

目 錄

壹、關於第三十一屆國際社會福利協會全球會議	1
貳、我國代表團出席第三十一屆國際社會福利全球會議之行前準備	2
參、國際社會福利協會中華民國總會出席第三十一屆國際社會福利會議代表團	3
肆、會議議程	4
一、大會議程表	
二、會議程序	
Plenary Session (全體大會)	11
一、Social Consequences of Globalisation (全球化的社會後果)	
二、Religions, Cultures and Social Cohesion (宗教、文化與社會凝聚)	
三、Civil Society and Regional Cooperation (公民社會與區域合作)	
Symposiums (分組座談)	20
一、Social Security in a Globalising World (全球化制度下之社會安全制度)	
二、Gender Critiques of the Millennium Development Goals (以性別觀點評論千禧年發展目標)	
三、Financing For Development - Achieving MDG Goal 8 (發展之財務議題)	
Workshops (工作坊)	26
A - Community Voices	
B - Settings (Social Justice)	
C - Work	
D - Family and Gender Relations	
E - Poverty, Social Security and Health Financing	
Professional visit (機構參訪)	45
一、Youth Activities :	
二、Women Affairs	
三、Community Development :	
伍、總結與建議	55
附錄一、我國學者發表之論文摘要	57

壹、關於第三十一屆國際社會福利協會全球會議

國際社會福利協會 (International Council on Social Welfare, 簡稱 ICSW) 係國際性非政府組織，於一九二八年成立，會員目前包括有七十個會員國及二十個國際特殊組織；其更是聯合國經濟暨社會委員會 (United Nations Economic and Social Council) 的顧問，並派有代表在紐約、日內瓦與維也納擔任 FAO, ILO, UNHCR, UNICEF, UNESCO, WHO 等聯合國所屬機構的顧問，其在國際事務上影響深遠。設立宗旨為推動社會福利、宣揚社會正義、及促進社會發展。

該會每兩年舉行全球大會一次，隔年並舉行區域會議。第三十一屆國際社會福利全球會議訂於今（二〇〇四）年八月十六日至二十日假馬來西亞，吉隆坡舉行，邀請各會員出席並提報論文。

本年大會主題：社會進步與社會正義，副主題：全球化社會結果，宗教，文化，社會和諧，公民社會與區域合作；大會程序分為全體大會，分組會議以及工作坊等三大項。

全體大會及分組會議，本次會議包含三次全體大會及分組會議，每次會議所邀請的演講者皆具有國際觀，且為該領域之專家。並從各國政府機構，準政府機構，非政府組織，學術單位及第三部門遴選產生。分組討論之主題涵蓋：全球化外籍勞工；社會福利與國際合作；全球化與社會安全；基本需求—食物安全；老化社會之貧窮問題；貧窮與健康；貧窮與發展；財務支援；千禧發展目標等。

工作坊研討之議題，區分為六大部分，包括社區；援助；工作；家庭；兩性；貧窮；社會安全；健康財務；社會進步與發展等項。（陳琇惠 整理）

貳、我國代表團出席第三十一屆國際社會福利全球會議之行前準備

本會自一九七〇年加入成為 ICSW 會員國，迄今已達三十二年之久。本會趙理事長守博更於二〇〇〇年起獲選擔任東北亞區域會議主席，與各會員國維持良好友誼關係及密切資訊交流。本會目前會員包括團體會員九十五個與個人會員二百個，會員在政府部分、學術界與民間機構均扮演重要角色並具社會影響力。不論世界會議或區域會議，本會每年均組團出席，一方面履行會員義務，一方面吸取社福新知並交換經驗。

本會接獲總會本（二〇〇四）年國際會議之邀請後，隨即展開會議準備工作：發函通知本會所有會員，鼓勵報名出席會議，並彙整參加名單組成中華民國代表團。發函通知社會福利專家學者與實務工作者，鼓勵提供台灣社會福利論文。本次會議計有王麗容、翁毓秀、蔡瓊姿、羅秀華、吳育仁等教授提出論文五篇於會議中發表與研討。

蒐集社會福利相關單位服務簡介、工作報告，提供大會展示，包括內政部、台北市政府社會福利簡介；勞委會、勞保局勞工福利措施介紹；兒童福利聯盟機構服務簡介；以及觀光局、新聞局相關台灣簡介資料。 (陳琇惠 整理)

參、國際社會福利協會中華民國總會出席第三十一屆國際社會福利會議 代表團

團長

趙守博 國際社會福利協會中華民國總會理事長
國際社會福利協會東北亞區域主席
中國廣播公司董事長

團員

杜慈容 台北市政府社會局救助科股長
吳育仁 中正大學勞工關係學系勞工研究所副教授
俞馮彤芳 國際社會福利協會東北亞區域財務長

洪富峰 高雄市政府社會局局長
 翁毓秀 靜宜大學青少年兒童福利系教授
 黃碧霞 內政部兒童局局長
 黃宏謨 內政部社會司中部辦公室副主任
 陳琇惠 台灣省政府社會衛生組組長
 陳淑敏 行政院原住民族委員會專門委員
 陳奎如 內政部社會司專員
 陳惠慧 祥和社會發展文教基金會專員
 許李韻珊 屏東伯大尼之家執行秘書
 彭淑華 台灣師範大學社教系副教授
 張履平 勞工保險局公關科科長
 劉淑瓊 台灣大學社會工作系助理教授
 蔡吉安 勞工保險局副總經理
 蔡瓊姿 台北大學社會工作系助理教授
 羅秀華 輔仁大學社工系助理教授
 羅文娟 行政院勞工委員會勞工福利處專員
 顧燕翎 台北市政府顧問

工作人員

黃培潔 國際社會福利協會中華民國總會社工員

(團員依姓氏筆劃排列，全團共計廿二人)

肆、會議議程

一、大會議程表

Day	Day 1	Day 2	Day 3	Day 4	Day 5
Date	16 Aug 2004	17 Aug 2004	18 Aug 2004	19 Aug 2004	20 Aug 2004
Time	Monday	Tuesday	Wednesday	Thursday	Friday

9.00 -10.30	Registration (9.00am-2.30pm)	Plenary 2	Plenary 3	Workshop E	Professional Visit 9.00am-5.00pm
11.00 - 12.30	Opening Ceremony	Symposium 1	Workshop C	Symposium 3	
12.30 - 13.30	L U N C H				
13.30 - 15.00	Plenary 1	Workshop A	Symposium 2	Roundtable	
15.30 - 17.00	Launch of Commonwealth Foundation Governance Toolkit	Workshop B	Workshop D	Closing Ceremony	
Evening	Reception 6.00pm-8.00pm	Conference Dinner 8.00pm-11.00 pm		Farewell Dinner 8.00pm-11.00pm	

二、 會議程序

第一天 八月十六日 (星期一)

09:00-10:30 註冊

10:00-12:00 開幕式

Abdullah Malim Baginda ICSW (馬來西亞悠會會長)

Solveig Askjem (ICSW 總會會長)

Denys Correll (ICSW 總會執行長)

分別致歡迎詞

12:00-13:30 午餐

13:30-15:00 第一場全體大會

主題：全球化社會結果

主講人：Bob Deacon (英國，全球化與社會政策計畫之主持人)

Deepak Nayyar (印度，全球化會議之主持人)

Anu Pettipor (英國，Helsinki Group 主持人)

18:00-20:00 歡迎酒會

第二天 八月十七日 (星期二)

09:00-10:30 第二場全體大會

主題：宗教、文化與社會團結

主講人：Chandra Muzaffar (馬來西亞)

Dena Merriam (馬來西亞，國際和平組織主席)

Jofn Couffs (英國，救世軍代表)

10:30-11:00 茶敘

11:00-12:30 第一場分組討論

主題：全球化與社會安全

第二場分組討論

主題：千禧發展目標

第三分組討論

主題：公民社會

12:30-13:30 午餐

13:00-15:00 工作坊 (一)

主題：社會正義
移民社會
非政府組織與社會發展
住宅安全
老化人口
衛生福利
志願工作
發展中社會福利
志願管理

15:00-15:30 茶敘

15:30-17:00 工作坊（二）

主題：避免排除
外籍勞工保護
移入人口福利
城市化
社會烙印
生活品質
終身學習與社會和諧
老人社會參與
社會發展
危機解除

20:00-23:00 大會晚宴

第三天 八月十九日（星期三）

09:00-10:30 第三場全體大會

主題：公民社會與區域合作

主持人：Denys Correll (ICSW 總會執行長)

主講人：Colin Ball (英國，Commonwealth 基金會執行長)

Bushra Gohar (ICSW 副主席，巴基斯坦)

Dirk Jarre (德國 ICSW 會長)

Ong Keng Yong (ASEAN 秘書長，印尼)

10:30-11:00 茶敘

11:00-12:30 工作坊 (三)

主題：家庭福利

保護援助

社會正義與投資

老人潛能之提昇

兒童權利保護

休閒發展

和平與政府

社會變遷與社會工作實踐

非政府組織夥伴關係效率

12:30-13:30 午餐

13:30-15:00 第四場分組討論

主題：外籍勞工與全球化

第五場分組討論

主題：性別議題與千禧年發展目標

第六場分組討論

主題：權利維護與服務提供可近性

15:00-15:30 茶敘

15:30-17:00 工作坊 (四)

主題：政府夥伴關係之效率

全球化之影響
女性議題
食物安全與維生基準
社區發展中合作關係
焦慮與疾病之管理
宗教與社會發展
社區意見
身心障礙者之自立
失能者之主要潮流趨勢
社區關係

第四天 八月十九日（星期四）

09:00-10:30 工作坊（五）

主題：貧窮與維生

青少年發展
家庭發展
社會安全之未來
經濟進步與發展
兒童身心障礙者之福利
和諧社會工作
家庭倫理
生活品質提昇
人類潛能發展

10:30-11:00 茶敘

11:00-12:30 第七場分組討論

主題：老化計畫

第八場分組討論

主題：發展中國家財務支援一千禧發展目標

第九場分組討論

主題：ICSW 2005-2006 未來發展方向

12:30-13:30 午餐

13:30-15:00 圓桌會議

15:30-17:00 閉幕式（分別致謝詞）

（一）馬來西亞婦女，家庭與社區發展部部長

（二）國際社會福利協會總會會長

（三）國際社會福利協會總會執行長

（四）國際社會福利協會馬來西亞總會會長

2006 國際社會福利協會第 32 屆全球會議將由巴西主辦

，巴西代表並上台邀請與會人員踴躍參加。

20:00-23:00 惜別餐會

第五天 八月二十日（星期五）

09:00-17:00 機構參訪

（一）兒童保護機構

（二）青少年福利機構(1)

（三）青少年福利機構(2)

（四）婦女機構(1)

（五）婦女機構(2)

（六）老人照顧機構

（七）視覺障礙機構

（八）聽覺障礙機構(1)

（九）聽覺障礙機構(2)

- (十)精神醫療機構(1)
- (十一)精神醫療機構(2)
- (十二)心理分析機構
- (十三)學習障礙機構
- (十四)少年犯罪機構
- (十五)矯正機構
- (十六)藥癮矯正機構
- (十七)愛滋病防治機構
- (十八)醫療照顧機構
- (十九)多元社區
- (二十)社會宣導(1)
- (二十一)社會宣導(2)
- (二十二)社區發展
- (二十三)宗教團體

(陳琇惠 整理)

Plenary Session

(全體大會)

一、Social Consequences of Globalisation
(全球化的社會後果)

二、Religions, Cultures and Social
Cohesion
(宗教、文化與社會凝聚)

三、Civil Society and Regional
Cooperation
(公民社會與區域合作)

劉淑瓊助理教授 整理 台灣大學社會工作系

一、Social Consequences of Globalisation (全球化的社會後果)

首場主題為「全球化的社會後果」(Social Consequences of Globalization)，共有三位與談人，分別是 Bob Deacon (芬蘭暨英國「全球化與社會政策方案」主任)、Deepak Nayyar (印度「全球化社會面向世界委員會」) 及 Ann Pettifor (英國「赫爾辛基團體」成員)。

Bob Deacon 開宗明義指出過去三十年由美國所主導的「全球新自由主義」(global neo-liberalism) 已經過時，取而代之的是思索如何建構一個進步的、讓各區域文化得以存續並充分展現其特色，亦即具有社會面向考量的區域主義 (regionalism)，同時也符合社會公義的全球化。在具體做法上，他主張祛集中化，從跨國組織開始，走向跨區域組織合作，並逐級向上形成全球性社會政策；在不動搖全球普遍主義 (global universalism) 的前提下，要建立起支持區域多樣性 (regional diversity) 最起碼必須的全球性再分配、規約與權利機制，他認為這或許是北方的全球改革者與南方反全球化者雙方都可以接受的共識之所在。

全球化對社會政策、對政府提供或未能提供民眾社會福利均有其影響。Deacon 分析全球化對政府社會政策的決策有以下五方面的衝擊：

- (1) 全球化使得福利國家之間彼此競爭，也因此產生了一個實證問題—「在面對全球性的經濟競爭時，什麼樣的福利國家與社會政策是最能有助於國家永續發展的」，換言之，在全球經濟中，高社會支出的普及式福利國家較之自由暨市場導向的福利國家並不遜色，而全球化對社會福利來說也未必是一個威脅。但是 Deacon 認為在今日年金、健康照護、教育等方面的全球私有福利市場中，這樣的說法在開發中國家的環境裡，恐怕是不容易實現的，因為它們社會裡的中上階層多半已經為自己購買全球性的福利服務，對於凝聚國內跨階級的團結，並藉以建構普及式高品質的公共服務基本上並沒有太大的興趣。
- (2) 全球化將新的國際行動者引進國家社會政策的決策當中。世界銀行、國際勞工組織、世界衛生組織及聯合國等各國國際組織，對於該由政府還是由民間來供應福利服務；該是普及式還是針對性福利服務等議題相持不下。這種狀況對於仰賴國際貸款的國家尤然，更進一步深化北方與南方國家經驗的差異。因此，在世界銀行中努力去改變其社會政策思維，同時增加聯合國相對於 IFI 的權力，就變得非常重要了。

- (3) 全球化尤其是透過世界衛生組織的 GATS，在健康與福利供應及像水等公用事業上，促成了一個全球民營市場，這造成了前曾提及的在開發中國家鬆動了它的社會凝聚力。
- (4) 全球化鼓勵國際移動，儘管其中有很多是非法的，這挑戰了原來支撐北方福利國家社會福利團結的地域與排他本質。兩階級的福利國家 (two-tier welfare states)，限制更少的人可以享有福利現在在歐洲也被公開地提出來討論。(有趣的是，普及式斯堪地那維亞式福利國家與德法等組合主義式福利國家，比「較不慷慨的」英國自由福利國家相對於新經濟移民的要求，更快速地保護他們自己的福利措施。)
- (5) 最後，由於全球化挑戰了團結的地域基礎，產生了一個全球的民營福利市場，同時也因為社會政策的政治移轉到一個全球的範疇，我們現在需要建構一個全球性的社會政策，或跨國社會政策 (trans-national social policy)。

Bob Deacon 指出，目前既有的全球社會政策本質上是新自由主義的。全球性 TNCs 不用上稅，除了一個缺乏效能的全球協定之外並無社會性規約。所謂的全球社會權 (global social rights) 只是宣示，而不是透過國際法來執行。

因此我們需要努力朝向一個更進步的全球性社會政策，透過全球課稅做到全球再分配 (global redistribution)、透過國際勞工與社會標準的系統的全球性社會規約 (global social regulation)，以及在有效能的國際法中落實的全球社會權。換言之，我的分析邏輯，以及北方社會民主式的福利國家的正向經驗，引導我提出全球性的社會民主主義 (global social democracy) 的概念。

Bob Deacon 觀察到近年來公平的、普及的社會政策又有回頭的趨勢。是由一些北方的全球改革者所發動的一項運動，試圖重建一個轉型的社會再分配、社會規範與社會權更有效能的機制。這樣的全球改革提議在南方得到若干迴響，對照於過

去南方在地力量以各種方式抵制任何形式的全球化，可說是一項可喜的進展。

來自印度的 Deepak Nayyar 則提出我們要自問目前的做為是否正導向更安全、更人道、更包容的世界；受到全球化衝擊的人們有沒有足夠的機會參與決策，過有尊嚴的生活。他指出全球化的討論焦點應該從過去由政府、市場轉向以人為本，從一般人的眼光來觀察、考量與評估，要透過國際間的承諾與協商，創造出有創意的對話機制，對於因全球化而受到社會排除（social exclusion）的人們伸出援手，想出有效的解決方案。他提醒國際治理的素質取決於國家治理，改革應從各國境內開始，要充權在地社區，提供更多參與的機會，對國際移民議題有更好的管理能力。而聯合國也應投入更多的資源、更具責信，確保政策的一致性，開啟更多更有效的對話機制。

社會運動者 Ann Pettifor 從發展社會學的角度，以具體的實例與數據生動地勾劃全球化之下的社會效應，引發與會者相當的共鳴。她首先點出國際情勢從早期的美蘇兩大強權的意識型態對峙，轉向富裕、資金足、人才多、掌控各種國際組織的北半球國家和原料豐富、人力豐沛卻貧窮、外債高築的南半球國家之間的「南北對話」。Pettifor 指控北方國家只在自己國內政治講民主，在區域乃至國際場合，則倨傲自利，絕口不提民主；耗用遠超過它們該用的資源，恣意破壞環境；以不公義的方式讓南方國家債台高築，民不聊生，自己卻大玩金錢遊戲並且從中攫取不當得利，宰制掌控全球經濟，形成今日國際社會「貧者益貧，富者益富」、「貧國借錢給富國」的不正常現象。Pettifor 呼籲北方國家各國人民應展開社會行動向其政府施壓，要求一筆勾銷南方國家的外債，投入更多資源，致力於維繫國際平衡的努力。

二、Religions, Cultures and Social Cohesion（宗教、文化與社會凝聚）

第二場於八月十七日舉行，主題為「宗教、文化與社會凝聚」(Religions, Cultures and Social Cohesion)。三位與談人是 Chandra Muzaffar (馬來西亞 JUST 主席)；Dena Merriam (美國 Global Peace Initiative of Women Religious and Spiritual Leaders 召集人) 和 John Coutts (英國 Salvation Army)。

來自馬來西亞的 Chandra Muzaffar 指出亞洲本來就是世界所有主要宗教的孕育地，從二十世紀末以來更是在塑造新世紀公共生活中扮演著重要的角色。然不可否認地，各宗教也都同時面對著相當嚴苛的挑戰—像是：唯物主義、消費主義、感官意識型態，為財富和立即的滿足所迷惑的生活方式，以及假宗教之名正當化暴力、仇恨與偏執等。這些挑戰不但要為貧富間經濟與社會差距的日益擴大，製造出赤裸裸的全球性不正義負責，也造成社會中長期以來所珍視的道德和情操的崩解。這些挑戰的最終答案就是對信仰的精華之強調—正義、和平、愛與憐憫等屹立不搖的價值。而這需要在我們對宗教的願景與實踐之上做一典範移轉。亞洲每一宗教社群各有其力量，有足夠的強度與能力完成此一轉型，Chandra Muzaffar 深信也只有有在宗教內部發生這樣的改變時，才能克服來自外部的諸多挑戰。

John Coutts 首先點出與會者因為對社會福利議題共同關注，而在 ICSW 的盛會中齊聚一堂，但每一位參與者都各有其語言、文化與宗教。他以自己為例，在救世軍的服務當中受到了鼓舞，也找到了機會。儘管截至目前人類社會中各個偉大的宗教之間有其共通性，尤其是在社會福利的領域，但是，John Coutts 指出事實證明要在寬容與轉變信仰的問題上達成一個共同的想法，卻是非常不容易的事。像以共產主義形式呈現的無神論者，也已經證明一樣地缺乏容忍。

John Coutts 基本上認為宗教與文化是相互糾結交纏的，因此創造出優美典範的模式，並訴諸我們最深層的忠誠。但是當宗教的歸屬成為一個文化國家認同的標記時，就產生了極為嚴重的問題。這些名義上的宗教追隨者可能會假宗教之名，做

為行黑暗行為之實的託辭，而這些行為根本就完全違反他們所宣稱的信仰。然而，就像 William Penn 所說的，「成為宗教上狂暴的激情本身，就會變成反宗教的激情」。John Coutts 在陳述中也再次強調我們都身處一個全球化的世界，必須去學習接納包容與分享多元信仰的現實，並且從各種信仰交會當中相互豐富化本身信仰的內涵。

三、Civil Society and Regional Cooperation (公民社會與區域合作)

於八月十八日舉行，共有四位與談人，分別是 Colin Ball (英國 Commonwealth Foundation 主任)；Bushra Cohar (巴基斯坦人力資源管理與發展中心主任，ICSW 副主席)；Dirk Jarre (代表德國 ICSW 國家委員會)；Ong Keng Yong (印尼東南亞國協秘書長)。三位與談人分別從東南亞國協 (ASEAN)、南亞論壇與歐盟 (EU) 的經驗，分享區域合作及政府與非政府組織合作，共謀問題解決的精神與機制。

東南亞國協秘書長 Ong Keng Yong 的演說是此一場次的主軸。他主要在介紹東南亞國協的運作方式與近期的成就，從這樣的經驗中他呼籲亞洲大家庭主動合作，積極建立共識，並致力於能力建構 (capacity-building)。Ong Keng Yong 進一步指出具有前瞻性的國際間的合作，有兩大重點：一是以人為本 (people-centered)；二是社區為基礎 (community-based)。

所謂「以人為本」是聚焦在家庭，並指認出重要的利益關係人 (stakeholders)，例如：與東協密切合作的八大工業國家 (G8) 夥伴；在地有力量的團體等，共同來進行社會發展。他也以 HIV/AIDS 為例，過去東協聚合了各種非政府組織與各國官方機構通力合作，舉辦高峰會議，採取行動，並在落實執行後向亞洲各國首相提出成果報告。

所謂的社區為基礎，目的在獲得更多的資源，建立對問題的共識，集眾人智慧找出

更有創意的問題解決方式，並充分運用既有資源，集中資源在做得到的地方，達到最佳成果。他再次重申「政府有限，民力無窮」，非政府組織腳踏實地地工作，了解在地社區的問題，政府應該跟他們緊密合作，這些非政府組織或許不夠完善成熟，但仍可以努力，為人民創造更多的福祉。

「合作」，不管是國際或區域間，可說是知易行難。Ong Keng Yong 不諱言地指出亞洲各國政府間組織龐大而無效率，未來應努力於強化十個國家的領袖共同研商的機制，全力與非政府組織合作，彼此建立建設性的夥伴關係，一起找出共同點，平衡點，降低壓力，以提供合作的效率與效能。這點得到巴基斯坦人力資源管理與發展中心主任 Bushra Cohar 的呼應。

Cohar 一開始就點出，談區域合作應該先問一個根本的問題：「合作」是不是大家要的？同時要更深層地思考，瞭解合作有其不易克服的困難與複雜性，是一個很大的挑戰。兩個國家、兩個組織要達到有效的合作，首先應建立一個溝通的網絡，了解彼此的差異性：在文化背景、價值觀、利益與興趣…等等。亞洲各國具有高度多元性與歧異性，這使得合作更為困難，儘管如此，她還是贊同此刻我們仍有必要設法去促進彼此的交流與互動。

Cohar 進一步闡述合作需要「策略」，需要更多的溝通，在各層次上以更高的敏感度，蒐集必要的資訊，大家坐下來討論，指認共同面對的課題，整合彼此的力量，找出解決方法。她並以南亞國家的合作經驗為例指出，印度與巴基斯坦兩國過去衝突不斷，問題十分糾葛而複雜，現透過「南亞論壇」的對話，兩國政府已可以坐下來一起研商共同面對的問題，像是消滅赤貧、終止兒童人口販賣、撤除核武、永續發展等課題，加上非政府組織與人權組織從旁施壓，協商頻率在增加當中。

除了國與國的對話與協商機制，Cohar 特別強調這樣的政府間論壇需要兩個力

量的介入：一是人民的發聲，在公共的平台上，讓人民的觀點有機會端上會議桌，這方面需要非政府組織密集會談，進行所謂的「人民高峰會議」，向各國政府行銷問題解決策略，此外，ICSW 也是各國專業福利工作者見面、討論、分享的機會，具有孕育合作的潛在功能；二是國際傳媒的傳聲，把會議中的訊息傳遞給各國的政府與人民。

英國 Commonwealth Foundation 主任 Colin Ball 則講述歐盟與歐洲共同體的經驗。歐盟截至 2005 年 5 月已有 25 個國家加入，除西歐國家外，東歐國家也陸續加入，在經濟發展上相當成功，造就非常可觀的人才交流、物資交換，使用共同貨幣，互助合作支援其他貧窮的盟國，讓世人看到欣欣向榮的成長好景。他首先指出現今國際社會各國不論在政治或經濟上的距離都在縮小當中，跨國的組織合作取代過去的衝突不斷，了解這樣的事實，歐盟一直以來都提供非政府組織很大的空間去實現理想。在決策上尊重各種工會，傾聽非政府組織的聲音和意見，給予他們更多發揮的空間，而近年來非政府組織也達成了相當可觀的政治里程碑。在社會福利方面，歐盟也致力於拉近各國的落差，在勞動條件上盡力做到與先進國家拉齊。

Ball 歸納歐盟經驗的五項主要支柱分別是公開化、參與、責任、有效能、有凝聚力。未來的新挑戰有三：

- 一、是成長不能忽略民主：在全球化的浪潮下追求成長，不能以犧牲民主為代價，應發揮智慧盡力找出彼此相互溝通的機制，尤其要和歐盟裡的非政府組織密切交流，以持續的行動，建構對話的公共平台。目前已有一個近四十個非政府組織組成的論壇，共同探討歐洲的社會福利問題。這些非政府組織代表不同的社會經濟地位、種族，有失業者、有貧有富，有兒童、有婦女。他們共同研討人權、工作機會等切身相關的問題。
- 二、區域合作及政府與非政府組織間的合作最重要的是相互尊重，彼此間有共同的目標與行動。

三、目前面對的重要社會課題有：(一) 降低種族歧視；(二) 消除性別歧視；(三) 強化民主機制；(四) 提供與非政府組織的交流平台；(五) 消除貧窮。

展望未來，Ball 提出以下幾項重要的行動：

- (一) 增加認知，加強實力，提高公平交流，提出更好的政策，增加對公共事務的認知，有效推動政策，對 NGOs 的行動給予更多的支持與交流，建構公民社會，並協助 NGOs 達到更多的政策目標。
- (二) 加強各國政府與 NGOs 之間的合作交流；加強國與國之間的合作交流。
- (三) 有社會問題產生時，更應該通力合作，增加各種研究，累積文獻，促發討論，讓高層領袖對問題的本質有正確而深入的了解，提出更有效的解決方式，協助制定具有回應力的政策。
- (四) 有效運用公共論壇的平台加強國與國之間的交流，增進了解，提供更專業、更建設性的指導。
- (五) 強化公私部門的合作，尤其是國與國之間的經濟平衡、貧窮問題等。
- (六) 實踐參與式的民主、開啟公共論壇、透明開放的過程、建立完整的文件檔案。

Symposiums

(分組座談)

一、Social Security in a Globalising

World (全球化制度下之社會安全制度)

二、Gender Critiques of the Millennium Development Goals (以性別觀點評論千禧年發展目標)

三、Financing For Development - Achieving MDG Goal 8 (發展之財務議題)

彭淑華副教授 整理 國立台灣師範大學社會教育學系

S.1.2 全球化制度下之社會安全制度

報告者：Christian Rollet

全球化是一連串貨幣、物品及人口日增流動的過程，經由全球化的過程產生了許多正向的經濟效益，但是許多負面的社會效應慢慢浮現，也引起一些有識之士

的關切。報告人即從三方面來檢視全球化制度下之社會安全制度，以下簡述之：

一、 全球化的負向效應

全球化之原始目的在建構一個更完善的世界，經由交換的貨品、流通的貨幣、共享的資訊及知識可創造出更多的財富，並減少衝突。然而，全球化的過程事實上是掌握在金融市場，因此產生了很沉重的社會效應：弱勢民眾或弱勢國家無法成功的面對全球化的挑戰。全球化產生的負向效應包括：

- (一) 形成國家間或區域間的不平等
- (二) 產生「社會傾銷」(social dumping) 效應。一些企業將其生產線遷至工資低廉、社會保障制度較低的地區，造成勞動力市場的改變，已發展國家失業問題嚴重，而勞力密集國家之社會連結力也因勞工遷移至大都市而被破壞，跨國企業主卻因此創造出更多財富。
- (三) 生產是依據市場機會及需求，但往往並非低度發展國家當地的基本需求。低度發展國家並未能自市場獲得社會及健康服務的供給。
- (四) 最後，往往因為金融危機，使得經濟成長一夕之間成為泡影。

二、 在全球化效應下，新的社會需求為何？

由於生活情境的變動，人們需要更多的安全保障，包括穩定的所得、中期或長期的計劃，有三點是必須關注的：

- (一) 所得：最低工資的協商及保障，反貧窮的救助性方案或普及式方案的實施。
- (二) 社會權 (social rights)：對於公民基本社會體系之保障已逐漸被認

為是惟一之途。這些社會體系的保障內涵包括接受高品質教育、初級健康照護、適當的營養、安全的飲用水質及衛生環境等。

(三) 長期觀點：退休制度即是最明顯的一個例子。

三、到底社會安全制度能否回應日益增長的新需求？

1920 及 30 年代，許多國家為因應經濟不景氣而開展一些社會服務方案，美國社會安全法案即是一例。第二次世界大戰後，歐洲社會福利的發展呈現高度的成長，然而這些都是屬於國家的政策，每個國家選擇他們自己的福利模式，例如德國的俾斯麥 (Bismarck) 模式或者英國的貝佛里奇 (Beveridge) 模式。有否可能立基於全球化的社會情境，建構出一個整合式的社會體系呢？

社會安全很顯然的是一個社會安全網，雖然它並不是特定指涉一個最低所得的系統，然而它在社會權的保障及長期的社會保護上仍是相當重要的。在探討全球化議題時，一些情境是必須的，包括普及式福利、人們的信賴、及使用科技以增加社會安全的有效性。雖然很多問題沒有解答，全球化的爭議仍持續不斷，許多不同的意見反覆提出論辯，作者仍確信增進基本服務效能是相當重要的，同時人們不會因性別、年齡、社會情境等而阻礙使用這些服務應是任何一個政府對其國民應有的承諾。

Symposium V. 以性別觀點評論千禧年發展目標 (MDGs)

西元 2000 年九月，在聯合國千禧年發展高峰會議上，189 個國家承諾他們在 2015 年之前，共同致力於基礎發展及消除貧窮的集體責任。他們採用了千禧年宣言確認引導全球發展的重要價值。這些價值包括自由、平等、整合、容忍、尊重自然及分擔責任。

在 2001 年，聯合國秘書處提出了一個具體的實施藍圖以執行千禧年高峰會議中所訂立之目標，其中包括八個千禧年發展目標 (Millennium Development Goals, MDGs)，在這八個目標底下，包括 18 個有時間期限預定之目的 (MDTs) 及 48 個指標 (MDIs)。這些目的及指標的選擇主要是經由聯合國秘書處與國際貨幣基金 (International Monetary Fund, IMF)、OECD 國家代表、及世界銀行 (World Bank) 等組織討論而得，所以基本上，MDGs 如果不談是否由美國主導的發展目標，亦是非常西方式的世界核心論點。

由於篇幅所限，在此我僅呈現千禧年發展目標供讀者參閱，詳細的目標及其應用之目的與具體指標則請參考會議手冊資料。

千禧年發展目標包括：

目標一：消除極度貧窮與飢餓

目標二：獲致普及式的基礎教育

目標三：促進性別平等及女性增權

目標四：降低兒童死亡率

目標五：增進母親健康

目標六：對抗 HIV/AIDS，瘧疾及其他疾病

目標七：確保環境資源的維護

目標八：發展全球夥伴關係，共同致力於發展

Ariffin 教授針對 MDGs 的第三項目標：促進性別平等及女性增權提出她的看法，認為未來應朝向三方向努力，包括女性就學率與完成率，女性識字率及其影響，以及女性經濟地位平等及女性增權。從性別角度的觀點，若要執行全球或國家為基礎的 MDGs 過程時，確保女性福祉，特別是易受受害者、貧窮女性及特殊需求者如

受暴者之協助與保護應加以注意。

Frankson 主任在其「女性增權、性別平等及千禧年發展目標」(Women's Empowerment, Gender Equality, and the Millennium Development Goals) 一文中，運用統計及相關分析資料描述性別議題事實上在 MDGs 的八項目標中皆有其重要性。目前 MDGs 中僅將婦女增權與性別平等侷限成為一個單一目標，並不足以反映千禧年宣言中所強調的人權與社會正義，如此也使得 MDGs 的原有成就遜色不少。然而，Frankson 主任認為倡導者仍然可運用 MDGs 推動全球對於婦女政策之執行。

Symposium VIII: 發展之財務議題

2001 年開始推動執行之千禧年發展目標 (Millennium Development Goals, MDGs) 已成為全球化發展中相當重要的一個議題。國際發展社區在消除人類的貧窮現象時亦遵循 MDGs 的策略與指標來執行。然而 Bardeleben 主任在其「增進發展之財務以達成千禧發展目標八」(Achieving Millennium Development Goal 8 by Mobilizing Financing for Development) 報告中提及，大部分公共議題的討論較集中在前面七個目標，發展中國家亦將此七目標視為主要之責任。然而在目標八上，卻反映出富有國家對於全球化夥伴關係的發展與承諾。我們亦可更進一步考量到聯合國有關發展之財務議題會議及其後續的追蹤過程，這些對於政府及國際發展機構之相互責任與建構實施架構具有關鍵影響。

任職於世界銀行的 J. Edstrom 認為若要達到目標八，我們必須要結合來自工業化程度較高的國家及國際性組織，與較有基礎之發展中國家共同致力改善對於窮人的服務輸送系統。具體的行動策略包括下列各點：

一、開放貿易：發展中國家的保護政策，特別是有關農業，往往成為貿易的

主要障礙，若加以排除則有助於刺激經濟成長。

- 二、獎勵外國私人投資
- 三、增加官方發展性援助
- 四、債務消除
- 五、改善發展中國家政策
- 六、擬定行動優先順位

如前述，MGs 目標八之目的主要在發展一個開放的、規則的、可預期的、非歧視性的貿易及金融體系、強調低度發展國家之特殊需求、全面性處理發展中國家之債務問題。同時，其目的尚包括與發展中國家合作，為少年就業發展並執行相關策略；與藥廠合作，提供發展中國家必要且可負擔的藥物；與私部門合作，使得新技術，特別是資訊及電信業能嘉惠更多低度發展國家。

Workshops (工作坊)

A – Community Voices

(蔡瓊姿助理教授 整理)

B – Settings (Social Justice)

(蔡瓊姿助理教授 整理)

C – Work

(羅秀華助理教授、顧燕翎顧問 整理)

D – Family and Gender Relations

(吳育仁副教授 整理)

E – Poverty, Social Security and Health Financing

(羅秀華助理教授 整理)

WORKSHOP A

舉辦時間為二〇〇四年八月十七日星期二，下午一點半至三點，共分為十個子題。

A1：討論主題為「特殊族群的社會正義」，由南韓 Sung Sook-Jin 主持，共有三篇

發表文章。一是「一群學習障礙的人：馬來西亞自我援助團體」，由來自馬來西亞 United Voice 組織的 Johari Jamali 及 Eugene Lau 發表，討論馬來西亞第一個為學習障礙人群發聲的組織—United Voice，如何成立與運作，幫助學習障礙人群表達需求，組織中心目標即在影響相關社會政策，保障學習障礙人群的權益。二是「迦納的人權與身心障礙：社會模型分析」，由迦納人群暨農村發展協會的 Mohammed Sulemana 發表，討論身心障礙者在社會中如何被看待，幫助身心障礙人權團體如何處理所遭遇的人權濫用，社會中對身心障礙者的種種阻礙該如何獲得改善，政府、社會、主流人權組織都必須重視身心障礙者的人權保護。三是「照護的其他選擇」，由柬埔寨社會事務部 Borent Keo 發表，討論包含傳統的照護服務如親人非正式的領養、社會或機構服務如照護中心、非社會服務計畫如日托中心等等各種選擇的兒童照護方式，其中特別著名的兩個例子為團體之家（Group Home）與養育照護（Foster Care）。

A2：討論主題為「移民人口的形象提升」，由馬來西亞 Sulaiman Yassin 主持，共有三篇發表文章。一是「多元社會的社會化反應：洞悉在馬孟加拉人的形象議題」，由馬來西亞大學 Muhammed Shahriar Haque 及馬來西亞國際伊斯蘭大學 Naguide Chowdhury 發表，討論馬來西亞孟加拉移民形成的形象危機，馬來西亞對於這些移民的形象必須獲得提升，因此孟加拉移民必須先接受相關課程以了解馬來西亞的生活型態，馬來西亞人也必須清楚孟加拉人的差異性及其對馬來西亞社會的貢獻。二是「菲律賓社會發展中管理國際移民潛在性發展的結果分析」，由菲律賓移民與發展議題學會 Jeremaiah M. Opiniano 發表，討論菲律賓自國際移民獲得的資源，國家各部門管理國際移民及外流人口對菲律賓家庭及社會影響的結果。三是「危機處理與生計管理：檢驗尼泊爾的移民問題」，由英國愛丁堡大學 Jeevan Raj Sharma 發表，探討移民為南亞鄉村人口維持生計的重要方式，尼泊爾的貧窮與農業技術、林業等各種直接、間接與自然資源連結的生計方式相關，移民改變尼泊爾的農業社會，成為移民者及其家庭生計

的重要來源。

A3：討論主題為「社會發展中的非營利組織與企業部門」，由德國 Hans Van Ensi jik 主持，共有三篇發表文章。一是「社會發展中非營利組織與企業部門的關係」，由孟加拉 Sanyal Rikta 發表，探討孟加拉需要人力資源為基礎的技術將眾多年輕人轉換為社會潛在資源，其中大型非營利組織如 BRAC 提倡與企業合作以解決社會問題，這樣的想法不但帶給企業新思維也創造企業機會。二是「捐贈之外：香港社會及企業部門對社會凝聚的貢獻」，由香港社會服務部 Fang Christine 發表，討論香港非營利組織向來倚賴政府補助提供社會服務，然近年經濟蕭條使公共支出吃緊，政府開始鼓勵非營利組織與企業部門合作，建立社會的照護社群精神。三是「UiTM 與 MCR-NCBBRR 的合夥關係促成 CBR 知識與技術整合」，由馬來西亞 UiTM 的 Ruhani Hj Ibrahim 發表，探討政府機構與非政府機構的合作，CBR 成為社會變革與社會發展的代理，CBR 的任務與人員角色、責任的方針指引。

A4：討論主題為「所有人的安全之家」，由芬蘭 Mikko Mantysaari 主持，共有三篇發表文章。一是「紐西蘭社會福利性住房政策：對脆弱人群團體的影響」，由斐濟東加領土紐西蘭救世軍 Campbell Roberts 發表，探討紐西蘭社會福利性住房政策旨在提供低收入戶居住需求，但隨不同政府的政治經濟考量有所改變，未來對紐西蘭貧窮的增加或減少值得注意。二是「Bayanihan sa Kaunlaran 住屋合作關注：INC 的住屋政策」，由菲律賓基督行動信仰與賦權組織 Napoleon D. Castillon, Jr. 與 Theresa Castillon-Daclan 發表，討論菲律賓日益惡化的住屋危機及國家貧窮，為解決此問題需要政府、房屋尋找者、企業家共同行動，所有住屋建造是非營利的，以確保合作財務穩定、未來可負擔性等等。三是「馬來西亞人道居住：社會轉變的旅程」，由馬來西亞人道居住組織 John Chin 發表，探討人類與生俱來的簡單、可負擔的居住權利，提供貧窮家庭改善居住

的計畫是社會轉變的重要步驟，不只影響相關家庭，也影響志願服務的廣大社會。

A5：討論主題為「老年人的生產力」，由澳洲 Wilma Gallet 主持，共有三篇發表文章。一是「進展中的老化：印度老年人問題研究」，由印度 Sri Venkateswara 大學 Anil Kumar Samudrala 發表，探討老年人相關經濟安全、生活意義、社會整合等問題，老化過程中營養問題直接間接影響健康狀況，自幼開始的健康生活會成為未來老化時的良好健康基礎。二是「馬來西亞 Sabah 州的個別老年勞動供給」，由馬來西亞 Sabah 大學 Alin James M.、Ho Chong Mun 及 Susan Andin 發表，討論不斷增加的老年依賴是家庭、社會及國家的負擔，Sabah 州老年勞動參與的態樣描述及一般模型建立是本文的目的。三是「馬來西亞中年婦女的沮喪」，由馬來西亞 ABIM 的 Zuraida N Zainal 及 Fathiah Makhar 發表，探討中年婦女的生涯發展，其生理、心理、社會功能的重大改變，中年婦女沮喪與社會人口統計資料、更年期、婚姻不滿等因素的關聯與解決策略。

A6：討論主題為「健康福利」，由馬來西亞 Din Suhaimi 主持，共有三篇發表文章。一是「保守回教社會中教育機構的青少年愛滋病知識與性行為」，由巴基斯坦 Dost Welfare Foundation 的 Muhammad Ayub 發表，討論回教社會中儘管性是禁忌話題，青少年仍好奇性行為但缺乏性與愛滋病預防的知識，透過基於文化與宗教的自我協助團體，期能幫助青少年免於此種威脅。二是「愛滋病蔓延下的孤兒：印度的新威脅」，由印度 Nilambur 孤兒院 Perithodi Abdulla 發表，討論雙親因愛滋病去世的孤兒，他們受到的污名及歧視遠比愛滋病本身還可怕，幫助這些孩童是人性能做的最大投資。三是「非洲女性與愛滋病：二十年後的挑戰」，由喀麥隆女性領導與發展組織 Tar Pascaline Fonyuy 及 Chantal Kingue Ekambi 發表，探討發現愛滋病二十年後的今天，非洲與喀麥隆女性仍然面臨控制此疾病蔓延的挑戰，由於女性經濟附屬於男性，一夫多妻的氾濫關

係、知識與教育的缺乏、傳統歧視的影響等等，女性倍受愛滋威脅。

A7：討論主題為「改善生活水準」，為特殊技巧建立討論 SW1，探討「發展國家生活水準模型」，由澳洲 Edith Cowan 大學 Pauline Meemeduma 發表、馬來西亞 Sarawak 大學 Gill Raja 及馬來西亞社工協會 Elsie Lee 協助，與參與者互動建立國家發展生活水準模型的社會工作實踐，並思考如何持續發展。

A8：討論主題為「社會工作的志願服務」，由新加坡 Benedict Cheong Thiam Beng 主持，共有三篇發表文章。一是「唯意志論與馬來西亞社會照護系統的發展」，由馬來西亞 Sains 大學 Siti Hawa Ali 發表，探討志願服務部門為何無法成為馬來西亞社會照護系統中的重要角色，因為馬來西亞公共與社會發展權威無法意識到志願服務部門做為社會介入發展模式的重要性。二是「社會調解：嘗試發展社會工作、社區工作與社會調解綜合方法的願景」，由比利時福利暨公共健康與文化部 Jozef Mostinckx 發表，討論爭議處理的三種方式，設法形成社會工作、社區工作與社會調解的綜合方法。三是「社會福利做為達成一致及公平的社會整合因素」，由印尼國家社會福利協會 Holil Soelaiman 發表，探討欲達成社會福利目標與全民福利，必須整合社會成為和平與合諧的生活環境。

A9：討論主題為「社會福利發展」，由馬來西亞 Shamsiah Abdul Rahman 主持，共有三篇發表文章。一是「支持社會福利的動機是否是社會發展的重要因素？」，由中國香港中文大學 Wong Chack Kie、Wong Ka-Ying 與 Mok Bong-Ho 發表，探討支持社會福利的動機對社會福利發展是否重要，在香港這種人們普遍較價值導向、小氣的福利系統來說，社會福利發展需要人們更多的情感支持而非自我利益。二是「轉變我們的世界與社會成為小孩真正的烏托邦」，由印尼 Muhammad Al' Mahdi 發表，討論人們必須有更多集體行動改善這個世界，經過一個世代的努力使下一代可以生活在更好的環境中。三是「社會與經濟公平

及市民安全運動」，由斐濟社會福利協會 Mohammed Hassan Khan 發表，探討如何形成一個正義、公平、安全的社會，社會與經濟公平及市民安全運動教導人們做出正確的選擇與決定。

A10：討論主題為「志願服務管理」，為特殊技巧建立討論 SW2，探討「志願服務管理的技巧建立」，由馬來西亞 The Liaison Combination 的 Brian Lariche 及 Mirella Soyer 共同發表，包括一些簡單的活動及手冊，幫助激發任何組織內志願服務的潛能，並透過問與答及討論的過程相互學習。

WORKSHOP B

舉辦時間為二〇〇四年八月十七日星期二，下午三點半至五點，共分為十個子題。

B1：討論主題為「發展中的排斥避免」，由加拿大 Penny Lang 主持，共有三篇發表文章。一是「包容社會中的排斥：批判言詞分析觀點」，由馬來西亞馬來亞大學 Muhammed Shahriar Haque 發表，探討共通標準在招募廣告中經常被忽略或刻意避免，如性別、種族、年齡、社經條件的限制，因此並非所有人都有公平一致的工作應徵條件。二是「社會前進與社會正義：印度肯定行動與 Dalit 發展的個案研究」，由印度 Trivandrum 發展研究中心 Venkatesan S. 發表，討論印度是階級嚴明的社會，Dalit 為階級中最下層的人民，在社會發展的各種條件中均受到限制，為了改變其地位，除了政府政策的改變之外，社更需要獲得社會經濟機會的開放。三是「尊嚴與正義的賦權」，由馬來西亞太平社區服務社會 Chow Chee Kheong, Stephen 發表，探討尊嚴與正義的提升，福利組織或專家必須幫助殘障人群學習賦權並倡導殘障人權的重要性。

B2：討論主題為「移民勞工保護」，由巴西 Claudia Fadel 主持，共有三篇發表文章。一是「作為移民與發展議題的移民勞工保護：菲律賓個案」，由菲律賓移民與發展機構 Dennis Estopace 發表，探討海外菲律賓勞工保護是移民與發展架構中的重要部分，為國家發展計畫的重點。二是「移民勞工與其家庭的社會正義」，由國際社會服務香港分部 Yau How Boa, Stephen 發表，討論香港多數移民勞工來自第三世界國家，必須使其人權得到應有尊重，幫助勞工及其家庭免於社會歧視與不公平對待。三是「外籍勞工與馬來西亞當地政府：社會合諧的議題與策略」，由馬來西亞 Tenaganita Sdn Bhd 的 Aegile Fernandez 及馬來西亞國際伊斯蘭大學 Naguib Chowdhury 發表，探討克服馬來西亞當地政府與外籍勞工間問題的策略與解決之道，使外籍勞工與當地居民間形成一個合諧的社會平衡。

B3：討論主題為「邊緣族群福利」，由南非 Ignatius Swart 主持，共有三篇發表文章。一是「女性囚犯社會工作：馬來西亞與東南亞女性囚犯個案」，由馬來西亞 Utara 大學社會人文發展學系 Teh Yik-Koon 發表，探討馬來西亞女性囚犯中超過半數為外來人士，他們的犯罪多數起因於貧窮及經濟問題，形成相關因素如暴力、酗酒、吸食毒品等等，來自不快樂的家庭背景或是家庭中曾有人為囚犯。二是「青少年罪犯」，由柬埔寨社會事務部 Kong Chhan 發表，討論青少年犯罪在鄉下與城市具有差異性，與城鄉差距形成的資源落差有關。三是「發展中國家聽障早期篩檢與康復問題」，由馬來西亞 Sains 醫學大學 ORL 學系 Dinsuhaimi S.、Suzana M.、Rozazipah A. 等人發表，探討發展中國家的幼兒聽力篩檢經常被忽視，國家必須宣導各界重視相關問題，提供相關篩檢與復健資源，減少未來重度聽障的產生。

B4：討論主題為「全球化、都市化與土地利用」，由馬來西亞 Jayasingh Rajiah

主持，共有三篇發表文章。一是「奈及利亞的都市非正式部門與環境健康政策」，由奈及利亞 Abia 州立大學 Geoffrey I. Nwaka 發表，探討改善都市非正式部門與環境健康的策略要素，以分散式合作增進各非正式部門對都市計畫與環境政策的協助。二是「都市土地難利用性與非正式定居：菲律賓生活品質的涉及地點」，由孟加拉整合人類發展組織 Mohammad Azizur Rahman 發表，討論非正式定居存在於都市各地，如海岸與河岸等危險地段，非正式居民非法占有公共或私人土地，形成貧窮聚落、低度開發。三是「Relatorio Seminario Nacional Brazil」，由巴西社會服務合作交換中心 Therezinha Arnaut 發表，探討國家社會經濟情況，提出許多社會政策運用策略以減少巴西社會排外。

B5：討論主題為「克服社會污名」，由馬來西亞 Durin Edward 主持，共有三篇發表文章。一是「巴基斯坦獨立生活運動與權利運動」，由巴基斯坦生活獨立中心 Shafiq-Ur Muhammad Rehman 發表，探討巴基斯坦獨立生活運動與權利運動的形成與經過，作者為運動發起人之一。二是「面對韓國重度殘障人群獨立生活運動的期望與挑戰」，由韓國 Hanshin 大學復健學系 Sung Sook-jin 發表，討論韓國獨立生活運動的形成，面對重度殘障人群獨立生活運動的期望與挑戰，應修正運動內容以協助這群人獨立生活。三是「克服社區中殘障人群的社會污名：Yayasan Sultan Idris Shah 方法」，由馬來西亞 Sultan Idris Shah Foundation 的 Saraspathy Sambasivam、Sinthamoney、Nithya 等人發表，探討殘障人口在生活中遭受許多不平等的污名對待，以 Yayasan Sultan Idris Shah 方法協助殘障人口克服障礙，改善家庭、社區對殘障人口的歧視。

B6：討論主題為「生活品質」，由馬來西亞 Sebastian Sandiyao 主持，共有三篇發表文章。一是「由馬來西亞專家小組的認知評量全面生活品質」，由馬來西亞 Sulaiman M. Yassin、Mahadzirah Mohamad、Wan Abdul Aziz Wan Mohd Amin 等人共同發表，探討生活品質如何得以全面性評量，包括健康、物理環境、經

濟與雇用、心理狀態等面向。二是「Terengganu 州島民生活品質：Pulau Redang 與 Pulau Perhentian 的研究」，由馬來西亞 Norizan A Ghani 發表，討論 Pulau Redang 與 Pulau Perhentian 的居民生活品質，檢驗其收入、支出、儲蓄、財產、健康與住屋。三是「評估照護機構中年長者的生活品質：跨部門研究」，由伊朗 Shahid Beheshti 醫學大學醫學院 Yavari Parvin Y. Mehrabi 與 N Rafati 發表，探討年長者增加與所需服務的關係，年長者生活品質是其中重要的服務項目，機構內年長者得到的生活品質與機構許多因素相關。

B7：討論主題為「資訊溝通科技（ICT）的終生學習與凝聚」，由馬來西亞 Rohani Hussin 主持，共有三篇發表文章。一是「如何以資訊溝通科技改善社會凝聚」，由荷蘭烏特勒支 X-S2 社會政策知識網絡 Debby Den Heijer 發表，探討資訊溝通科技與市民參與、資訊溝通科技與社區、資訊溝通科技與整合、資訊溝通科技與安全。二是「老年人口與電腦網路的使用：終生學習的機會與挑戰」，由馬來西亞 Putra 大學老年學研究中心 Sharifah Norazizan Bte Syed Abd Rashid、Mohd Rizal Hussain 與 Chai Sen Tyng 發表，討論數位時代如何縮短老年人與新科技的距離，老年人運用電腦網路產生的各種契機與挑戰。三是「資訊溝通科技與家庭：一同成長」，由馬來西亞 Putra 大學 Narimah Ismail 與 Musa Hassan 發表，探討資訊溝通科技與家庭為每個人關心的課題，因為 ICT 改變個人、團體、家庭、社區、社會的溝通方式，並使資訊快速傳播到全球。

B8：討論主題為「老年參與與賦權」，由英國 Ian Harris 主持，共有三篇發表文章。一是「老年參與與賦權」，由香港老年社會 Tik Chi Yuen 發表，探討老年參與與賦權是過程也是結果，加強年長者自我成長、潛能開發，並使老年人具有自我決定、所有權與生活的能力。二是「克服障礙：老年人口文化與語言的協助」，由澳洲南方社區服務法人 Suzan Raad 發表，討論老年人口顯著增加下，協助

老年人口的文化與語言適應。三是「PRONOVA 方法：崇高價值的提升與強化」，由馬來西亞黃金世代福利協會 Syed Barkat Ali Syed Ali 發表，探討以 PRONOVA 方法創造「知識循環」，使年長志工非正式教育經驗得以傳承在社會中，由全民分享。

B9：討論主題為「衝突解決」，為特殊技巧建立討論 SW3，探討「社區衝突轉變的個案研究」，由奈及利亞 African European Young People Initiatives 的 Adedayo Idowu 及 Abayomi Francis Olufemi 共同發表，討論衝突轉變可視為創造一個方式改變衝突的過程，因此是建設性而非破壞性行為，關注不同哲學的衝突轉變方式如何運作，運用小團體分享社區內衝突轉變的議題。

B10：討論主題為「發展的社會面向」，為特殊技巧建立討論 SW4，探討「發展效力的社會面向：世界銀行社會發展策略的優先次序」，由美國華盛頓州世界銀行 Judith Edstrom 發表，菲律賓 High Level Panel to Review the UN Relations with Civil Society 的 Mary Racelis 晤談，討論世界銀行對社會發展的關注，強調全球挑戰並定義全球化對社會發展的概念架構，世界銀行運用各種策略成為「遠離貧窮世界」的重要夥伴。

WORKSHOP C

分十組同時進行論文發表，1-7 組各有 3 篇，合計 21 篇論文。8-10 組則各以主題呈現。各組關注到家庭、兒童、老人與失業者等弱勢族群，以及以休閒和宗教作為提昇福祉的議題焦點，並討論及社會公正等倫理課題。各小組主題與論文簡述如下：

C1：敦促家庭福利

1. 因應職業因素的分離，不同軍階軍人太太的身心健康分析（印度）
2. 非營利組織嘗試家庭發展的社會進程（香港）
3. 攜手對應社會問題（馬來西亞）

C2：虐待的受害者

1. 性侵兒童受害者的創傷，因應行為與社會功能（馬來西亞）
2. 受暴婦女與目睹兒童之間的親子關係（台灣）
3. 機構安置兒童的馬來西亞觀點（馬來西亞）

C3：社會公正與投資

1. 茶葉產地工人與其子女所受到的不公平對待（印度）
2. 運用社會投資方法到福利與在地就業：社會投資由下而上的方法（香港）
3. 有特殊需求的兒童教育（馬來西亞）

C4：提昇老人潛能

1. 改善喀麥隆老人的生活（喀麥隆）
2. 運用資源網絡建構的外展策略來照顧萬華區的老人（台灣）
3. 香港中老年失業勞工的再訓練方案（香港）

C5：保護兒童權利

1. 印度兒童人權現狀（印度）
2. 革命兒童：菲律賓的兒童軍人（菲律賓）
3. 因應戰爭而安頓明答納額的回教兒童（菲律賓）

C6：發展中的休閒

1. 女性運動與休閒活動的正當性（台灣）
2. 適合所有人的休閒：事實或幻境（馬來西亞）
3. 有個好生活的挑戰：文化分析（新加坡）

C7：運用宗教增加和平與治理

1. 和平與好的治理的跨宗教理解（斯里蘭卡）
2. 宗教與社會轉型（南非）
3. 中介、連結與建構：跨宗教的社會工作進程（馬來西亞）

C8：變性的專業管理

變性的社會、心理與醫療議題（馬來西亞）

C9：社會變遷與社會工作實務

現代馬來西亞的社會變遷與社會工作實務：非營利組織觀點（馬來西亞）

C10：有效的非營利組織夥伴關係

在 ASEAN 志願組織之間的社會福利與發展合作趨勢（泰國）

綜合 Workshop C 的論文與討論主題，除了兩篇非洲文稿之外，是清一色亞洲版的社會工作經驗。除了共通的服務弱勢族群與對應貧窮議題之外，跨越不同宗教族群的服務發展，在馬來西亞、新加坡、印度、斯里蘭卡與菲律賓等國家頻頻出現，也就是包括回教、印度教、基督教與天主教等的不同信仰背景。尤其是主辦國的馬來西亞，幾乎在所有場合中，不斷傳遞著綜融不同信仰民族的和平共處的信念。也許實情並非如此，譬如說我們在計程車上聽到的生活點滴，就有些許出入；以及在分享台灣經驗中服務部門之間，正式與非正式資源的合作機制時，包括馬來西亞、新加坡與香港的與會人士，對於順暢的跨機構合作是帶著羨慕的眼光。所以我判斷跨文化與跨宗教的社會和諧，仍然是這些國度所要追尋的理想。而在斯里蘭卡的與會人士提出一個有 300 多年歷史，兼融印度、回教與基督教的島上廟宇，有著三個

社區人民所共同成立的民間治理組織，有著具實回應。

而在【社會進步 (Social Progress)】的大會主題引領之下，對於家庭功能的促進，由中年志願服務團隊來提供社區長者的居家照顧 (非洲經驗)，探討現代台灣婦女如何面對西方文化衝擊與挑戰傳統的休閒行為；非營利組織的夥伴關係建立，受助對象的充權努力等，著墨甚多。大會另一主題【社會公正 (Social Justice)】，則在部分發展中國家所討論的童工人權 (註一)、服務戰事受害的回教兒童等論文中，得到相當回應。

註一：印度的兒童人權現狀 (印度)

兒童是未開發、貧窮、不公平與忽視的受害者。童工的商業色彩漸濃，以交換家庭功能得以維繫。童工從事地毯織工，在火柴與爆竹工廠 (有五萬童工) 工作，也從事玻璃與磚頭的製造。

通常 4-15 歲童工的工時是每天 10-14 小時，低於最低工資，發生著多元工傷，包括負重、燒燙傷、休息時間過短等。1958 年印度政府制定保護管束法令，對待 21 歲以下犯行青少年不同於成人犯。1960 年所制定的兒童法，是要保護兒童不被剝削，並提供發展心靈成長的機會和設施，能夠享有健康、自由與尊嚴，並要對抗兒童所遭遇的道德和物質性的遺棄。

有關馬來亞變性人的兩場工作坊 (C8 顧燕翎 整理)

有關馬來亞變性人的討論有兩場，十八日上午是由專家學者分別就社會、生理及心理分析層面討論變性人的處境，下午則由當事人現身說法，不過兩場討論都只涉及男變女，因為這樣的變性人在馬國占大多數。這兩場討論的目的是在引起社會工作領域對變性人問題的重視，並給予適當協助，所以討論進行中和討論結尾時，都不斷有與會人士 (非變性人本身) 要求在場的馬國官方人士表態，而這些官員半推半就也說不出所以然。一位媒體編輯則說，當她告訴其他出席 ICSW 的友人將參

與此討論時，她們都不再與她交談了，顯然在馬來西亞有關性別的議題即使在標榜社會進步與社會正義的國際會議上仍有相當禁忌。

上午的三位主講人分別是 The Yik Koon, Northern University of Malaysia, Chia Wee Yan, Gleneagles Intan Medical Centre, 以及 Brian K. W. Ho, Faculty of Medicine, University Putra Malaysia.

Yan 曾經為兩位變性人動過手術，他以幻燈片介紹人體解剖、兩性生理構造的相似處及手術過程，如何以表皮或大小腸來重建陰道，以及二者的手術風險與可能的後遺症，如陰道內長毛等等。Yan 及 Ho 都強調手術的不可逆性，所以病人必須以一年的時間試著以女人的身份生活，完全確定個人的性別身份認同之後才可以進行手術。也曾經有病人有精神方面的問題，如人格分裂，做了手術之後後悔莫及的。Yan 說他最滿足的是一位病人告訴他：“ I would rather be hated for what I am than loved for what I am not.”

兩位醫生也強調，性別認同是一個連續體，並非截然二分，變性人則是性別認同強烈到無法忍受自己的男性身體，覺得自己好像是被禁錮在男人身體中的女人，因此願意忍受任何痛苦來改變身體，變性人不是同性戀，她們愛的是異性；也不是易裝癖(transvestite)，後者包括喜著異性服飾，以及著異性服飾進行自慰者。Ho 再三強調，變性人是天生的，與環境沒有任何關係，因此需要經過審慎的心理鑑定才能進行手術。雖然她們心理上是女人，但手術仍是人為的，所以在生理上她們並無法成為真正的女人。

Khoon 與下午正式出場的幾位變性人則說明在馬來西亞他們所遭受的歧視與法律、社會、宗教的壓制，例如警察的騷擾和逮捕、身份證上的男性身份與女性形象的矛盾、無法購買健康保險、無法進入女人的拜神場所等等。人們歧視她們，原因之一是她們當中不少人從事性工作，但她們實在因為被主流社會排擠，才淪入性

產業。她們自認不是女人，她們是 mak nyahs. Khoon 估計馬國有一萬名 mak nyahs，但她們自己的估計則是兩至三萬人，她們有自己的小團體，相濡以沫，不過她們也認為有權利與其他公民一樣享有基本人權及公民權。

這兩場討論皆未深入追究變性慾的起因，在過去許多研究中，這永遠是一個雞生蛋蛋生雞的問題，而是從實務層面讓社會工作者更了解這個群體的困境。雖然 Ho 堅定表示變性慾純屬天生，但在其他研究中，我們看到有所謂 primary 及 secondary 變性慾，前者發生於二十至二十五歲左右，後者則發生在四十歲以後，文化與社會因素是一個值得研究的變項。而變性者集中於男性，是否意味著女性掌握的社會資源更少，以致更無機會出櫃？這些渴望擁有男性身體的“女人”是否更居於不見天日的弱勢，更需要幫助？

WORKSHOP D

舉辦時間為二〇〇四年八月十八日星期三，下午三點半至五點，共分為十一個子題。

D1：討論主題為「有效率的政府夥伴關係」，由馬來西亞 Denison Jayasooria 主持，共有三篇發表文章。一是「社會福利作為達成一致性與公平的社會整合因素」，由喀麥隆 Victor Epie' ngome 發表，探討捐贈團體應該支持真正的市民社會，消除社會腐化，使第三世界國家更具競爭力。二是「建立有效率的政府：市民社會社會政策夥伴關係」，由加拿大渥太華統治機構 Laura Edgar 與 Jennifer Chandler 發表，討論不同國家具有共同課題，包括環境政策的影響、形成共事的能力等等，也必須關注政策應用與成效評估，使市民社會需求成為對政府行政更好的理解。三是「社會福利再分配對社會公平的影響」，由牙買加京斯

敦勞動與社會福利部 Faith Innerarity 發表，探討社會援助福利在改革前未受到良好重視，改革後社會援助福利使貧窮階級得到顯著成長的幫助，並減少富有階級對社會援助福利的濫用。

D2：討論主題為「全球化影響」，由馬來西亞 Mohamad Shah M. Ali 主持，共有三篇發表文章。一是「全球化是否為新殖民主義的委婉說詞？」，由孟加拉環境與發展研究機構 Amir Hossain Chowdhury 發表，探討以孟加拉作為個案研究，全球化造成貧窮國家成為「被殖民的」主體，接受有力國家形成的貿易與農業標準。二是「麥當勞化與勞動過程：影響與抗拒」，由國立中正大學吳育仁發表，討論麥當勞化被視為是理性化行動，目的在確保勞動過程的剩餘價值。三是「全球化對菲律賓 Laguna 製鞋工業的衝擊」，由菲律賓 Open Heart Foundation 的 Alatiit Gat - Ala 發表，探討製鞋業原是菲律賓簽署 GATT 協議前的主要經濟活動，現在必須加強區域合作以增加高競爭工業中的市場獲利。

D3：討論主題為「性別觀點」，由馬來西亞 Narimah Ismail, Malaysia 主持，共有四篇發表文章。一是「性別對等或性別差異：台灣親密關係暴力的研究」，由國立台灣大學社會工作學系王麗容發表，探討性別對等或性別差異是台灣親密關係暴力的因素，男性與女性對暴力的使用實際上大不相同。二是「非營利組織微信賴計畫對孟加拉農村性別關係的影響」，由孟加拉東西大學 Ware Newaz 發表，討論孟加拉農村生活性別關係中，女性接受微信賴計畫後生活的改變，家庭與社區中的性別關係進而獲得尊重。三是「女性與孩童的非法交易」，由菲律賓馬尼拉地方法院 Nimfa C. Vilches 發表，探討菲律賓女孩年輕時代受到的歧視來自文化及家庭對性別的偏見，形成母親具有家務工作受虐角色的刻板印象，這樣的想法使得女性日後容易成為非法性交易或國內外各種性剝削形式的受害者。四是「對異國通婚女性的需求與利益：菲律賓經驗」，由菲律賓海

外菲人委員會移民整合與教育辦公室 Minda Cabilao Valencia 發表，討論菲律賓女性與異國通婚的趨勢日益增加，異國婚姻的女性以各種策略達成他們的需求。

D4：討論主題為「支持發展的食物保障」，由迦納 Thomas Osei Owesu 主持，共有三篇發表文章。一是「食物儲存與城市收成」，由巴西商業國家社會服務部 Claudia Fadel 發表，探討建立對抗飢荒的國家團結網絡計畫以減少食物浪費，剩餘食品透過賣場、超商、食品工廠等捐贈團體收集，再透過立案社會組織供給營養缺乏者。二是「食物保障與貧窮—全球觀點」，由印度 Haryana 農業大學 Mehta SL 發表，討論食物保障應為全球議題、道德議題，食物生產不但要維持開發中國家增加的食物需求，也應透過已開發國家出口分享給貧窮地區。三是「穩定印尼食物自給自足的政策分析」，由印尼社會福利協會 Asnawi Hassan 發表，探討印尼食物自給自足穩定的農業政策，具有的可能問題與挑戰。

D5：討論主題為「社區發展的夥伴關係」，由馬來西亞 Bathmavathi Krishnan 主持，共有三篇發表文章。一是「提倡社區照護與支持的三方合作：香港特別行政區的地方經驗」，由香港社會福利部 Yuen Cecillia 發表，探討跨部門、跨政府、社區基礎及志願服務導向的計畫非常有助於社區居民，特別是年長者，能減輕他們的焦慮並適應轉換的居住環境，社會資本則在招募及訓練志工時相當受到重視。二是「台灣時間儲備銀行」，由國立中正大學 Michael S. Chen 與 Doris Y. Lin 發表，討論台灣沒有公共基金為主的社會服務系統，卻有為數眾多的非營利組織存在於社區中，時間儲備銀行是非營利組織間協調服務提供的重要平台，卻不需要太多公共部門的財務支出。三是「跨世代計畫」，由巴西商業國家社會服務部 Danilo Santos de Miranda 發表，探討跨時代計畫作為老人社會工作、孩童與青少年社會工作的重要社會福利範疇。

D6：討論主題為「焦慮與疾病管理」，由馬來西亞 Meme Zainal Rashid 主持，共有三篇發表文章。一是「死亡焦慮：今日社會的重要議題」，由印度 Rajasthan Udaipur 家庭科學學院 Gaytri Tiwari 與 Hemu Rathore 發表，探討不論共同生活家庭或核心家庭均有相同的死亡焦慮，隨著年歲增長愈增加個人對死亡的焦慮，男性也較女性具有更多的死亡焦慮。二是「提供重病病人希望」，由馬來西亞醫院 Ednin Hamza 發表，討論人們對疾病的因應會反映出社會發展的狀況，希望是重病者的拯救者卻常錯誤或不切實際，照護中心應當學習合適的技巧與知識使重病者得到有用的心理支持。三是「進階醫療管理：在馬來西亞社會中能運用多廣？」，由馬來西亞 Utara 大學 Sharima Ruwaida Abbas 與 Zarina Mat Saad 發表，探討自我決策作為進階醫療管理，如何在馬來西亞社會中應用。

D7：討論主題為「宗教與社會發展」，由紐西蘭 Campbell Roberts 主持，共有四篇發表文章。一是「社會正義網絡？批判性反思南非宗教性社會發展的務實轉變」，由南非 Stellenbosch 大學神學系 Swart Ignatius 發表，探討南非宗教性社會發展轉變的對話指向愈來愈多有關務實議題的關注，這種趨勢形成一系列問題，包括宗教部門的能力是否足以支持社會正義的關注，持續不平等與排外的社會脈絡中社會發展的真正意義為何。二是「角色、宗教篤信與女性福利」，由馬來西亞國際伊斯蘭大學心理學系 Noraini M. Noor 發表，討論女性勞動力增加涉及家庭的許多方面，女性福利為其中之一，角色經驗與女性福利之間宗教篤信作為直接及中介因素的效果為哪些。三是「基於可蘭經的社會工作」，由馬來西亞 Hishamuddin Alham 發表，探討可蘭經教義形成伊斯蘭地區的社會工作基本概念，提出社會工作的重要性、由誰推廣、幫助哪些人的觀點，並以社會工作青少年計畫為例。四是「強制驅離的受害者情況：回教地區難民」，由斯里蘭卡社區信任基金會 Nihmath Musthafa 發表，討論國際社區組織

對於難民應扮演的重要角色為何，保護難民、影響政府重視國際人權、確保所有人員和平安置等等。

D8：討論主題為「社區聲音：性別轉換社區」，為特殊技巧建立討論 SW8，探討「性別轉換社區的聲音」，由馬來西亞 Teh Yik Koon 主持，發表者為馬來西亞女性與健康組織 Sulastri、馬來西亞 Mak Nyah 社區 Shakila 及 Regina，首先由專家發表如何處理不同觀點的性別轉換議題，接著由兩位自男性轉變為女性的社區代表分享社區、家庭、朋友對他們的觀點，他們如何與社會互動、生活方式、對於社會壓力與歧視的因應。

D9：討論主題為「殘障者的自我信賴」，為特殊技巧建立討論 SW9，探討「殘障者的自我信賴」，由伊朗 Mohd Taghi Sheykhi 主持，討論兩項主題。一是來自馬來西亞 Day Break Society 的 Yong Ngiap Chiang, Jeffrey 發表「短襪製造作為殘障者收入與復健的來源」，介紹馬來西亞第一個且非常成功的庇護工廠，自殘障者十七歲開始學習，已成功幫助三十四位障礙人士進入私人部門自我謀生。另一是來自馬來西亞 Perak Association for Intellectually Disabled 的 Ho Ah Ngen 發表「庇護工坊與庇護工廠」，討論庇護工廠計畫的實施提供學習新技巧、獨立及維持生計的機會，幫助建立社區生活中重要的自尊、自信及互動技巧，非營利組織殘障中心應當採取相關計畫。

D10：討論主題為「弱勢團體主流化」，為特殊技巧建立討論 SW10，探討「整合聽障人士與社會主流」，由來自馬來西亞聽障協會 Tan Chin Guan、Dora Tan 及 Roshidah Ahmad 共同發表，教導參與者獨特的 Pertuturan Kiu Bahasa Malaysia 手口語符號，對來自如汶萊、印尼、菲律賓等語言與馬來西亞十分相似的國家的人來說，這是很適合的手口語符號，能幫助聽力受損的嬰幼兒自然地學習到口說語言，並與聽力正常的同儕具有一樣的生活品質。

D11：討論主題為「社區關係」，為特殊技巧建立討論 SW15，探討「建立社區關係」，由來自馬來西亞 The Liaison Combination 的 Brian Lariche 及 Mirella Soyer 共同發表，主要目的在引導非營利組織成員學習進入社區對話的基本技巧，以掌握社會議題，介紹的技巧主要包括社區循環（community cycle）如何做為掌握社會議題的方法以及社區對話中促進者扮演的重要角色。

Workshop E：

分十一組同時進行論文發表，1-7 組合計有 20 篇論文。8-11 組則各以主題呈現。各組除了關注到家庭、特殊兒童與青少年之外，較多針對貧窮與永續環境發展、社會安全、經濟文化發展及潛能開發等主題討論。各小組主題與論文簡述如下：

E1：永續發展與貧窮

1. 貧窮中的環境保護：是種弔詭？（加納）
2. 清潔科技與社會發展（泰國）
3. 貧窮與永續發展（Benin）

E2：青少年發展

1. 運作工作作為弱勢少年的自我擴展機制（香港）
2. 印度的高與低度創意青少年的職業性向（印度）
3. 福利之家兒童的學業表現：該成為優先嗎？（馬來西亞）

E3：強化家庭

1. 安曼家庭的融合與優勢：對應全球化衝擊的解劑？（安曼）

2. 強化家庭功能：重組香港家庭服務（香港）
3. 馬來西亞半島公僕對退休與職業滿意度的看法（馬來西亞）

E4：未來的社會安全

1. 全球與孟加拉的永續發展（孟加拉）
2. 21 世紀的社會安全亞洲模式（日本）
3. 經濟改革對印度窮人的衝擊（印度）

E5：經濟進展

1. 社會福利與經濟成就：香港經驗（香港）
2. 巴基斯坦 SME 成長的阻礙：消除貧窮之路（巴基斯坦）

E6：失能兒童訓練

1. 兒童身心障礙的服務概況：孟加拉的 TQP 研究（孟加拉）
2. 訓練學習障礙邊緣兒童（馬來西亞）
3. 支援 CBR 中心：UKM 經驗（馬來西亞）

E7：社會與文化和諧的努力

1. 社會工作的差別工作取向：面對文化多元與社會和諧（馬來西亞）
2. 全球經濟中的競爭價值與社會工作教育（澳洲）
3. 信心基礎組織，社會資本與發展：發展 FBO 移動的研究方法：南非的個案研究（南非）

E8：跨信仰與全球倫理

透過全球倫理促進和平、自由與公正（馬來西亞）

E9：促進成人的生育保健

青少年生育健康技巧建立工作坊（馬來西亞）

E10：生活品質

家庭與社區發展：生活品質議題（馬來西亞）

E11 發展人類潛能

發展人類潛能：COMMACT 方法

對於特殊兒童、弱勢青少年與受全球化衝擊的家庭的服務與功能維繫，各國與會人士有著一致的專業倫理信念，包括特殊教育、職訓與就業輔導（註二），以及既存家庭結構的維護，強化家庭單元的服務基礎（註三），著重動員人力與財力資源的內造參與，來增加產業生計機會。而對於經濟發展與社會進步的能否相容？促進機制為何？皆是重要的討論內涵。巴基斯坦經驗還透過主流的中小企業振興運動中，欲以擴增人民的生活福祉。

而在聯合國由社區發展而社會發展而新世紀的八大發展目標中，仍然強調著改善開發中國家或地區的貧窮、文盲、衛生與環境發展等問題。作為外交處境艱辛的台灣子民，有機會在大會不斷探討聯合國的新興政策中，學習世界各國關注與努力的發展方向。我們的文盲與衛生不再是問題，但是在全球人口移動的必然趨勢中，我們同樣面對外籍勞工與外籍配偶所帶入的多元文化、語言與衛生等挑戰。而貧窮與環境發展議題對我們而言是嚴苛的衝擊，資本主義的全球化所拉大的貧富差距，我們需要在國際舞台共謀對策；天然災害所帶給台灣島嶼的生態環境也是嚴峻的挑戰，我們不得不認真面對。

而澳洲學者提出「全球經濟中的競爭價值與社會工作教育」論文中，主張漸進修補資本主義經濟，因應全球化產出更多人群的社會隔離，該如何在社工教育中倡導之。由於知識經濟並未能將科技革命的社會隔離現象提出，社會工作的任務之一，就在於居於窮人的立場來倡言公共利益，特別是成為開發中國家的努力課題。

註二：運用工作作為弱勢少年的自我擴展機制（香港）

以 YWETS 作為促進青少年就業的政府作為，於 2002 年補助 6-12 個月的在職訓

練，由非政府組織提供受訓者職業諮詢與協助找工作。受訓者因為低教育水平與行為情緒障礙而影響工作穩定。一再換工作中減低自我價值、危及個人發展和增加社會問題。

勞工部與社會服務部門於 2003 年推動 S4 法案：自尊、自信、自省與自我增長。相信青少年的價值，採用 CREAM：照顧導師、真實工作經驗、早期成長和有意義的參與。由香港特殊行政區域政府（HKSARG）僱用受訓者，安頓他們在非政府組織的工作環境接受在職訓練，直到他們進入競爭就業市場。可信賴的評估研究證明，S4 可以幫助這些弱勢青少年提昇個人特質與受僱力。也因而建立政府與民間組織的夥伴關係。

註三：強化家庭功能：重組香港家庭服務（香港）

家庭受到多元衝擊，離婚率、婚外情、大陸移入親人照顧老年親人的情緒與財務成本，和經濟條件的惡化，漸有更多高風險家庭。而改善過去服務的殘補取向，是應該努力於促進家庭的獨立能力。政府提出兩年的實驗方案，組成一整合家庭服務的中心，透過早期界定需求、服務整合和社區建立夥伴關係中，提升服務質地。

Professional visit（機構參訪）

Youth Activities：

1. Monfort Boys Town
2. ABIM

（陳奎如 整理）

Women Affairs :

1. All Women Action Malaysia (AWAM)
2. Women' s Institute of Management (WIM)
(顧燕翎 整理)

Community Development :

1. Resident Association - Section 6,
Kota Damansara, PJ
2. Sentul Community Project
(羅秀華 整理)

一、Youth Activities :

Sekolah Tunas Bakti Sungai Besi 是馬國公立的少年矯治機構，該機構建立於 1952 年，收容對象為 18 歲以下犯罪或接受保護管束之青少年，提供照顧及保護服務。依據該國兒童福利法 (Child Act, 2001) 規定，犯罪少年矯治時間為 3 年，其中 1 年可離開機構至社區內由特定的觀護人員繼續觀察。

該機構坐落於離吉隆坡約 10 公里的郊外山坡上，目前收容有 111 人 (最大收容量 250 人)，其中馬來人 97 人 (佔 89%)、華人 5 人 (佔 5%)、印度人 9 人 (佔 6%)。在年齡分布上，12 至 14 歲有 20 人 (佔 16%)、15 至 17 歲有 50 人 (佔 53

%)、18 至 20 歲有 40 人 (佔 31%)。

整個機構的行政組織共分訓練組、矯治組及行政組三個部分，社工人員 14 人，主要提供的業務包括：生活照顧及保護、提供指導及諮商、宗教規範及道德教育、充實學術教育(電腦技能、讀寫能力)、職業訓練(修車、木工、園藝、烘培、焊接、電機等技能)及娛樂及運動。對收容的少年規範的方式包括獎懲及處罰，獎勵如每年 14 天的外出假、每天 50 分馬幣(約 5 元台幣)的零用錢、家人探視等等；懲罰則包括失去以上的獎勵、額外的責任、監禁、交由法院延長居留時間等等。

當天我們參觀了少年的宿舍，約 15 人一間，住宿設備簡單，床、餐桌、電視、公共浴廁間都安排在同一個空間裡，窗戶及門均安裝鐵窗並層層上鎖，另外我們一一參觀了各項職業課程如修車、木工、園藝、烘培等工作廠所。

下午參訪位於吉隆坡市區內的機構 Asrama Bahagia Kampung Pandan，不同於前一個機構，它是一個以等待司法判決的青少女為收容對象的中途之家，亦為馬國政府設立，目前收容約有 30 名少女。整個住宿環境裝潢較為人性化及溫馨，除了主屋之外尚有裁縫教室及活動教室，中央包圍一座小庭園。所收容的少女多為涉犯罪案件但尚未判決確定，中途之家收容期最長為一年，這段期間她們會在這裡接受輔導、諮商及相關技能的學習，我們在這裡受到熱烈的款待，但是為了怕影響她們的情緒，院長並不希望我們跟少女們多做交談。

二、Women Affairs

八月二十日我們參訪了兩個婦女機構／團體：All Women Action Society (AWAM)，以及 Women's Institute of Management (WIM)，都受到熱烈接待。

AWAM 成立於一九八五年，正值聯合國婦女十年(Decade for Women)的全盛時期，以及奈羅比世界婦女會議舉辦的當年，原名應為 All Women Action Movement，但不為當局同意，認為太顛覆，而改為 Society，但在英文縮寫(acronym)中仍不經意透露了這個轉折，以及被遮蓋的婦女史(herstory)。

AWAM 成立的宗旨和時代背景很類似台灣的婦女新知(Awakening)和新加坡的 Aware，都是在世界第二波婦運澎湃的浪潮中成立的全方位婦女倡議團體，後來發展了多元服務方案。AWAM 早期倡導婦女權益，諸如教育權、工作權，並從事性別分析(gender analysis)，提倡兩性平等，增強婦女權力；接著提供熱線服務，如家暴、性侵害、法律等諮商服務，以及針對不同對象，如學校、人民團體、公司行號、政府機構設計各種性別敏感度訓練課程。

AWAM 的辦公室設在吉隆坡郊區的一棟兩層半樓房，為該團體自行募款購置，只有兩位正式工作人員，其他則是志工，她們正打算向首都之外的其他城市發展，設立分支機構。在吉隆坡，與 AWAM 性質相近的機構尚有大約十個，如 Women Aid Organization(WAO), Women Center for Change(WCC), Women Development Collective(WDC), Sisters in Islam(SIS), Tenaganita, Sohobat Wanifa 等等。

在回答性侵害問題時，她們談到大醫院(general hospital)中設有 Stop Crisis Center，做為受理性侵害的單一窗口，由醫院的急診中心(emergency center)主任負責，警察局也設有處理性侵害的小組(sexual assault team)，由女警負責接案，全國最高階的女警察目前是 assistant superintendent of police. 比起台灣性侵害案件由社政單位主責，馬國由第一線的醫療與警政單位負責，縮短通報流程，顯然較為合理。但在立法方面，我們的家暴法、性侵害犯罪防治法則又較為領先，例如在馬來西亞，婚姻關係內的強暴罪並不成立，甚至政府高官公然表示，要防止婚姻內強暴的話，男人需要娶不只一個太太。

WIM 是一個類似推廣教育的機構，有一棟獨立的大樓，以特別基金的方式運作，在成立時得到政府部份補助，之後則自籌財源，除了各種商業課程外，並與英國的 East London College 合作，開設 MBA 課程，並授予學位，學生男女兼收。WIM 也開設一些小本創業的課程，教授低收入家庭如何創業，但不提供任何後續的輔導，僅以講座方式傳授。在 WIM 的大樓中，提供住宿與餐飲設施及販售珠寶，並有一間包括 Mother Teresa, Princess Diana 及著名女星的 Hall of Fame。

三、Community Development：

一、 前言

大會安排 23 組的機構參訪主題中，有一組社區發展，可以說是最早登記額滿 40 人的一組，然而，參訪當天報到時，卻好不容易湊足 10 人，還包括臨時跨組的淑敏與依瑩。大會的用心在於安排上午參訪中上社經程度的社區住民組織，下午參訪類似台北經驗的平價住宅。

二、 中上社區：「我們的社區等於我們的家」

這個解說人員口中的有錢人的社區，是由政府規劃興建多期住宅所形成，參訪當時仍有多處住宅方案施工中。社區簡介中說著，Seksyen 6 Kota Damansara 社區於 1998 年七月開始進住，合計將有 4,281 家戶，總人口數為 17,000 人。住宅形式包括透天獨棟與公寓等不同居住密度方案，售價亦有差別。公共設施包括有學校、幼稚園、社區中心、清真寺等宗教中心、郵局和娛樂設備，電話線和公共電話等。2000 年九月開始公車系統運作。

與一位都市發展官員聊到社區的規劃與發展，他說這不見得稱之為「有錢人的社區」，比較像是政府服務百姓的國民住宅方案。的確，在社區範疇中可以看到較為高級的住宅，也穿插有柱架瘦弱的福利國宅。

該社區協會住民有感於社區內犯罪案件的發生，以及關心住民安全的前提下，於1998年9月15日由最早進住的15位住民聚會，並在當年召開10月8日臨時委員會。而於1999年2月15日組成贊助委員會，5月17日正式成立。努力於透過適當管道，來因應住民需求與解決問題。而在多元民族融合的前提下，包容不同社經地位、階級、政治信仰與宗教的族群。住民引以為傲的是從低價公寓到獨棟屋主，都能協力參與社區活動。

該社區協會開放給所有十八歲以上，能夠認同協會宗旨的住民參加。依2001年12月31日的會員概況，有1,386位會員分散在各個住宅方案，包括馬來人1,051位（75.8%），印度人273位（19.7%）與華人62位（4.5%），其他2位。

三、 平價住宅社區

坐落吉隆坡，名之為Sentul Community Project的社區，是由政府為了改善外地來到吉隆坡謀生的違建住戶，所興建的平價住宅社區，依簡報所說，是由政府在公有土地興建公有住宅，低價出租予這些違建住戶。作為上就是台北市政府社會局於民國63-67年間興建與開放進住平價住宅的概念。合計住民有3萬人之多。

參訪由大會開幕儀式中的馬來、印度與華人等的不同民族風表演中迎賓，由著華人國會議員等的致詞中，透著政府官方色彩主導社區生活，上百位的住民親切地參與表演、展示與餐敘。

然而，在歡樂情景中，我感到不自在與不由自主地思考，這麼龐大規模的平價住宅，符合低所得家庭的社區生活意象嗎？台北市的幾個平價住宅方案合起來，人

數都比不上這個社區，而有著 1,200 戶住民的安康平宅不斷面對著解構的挑戰，不知馬國政府如何思辯平宅的規模擴增對住民的正負面影響？

四、 一點心得

兩個社區的參訪歷程，可以見得住民希望呈現最好的生活面向給各國來的嘉賓，都有上百位老少住民，在迎賓儀式與活動安排，簡報過程與豐富的佳餚中，讓來客感到受寵若驚。而兩個社區的規模在空間與住民數上都有著龐大的感覺，都在發展中。

不同的是，兩個社區的社經水平在英語的表達，以及住民是否主動規劃活動中探出端倪。由中上社經社區幹部的表述中，如何爭取對於社區空間的積極功能呈現，彷彿是台北市鄰里公園的參與式規劃作為，感覺上比北市的發展經驗淺薄些。而我將之稱為「平價住宅」的社區，是重整都市貧民窟的替代，規模還在擴增中。

我在想著聯合國由「社區發展」而「社會發展」而 MDG 的八個努力標的，究竟對於馬國的社會進步有何實質貢獻？我還是感應不到社區群體的自主力量。

總結與建議

- 一、我國代表團團長趙理事長守博，身兼國際社會福利協會東北亞區域會議主席，代表東北亞區域各會員國出席國際社會福利協會會員國代表委員會會議（International Council on Social Welfare Meeting of the Committee of Representatives），並報告東北亞區域近一年的工作報告，及積極參與國際社會福利協會各項會務運作，增加台灣在國際社會的能見度，並與各會員國建立深厚友誼，值得肯定。
- 二、區域合作和全球化已成為社會福利以及其他學科國際會議討論的主要議題，本次大會主題對於縮短全球性及區域性社會、經濟文化之差距，以及應如何在建

構社會福利體制、落實社會福利政策方面，更積極推展區域性合作，分享社會福利資源，有很多具體結論與建議。應作為我國推動社會福利政策之參考。

- 三、此次大會研討重題除全球化與區域合作之二大議題，因馬來西亞為亞洲典型多元文化之國家，有馬來人、華人、印度人、多元宗教並存佛教、回教、印度教、基督教、天主教系，因此，大會亦特別重視多元文化之探討，與對不同族群的尊重，並力行實踐，呈現和諧融洽的氣氛，值得學習與借鏡。
- 四、國際社會福利協會是世界性社會福利非營利組織，在全球的社會福利領域可說是最具影響力，尤其其與聯合國保持相當密切的關係，不僅參與聯合國許多重要的國際機構之籌設，影響力甚至擴及社會發展的世界高峰會議，其在全球的影響力與日俱增，我國早在該協會占一席之地，本會趙理事長守博擔任東北亞區域會議主席，俞馮理事彤芳女士擔任東北亞區域會議之財務長。去年（二〇〇三）擔任國際社會福利協會亞太會議之主辦國，並舉辦完成第三十一屆國際社會福利協會亞太會議頗獲好評與肯定。在政府全面開展與擴展台灣之能見度之際，積極參國際社會福利協會全球議及區域會議之活動，值得肯定與鼓勵，建議政府多予支持與協助。
- 五、整體而言，我國代表團出席第三十一屆國際社會福利會議全球會議是相當成功的。代表團計發表六篇論文，分別於老人、休閒、兒童保護、社區、人力資源等工作坊提出論文，就相關研究主題發表我國實施經驗反應熱烈並獲肯定。本會理事翁毓秀教授並獲遴選擔任分組討論第八場之主持人，研討主題為千禧發展目標。代表團團員均就其專長與興趣選擇參加各分組討論及工作坊之討論，並積極參與交換工作經驗與心得，收獲相當豐富。

（陳琇惠 整理）

附錄一、我國學者發表之論文摘要與文章全文

一、The Legitimation of Female Exercise and
Leisure Activity

Chiung-Tzu Lucetta Tsai

二、McDonaldisation and The Labour Process: The
Impacts and Resistance

Yu-Jen Wu

三、The Parent-child relationship between
child-witness and the battered Women
Betty-Y Weng

四、Resources Networking as the Outreach Strategy To
Care for the Elderly in the Wanhwa Community
Rosa Shioh-hwa Luo & Lan-in Lin

一、The Legitimation of Female Exercise and Leisure Activity
Chiung-Tzu Lucetta Tsai
Department of Recreational Sport Management
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Abstract

This paper is taken to begin to map out the changing nature of women's leisure activities in Taiwan, and in particular women's self-awareness and their emancipation of body freedom in contemporary society. The changes have

provoked a 'tug-of-war' between traditional and Western cultures. This article attempts to look at cultural confrontation, the way Western ideologies challenge people in Taiwan and the impact that has on women's leisure. The data was obtained from fieldwork involving middle class female teachers in schools in Taiwan.

Cultures influence women's lifestyle, and the extent to which patriarchal power intervenes in women's leisure will vary considerably in different cultures. Gender inequality or gender discrimination witnessed in the Taiwanese contemporary leisure setting results more from pre-modern gender relations and the patriarchy latent in Taiwanese society than from individual obstacles or a lack of opportunity. This is because leisure activity itself has been transformed in the Taiwanese context to include conventional gender relations, and has thus been encapsulated in Taiwanese culture. In this age when new and old values intersect and cross, women stand at an overall structural weak point. Through marches and demonstrations, legal amendments and discussion, various movements promote the struggle for 'equality of rights between the genders'. However, founded on the principle of differentiation between men and women, what are equal rights? It seems that women need to struggle for recognition, and common effort, from the other half of the population. Now that the feminist movement is developing irresistibly, in order to explore how men can be attracted into a dialogue, this research is divided into four principal sections, namely 'men and women: privilege vs. subordination'; 'husbands and wives: public roles vs. domestic affairs'; 'mothers-in-law and daughters-in-law: authority vs. obedience'; and 'parents and daughters: conservative vs.

Westernised' .

Key word: Taiwan; Leisure; Cultural Conflict

INTRODUCTION

Since the late 1960s, there has been a considerable increase in the availability of leisure opportunities. One reason for this increase is the continual move towards a shorter working week and the increased availability of holiday time. However, while opportunities for involvement in leisure have increased, studies indicate that this increase has primarily been for men, and that women have not experienced similar gains (Henry, 1988). Most research (Deem, 1986; Henderson, 1991; Morgan, 1981) into leisure reflects men's experience of leisure forms and activities indicating that leisure is often a missing element in women's lives. The traditional and common focus of leisure studies is upon the relationship between paid work and leisure. Feminist analysis argues that such a common-sense model of leisure is two-dimensional and ignores the third dimension of gender in social relations. In other words, the inequality caused by the sexual division of labour is the fundamental ground of the difference in leisure activities for men and for women. The bulk of previous studies that have attempted to understand the factors that enable and constrain women's leisure opportunities have been conducted in the West, specifically North America or Western Europe. These works have identified a number of factors that have an impact on the leisure opportunities available to women. These include having private transport (Green, et. al, 1990); having some form of

employment or income(Allison and Duncan, 1987); the individuals' degree of confidence in themselves and level of determination to do what they want (Jackson and Henderson, 1995); the fear of being out alone after dark; men' s social control over women (Woodward and Green, 1988); the role of women as mothers (Henderson, et al, 1989) and as the people primarily responsible for domestic labour (Shaw, 1994). There have been few studies that have looked at the constraints, which limit women' s leisure in other cultures.

While the factors cited above may be equally as constraining to women in an Eastern society, Eastern (oriental) women are also constrained by the culture of Confucianism. For nearly two thousand years, Confucianism as a philosophy of life has provided the political, social, and moral foundation to Chinese culture. Confucianism, as a cultural ethic and ideology, has played an essential role in guiding relationships between Chinese people (Shaw, 1996; Yang, 1962), particularly men and women and their leisure practices. The Confucian code has resulted in a major abuse of the principle of equality—the unequal treatment of women, and the wider requirement of chastity, which applies only to women (Liu, 1995). For example, a girl was expected to commit suicide if she should have the misfortune to be raped, while the offending male just went to jail for a relatively short time, several months to a few years. A woman whose husband died was supposed to remain a widow throughout her life, whereas men did not. Under Confucianism there were 'Three Bonds' : absolute loyalty and obedience were due from ministers to princes, from son to father and particularly relevant to the focus of this research from wife to husband. These imperatives formed the foundation of monarchical despotism and social inequality.

Eastern society has been historically organised on the principle of patriarchal power, in which the behaviour of female subordinates was regulated by the solid phalanx of King, Father, and Husband. This traditional culture has resulted in constraints on women's leisure particularly leisure that involves physical activity because in Confucianism, appreciation of the beauty of the human body was non-existent. It is forbidden for women to show large parts of the body or even to talk about the human physique. Women are not encouraged to go out alone or to expose their body because Chinese culture and ideology with their roots in Confucianism prevented them from participating in exercise. However, in recent years Western culture has gradually influenced women's rights in Taiwan.

Confucian philosophy has traditionally had a considerable influence on many aspects of the lives of the Taiwanese people. What does this philosophy mean? In terms of leisure, the belief that 'efficiency comes from diligence and failure from frivolity' has constrained the recreational opportunities available to the people of the island, particularly women. In the last three decades, Taiwan has become increasingly industrialised, and in this process, many of its citizens have changed as a consequence of the establishment of Western thought. Western culture and industrialisation have begun to influence modern Taiwanese society, giving many women the opportunity for economic independence. However, they still do not have equal status because they follow the traditional philosophy of Confucianism. Although the Taiwanese government declared women to be equal in society, government,

economy, education and the family, economic independence and social transformation involving women has not been easily accepted. Although women have been given freedom to work and to improve their economic status, family and domestic responsibilities are still theirs with which to cope. This has created a paradox for many Taiwanese people, particularly women. Whereas they are influenced by emergent Western ideologies, they are also deeply affected by the conventional norms of the traditional Taiwanese society. Women's participation in leisure has been one area of social life that has been caught between this clash of cultures.

The values and symbols of Confucianism have had a profound influence on individual behaviour, social interaction, and organisational practices (Lee, 1997). They are hierarchical, within generations, within families, between the ruler and the ruled. Accordingly, women were regarded as ignorant, limited, inferior. How do modern Taiwanese women deal with the changes and challenges of Western culture and their clash with tradition, and what impact does it have on their leisure? The starting point of my research is that leisure provision for Taiwanese women must be raised. Specifically the research will seek to understand the changing nature of leisure activities of Taiwanese women. This research will build on previous work that has looked at the factors that constrain women's leisure opportunities in the West.

THE WOMEN' S MOVEMENT AND THE CHANGING NATURE OF WOMEN' S LEISURE

The ability of a country to provide its citizens with high quality

leisure facilities and experiences is related to its economic ability. During the early years of Taiwanese society (1949 – 1969), the concept of leisure was not a priority for Taiwanese people. The lack of natural resources, tools, ability and trade made life harsh and miserable. Left with little after the Second World War, in 1949 the Taiwanese government resolves to rejuvenate Taiwan' s economy by restructuring the distribution of land to stabilise the lives of farmers, and, by 1969, Taiwan' s per capita GNP rose to US\$320. This effort created a firm foundation for Taiwan' s future economic expansion. Despite facing political and diplomatic hardship from 1970 – 1984, and two severe oil crises in 1973 and 1980, Taiwan consistently increased economic wealth. During this period, Taiwan' s economy growth rate averaged 9.23% and per capita GNP rose from US\$389 to US\$3,167. In addition, there is now a trade surplus every year (Quarterly National Economic Trend, 1987). From 1985 to 1999, the average economic growth rate was maintained at around 7.28%. The New Taiwan dollar rose in value from 17 percent to 36 percent and per capita GNP rose from US\$3,993 to US\$13,235 (Quarterly National Economic Trend, 2001). Taiwan is now an economically powerful country.

The progress of the leisure industry is related to economic growth. As the economy of Taiwan has grown, the increase of recreation-related businesses also began to rise, including leisure and sports management. This inter-linking of the leisure industry and the economy can clearly be seen through the development of Taiwan over the past fifty years. The goal of promoting leisure activities within a country is to increase the population' s standard of living (Kao, 1998). Therefore, with a strong

economy, the government has the financial strength and legitimacy to invest in a nation' s leisure industry.

The sport/recreation budget in the Ministry of Education was limited in 1982 (Fifth Issue of the Taiwanese Educational Almanac, 1984); however, the budget allocation with regard to sport/leisure facilities has increased sharply since 1985. Although there were a total of 57 sports/leisure organisations in Taiwan in 1997, the government continued to develop this sector and created the 'Sunshine Fitness Programme' in an attempt to boost national interest in exercise among the general population. In order to further this development, many resources were unified, including government officials, private corporations, central government and different sports organisations in order for the programme to be successful in achieving a national exercise culture. The programme included community basketball, soccer, field hockey and volleyball competitions, family games, weekend youth sporting events, community sports fair, labour organisation contests, native aborigines' sport festivals and sporting events for the disabled community. From January to August 1998, there were 19,969 government-sponsored events attended by some 3,264,262 people (Legislative Department, Sports Committee, 1999). The government also began surveying the general status of people' s physical fitness in order to have a clear idea as to the health status and leisure behaviour of the nation.

All twenty-three cities, districts and counties of Taiwan have a standard gymnasium, field, swimming pool and other related sporting facilities. It is thus possible for every area to sponsor an event during

a national sports game (Sixth Issue of the Taiwanese Educational Almanac, 1996). In 1998, a government survey reported that Taiwan has some 63,003 leisure facilities, including 1,841 swimming pools (33.7% are indoors), 3,524 track fields (94.1% are within schools), 83 golf courses, 15,239 recreational parks, and 2,208 gymnasiums (60.2% are within schools) (Sixth Issue of the Taiwanese Educational Almanac, 1996). For a population of over 20 million people, in contrast to the recent past, this is a significant improvement in the quality of sport and leisure facilities.

Not only do people now have more time and money to support leisure development, there are also more enterprises willing to invest in the leisure market. In turn, this enables the nation's leisure industry to prosper. To date, with regards to leisure provision in the private sector, the number of health clubs in Taiwan has grown rapidly (Kao, 1998), where fitness programmes include a gym, a swimming pool, a dance studio for aerobics lessons, a sauna, a steam room and spa treatments and which are often located in shopping districts. Finding a health club is not difficult if you live in Taiwan's main cities (Taipei Journal, 2000). Thus, there has been a significant increase in gyms and health clubs in Taipei, and these have broadened their product to include a range of leisure programmes. This is relatively expensive, as founder and CEO of L.A. Fitness Health Club in Asia, Eric Levine has noted,

Our main customer base is women who like Prada, and Chanel and Louis Vuitton. Fashionable ladies who are very hip, know what's going on and want to be part of it...We'll get members that enjoy the benefits of fitness and they will stay on and on... I found that in Taipei people

are very confident, also the ladies are very independent. They will join a fitness centre without having to have a girlfriend or boyfriend come with them. They just come down and say ‘show me where to get started’ ...the government has really been very helpful. When we have any concerns we’ve been able to partner up with some great people like the Chinese Taipei Olympic Committee, the National Council on Physical Fitness and Sports and the Formosa Television Network. (Taipei Times, extracted 16 March 2003.

<http://www.taiwan.com.au/Soccul/Recreation/Sports/2001/0702.html>.

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While there is increased leisure provision for women in Taiwan, access to such provision is costly; therefore, there is a significant link between the change to women’s economic status since the 1980s and the fulfilment of their leisure pursuits. Females’ participation in the workforce is an important aspect of their relative economic status (Standing, 1978; Heer, 1963). Figures presented in Table 1 reveal detailed trends for work-participation rates in Taiwan for both sexes in 1978 and 1994. Female workforce rates have increased, providing females with increased income, hence, a higher degree of economic independence. With the improving economic status of Taiwanese women their ability to finance leisure pursuits is correspondingly strengthened.

Table 1 Male and female work force rates in Taiwan, 1978 and 1994

	Total	Males	Females
1978	58.7	78.0	39.2

1994	58.8	72.7	44.9
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Source: The Yearbook of Manpower Statistics, 1995.

With economic independence, a particular trend has emerged. That is that young women tend to spend some money on holidays. They have recognised that Western ideology, expounded by the mass media such as newspapers, TV, movies, Internet and magazines has shaped their perceptions and attitudes to leisure. They are now more willing to improve the quality of their leisure time. More importantly, they now show a greater willingness to spend money on leisure activity. In general, this study suggests that younger females are less constrained by the Confucian demand to be frugal. They tend to seek their own pleasure without concerns about expenses. They are eager to embrace Western products, for example, English high-heeled shoes, Parisian perfumes, and American silk stockings, although they are warned by the older generation that Western influence will corrupt and ‘shake’ the foundations of traditional culture. One respondent has expressed her adoration of Western culture in noting that;

Western ideologies do affect many women’ s attitude towards leisure, particularly among the young people. My friends and I try to work hard in order to build up our leisure funds. We may go abroad and travel around when we have sufficient money. Travelling is fashionable. I like Western people’ s attitude towards leisure. They go on holiday, relaxing at the beach and have a nice suntan, or have a cup of coffee in a romantic coffee shop. What an easy-going life style! They know how to enjoy themselves. Although my mother has warned me that I am

not a foreigner, I should not learn this part from Western countries, but I do not care what she thinks. She is a bit old fashioned.

(A single primary school teacher, 35-years-old, No. 5)

A seemingly common belief is that the economic condition of women improves with economic development. This is because economic development improves the population's economy, thereby improving women's absolute economic condition. It also increases the education of women and the rest of society, which raises awareness about women's inferior position, thereby promoting remedial action. It can be observed from the group of single women that they are most likely, and most willing, to spend money on leisure pursuits. As one respondent noted;

I do not mind spending my money. I bought membership at a club. I know it is expensive, but I still spent the money, no matter how my parents criticise me wasting money. Not many people are motivated to join these clubs.

(A single primary school teacher, 28-years-old, No. 4)

However, middle-aged women are usually more conservative about spending money on leisure, especially when women are financially dependent on their spouses, which restricts involvement in leisure. This can be observed from Table 2 which presents the situation with outdoor and indoor leisure activities undertaken by Taiwanese females aged fifteen years and over in 1990. The most popular outdoor leisure activity for females aged between 50 - 64 years old is visiting relatives or friends, and only one thousand

females have participated in keeping fit in the gym.

Table 2 Situation with indoor and outdoor leisure activities under taken by Taiwanese females aged 15 years and over in 1990

Unit: thousand persons

	Female age			
	15 - 24 years	25 - 49 years	50 - 64 years	65 years and over
Three most important indoor leisure activities	Watching TV or Video (1,242)	Watching TV or Video (3,254)	Watching TV or Video (1,065)	Watching TV or Video (623)
	Reading newspapers or magazine (329)	Reading newspapers or magazine (431)	Reading newspapers or magazine (34)	Listening to radios, singing or playing musical instruments (37)
	Listening to radios, singing or playing musical instruments (200)	Listening to radios, singing or playing musical instruments (195)	Listening to radios, singing or playing musical instruments (28)	Reading newspapers or magazine (8)

	Walking in the street or shopping (725)	Visiting relatives/friends/social intercourse (1321)	Visiting relatives/friends/social intercourse (541)	Visiting relatives/friends/social intercourse (327)
Three most important outdoor leisure activities	Visiting relatives/friends/social intercourse (312)	Walking on the street or shopping (1,173)	Strolling or jogging (317)	Strolling or jogging (246)
	Outing, mountain climbing, hiking (278)	Strolling or jogging (621)	Walking in the street or shopping (157)	Walking in the street or shopping (40)

Source: Report on people's leisure life survey in Taiwan. Directorate-General of Budget, Accounting and Statistics, Executive Yuan, June 1995.

In contemporary Taiwan, women's independence depends largely on economic independence, which is determined by whether they have gainful employment. Jackson (1988) has argued that, apart from allowing women more independence, increasing levels of female employment tend to result in women having greater influence upon family decisions. Women from higher income levels tend to have more opportunity to engage in expensive leisure pursuits. As Taiwan enters the 21st century, it remains to be seen whether Taiwan's growing leisure industry will bring equality of opportunity for both men and women. It is clear that the changing nature of leisure activities in Taiwan has been affected by political, economic, social and cultural

influences. With the rapid economic growth of the early 1990s, people grew more concerned about their health and quality of life. In response to this social need, the government began to promote exercise and leisure activity, resulting in an increase in participation in physical activity by both men and women. It is also clear that, while Taiwan's leisure industry is maturing, this is not yet a completed project.

SOCIAL FACTORS

In Confucian teachings, the ideology of patriarchy is a powerful structuring force that shapes women's leisure. Women in Taiwan are expected to play a passive, submissive and subservient role. Such suppression of women as dictated by Confucianism is in turn manifested in women's poor level of participation in leisure. Many women living in Confucian society do not even have a perception of their right to pursue leisure due to they are not encouraged to express their opinions and desires.

Women's immobility

In Taiwan, men usually have priority in the use of cars. This situation reflects the unequal power relations and women's lower status in Taiwanese society. From a practical point of view, it also impinges on women's ability to move freely. Transportation is another way in which men can dominate and restrict the level of leisure participation among Taiwanese women. As one respondent illustrated:

I do not have a car because I am a girl and my parents will not spend as much money on girl than boy. I seldom go out and so I do not have the chances to use the buses and trains. On the contrast, if the trains or buses are more convenient, I can go anywhere without asking my friends doing me favours.

Most respondents in this study reveal their dependence on “a man giving them a lift” which does not facilitate their mobility or enhance their access to leisure pursuits. Limited access to transport disadvantages considerably limits women’ s opportunities in leisure activities.

Poor availability of leisure facilities

Many social constraints are placed on women in Taiwan, which severely restricting their ability to assert their needs, in particular their needs for leisure. The study indicates that those respondents who do participate in some leisure activities are largely unsatisfied with the provisions of leisure facilities, in particular the toilets. Although this appears trivial, it is a big issue for females. As one middle class married respondent observed,

I do not believe this society considers women’ s needs when all the leisure facilities were being designed. The toilets provision needs to be improved. I have travelled to many parts of Taiwan, and I am never comfortable with using the ladies toilets, because they are horrible and never meet the women’ s needs adequately.

Wilson (Wilson, 1988) stated that leisure is part of the struggle for the control of space. The issue of poor public toilet provisions for females at leisure sites can be further interpreted as a form of male power which serves to restrict women' s participation in leisure. Such restrictions are translated into women' s lower participation level in leisure.

Masculine bias

Within Confucian ideologies, there is a clear divide between men and women. It strongly emphasises conformity to the social dictum that women had to differ from men in every visible physical aspect. The ideal woman was supposed to be fragile, gentle and passive. As one shop floor single respondent stated:

I am interested in baseball. I once asked if I could go to a baseball game with my elder brother, he refused to take me because he thinks baseball is a boy' s sport and I will not be able to understand the game.

In general, Taiwanese women have lower expectation of leisure provision. In this study it appeared that a large number of Taiwanese women lacked an awareness of their leisure rights. Because of the strong grip of the patriarchal power, which controls and limits access to leisure, many respondents in this study have never even had the opportunity to think about or discuss the issue of leisure.

CULTURAL FACTORS

In this section, I focus on the cultural norms followed by a woman's husband and parents, and how these restrict a female's access to leisure. I also look generally at males' attitudes towards women's leisure. In Taiwan, women have less autonomy to go out and to participate in leisure activities than men. The general attitude of a girl or a woman's parents and/or her husband is that females should not participate in leisure activities as often as men. For example, to be a good dutiful daughter, most parents expect their unmarried daughters to stay at home to keep them company. The ways of Taiwanese parents are sometimes controlling, strict and autocratic towards their daughters. As Confucius has said,

Filial piety is not being disobedient.

To fulfil filial piety, it is better to listen to and please parents and not contradict their ideas. In Taiwan, parents have great control over the lives of their children. Parental control over daughters also means lack of freedom for the young girl. As one middle class single respondent put it:

I live with my parents whenever I return home, they are always waiting for me in the living room checking up on what time I am back, and asking me where I have been etc. Whenever I want to go out, there is a bad atmosphere about the house. I feel like I am treading on their toes. Sometimes I really want to get rid from my parents' controlling ways by moving out or getting married. However, I am a good Buddhist. When such thoughts occurs, I pray and seek repentance for my inappropriate thoughts. I am not a disobedient girl and I am used to my parents' restrictions. I feel the constraints of living under my

parents' roof. Nevertheless, what can I do? I cannot move out unless I get married. Meanwhile, I have to accept their supervision. Sometimes I feel uncomfortable because of their traditional approach.

The issue of control is also a direct concern for married respondents in this study. For example, many married respondents stated that when their husband or mother-in-law is at home (most married respondents live with their parents-in-law to fulfil their filial piety), they usually have to ask them for permission to participate in leisure activities. Unfortunately, they need to get their husband or parents-in-law' s permission all the time. It is clear women are restricted in their movements. Such restrictions and impingement on women' s freedom, again, has its roots in Confucian teachings. There is a belief that physical activity is a Western concept and that girls and women who participate in leisure may lose their Confucian values as embraced by the society. To conform to cultural norms, respondents seeking to be good wives and daughters are required to be submissive towards the male authorities in their lives, i.e. fathers, husbands and sons. A shop floor married respondent expressed this control in the following way;

If my friends invite me to join them in their foreign travels and my husband does not agree to it, I will definitely not go. The best way to maintain happiness within the family is to listen and obey him. My husband does not encourage me to participate in leisure activities. I feel that I am obligated to be subordinate to him because I need his approval. In addition, there is not enough leisure provision in my local area. If I need to travel any distance, I need the company

of my husband. However, I do not go out in the evening because it is better to get my parents-in-laws' permission to do so.

If Taiwanese women have managed to gain more equal status as men, they may be able to choose whether they wish to have leisure or not. Taiwanese women may gain their 'leisure right' and further pursue their leisure freely only when the status of women in Taiwanese society is improved.

CONCLUSIONS: CONFUCIANISM, PATRIARCHY AND WOMEN' S LEISURE

Confucianism is an ideology that keeps women in a subservient position in society and at home. As a result of the dominance of Confucianism in Taiwan, Taiwanese women lack control over their lives and this lack of control is reflected in their inability to manage their own leisure. To summarise the findings of this study, I posit that many factors constraining women' s leisure in the West are found to constrain Taiwanese women' s leisure pursuits, however, these factors are heightened by the ideology of Confucianism, which is the root of Taiwanese society.

In terms of the social factors, Confucian ideology is an extremely fertile domain for the assertion and legitimation of male power and leisure appears to be the vehicle for such reassertion. It is clear that women living in Confucian society do not even have a perception of their rights to pursue leisure. As a result, many respondents have never thought about whether leisure facilities are designed to take into account their needs. The cultural factors, which constrain women' s leisure, mean that women have

less autonomy to go out and to participate in leisure activities than men. They are not encouraged to express their opinions and desires. In Confucian society, women are expected to play a passive, submissive and subservient role. Such suppression of women as dictated by Confucianism is in turn manifested in women's poor level of participation in leisure in Taiwan.

二、McDonaldisation and The Labour Process: The Impacts and Resistance

Yu-Jen Wu*

Abstract

McDonaldisation is the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of society. The aims of this article are to explore the possible impacts of McDonaldisation on the labour process and expose the hidden agenda behind McDonaldisation. My main argument is that McDonaldisation is the realization of an extremely instrumental rationality which deliberately develops a variety of strategies to achieve the interests of capital. The article indicates that, despite the prevailing of McDonaldisation, there might be two forces that seems likely to drive the labour process away from the McDonaldised working rules: subjectivity and flexibility. The article is concluded that McDonaldisation is gradually blurring and even eroding the boundary between the customers and the workers. The customers used to be the source of profit-making but are now asked to a part of the labour force, that is an

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exploitation of the customers to supplement McDonaldisation in the exploitation of labours.

Keywords: McDonaldisation, the labour process, managerial strategy, rationality, flexibility, subjectivity.

McDonaldisation and The Labour Process: The Impacts and Resistance

Introduction

Dimensions of the McDonaldisation Thesis

The sense of McDonaldisation embraces four aspects, efficiency, calculability, predictability, and control (Ritzer 1996, 1998). These aspects constitute the conceptual framework of McDonaldisation. However, in Ritzer' s works, he merely addresses them in general and pays little attention to the dynamic process of employee relations. I intend to take Ritzer' s work a step further, that is to systemically and deliberately elaborate the main elements of McDonaldisation by focusing on the actual working process of McDonald' s.

Efficiency

In order to achieve the demands of efficiency, there are three special processes or arrangements in the world of McDonald' s: *streamlining the*

process, simplifying the products, and putting the customers to work (Ritzer 1996: 37-41). These arrangements construct the optimal means of achieving a given end in the workplace.

Streamlining the process makes the whole process of production to be an assembly line. Every movement and step of labour is pre-arranged scientifically in order to avoid the unnecessary waste of the workforce and any other resources.

Simplifying the products implies that the products are simple, fast and easy to prepare. As a result of the simplification of the products, the labour process in McDonald's workplace become fragmented, de-skilled, easy to control, and highly replaceable. This is a major issue to be addressed later.

Putting the customers to work can be observed from the fast food, 'self-service formula'. The customers need to join the queue at the counter and place their order with the counter staff.

Calculability

The second elements for fast food restaurants to achieve rationalisation are calculability. The inevitable consequences it may cause are two-fold: focus on quantity rather than quality and on numbers.

Quantity rather than quality. Fast-food restaurants attract consumers by serving large portions. The Big Mac, whopper burger, double whopper

burger or triple cheeseburger, large drinks or extra-large drinks.

Emphasis on numbers. To simplify the various set meals, McDonald's puts numbers 1, 2, 3, 4 on the most ordered meals. This enables the workers to speed service and the customers can place their order quickly as well.

Predictability

In a rationalised society, the imperatives it may need is discipline, stability, order and consistency, because it is a society with predictability. In McDonaldised workplaces, in the first instance, predictability means that work organisation is not only a clean visible space. It is an environment that can be duplicated around the world. Second, predictability refers to script communications and interactions with the customers and among the workers.

Transparency of workplaces. To achieve predictability, in terms of organisational structure, workplaces need to be visually resemble and transparent.

Scripting communications and interactions. It indicates the repetitive and formal interactions between and among workers, management and consumers. Workers behave and act under the guidelines and instructions of the manual of McDonald's.

Control

McDonaldisation, to a large extent, implies about the development of managerial strategies in an attempt to gain control over workers and customers. I find that the methods of control in McDonald' s can be divided into three aspects: **technological control**, **structural control**, and **ideological control**.

Technological control. In the workplace, the traditional control is face to face and direct, but is difficult and costly. McDonald' s and other fast food restaurants gain strong control over workers by developing a variety of automation in the process of production. The application of these new technologies into work places radically changes the patterns and forms of labour process.

Structural control. Structural control is to supply controlling methods through the arrangement of work space and the organisational structure of work in attempts to dominate social relations and interactions in the workplaces.

Ideological control refers to employ a variety of moral values and ideologies in accompany with the interests of employers to control the social relations and interactions of the key actors.

The Possible Impacts of McDonaldisation

The core themes of the labour process theory can be categorised into

four aspects: surplus value being generated by the labour process; the logic of accumulation driving capital constantly to revolutionise the production process; the necessity of control; structured antagonism between labour and capital (Thompson 1983: 241-245). Here, I do not want to intensively repeat these theoretical insights. Instead, my intention is to explore the impacts of McDonaldisation on the labour process by examining the extent to which and how the labour process is influenced by McDonaldisation.

The double exploitation of surplus value

To create more surplus value, the McDonaldised workplaces put the consumers into the labour process to do unpaid work when the consumers are unaware that their labour are at McDonald' s disposal.

With the creation of 'McJobs' , 'McWorkers' are largely employed. Since they are marginalised and highly substitutable workers, they are poorly protected by national regulations.

McDonaldisation greatly increases the ability of employers to generate surplus value by making the customers to do unpaid labour. In this regard, one can claim that capital exploits the surplus value generated by not only the workers but also the consumers.

Innovation of logic of accumulation

In McDonaldised workplaces, the logic of accumulation also drives the

development of new technologies and the new methods of production by improving the labour process with new technologies and replacing workers with new technological devices.

It is clear that the effects of McDonaldisation are widely multiplied by globalization and facilitate radical changes to the labour process. Workers are unable to defend themselves from the sweeping tides of McDonaldisation and globalisation. The double pressures of fearing losing their jobs and capital flight not only forces workers to conduct concessional bargaining, but also intensifies managerial intention of exploiting and controlling labour.

De-humanisation and De-personalisation

As mentioned earlier, the methods of control in McDonaldised workplaces were categorised as threefold: technological control, structural control and ideological control.

To sum up, the methods of control in the McDonaldised workplaces are such a sophisticated that the labour process as a whole can be influenced by technology, structure and ideology. However, the unintentional consequences of such controls may be caused: de-personalisation and de-humanisation.

Deepening of structured antagonism

The reasons why McDonaldisation might further deepens structured antagonism between capital and labour can be explained from two aspects: the increasing tendency of labour commoditisation and the opposition of collective interaction.

The tendency of labour commoditisation is a degree of orientation regarding workers as either commodities or human resource. In McDonaldised workplaces, the workers are seen as commodities. McWorkers can be hired and dismissed at the employers' will and work with low wages, poor fringe benefits as well as no career prospect. The employers enjoy the high degree of flexibility in adjusting the number of the workforce to meet the demand of markets.

McDonaldisation represents the combination between individualism and rationalism. Without collective solidarity of workers, not only asymmetrical power relations between labour and capital will be maintained consistently, but also the control system over the workplaces will be sustained.

Resisting McDonaldisation: Subjectivity and Flexibility

In fact, despite the wave of McDonaldisation is hard to be resisted and even reversed, there are forces which seem likely to drive the workers and the labour process, to some degree, away from McDonaldisation, namely subjectivity and flexibility. Here, I move on to examine whether and the

extent to which they operate to resist McDonaldisation.

Subjectivity: Absolute Domination or Relative autonomy?

To sum, on one hand, three dimensional controls of technology, structure, and ideology are sophisticatedly and elaborately employed by McDonald' s in a bid to successfully obtaining workers' consent and co-operation which, in Marx' s term, is vital for employers to transform labour power into labour. On the other hand, in terms of inherent conflicts between labour and capital, even subordinated McWorkers still have a selection of strategies and tactics used to resist managerial arrangements. Therefore, it is showed, though, that in the capitalist economy, McWorkers do not have enough powers and resources to stop employers' exploitation of labour and curb the spread of McDonaldisation into the other workplaces. However, they have a relative autonomy of determining the way they want, irrespective of its consequences.

Flexibility: Colonisation of life world?

The rise of post-Fordism has a number of distinguishing characteristics, which are different from those of McDonaldisation, such as lean production, just-in-time, a more flexible form of management, interest in more customised and specialised products, and demands for workers with more diverse skills to handle the new and more sophisticated technologies. These facts are inconsistent with the fundamental tenets of McDonaldisation. In this sense, the iron cage of McDonaldisation does not completely block the flexible production in the era of post-Fordism. Instead, McDonald' s

working system needs to learn how to adapt to the dramatic changes of a global economy for surviving. The way of achieving this is to make their working system more flexible rather than rigid.

Conclusions

McDonaldisation reinforces the degree of managerial control over labour and expands the range of capitalist exploitation from workers to the 'unpaid labour' -- the customers. In the labour process of McDonald's, the boundary between the consumer and the worker is gradually blurred and even eroded. The customers used to be the source of profit-making but are now asked to a part of the labour force. In essence, this is an exploitation of the consumers to supplement assist McDonaldisation in exploitation of labours.

The major impacts of McDonaldisation on the labour process are four aspects: double exploitation of surplus, innovation of a logic of accumulation, the possible constraints of subjectivity, and deepening of structured antagonism.

Despite the tendency of McDonaldisation, the subjectivity of the workers and the flexibility of production process operate to make social relations of the production more dynamic and pluralistic. While McDonaldisation remains a powerful force in today's world, it will adapt to the rapid changes of global economy.

三、The Parent-child relationship between child-witness and the battered Women

Betty-Y. Weng

Introduction

Ever since the Family Violence Prevention and Intervention was enacted in 1998, marital violence problems have attracted all the social attention. The government has been authorized by the law to involve in family matters, and the Protection Order can be issued to insure the safety of the battered. According to the Family Violence Prevention and Intervention Committee, Department of the Interior, there were 37,050 reported family violence cases; 29,331 cases of them are marital family violence cases. By estimation, there are at least 30,000 children has witnessed marital violence in Taiwan, 2002.

A great deal of people feels that as long as the children have no physical evidence of abuse, they should be all right. Therefore, in the past, marital violence researches has focused on the battered women and ignored the effects of marital violence to child witnesses (Tutty & Waggoner, 1995). According to Chen (2001), in the area of marital violence intervention, child witnesses have always been treated as latent clients or secondary clients. There is no intervention model to fulfill the needs of child witnesses. In recent years, the governments have paid more attention to the problems of child witnesses. The guidance and counseling and the knowledge of safety protection have been included in part of the family violence

intervention. The child witnesses have been included in child protection services.

From the family system point of view, marital relationship and parent-child relationship are two interrelated sub-systems, and marital relationship is a major factor of parent-child relationship (Chen, 1989). High satisfactory marital relationship will enhance safely attached parent-child relationship, and the children are more likely to have positive behavioral development (Edin, Teti, & Corns, 1995). The battered mothers who are not only under physical and emotional violence, but also have to take the economic burdens and blames. A lot of times, they are under tremendous living stress may result in negative effects on parent-child relationship (Wolfe, Jaffe, Wilson, & Zak, 1988). The battered women are always the major caretakers in the families, McCloskey, Figueredo and Koss (1995) pointed out that in the family violence situation, the mental health of children are affected the most by their battered mothers. The battered mothers can be the supporters, major attachment figures and the resilience power of child witnesses, and also can be the second violent perpetrators. From the above we could understand that the interaction relationships of battered mothers and their children are very important to their children's mental health development.

Marital violence usually happens repeatedly, and causes repeatedly traumas. It generates stress to the whole family and destroys the normal family system operation. A new systematic balance needs to be re-established. After the marital violence, the husband-wife system stop operation

temporally, and the parent-child system step in as the core of family operation. Therefore, the parent-child relationship after the marital violence incident becomes the important research topic.

Marital violence, most of the times, mean that the husband imposes violence on his wife. Child witness contains two different kinds of children. The one who not only is a child witness but also an abused child; the other who only is a child witness. The major purposes of this research are to explore the parent-child relationship of child witness and abused mother right after the abuse has happened from the child witness point of view.

Literature Review

We are going to review family system theory, how marital conflict affects parent-child relationship and how marital violence affects the child witness.

Family system theory

The family is a system. Every family member not only is related to family problems and is affected by family problems (Okun, 1990). Husband-wife, parent-child and siblings are subsystems. The interactions between subsystems generate family functions. Bowen' s (1978) family system theory emphasized that family is an emotional relation system. He used differentiation of self to explain the emotional deviation between individual and the family. The higher level of differentiation of self, the

better in having rational and emotional functions. Who has lower level of differentiation of self has difficulty in differentiation between self and other' s emotions, at the same time, will easily be dominated by other' s emotion. Children may over-involved in parents' conflict, emotional over-involved with the family and have lower level of self differentiation. When marital violence occurs, children have more emotional responses and are more difficult in true feelings.

Bowen (1978) stated that when two family members are under high stress situation, they will bring in the third party to lesson or regain the stability. Father-mother-son relationship is the most common tertiary relationship (Wend & Wang, 1999). There are three different types of over-involvement in parents' marital conflict: 1. Cross-generational coalition: when conflict occurs, father or mother will ask children to generate coalition relationship, in order to fight against the other; 2. Scapegoating: See children as the reason for family problem; 3. Parentification: one of the parents has no function for a long time, children will take the role of parent. As to family system theory, when marital violence occurs, children have assumed to be the internal motivation or internal stress to recover the family stability. Husband-wife and parent-child subsystems are the main subsystems in the family. Any malfunction in subsystem will affect the whole family, for example: when marital violence occurs, children may become scapegoating or join with one parent to fight against the other. The parent-child relationship will be damaged. In marital violent family, children' s problem behaviors may be the signal of the whole family. In other words, individual behavioral problem may signal the family problem.

How marital conflicts affect the parent-child relationship

Gryth, Joruiles and Swank (2000) found that, good parent-child relationship will lower the negative effects of marital violence to children, In other words, although marital violence will negatively affect children, but good parent-child relationship may reduce the damage to children.

Most of the abusers are males and mothers are the caretakers in the families. Most of the time children are closer to mothers than to fathers. When violence occurs, both mothers and children are scared. The attachment relationship will be weakened. Mothers with the battered women syndrome will damage their parenting skills and parent-child relationships (Zeanah & Scheeringa, 1997). Rosenberg and Giberson (1991) pointed out those problems of parent-child relationships between the battered women and their children include: 1. Mother' s indifference results in children' s lack of emotional comfort; 2. The battered women always ask for children' s protestation, emotional support or daily living support; 3. Having negative explanation to children' s behaviors; 4. Either becomes coalition with children or scapgoating. Hu (1999) found: mother' s emotion affect parent-child interaction; mothers have parenting stress; children come the scapgoating of marital conflicts and children have the attempt to leave home. From the above, the battered women under the long-term parental stress will cause a lot of problems of parent-child interaction.

How marital violence affect the child witnesses

On the average, the first time of children who witness the marital violence is when they are 8 years old (Henning, Leitenberg, Coffey, Turner & Bennett, 1996). From developmental psychology point of view, child stage is the important stage of forming personality and behavioral patterns. Families are safe places for children. But for child witnesses, families are most dangerous places where could not provide safety and would even damage children's physical and psychological health. Various researchers pointed out that child witnesses who are under high pressure will result in serious problems which includes: increasing anxiety (Christopoulos et al., 1987), high level of depression (Sternberg et al., 1993), increasing aggressive behaviors (Christopoulos et al., 1987; Jaffe, Wolf, Wilson, & Zak, 1986), low self-esteem (Hughes & Barad, 1983), decreasing social problems solving skills (Rosenberg, 1987), having higher external problem behaviors and mental problems (Jouriles et al., 1989). Henning et al., (1996) found that adults who have exposed to marital violence when they were in their childhood, have higher possibility of having depression, lower social adjustment and more deviant behaviors than have no prior marital violence exposure. From the above, we realize that marital violence will affect the future development of children. Children, who are under the pressure and are lack of ability to deal with it, if without assistance, may result in problematic behaviors.

The violent types, duration of the violence and the levels of seriousness of marital violence may cause different level of damages to different ages of children and different sexes of children. Weber et al.

(1995) found that children from physical violent families have more behavioral problems than children from non-physical violent families. Wolfe et al. (1985) stated that the numbers of family violent incidents is significantly related to children's problematic behaviors. The more frequent family violent behaviors occurred and the more violent behaviors in the family the more serious level of depression of children become (Grych & Fincham, 1990; Kempton, Thomas, & Forhand, 1989).

Rosenberg (1984) found that various level of marital violent behaviors affect children of both sexes differently. In the group of minor marital violent families, boys appear to have more external aggressive behaviors, and girls have more internal psychological problems. In the group of major marital violent families, girls have more aggressive behaviors and boys have more passive or withdrawal behaviors. Rosenberg (1984) and Huang & Huang (2000) found that the more serious marital violent behaviors in the families, the more serious behavioral problems of children in these families. Gondolf & Fisher (1991) also found that girls have more psychological problems, for example, distrustful emotion, doubtless, and boys have more external aggressive behaviors. Hughes (1982) stated that boys are easier to express their anger emotion by resistance and aggressive behaviors. Girls usually showed dependency. Children will usually identify with the abused parent. Therefore, girls will identify with their abused mothers eventually when they grow up, they will have higher level of depression, compared to which of boys. Fostrom-Cohen and Rosenbaum (1985) found that female college students who were child witnesses have higher level of depression and aggression, compared to that of male college students. Henning (1996)

studies young adult females who were child witnesses have higher depression tendency. For young adult females, who witnessed mothers as the abusers, have problematic behaviors about the same as non-witnessed adult females.

四、Resources Networking as the Outreach Strategy To Care for the Elderly in the Wanhwa Community

By Rosa Shiow-hwa Luo & Lan-in Lin

ABSTRACT

The aged population is growing rapidly in Taiwan. In the Wanhwa District, a typical old community, more than 10.9% of its population is above age of 65. The Lishin Charity Foundation in Taipei has worked on community care for the elderly in this district for seventeen years, and the social work team of that foundation has constructed the multiple home-based and community-based service programs for those who are in need of.

The results of our study showed that a lot of aged people in Wanhwa District were either single, or widowed, or unmarried, or disabled with chronic diseases. During the Year 1995, the social work team performed the community care project surveying 765 aged clientele with low-income and single status, and found that high percentage of the elderly, who were in need of supplementary services, lived in four neighborhoods.

The outreach strategy of approaching those vulnerable clientele was to invite the immediate service resources to joint the venture of caring the aging neighbors. The social work team has coordinated many more formal and

informal service resources, including hospitals and medical clinics, community centers, religious groups, professional organizations and foundations, voluntary associations and governmental offices, and has constructed the service network within the District.

Initially, the religious group of LI Church in Chung-hwa Village was one of the primary partners to offer the building space for the “tea-time” gathering. And then gradually this group was responsible for coordinating social activities and various caring programs in good health and home services. Later, we invited the nursing professionals to set up a new service center in the Chung-chang Public Housing to care for the old residents within. Finally, in the Double-Park and Don-Bu neighborhoods, the local chiefs organized their good neighbors to take care of their aged residents.

The elderly people who lived alone were in short of daily care resources from relatives and friends. Linking those who were in need, this caring network work well for the elderly who confronted in emergency situation.

Key words: community care, outreach services, resources networking

Background of the Program Development

An image came to our minds:

“I have lived here at this house for decades. My spouse passed away two years ago, and now I live alone. My children were out of town for some reasons, and I choose to stay alone and I enjoy the way I have. One day at home I felt not so good, so I rung the bell on my arms. Upon receiving the

signal, the neighborhood officer called the home maker in the Lishin Foundation, they came to pick me up to the hospital , and I got over soon.”

Most people would like to stay at the familiar environment for life long, especially for Chinese people. However, with the high mobility and change in family structure, the growing aged population was facing various challenges and was to live alone. It is highly risky when the emergency situation occurs. For the aged well-being, the social work professionals were responsible for the caring system based on the community care conception networking the services system containing those home-based and community-based services programs in order to cope with the great needs in the aged society.

A great number of non-governmental and non-profit organizations in Taiwan emerged in the past twenty years. The Lishin Charity Foundation (LCF) in Taipei was legalized in 1987 by integrating some charitable groups to set the service goals in serving disadvantaged people per se, and the elderly group was the key to be served. LCF has worked on community care for the elderly in the Wanhwa District for seventeen years. One of the projects which has been done was the implementation of home making for twelve years. Another project was that in the year of 1994, LCF launched the community caring experiment to promote the quality of welfare service for the elderly. That project was financially supported by the government. The target group served was the low-income old residents who lived alone, and with some degree of disability, in Wanhwa District. What we had done in the experiment was the need assessment on daily living, surveying all of the 765 elderly with

low-income disabled and living alone. The other key task was the resources linking among local service agencies. And the outreach program of tea time gathering was initiated to approach those who were in high vulnerability¹ (LCF, 1995)。

1 those who were living alone and in need of crisis alert services, withdrew in health, slow momentum in action or kept themselves isolated at home, and limited their life within small living boundary.

One of the key strategies to implement the outreach programs was the resources exploration and networking. We assumed that none of the service agencies could take the whole responsibility to care for the disadvantaged by their own. Thus, we coordinated the needed formal and informal social resources to serve the aged in need.

Need Assessment on the Vulnerable Aged People

The aged population is growing rapidly in Taiwan. At the end of 2003, 9.2% of total population in Taiwan was over the age of 65 (Lin, 2004: 9). Since the urbanization in Taipei started at the west side of the city. The Wanhwa District was part of the old town (Figure 1). There were 36 neighborhoods in the district with total population 200,629 (August 2003). The official statistics reported that in August 2003², there were 21,921 (10.9% of total population) over age 65 in the District, among them 1,111 (5.1% in the aged population) were living alone. This ranked top one in the City. Among them, those in low and middle income level accounted for 19.8%

of the old age residents.

Along with the rapid change in economics, politics and social environment, the senior citizens in Taiwan must cope with various challenges such as health deterioration, the left of youngster members in family, adjustment of the retirement life, the decrease in income level, lacking lecture activities and facilities. In other words, the families will not be able to take care for their aged members alone (Tzeng, 1999: 145).

According to a survey conducted by the social workers the neighborhoods of Chung-hwa Village, Chungcheng public housing, Veterans' Dormitory and Don-bu neighborhood had even higher percentage of aged residents. There were 360 households with 1,151 residents in the Chung-hwa Village, among them 86 aged people were in low-income state; 390 old residents lived alone in Chungcheng public housing; 150 single residents in Veterans' Dormitory; and approximately 50 senior citizens in Don-Bu neighborhood lived alone. We found many aged people sat in the parks or in front of the house all day long. They lived alone and worried about losing personal belongings and deteriorating in health.

2 Wanhwa District Office, 2003

The Four Neighborhoods We Reached

The study has shown that many aged people in Wanhwa District were either widowed, or unmarried, or with chronic diseases of disabled and lived alone. During Year of 1995, the social work team surveyed the 765 aged clientele with low-income and living alone status, and found that high percentage of the elderly, who were in need of supplementary services, lived in four neighborhoods. The locations of these neighborhoods were shown in Figure 1.

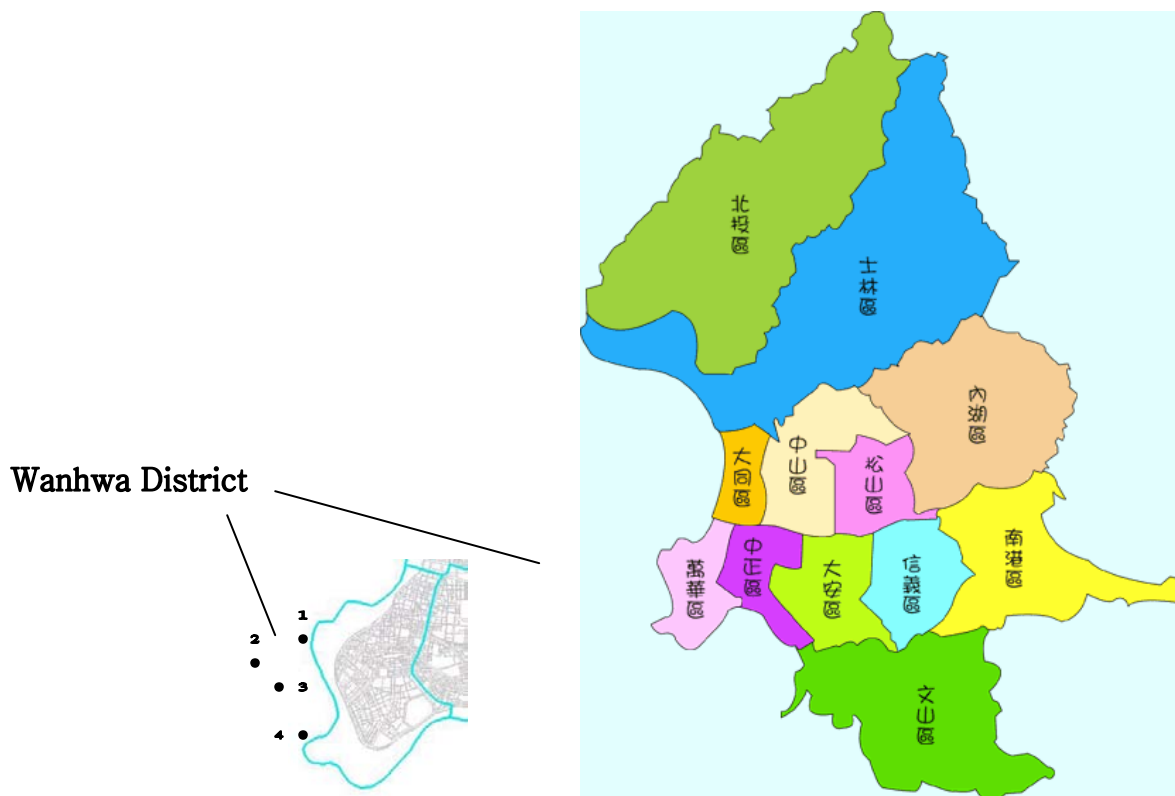


Figure 1. The Taipei City Map by District

1. Chunghua Village
2. Donbu Neighborhood
3. Veterans' Dormitory
4. Chungcheng Housing

LCF started the outreach program of tea time gathering in Chunghua Village (1999) and Chungcheng Public housing (1999) first, then added the Veterans' Dormitory (2000) and Tai-sugar Park in Donbu neighborhood (2001). The majority of the old age residents in the Chungcheng public housing and the Veterans' Dormitory were the veterans who lived alone. The aged residents in Chunghua Village lived with some illegal housing problems. And the residents in Donbu covered all ages.

Chunghwa Village

The Chunghwa Village was an old community with illegal housing problems for some decades. We found its aged residents wandering in the streets quite often. Chang (2000) had investigated the 157 households in the Village, 26.2% of the households' head were 71-80 years old, 75.2% of them were male age 65 and over. We identified it as an aged community.

Due to short of the outdoors recreational activities and locations, majority of the aged residents were watching TV and playing Machan (麻將), or sitting under trees all day long. Some LCF' s volunteers found the Li church in the village to be useful resource; however, there was little contact between the residents and Li church. The LCF social workers thus visited Li church and got familiar with the aged residents. The Li church promised to offer their building space for outreach tea time, starting at March 1999, once a week regularly.

The Li church was the primary partner for the "tea-time" outreach, and gradually responsible for coordinating social activities and various caring programs in health promotion and home services. Whenever the residents were in emergency or in need of care some kind, LCF was approaching in time.

Chungcheng Public Housing

LCF approached the Chung-cheng public housing in 1994, at the time of inputting the home-making services for residents. According to the statistics of October 2000, over half (389 people) of those who were living alone (765 people) in Wanhwa District lived in this housing project. The professionals observed over long time and found those aged residents “sit aside and no talk” . One of the residents commented, “the distance among us is big” . It was hard for them to interact with each other.

The aged residents were mainly veterans, single in marriage status, and lived alone. For the hurt experiences by the breaking-in salesmen and resulting in the lost of their self-belongings, some residents would no longer trust others, especially strangers. However, accompanying the deterioration in physical conditions, more and more aged residents won' t be able to take good care of themselves. They were in need of service package in daily living. During the year of 2000, a few old people rejected the caring services and died at home, which was found couple days later. This tragedy initiated the high priority to serve the elderly in this housing project.

The nursing professionals were invited to set up a new service center to care for the old residents. At the time of outreach, LCF helped the nursing team to organize the services and was responsible for the center operation.

The Veterans' Dormitory

The Veterans' Dormitory was organized by the Department of Veterans' Affairs in Taipei City Government. The Dormitory which was a four-story building divided into 70 rooms for 404 people in maximum capacity. In the year of 1997, there homed 240 people. The officials set the policy of "out only no in" and transformed the boarding guidance; thus, the residents were getting older, deceased one after the other, the number of residents was down to 130 at the end of year 2003.

The original function of the dormitory was to offer veterans temporary stay for visiting friends and relatives in Taipei, or for doctors' seeing purposes. The low pay incentives consequently encouraged the aged veterans voluntarily staying long. The dormitory was no more the original way expected and caused the management policy changed thereafter. The manager of the dormitory said "whenever the residents were not able to take care of themselves, they would be transferred to other veterans' home programs for nursing care" .

In 2000, the LCF social workers observed the dormitory and surveyed the daily living of those veteran residents before the implementation of outreach programs. We found nothing served for residents for five years long. The majority of the residents kept little contact with local people, and the dorm was there like an isolated island. Outsiders perceived those veterans remote and distance, service providers were also keeping distance with the residents. Consequently, the welfare service system kept away from

the aged veterans.

The Tai-sugar Park in the Donbu Neighborhood

The Tai-sugar park was located near the Ai-ai Institute for aged and Hwachan public housing. In 2001, LCF extended the outreach to Tai-sugar Park. Compared with the other outreach locations, this was the first one to cooperate with neighborhood office. Furthermore, under the officer's suggestion, the outreach extended to Wonsing temple's square, getting close to community residents.

The Ai-ai institute was an old agency to care for the poor aged residents, some with psychiatric problems. People in the same neighborhood have kept away from them purposely for a long time.

Social workers in LCF visited Ai-ai Institute, and its social worker expressed the willingness to interact with local people and promised to offer their building space for raining days' spare in tea-time outreach.

And the Hwachan public housing was near the Tai-sugar park too, with many single and live-alone aged residents. We disposed of the service information in the outreach and served those who were in need. LCF kept negotiating with neighborhood office, Hoping Public Hospital and Westpark Hospital, to name the outreach as **“Hand-in-hand to park, care for our neighbors”** . The tea time outreach started at April 2001 once a month.

What the Outreach Program Was

The guiding concept of outreach was the community care.

Community care was originated in 1950s' in England. Walker (1982) referred it to "integrate the informal helping resources of the relatives, friends, neighbors, and volunteers, and the network of formal services which was constructed by agencies caring for those who were vulnerable in daily living". Bayley (1973) presented "care in the community", "care by the community" and the government and professionals "care with the community" as the basic operational principles. Su (1998) pointed out that "care in the community referred to minimize the scale of service and locate it in the immediate place. Care by the community was to mobilize the neighbors, friends, relatives and volunteers of the disadvantaged groups, and to organize the self-help groups to assure the success of community care". And Gan (1993) defined the community care as to "mobilize the community services resources, utilize the informal support network, coordinate the formal service network in services and facilities, and help those who were in need could maintain life as usual, enhance their ability in daily living, sustain the harmonious community life.

To define the outreach services, Chow (1987: 13), a scholar in Hong Kong, said: "outreach services referred to reach those who were in need of some kinds of services and served in their original and familiar living environment". Won (1996: 151) described: "the so-called outreach was the effective way to reach the target population and its function was to minimize the gap between target group and those who were served". Chang (1998: 85)

pointed out that: “outreach services for the elderly could be systematic, the social workers approached the local places such as parks and streets, where the senior citizens stayed and got together, identified their needs, and kept in touch with them, provided counseling and service information, implemented the learning and recreational programs, and did the referrals. Its aims were to promote their clientele’ s quality of life and lower the risk in living” .

The outreach services in LCF were put the principles of “care in the community” , “care by the community” , and “care with the community” into practice. Community care conception guided us to cooperate with other agencies to improve the clientele’ s living environment, and to link with the formal and informal social resources in caring for those in need.

The LCF outreach service started in 1999. The social workers approached the aged people who were considered to be among the high risky groups, and set the following goals: 1) to improve the elderly in welfare and medical service information consultation; 2) to keep in touch with those who were at high risk to cope with the emergency state; 3) to encourage the potential clientele to accept the preventive welfare services; thus, the professionals plan the community activities in promoting the level of social participation; 4) to integrate the welfare resources network to promote the quality of services; and 5) to promote the self-help function in group work and the community relations.

We identified the aged target population as those who were in high

healthy vulnerability, traveling with difficulties; low income, living alone, no relatives in the households; or in short of family support.

The activities in the tea-time outreach were prolific, including lectures and recreational programs, keeping good health, social gathering and Chinese Tai-chi. The time span of the outreach services in four neighborhoods was shown in Figure 2. Two outreach programs started in 1999 at Chungghwa Village and Chungcheng Public Housing, and two more programs in Veterans’ Dormitory and Donbu neighborhood were added in 2000 and 2001, respectively.

Figure 2. The Time Span of the Outreach Practices by neighborhoods

Neighborhoods	1999	2000	2001	2002	2003	2004
Chunghwa Village						
Chungcheng Housing						
Veterans’ Dormitory						
Donbu Neighborhood						

The number of people who participated in the outreach was 1,016 from the year of 1999 to 2003. They met once a month or regularly. The times the participation up to 10,530 in total (Figure 3).

Figure 3. Number of people served in the outreach programs

Neighborhood	服務量	1999	2000	2001	2002	2003	Total
Chunghwa Village	No.	70	40	50	35	--	195 (19.2)
	No.×times	1,223	1,424	2,400	883	--	5,930 (56.3)
Chungcheng Housing	No.	160	221	--	--	--	381 (37.5)
	No.×times	1,010	1,648	--	--	--	2,658 (25.3)
Veterans' Dormitory	No.	--	75	90	78	35	278 (27.4)
	No.×times	--	369	608	219	420	1,616 (15.3)
Donbu Neighborhood	No.	--	--	162	--	--	162 (15.9)
	No.×times	--	--	326	--	--	326 (3.1)
Total	No.	230 (22.6)	336 (33.1)	302 (29.7)	113 (11.1)	35 (3.5)	1,016 (100.0)
	No.×times	2,233 (21.2)	3,441 (32.7)	3,334 (31.7)	1,102 (10.5)	420 (4.0)	10,530 (100.0)

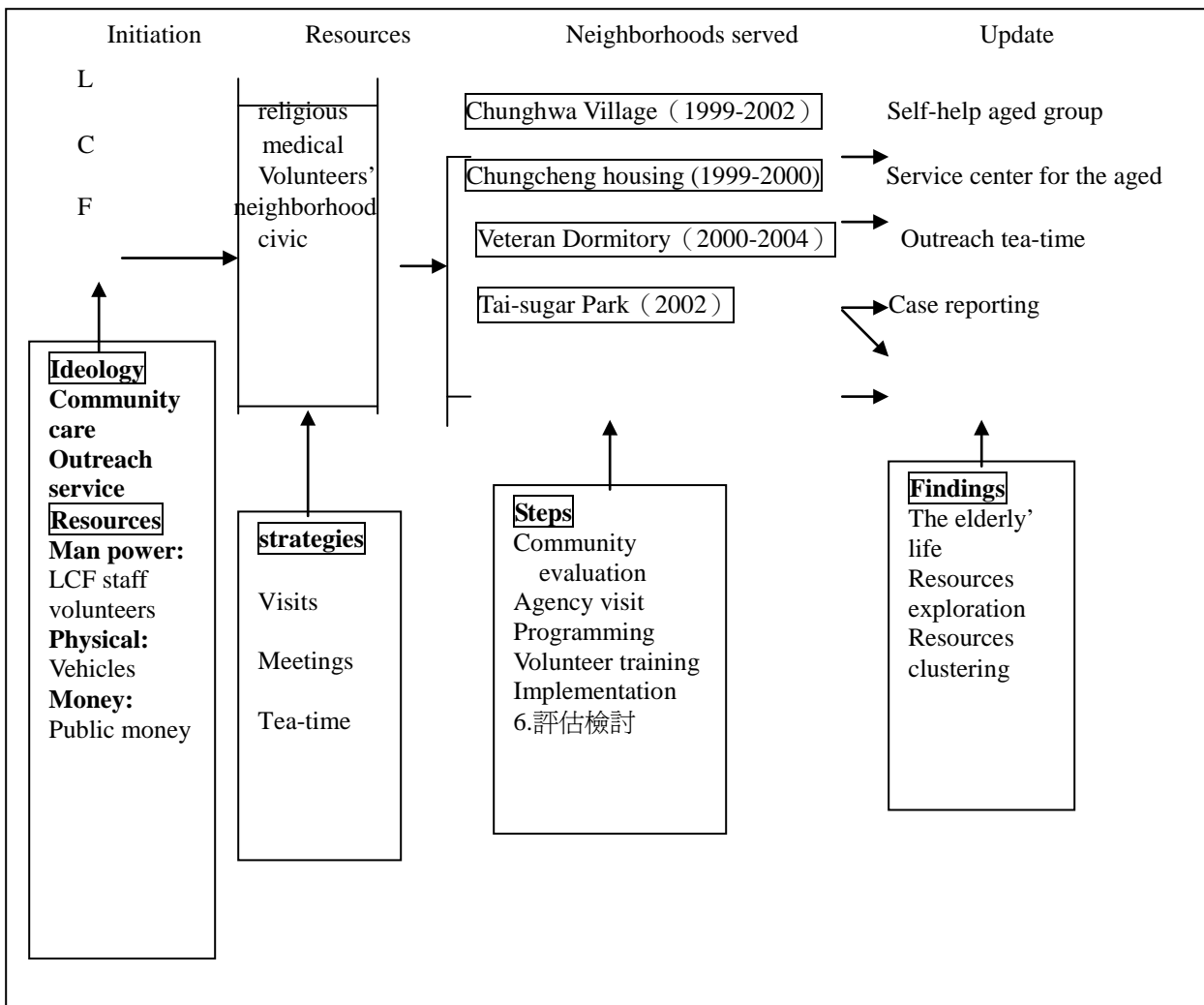
The implementation of outreach services followed the flow shown in Figure 4. LCF initiated the outreach and put the community care into practice. The strategies chosen were visits, meetings and informal contacts with religious, medical, volunteers', neighborhood and civic's helping resources. The working steps followed the order: community evaluations first, then, agency visits, programming, volunteers' training and services

implementation.

The update development in these four neighborhoods was as follows. The Li church helped organize the aged neighbors as the self-help group in Chunghwa Village. LCF helped to create a new service center for old age residents in the Chungcheng Public Housing. And LCF continued the tea-time outreach in Veterans' Dormitory. The Donbu neighborhood official reported cases in need to LCF regularly.

The Implementation of Resources Networking Strategies

The outreach strategy of approaching the vulnerable clientele was to invite the immediate service resources to joint the caring venture. We assumed that any single agency would not be able to fulfill the old citizens' comprehensive needs alone. Based upon the preventive and supportive viewpoints of welfare services, the resources network contained the internal dynamics of the aged themselves, informal helpers of relatives, friends, neighbors, and the volunteers in community. Furthermore, the formal service resources were increasing in these years and encouraged to form the service network. This caring network work well especially for the elderly who were in emergency state.



Helping Resources

The social work team has coordinated the local hospitals and medical clinics, community centers, religious groups, professional organizations and foundations, voluntary associations and governmental offices to construct the service network within the District.

Resources in the LCF

The team members included professionals and semi-professionals, such as social workers, volunteers, and shuttle bus drivers. Among them, volunteers were working on public relations and activities, as the bridge

between LCF and local neighborhoods. And the aged members in LCF were important momentum in learning courses of calligraphy, painting and chorus, to enhance the level of participation, especially in veterans' dormitory and Chungcheng public housing.

The existing local resources

The resources referred were clinics and hospitals, religious groups, voluntary organizations, and neighborhood officers. The ways of cooperation were:

1. To cooperate with the religious groups

The key helping resource in Chunghwa Village was the Li church whose members were responsible for space organizing, manpower and financial support for outreach and Tai-Chi directing. It is the Li church which made the outreach services possible.

2. To cooperate with medical agencies

The main service resources for the Veterans' Dormitory and the Chungcheng public housing were the long-term care center in the Hoping Hospital and the community nursing foundation. The outreach services offered were good health learning, regular physical checks, OPD following-up, volunteers' training, disability assessment. The outreach was the linkage between medical resources and LCF.

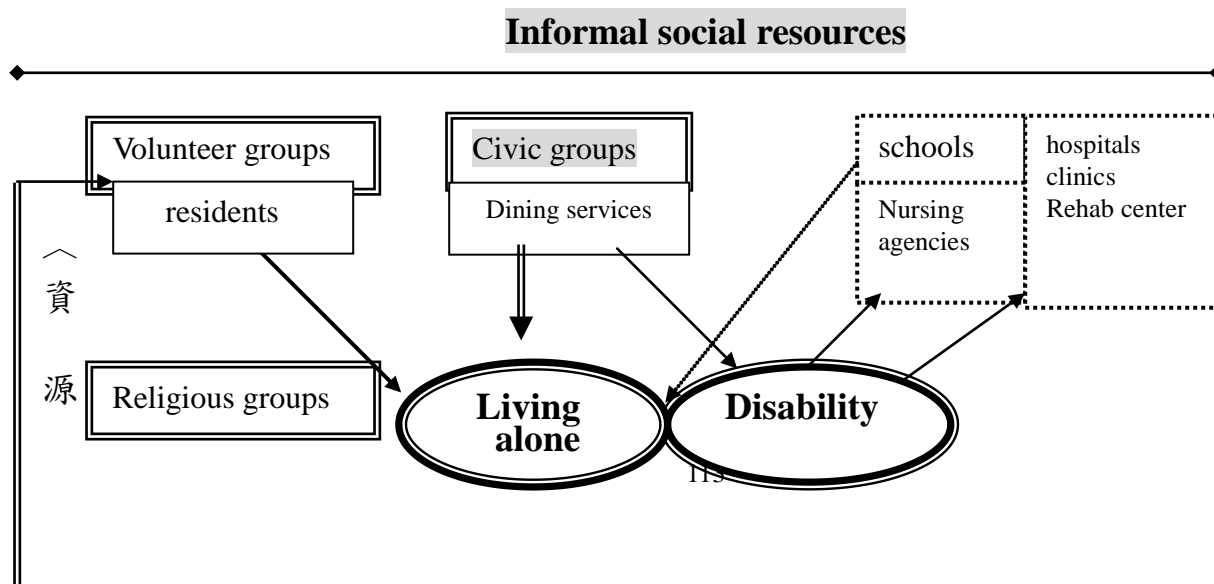
3. To cooperate with neighborhood officers

The major helping resource in Donbu neighborhood was the local officer,

who were responsible for announcement, activities arrangement, volunteers' involvement and donations. Taking the outreach as the bridge between LCF and neighborhood office, LCF received case reporting from local officers. Social workers in LCF were requested to train the local residents as volunteers caring for the live-alone neighbors.

Resources Linking Strategies

The key strategy for LCF was to promote the local resources for their aged neighbors (Figure 5), for example, Li church, Nursing school and aged caring foundation, Hoping Hospital, neighborhood offices, and some voluntary groups. Li church organized the church space for tea-time gathering in Chunghwa Village. And for those living alone aged people in the Chungcheng public housing, the outreach program attracted the nursing school and aged caring foundation to serve them, which set up the Service center at September 2001 under the supervision of Bureau of Social Welfare service. This service center offered services for the immediate clientele. The aged residents in veterans' dormitory have interacted with local neighborhood via the regular outreach gatherings.



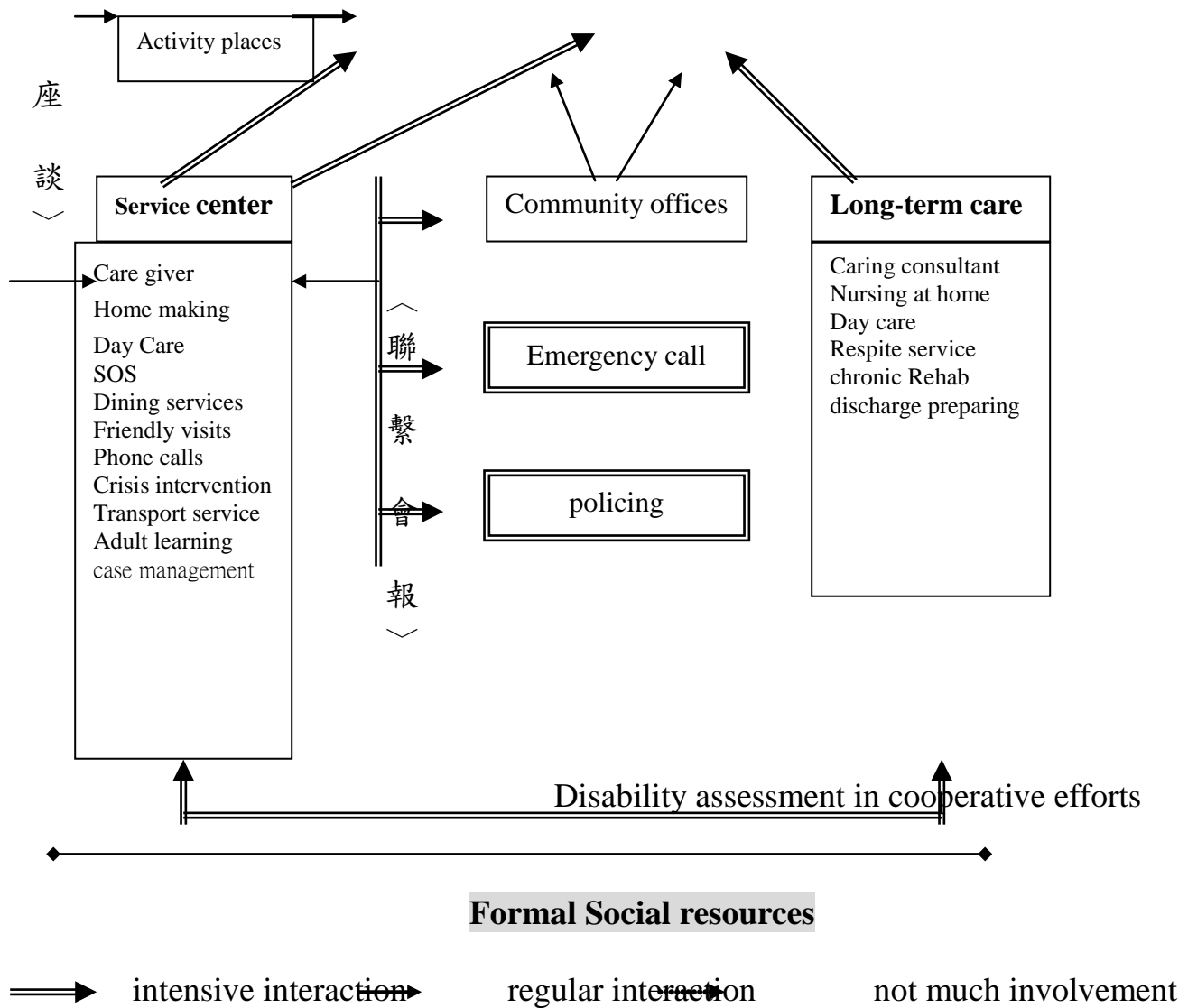
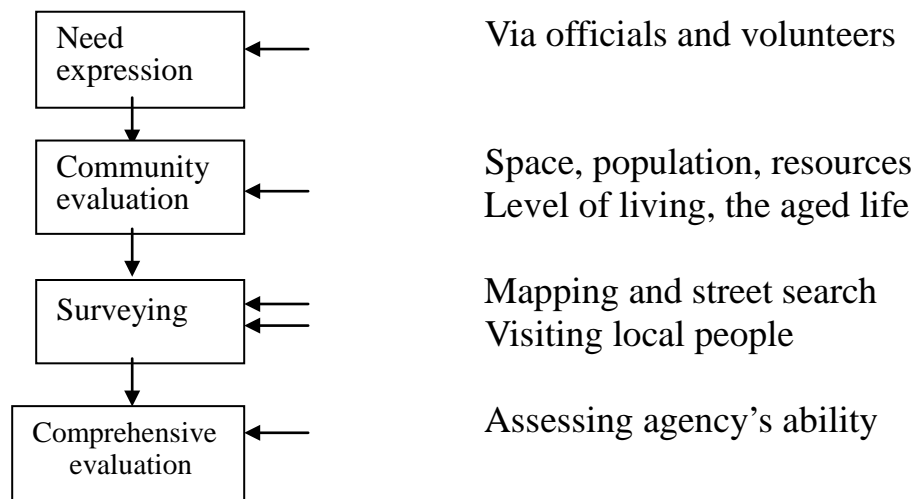


Figure 5. Service Networking in Wanhwa District (by Lan-in Lin)



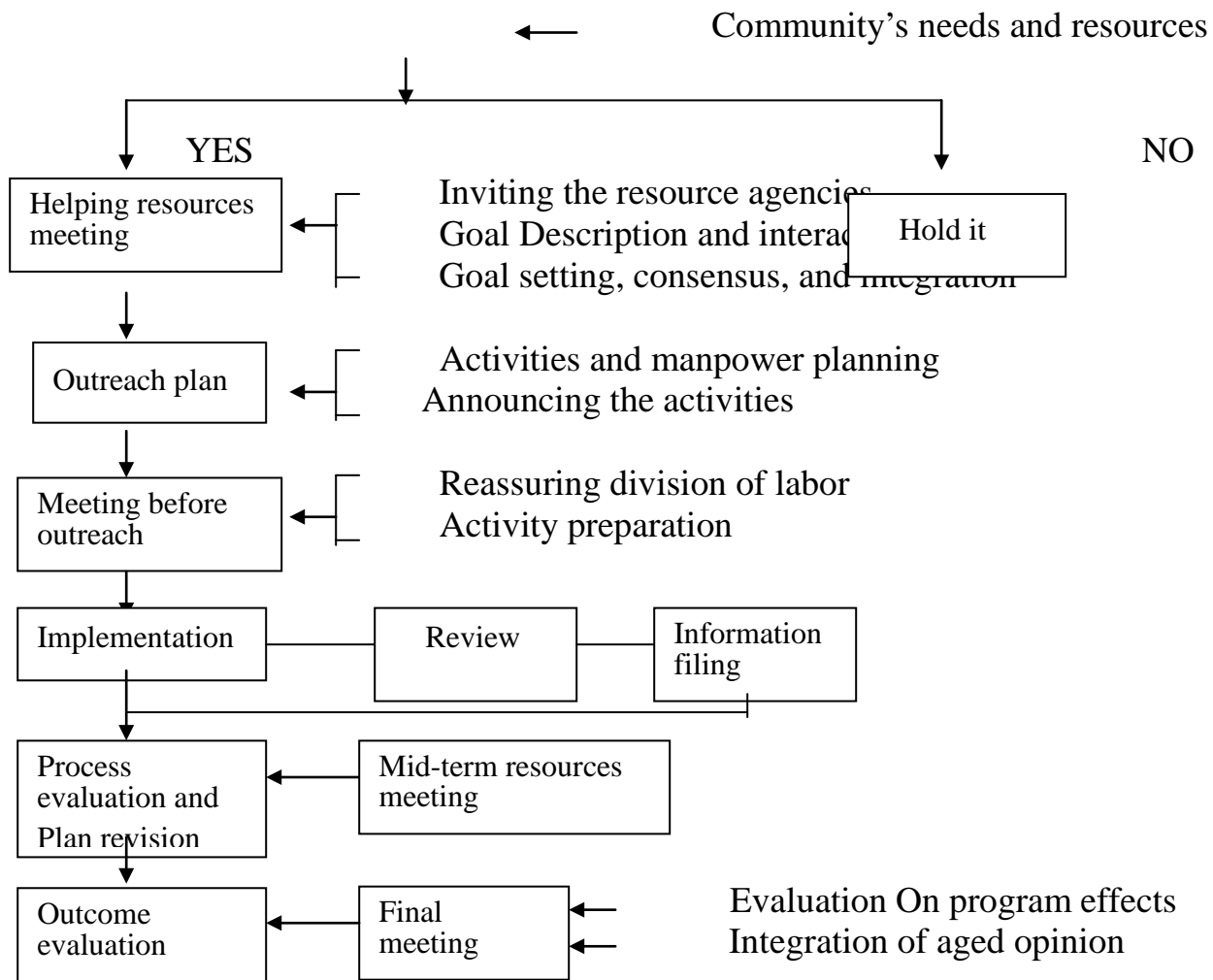


Figure 6. The Procedure of Outreach Services

The action of outreach (Figure 6) included community evaluation, resource visiting, discussion meeting and programming. We utilized the methods of work review, observation, recording, and service resource meeting to practice the on-going evaluation.

In more than four years of service, LCF approached the community and aged groups, served them, invited the local resources, and helped the local agencies to take care their old age neighbors.

Findings in the Study

The findings of this study were: the elderly life quality improved, the services resources networked, and the conception of the outreach service clustering were the guidance for outreach programming.

To reach the aging target population and their needs

Through the outreach program, LCF connected with local community, and approached aging needs and their living dynamics. Won (1996:151) pointed out: “Social worker could determine the target group and their needs via the need assessment and outreach ” . This pointed out the importance of outreach services.

Implementing the preventive way of services for the aged

LCF’ s work team approached the elderly who retired and stayed at home all the time, attracted them to participate the tea time outreach, and led them to learn the service resources useful and helpful for their daily living; at the same time, gave them chances to social participation and improved their human contacts and interaction skills. In addition, outreach promoted the self awareness of the elderly on their own needs and rights. They learned new skills in daily living, acquired welfare information, and enhanced the ability in utilizing the welfare services.

Reporting and treating the emergency cases

In teaching the aged how to keep good health, and in the regular check,

our staff occasionally found cases with unusual blood pressure, not in good condition, or unable to care for themselves. Social workers got the reporting and intaked the case, or referred the cases to long-term care center for advanced services.

As for the Veterans' Dormitory and DonBu cases, after tea time activities, the referred cases from the neighborhood officers increased gradually. And the hot-hearted elderly in Chungcheng public housing and Veterans' Dormitory would inform us via different ways the aged neighbors who were in need of help.

Outreach gave us chances to strengthen the community relationship in caring for the advantaged groups; and the other services in LCF, such as phone line say hello, home visits, home making and case management, all expanded the capability of service in community.

Providing the service information and lowering the hindrance in use Learning what the elderly needed to maintain their way of living was one of the purpose in outreach. We found those who regularly attended outreach got improvement in physical and psychological quality of life. The number of participation accounted was still small, and many aged residents standed at side. According to 2003 statistics, there were 35 people in the Veterans' Dormitory taking part in the tea time. The aged residents in Chunghwa Village were approximately 300 in number, among them, 43 people took part in the activities. And 32 people in Donbu were the participants.

Promoting the aged self-help function

We assumed the empowerment on self-help would be the key to enhance the aged to live independently. Majority of the aged in need were in lower level of social participation, we noted it. However, some of the helpers and participants expressed the willingness to help each other. One resident in Veterans' Dormitory was volunteer in photographing, and the volunteers in Chunghwa Village were taking turn in cooking for participants. And the Li Cuhurch, thereafter, took the place of directing the outreach in Chunghwa Village, and organized the aged participants as self-help groups in daily living. Next, LCF social work team has planned new outreach in some other neighborhoods.

To Network the Community Service Resources

The effects of the outreach implementation on service providers were as follows:

Increasing the resources agencies' perception on the aged

The involvement of various agencies and groups in the outreach was quite deep, and the staff learned how to communicate with the aged and how to design and negotiate the activities. The experiences were helpful for them in planning the advanced services. The members in Li church approached their aged neighbors, the DonBu neighbors, and organized their own volunteers to care for the aged in need.

Exploring, linking and integrating the community resources

We met the formal agencies regularly in outreach, visited the local agencies quite often, and built up the linkage among them. Consensus came out for us as a team. Those who participated in tea time outreach were social workers, nursing professionals, volunteers, religious groups, neighborhoods and the aged groups. The cooperation and integration among them was quite helpful for LCF in exploring, linking and integrating the community helping resources.

Inspiring the social work professionals

The staff in LCF combined the skills of casework, group work and community work. The outreach experiences enhanced our professional practices in working with local community.

The Outreach Clustering

When we expanded the outreach in Wanhwa District, the important task was to construct the horizontal and vertical network mechanism, named “Clustering” . The LCF service center served as the core, and linked those outreach services scattering in the Wanhwa Community. The outreach Clustering was the end result as we scheduled (Figure 7).

What we had in the clustering is, for example, to combine the formal and informal helping resources to care the aged in community, build up the neighborhood support network, and to invite multiple professionals’ involvement. Social work team developed the aged self-help groups and the volunteers’ groups and neighborhood groups set up the mechanisms for reporting and helping the needed cases.

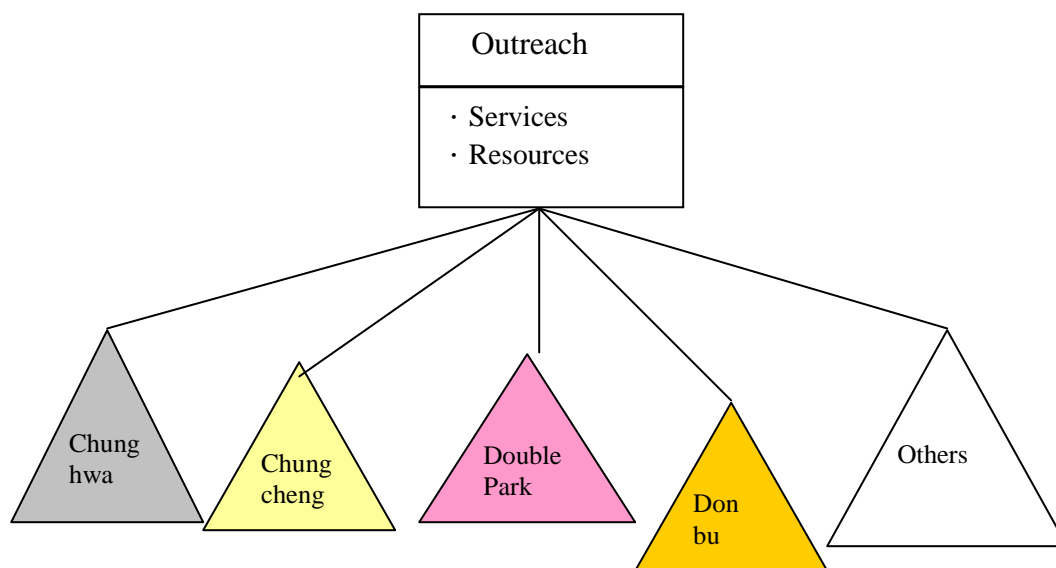


Figure 7. The Outreach Clustering

Conclusion

In more than four years of outreach practice, we confronted many challenges, such as the complex dynamics among the resource agencies, the conservative ideology of housing project managers, the psychological distance between local people and those who were in the aged housing projects, the limited spaces for outdoors activities, climate change, the skills in ending relationship with local community, and the workload in LCF' s staff.

As the number of outreach places increased, LCF gradually withdrew from the well-developed projects, and provided new outreach to other communities. The outreach in Chungcheng housing was still in service by the service center for aged newly. The Li church was responsible for the outreach Thai chi directing instead. Some neighborhood chiefs and the hot-hearted aged people took turn and kept the outreach in operation. And the scarce helping resources in the Veterans' Dormitory kept LCF sustained the outreach once a month, and offered the welfare services that the residents

needed. DonBu experience was in the stage of establishing its operation, and local people learned how to report the risky and disabled cases to LCF for further case management.

The outreach made the interaction between LCF and the local community closer. The experiences in the four neighborhoods help our social work team to perceive the project planning more realistically. We are studying the strategies in Clustering of outreach lines towards many more neighborhoods and housing projects. We need to promote the working skills in citizen participation, building the consensus, organizing local people. In summary, we all were responsible for enhancing the caring momentum in the living community.