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**Oldřich Chytil / Günter J. Friesenhahn /  
Friedrich W. Seibel / Jochen Windheuser (Hrsg)**

**SOZIALE PROFESSIONEN FÜR EIN SOZIALES EUROPA  
Rückblick - Einblick - Ausblick**

**SOCIAL PROFESSIONS FOR A SOCIAL EUROPE  
Review - Insight - Prospects**

**PROFESSIONS SOCIALES POUR UNE EUROPE SOCIALE  
Rétrospective - Aperçu - Perspective**

**SOCIÁLNÍ PROFESE PRO SOCIÁLNÍ EVROPU  
Zhodnocení - Náhled - Perspektiva**

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Social Professions for a Social Europe: Review – Insight –  
Prospects

Oldřich Chytil / Günter J. Friesenhahn /  
Friedrich W. Seibel / Jochen Windheuser (Hrsg)  
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# Introduction

Introduction

ECSPRESS - Conference

Social Professions for a Social Europe  
Review - Insight - Prospects

October 3 – 4, 2008

Ostrava, New Assembly Hall of the Technical University, Czech Republic

held by ECSPRESS (ECCE, EASSW and FESET) together with the University of Ostrava.

Ten years after the first conference on "European Dimensions on Training and Practice of Social Professions" representatives of the Ecspress network and new colleagues got together again in Ostrava in order to review the development since, to take stock of the current situation and to discuss future trends and possibilities of co-operation of the social professions throughout Europe.

Without any doubt the area/fields of the social professions have changed under the influence of economic and political processes.

The political corner stone of this development is surely the so-called Lisbon Strategy. Its aim is to make the EU "the most dynamic and competitive knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion, and respect for the environment by 2010".

As a consequence of this strategic aim competition is introduced as a suitable tool in all sectors of European Union development.

Furthermore and in connection with it the investment in education and training from a Human Capital perspective is seen as a crucial means to achieve this goal.

This strategy has profound effects on the social services and the social professions as evidenced for instance by the growing influence of the new "paradigm" of economical thinking in the provision of social services both nationally and across borders (see the Services Directive).

Linked to this is also the restructuring of Social Welfare Provisions in the old member states of the European Union and the structuring of Social Services in the new member states.

New legislation in many European Countries demonstrates the withdrawal of the state from social responsibilities and their transfer to the local level and/or private initiatives.

Finally the so-called Bologna Process has changed the architecture of Higher Education in Europe making it more performance oriented.

Within this new frame the three important actors EASSW, ECCE and FESET which had constituted the former Thematic Network Programme "ECSPRESS"

have invited practitioners and academics from European countries to participate in this conference and to contribute from different fields of social services and respective social professions to the themes of the following three workshops:

1. European dimensions in the curriculum development of the social professions (Collecting information on European elements in the context of basic training; European modules for joint European degrees)
2. The role of the social professions in fighting social exclusion. (Overview of initiatives that exist at the academic and practice level in tackling this central issue)
3. Social professions in changing the socio-political contexts in Europe. (Analysis of the changes in social policy in Europe and discussions of the implications for social work in western, eastern and central Europe)

With these "conference proceedings" we are disseminating the findings to a wider audience especially the professional and scientific community of the social professions.

The editors are grateful to the colleagues who not only presented their papers during the conference but also delivered them in a form ready to be published for the forthcoming conference in October 2009 to be held in Presov/Sk.

Oldřich Chytil, University of Ostrava/CZ  
on behalf of the Faculty of Social Studies and the ECSPRESS Office  
in Ostrava

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# **ASSESSING THE DEVELOPMENTS IN SOCIAL WORK IN THE COUNTRIES OF CENTRAL AND EASTERN EUROPE**

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## **1. THE HISTORY AND DEVELOPMENT OF SOCIAL WORK IN CENTRAL AND EASTERN EUROPE**

The early roots of social work in Central and Eastern Europe may be linked to the beginnings of organised charity. The first charity or philanthropic organisations started to emerge from the middle of the 19<sup>th</sup> century. At that time, charity work existed as a component of the activities of the Church and it focused on assistance to the poor, sick or orphaned. Various charity and philanthropic associations were being established at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, especially women, student or religious community associations (for instance, the Jewish society in Lithuania and Bulgaria, the Orthodox Church in Rumania and Bulgaria, Muslims in Bulgaria, etc.), and the Red Cross was active at the international level. (Zaviršek/Leskošek 2005; Final Report: History of Social Welfare in Latvia; Novotná/ Schimmerlingová/Šálková 1995; Juhász/Szikra/Varsa 2005; Dümling 2004; Popova/Angelova 2008). In Hungary, for instance, reports speak about as many as 117 associations active in the area of child care (Juhász/Szikra/Varsa 2005).

Further development and the professionalisation of social work occurred between the two world wars. In Romania, for instance, important impulse for this development was provided by the establishing of the Ministry of Health, Labour and Social Protection in 1922 (Final Report of the Romanian Research Team). First attempts at the creation of legislation guaranteeing social assistance were made. For instance, a social assistance bill was passed in Bulgaria (Popova/Angelova 2008) and in Lithuania, such assistance,

in compliance with the law, was arranged by municipalities and the state, but it was not provided by professional welfare officers. (Final Report. History of Social Welfare in Latvia). At the same time, education in social work started to develop in many countries during this period. With regard to this development, the situation in Yugoslavia was very specific. The term social work was first introduced in the 1930's, but only in connection with the activity of the Yugoslav Union of Women (Zaviršek/Leskošek 2005).

The situation in the individual countries started to differ after the end of WWII and in connection with the communist coups that occurred towards the end of the 1940's. The development of social work was scaled down or came to a halt altogether especially in Romania, Czechoslovakia, Hungary and the Soviet Union. In the 1950's, for instance, studying social work at a university was impossible in Romania, Bulgaria and Czechoslovakia. (Ciot 2004, Chytil/Popelková 2002; Popova/Angelova 2008) But the communist coups did not bring the end of social work university studies to every country in the region – there were exceptions – like Poland (Wódz 1998) or Yugoslavia (Zaviršek/Leskošek 2005).

The promising developments of the Interwar Period were interrupted by the adoption of a doctrine which insisted that social policy and social work were unnecessary as no social problems would exist in a socialist society. All non-profit organisations were banned and social work was reduced to the mere payment of welfare benefits, trade union activity, institutional care and health care (Ciot 2004; Lazutka/Pivoriene/Eidukeviciute 2004; Novotná/Schimmerlingová 1992; Juhász/Szikra/Varsa 2005).

However, there existed an exception in Hungary – for the target group of children in day care and at primary schools – this area escaped attention of the authorities and remained open to social work methods. In 1980, these activities had even led to the establishing of the first (illegal) non-state organisation under the name SZETA which afterwards grew into a democratic and dissident movement (Juhász/Szikra/Varsa 2005).

The freer political atmosphere of the 1960's enabled a certain improvement of the situation. For instance in Czechoslovakia, as a

result of the 1968 Prague Spring, the Ministry of Social Affairs was established and social work programs were created. During the subsequent political repression of the 1970's, many educated professionals (psychologists, sociologists, etc.) had to leave their professional positions and started to work in the area of social work. This fact contributed to the development of social work practice and through this, it also helped to initiate activities at the level of theory creation and research (Chytil, 1996). In Poland, during the same period, social services developed at the level of state administration and local, self-rule administration - within which the new position of a welfare officer was created, with the task of these welfare officers being assistance to children and the youth, families and old people (Wódz 1998).

The situation in Yugoslavia after WWII was indeed specific. Unlike in most of the Central and Eastern European countries, the communist party in Yugoslavia adopted an active approach to social work – and sent selected party members to the United States with the task to bring back information on how to modify solutions to social problems to suit local conditions. Thus, the first social work concepts in Yugoslavia were American concepts. Social work also became the topic of a communist party congress with the aim to improve the citizens' standard of living. As one of very few such regimes, the Yugoslav communist regime did not use the strategy of social work liquidation, on the contrary, it started to actively work with it (Zaviršek/Leskošek 2005).

Renewed social work development was only possible after the changes which occurred in 1989. Existence of social problems started to be openly discussed and so was the necessity to solve these problems by involving qualified professionals – with very few such people available. There also emerged problems which were totally new to a post-communist society – unemployment, homelessness, prostitution, poverty (Kozma, Mavrina 2005; Ciot 2004; Béla 2004; Lazutka/Pivoriene/Eidukeviciute 2004). The situation in Russia and Latvia was also quite specific – as social work there could not continue on the basis of a historical tradition. Russia, moreover, was struggling with the negative consequences of the Soviet system

disintegration (Mavrina 2005). In Lithuania, social work and the profession of a welfare officer was strongly interconnected with the arrival of Lithuanian independence (Lazutka/Pivoriene/Eidukeviciute 2004). On the other hand, the armed conflicts in Yugoslavia in the 1990's led to the total disintegration of social work there. The consequences of the war in Croatia are often linked to terms like 'destroyed community' or 'community trauma' and the problems of post-war reintegration, violations of human rights, poverty, unemployment, refugeeism, and the unfavourable situation of ethnic minorities are still lingering today, at the beginning of the 21<sup>st</sup> century (Report on Community Trauma 2002), these areas have also become the focus of the welfare officers' attention. (Blitz 2005; Medica 2007, and the like).

The 1990's started a new era in social work - the process of its legitimisation was being finalised and its gradual professionalisation continued.

Professionalisation is connected to the building of a specific knowledge base, as well as to education, formalisation and standardisation of working procedures and association of those who carry them out. Social work in most of the Central and Eastern European countries was professionalised during the Interwar Period, however, first attempts at systematic education in the field had existed even earlier. For instance studies in public-education social work were organised in Poland since 1925 and in that same year, schools of social work were established in Krakow and Poznan. After WWII, the study of public-education social work continued at the University in Lodz (Wódcz 1998). However, some of these schools were abolished in the other central European countries.

In Czechoslovakia, the two universities of social work in the country - in Prague and in Brno - were abolished in 1953. Would-be welfare officers could thus study only in a two-year post-secondary-school program of studies in social work and legal protection (Chytil, Popelková, 2002). In Romania, social work studies at universities were abolished in 1952 and at secondary schools in 1969 (Ciot 2004). The reverse was the case in the territory of the former Yugoslavia where education for welfare officers was being

established in the 1950's – for which impetus was given from inside the communist party. Croatia, as the first among the former Yugoslav countries, could thus introduce education in social work (originally, it was a two-year program) which commenced in 1952 in Zagreb (Zaviršek 2008). Three years later, a school of social work was established in Slovenia. In the 1950's, roughly 7% of welfare officers in Slovenia had higher or university education (Zaviršek/Leskošek 2005).

However, development of social work as a modern profession carried out by educated workers could only take off after the democratic changes of the 1990's. As the starting point, most countries drew inspiration from their pre-war traditions, with the exception of, for instance, Latvia (Žalimiene 2003) or Russia (Iarskaia-Smirnova/Romanov 2004) where social work was actually founded as late as 1991. Although the first study programs commenced already in 1985 in Hungary (Fruttus 2004), development of social work as a modern profession there also occurred in connection with the political and social transformation of 1989 (Kozma). In some countries, educators in social work organised themselves and formulated a certain educational standard – a set of basic skills and knowledge needed to carry out the profession, this was the case in the Czech Republic in 1993 or in Poland three years later.

In Romania, social work is closely intertwined with the activity of the Church – to which people turn far more often when solving a problem than to welfare officers. For this reason, a new type of studies where students major in two subjects – social work and theology – was developed (Ciot 2004; Béla 2004). Many countries also turn to the western systems and expertise – in the case of Lithuania, the two countries which primarily influenced the development of social work there after 1990 were Sweden and Finland (Lazutka/Pivoriene/ Eidukeviciute 2004). Croatia, on the other hand, predominantly relies on American concepts (Zaviršek/Leskošek 2005), etc.

Differences in theoretical interpretation, in the starting points as well as in the prevailing conceptions do not only exist between

countries, they are also an internal phenomenon. In Slovakia, for instance, substantial differences exist between the theoretical grounding of social work at the individual universities. Trnava University prefers theoretical concepts which are based on German Social Pedagogy (Levická 2005,2006). The University of Prešov, on the other hand, gives preference to social work that is grounded in Pedagogy (Tokárová, 2003). The theoretical work carried out at Komenský University in Bratislava is oriented towards the psychological concepts of social-work (Gabura, Pružinská 1995) while at the university in Nitra, social work is viewed as a function of social policy (Tokárová 2003). It is now possible to study Social Work at universities and in many countries, also PhD. studies are available (in the Czech Republic, Russia, Hungary, Croatia, Slovenia and Slovakia). After the regime change of 1989, many professional organisations active in the area of social work were established in Central and Eastern European countries. For instance, at the beginning of the 1990's, The Association of Social Work Educators in the Czech Republic, The Association of Social Educators and Social Workers, The Association of Social Workers, The Association of Social Services Employees and the Association of Social Work Schools in Russia (Iarskaia-Smirnova/Romanov 2004), in the mid 1990's The Association of Social Work Organisations (Centres) of Slovenia or The Alliance of Social Professionals in Hungary (Darvas/Kozma 2007); The Croatian Association of Social Workers was established in 2000 after many transformations. The extent of these organisations' participation in the forming of social work varies, they publish professional magazines (for instance *Socijalni Rad* in Croatia) and work out Codes of Ethics (for instance in Hungary (Darvas/Kozma 2007) or in the Czech Republic) but often, their participation in the building of professional culture is only limited and their work in this area fragmented. This can be illustrated on the example of the Czech Republic where there is no unified umbrella organisation which all welfare officers could identify with (Janebová 2005).

There are relatively big differences also when it comes to the legislative framework for the profession of a welfare officer and for



social work in general. In Poland, on the basis of the Social Assistance Act of 2004, a welfare officer is a graduate either from a specialised school for welfare officers in social services (a 2.5-year program which existed until 2005), or a university graduate majoring in Social Work, or in the following fields: Pedagogy, Special Pedagogy, Political Science, Social Policy, Psychology, Sociology, Family Science, if their specialisation was social work. A standard worked out in 2008 by the Ministry of Labour and Social Policy determines both the content and the extent of education for welfare officers which consists of both theoretical and practical instruction (Ustawa o pomocy społecznej 2007). Legislative framework for the performance of social work itself is then determined by The Social Assistance Act of 2004. This act defines social work as a professional activity carried out with the aim (i) to assist people and families in coping with their social functions, which are realised by the fulfilment of their social roles, and (ii) to create conditions facilitating the achievement of this aim (Ustawa o pomocy społecznej 2007). In Lithuania, the types of positions and the activities of welfare officers and those of their assistants are determined by a regulation enacted in 2000. Their activities derive from their education, their experience gained in practice, participation in further education, and the quality of their work (Lazutka/Pivoriene/Eidukeviciute 2004, Žalimiene 2003). In Slovakia, the qualification requirements for the performance of social work are set out in The Act on Socio-legal Protection of Children and Social Curatorship (Zákon 2005). According to this regulation, certain activities may only be carried out by university graduates majoring in Social Work. According to a 2007 government decree of the Slovak Republic, university education in the field of Social Work is required for the performance of social work pursuant to The Social Assistance Act (Zákon 1998) and The Act on Socio-legal Protection of Children and Social Curatorship (Zákon 2005). In Romania, adopted legislation is related to social services which are to be provided by specialists in the field of Social Work who acquired university education in the social area or by people who passed courses for adult learners (Ciot 2004). Similarly, the legislation adopted in the Czech Republic is

mainly related to social services. In 2007, the Social Services Act (Zákon 2006) came into force, which defines the scope of activities of welfare officers in the area of social services provision as well as the qualifications necessary for the performance of such activities. Professional competence is acquired in specialised higher education programs or university programs in the field. According to Czech legislation, providers of social services need qualification license allowing them to provide social services. There are checking and supervisory mechanisms in place – in the form of so called “inspections of quality” which are based on quality standards determined for the individual social services by the Ministry of Labour and Social Affairs. If a provider does not comply with these standards, the license allowing provision of services is revoked. However, the law only regulates the activities of, and the necessary qualifications for, the area of social services. Besides social services, welfare officers are also active in socio-legal protection of children, in the health care sector (for instance in hospitals), within the government departments of the Ministry of Education, Youth and Sports (for instance in children’s care or youth homes), the Ministry of the Interior (work with refugees) and the Ministry of Justice (in the Probation and Mediation Service). The competencies of welfare officers in the healthcare sector and in the area of socio-legal protection of children are regulated only formally – but not in the same way as the area of social services. For many other areas, however, qualification requirements have not been determined at all which means that rules applying to qualifications and performance standards are not generally binding and communication between the various governmental departments is poor. The situation is similar in Hungary where legislation regulating the basic training of professionals in social services has been in place since 2000, but the term ‘welfare officer’ is still defined only insufficiently and the profession of a welfare officer is a low-prestige, low-paying profession. (Darvas/Kozma 2007).

## **2. Current Problems in Social Work in Central and Eastern Europe**

Social work in Central and Eastern Europe tackles many similar problems which are the consequence of the socio-economic situation of the individual countries. There are growing problems with social exclusion, poverty and unemployment (Lazutka/Pivoriene/Eidukeviciute 2004; Béla 2004; Rybka 2006; Komáromi/Lendvai 2003; Iarskaia-Smirnova/Romanov 2002).

The accessible financial resources are inadequate to cover the clients' needs, and moreover, as for instance Lithuanian or Polish authors point out, clients often call for material help. (Lazutka/Pivoriene/Eidukeviciute 2004; Rybka 2006).

The limited financial resources, however, may also be seen as an impulse for the development of new social work methods. Introduction of a partnership approach between the recipients and providers of assistance is now being emphasised, providers' interest in anti-oppressive and anti-discrimination practices and attitudes is growing and new methods which go beyond working with an individual are being developed. The emphasis on the possibilities of community work is highlighted for instance by Hungarian (Kozma) and Polish (Rybka 2006) authors, field work, on the other hand, by Russian (Iarskaia-Smirnova/Romanov 2004) or Czech authors.

Social work in Central and Eastern Europe has had to come to terms with the influences of western social work which, since the beginning of the 1990's, has substantially contributed to its development. Social work in Russia is influenced by the discordance between western theoretical grounding of social work and the Russian theoretical view of social work (Iarskaia-Smirnova/ Romanov 2004). In Romania, the non-state, non-profit sector was developed primarily with the support in the form of funds and assistance of welfare officers from Western Europe. These projects, however, were implemented only in certain areas and over limited periods of time and their sustainability is therefore very difficult. Besides their indisputably positive aspects, they may also be accompanied by certain risks, like the developing of a dependence on external

resources (financial, human), the fact that the activities may not respect the cultural specificity of the Romanians and thus may not adequately respond to their needs (Dümling 2004).

The lack of financial resources complicates the efforts to increase the quality of social work. There still is a shortage of professionally qualified welfare officers but those newly qualified have difficulties finding employment in the field. The profession is associated with low prestige and below-average remuneration. This leads to high labour turnover rate and feminisation of social work (Iarskaia-Smirnova/Romanov 2004; Béla 2004; Darvas/Kozma 2007; Žalimiene 2003).

The system of financing, which frequently hampers continuity of services and improvement of quality, also puts pressure on providers to decrease costs and prove effectiveness. The system of financing is also one of the factors causing the increasingly competitive environment among the individual social work entities – a situation which does not always lead to the improvement of quality. The fact that welfare officers are scattered over many institutions and governmental departments hinders communication and continuity of services and the result is their fragmentation.

In many countries, welfare officers have not yet created sufficiently strong professional associations which would be able to face up to these pressures, draw attention to the aims of social work and which would not leave supervision over the performance of the profession solely in the hands of officials or civil servants.

According to Hungarian author Kozma, for instance, legislative standards are changing fast and this makes the environment in which social work is carried out highly unstable (Kozma). In addition to this, in the Czech Republic, for instance, outside the scope of applicability of the Social Services Act, the area of social work is only insufficiently regulated.

### **3. Results Achieved since 1989 in the Area of Social Work Development in the Countries of Central and Eastern Europe**

What has been achieved by social work in the countries of Central and Eastern Europe since 1989.

In many countries, all of the three levels of university education in social work have been formed, i.e. Bachelor's, Master's as well as doctoral programs.

Pursuant to the law, the profession of a welfare officer can only be carried out by professionals educated in the field of Social Work in most countries.

The theoretical and methodological footing of social work practice is comparable with that in the western European countries.

In our opinion, the problem shared by both parts of Europe is the reaction of social work to social development. Social work is inseparably connected to the project of modernism and to its development (Rauschenbach, 1992:26). Modernism, industrial society, organised modernity – these are the synonyms of the society in which social work was born. At present, however, modernism is going through the second stage of modernisation.

In order to evaluate the reaction of social work to the modernisation of modern-society, we will first try to define the features characterising modern society in the second stage of modernisation which are relevant for social work, making use of works published by Keller (2007), Beck (2004) and Bauman (2003, 2004).

#### **Individualisation**

People are “condemned” to individualisation. Everyone faces our complex reality as its equal partner. People are to solve problems on their own – however, the resources available to them as individuals are limited. Threats and risks are produced socially but the need to cope with them is strictly individualised. At the social level, individualisation leads to an ever-greater dependence of individuals on societal systems.

### **Functional Differentiation**

Increase in the functional differentiation of society is supposed to increase its efficiency in all areas of its activity. From the perspective of the social, this process leads to a situation in which mutual help and support among people have become only one of a number of specialised areas the importance of which does not exceed the importance of any other specialisation. Social protection and help in critical situations of life are thus no more important than economic, political, military and other problems. Due to the mutual fights for funding, the other subsystems treat the social area as just one of their many competitors.

### **Rationalisation**

The model of systemic rationalisation which corresponds with the logic of growing effectiveness is also applied to the social area. The social is only entitled to exist if it pays its way. Social help and support is to be organised according to the principles of market economy.

### **Generalisation**

People's behaviour is being freed from local contexts and concentrates on ever-more general and universally valid relations, standards and values. Global integration is accompanied with local disintegration. The arrival of generalised utilitarianism gives rise to a situation in which the areas of education, social protection, family, politics or science are transformed into mere branches of the economy. The economy acts as a paradigm common to all humanities and social sciences.

### **Transformation in the Structure of Society**

Classes perish and in the process, social inequalities are becoming more acute. Poverty is getting individualised, it ceases to unite people, on the contrary, it divides them. Work (due to flexibilisation of employment contracts) ceases to secure those who work. Institutions stabilising industrial modernism – i. e. the family and the state – are called into question. Family ceases to function as a more or less reliable support for its members. Modernisation of the welfare state means that the public sector gives way to the market in social problems.

### **Transformation of the Social**

In modern society, the social, when understood as the various forms of help and protection in critical situations of life, has been transformed into institutions of secondary sociability. Modernisation is directed against these secondary protective bonds and calls for their slimming down, reduction or elimination.

The aforementioned, as Keller notes, is related to the attempt to actually dismantle the welfare state. If such a thing really occurs, this will have historic repercussions. The reason for this is that the “class logic” characterising 19<sup>th</sup>-century capitalism was only disrupted due to the development of the welfare state. According to this class logic, a man’s position in society faithfully copies his or her function in the economic life of it. And if there is no role for a man in the economy (unemployed or old people, mothers with children), there is no position for him or her in society either.

Only due to the development of the institute of the welfare state, a man’s position in society could be separated from his or her market function. This means that the entitlement to dignity is also recognised for someone who is ill, unemployed or old. A purely market mechanism recognises no such entitlement for these categories of people. (Keller, 2008)

### **Colonisation of the Public by the Private**

While in the first phase of modernity, the private was colonised by public authority, now the public area is colonised by private interests. Privatisation of public services – i.e. of the school system, health sector, social services but also the judiciary, police or the prison system – has become the mantra of modernisation.

### **Uncertainty**

Modernisation of society brings pervasive uncertainty. Reliability, continuity and trust as the basis of stable relationships have been disappearing. Coping with everyday life is accompanied with so much uncertainty that it has become a risky undertaking.

If we accept the thesis that “the social” when understood as the various bonds of mutual help and protection in critical situations has evolved from naturally given, primary sources of security to secondary sources which are created artificially, we have already

found the answer to the question of when social work was born. Social work emerges as a “working tool” of secondary sociability institutions whose task is to solve problems generated in modern society by the process of modernisation which deprived people of the traditional types of social support.

Keller (2007) observes that neither in its first, nor in its second wave does the theory of modernisation devote enough attention to the effects of modernisation on primary sociability relations and secondary sociability structures. In the process of modernisation, the development of the social - when understood as the various bonds of mutual help and protection in critical situations of life - went through two historical stages. The first stage of modernisation led to the weakening or downright paralysing of the natural sociability structures which had existed within tribal, kinship, municipal and similar communities. This disruption was compensated for by a promise of artificial, secondary sociability structures seen as the more modern form of arrangement. However, the second stage of modernisation is aimed directly against these secondary bonds of protection and calls for their slimming-down, reduction, elimination.

We have defined social work as the instrument of secondary sociability institutions – their task being the solving of modern-society problems that are generated by the process of modernisation which deprived people of their traditional social support. Social work is thus fundamentally tied to the development of the bonds of social protection.

What holds true for modernisation of the secondary bonds of protection also holds true for social work itself. What will be the result of the destruction of secondary sociability structures? Keller (2007) asks the same question – and he offers another question for an answer – will there occur a revitalisation of the primary sociability bonds? And if so, what will be its form?

In Keller’s (2007) opinion, modern society emerged as a result of the development of social protection bonds and may disintegrate back to the previous conditions. The emergence of modernity may be described as a process of self-destruction of the social. The development of protective social bonds led to the establishing of



modern society as a generalised, functionally differentiated, individualised and rationalised system. This process created the right preconditions for the development of economic rationality which then in turn used the social as just one of its resources. The fact that we live in the period of a short-term triumph of the economic mind prevents us not only from understanding the supra-economic historical bases of modernity but also from assessing its highly probable – again, fundamentally non-economic – unravelling. It is quite possible that this development, in which modernisation devours itself and conscientiously prepares the way for a return to the pre-modern conditions, is irreversible and that it works with no less intense natural power than the process of globalisation itself. Even then, there is a possibility of choice. It would be the choice between either entering the networks of the powerful patrons (refeudalisation of the society), or creating fellowships of equals who would provide mutual protection to one another in case that modernised society would not be able to do so.

From an analysis of texts on social work, it is evident that authors writing about social work do not view it as an instrument of secondary sociability institutions, nor do they understand its connection to the development of the social when the social is understood as the bonds of social protection. They do not take into consideration the fact that disintegration of secondary sociability institutions represents a very fundamental questioning of the existing conceptions of social work and may also usher in the demise of social work in its present form.

Nevertheless, in the present discourse on social work, it is possible to find authors who come forward with proposals for the redefining of social work even in this situation, i.e. in a situation when due to ongoing modernisation, the existing function of social work is about to be expropriated: these are Elsen (1998, 2000, 2007), Wallimann (2000), Burghard (2003) and others who see the goals of social work in the sustaining and development of communities through community economy. In our opinion, social work - as outlined in this way - may survive even in the situation of a society's regress to pre-modern conditions. Social work could make use of its

experience with the establishing of fellowships of equals who would provide mutual protection to one another in case that modernised society would not be able to do so any more.

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## **BILANCOVÁNÍ VÝVOJE SOCIÁLNÍ PRÁCE V ZEMÍCH STŘEDNÍ A VÝCHODNÍ EVROPY**

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### **1. HISTORIE A VÝVOJ SOCIÁLNÍ PRÁCE VE VÝCHODNÍ A STŘEDNÍ EVROPĚ**

Kořeny sociální práce ve východní a střední Evropě lze spojovat s počátky organizované charity. Od poloviny 19.století se začínají objevovat charitativní a filantropické organizace. Charitativní činnost existovala především jako součást činnosti církve a zaměřovala se na pomoc chudým, nemocným a sirotkům. Od přelomu 19. a 20.století vznikaly různé charitativní a filantropické spolky, především spolky žen, studentů a náboženská společenství (např. židovská společnost v Litvě a Bulharsku, ortodoxní církev v Rumunsku a Bulharsku, muslimové v Bulharsku apod.) a na mezinárodní úrovni působil Červený kříž (Zaviršek/Leskošek 2005; Final Report. History of Social Welfare in Latvia; Novotná/Schimmerlingová/Šálková 1995, Juhász/ Szikra/Varsa 2005; Dümling 2004; Popova/ Angelova 2008). Například v Maďarsku se v roce 1914 uvádí 117 sdružení pracujících v oblasti péče o děti. (Juhász/ Szikra/Varsa 2005).

K rozvoji a profesionalizaci sociální práce začalo docházet v období mezi dvěma světovými válkami. V Rumunsku byl například významným impulsem vznik Ministerstva zdraví, práce a sociální ochrany v roce 1922 (Final report of the Romanian Research Team). Začaly první pokusy o tvorbu legislativy garantující sociální pomoc. Například V Bulharsku byl přijat zákon o sociální pomoci (Popova/ /Angelova 2008), v Litvě tuto pomoc podle zákona zajišťovaly obce a stát, ale nebyla poskytována profesionálními sociálními pracovníky. (Final Report. History of Social Welfare in Latvia). Zároveň se v tomto období začíná rozvíjet v mnoha zemích vzdělávání v sociální práci.

Specifickou v tomto vývoji byla situace v Jugoslávii. Pojem sociální práce byl zde poprvé zaveden ve 30. letech 20. století pouze v souvislosti se činností Jugoslávské unie žen (Zaviršek/Leskošek 2005).

Po druhé světové válce a v souvislosti s komunistickými převraty na konci čtyřicátých let dochází v jednotlivých zemích k různým situacím. Především v Rumunsku, Československu, Maďarsku a SSSR se sociální práce nerozvíjí či dochází k jejímu útlumu. V padesátých letech bylo například znemožněno studium sociální práce na univerzitách v Rumunsku, Bulharsku a Československu. (Ciot 2004; Chytil/Popelková 2002; Popova/Angelova 2008). Ne všude ale přinesl komunistický převrat ukončení vysokoškolského vzdělávání v sociální práci, výjimkou bylo například Polsko (Wódcz 1998) nebo Jugoslávie (Zaviršek/Leskošek 2005).

Nadějný vývoj v meziválečném období byl narušen nástupem doktríny, že sociální politika a sociální práce nebudou zapotřebí, protože v socialistické společnosti nebudou sociální problémy. Zakázány byly všechny nevládní organizace a sociální práce byla eliminována především na vyplácení sociálních dávek, činnost odborů, institucionální a zdravotní péči. (Ciot 2004; Lazutka/Pivoriene/Eidukeviciute 2004; Novotná/Schimmerlingová 1992; Juhász/Szikra/Varsa 2005)

V Maďarsku byla výjimkou cílová skupina dětí ve školkách a základních školách, která unikla pozornosti a zůstala metodám sociální práce otevřena. V roce 1980 dokonce daly tyto aktivity vzniknout první (ilegální) nestátní organizaci SZETA, která se stala demokratickým disidentským hnutím (Juhász/Szikra/Varsa 2005).

Zlepšení přineslo uvolnění politických poměrů v šedesátých letech. Například v Československu v důsledku Pražského jara v roce 1968 vzniklo Ministerstvo sociálních věcí a byly vytvořeny programy sociální práce. V době politických represí v sedmdesátých letech muselo mnoho vzdělaných odborníků (psychologů, sociologů atd.) opustit svá místa a začali pracovat v oblasti sociální práce. Tato skutečnost přispěla k rozvoji praxe sociální práce a tím iniciovala aktivity na úrovni teorie a výzkumu. (Chytil 1996). V Polsku v této době došlo k rozvoji sociálních služeb na úrovni státní správy a samosprávy a byla

vytvořena funkce sociálních pracovníků, kteří měli za úkol pomáhat dětem a mládeži, rodinám a starým lidem (Wódz 1998).

Zcela specifická situace nastala po 2. světové válce v Jugoslávii. Na rozdíl od většiny zemí východní Evropy a střední Evropy komunistická strana zaujala k sociální práci aktivní postoj – vyslala vybrané členy strany do Spojených států, aby přivezli poznatky o tom, jak lze řešení sociálních problémů přenést do místních podmínek. První koncepty sociální práce v Jugoslávii proto byly koncepty americkými. Sociální práce se také stala tématem stranického sjezdu, jako nástroj zvyšování životní úrovně obyvatel. Jugoslávský komunistický režim jako jeden z mála nezaujal strategii likvidace sociální práce, ale začal s ní aktivně pracovat (Zaviršek/Leskošek 2005).

Až změny po roce 1989 přinesly rozvoj sociální práce. Začalo se otevřeně hovořit o existenci sociálních problémů a také o nutnosti tyto problémy řešit s pomocí kvalifikovaných odborníků, kterých byl nedostatek. Objevily se pro postkomunistické společnosti zcela nové problémy jako byla nezaměstnanost, bezdomovectví, prostituce, chudoba (Kozma; Mavrina 2005; Ciot 2004; Béla 2004; Lazutka/Pivoriene/Eidukeviciute 2004).

Specifická situace nastala v Rusku a Litvě, kde sociální práce nemohla navazovat na historické tradice. Rusko se navíc potýkalo s negativními důsledky rozpadu sovětského systému (Mavrina 2005). V Litvě je sociální práce a profese sociálního pracovníka silně spojena až s nezávislostí Litvy (Lazutka/Pivoriene/Eidukeviciute 2004).

V Jugoslávii válečné konflikty v 90. letech 20. století skončily jejím rozpadem. V Chorvatsku následky války zde bývají spojovány s výrazy »zničená komunita« nebo »komunitní trauma« - problémy poválečné reintegrace, porušování lidských práv, chudoba, nezaměstnanost, uprchlictví, nepříznivá situace národnostních menšin přetrvávají i na počátku 21. století (Report on Community Trauma 2002) a stávají se tématem pro sociální pracovníky (Blitz 2005; Medica 2007 aj.).

Devadesátá léta 20. století zahájila novou etapu sociální práce, ve které je dokončován proces její legitimizace a postupné profesionalizace.



Profesionalizace je spojena s budováním specifické znalostní základny, vzděláváním, formalizací a standardizací pracovních postupů a sdružováním těch, kteří je vykonávají. Sociální práce se ve většině zemí střední a východní Evropy profesionalizuje mezi I. a II. světovou válkou, první pokusy o systematické vzdělávání však existovaly již dříve. Například v Polsku bylo už od roku 1925 organizováno studium sociálně osvětové práce a v témže roce vznikla škola sociální práce v Krakově a v Poznani. Po druhé světové válce na Univerzitě v Lodzi pokračovalo studium sociálně osvětové práce (Wódz 1998). Část těchto škol v zemích východní Evropy zanikla. V Československu tak byly v roce 1953 zrušeny dvě vysoké školy sociální a to v Praze a v Brně. Až do roku 1989 se sociální pracovníci mohli vzdělávat pouze ve dvouletém pomaturitním sociálně právním studiu (Chytil/Popelková 2002). V Rumunsku bylo studium sociální práce na univerzitách znemožněno v roce 1952, na středních školách v roce 1969 (Ciot 2004). Naopak v zemích tehdejší Jugoslávie v 50. letech vzdělávání sociálních pracovníků vzniká, a to právě z podnětů zevnitř komunistické strany. Chorvatsko tak jako první ze zemí tehdejší Jugoslávie mohlo zavést původně dvouleté vzdělávání v sociální práci, a to v roce 1952 v Záhřebu (Zaviršek 2008). O tři roky později byla založena škola sociální práce ve Slovinsku. V 50. letech 20. stol. mělo asi 7% zdejších sociálních pracovníků vyšší nebo vysokoškolské vzdělání (Zaviršek/Leskošek 2005).

Rozvoj sociální práce jako moderní profese se vzdělanými pracovníky však nastal až po demokratických změnách v 90. letech. Většinou při tom navazovaly na předválečné tradice, s výjimkou např. Litvy (Žalimiene 2003) či Ruska (Iarskaia-Smirnova/Romanov 2004), kde se sociální práce konstituuje až v roce 1991. V Maďarsku sice bylo první vzdělávání zahájeno již v roce 1985 (Fruttus 2004), ale rozvoj sociální práce jako moderní profese nastal až v souvislosti s politickými a společenskými změnami po roce 1989 (Kozma). V některých zemích se organizují vzdělavatelé v sociální práci a vytvářejí určitý standard vzdělávání - základní výbavu potřebnou pro výkon profese, např. v České republice v roce 1993 nebo v Polsku o 3 roky později.

V Rumunsku je sociální práce úzce svázána s činností církve u níž lidé hledají řešení problémů častěji, než u sociálních pracovníků. Z tohoto důvodu se rozvíjí dvouoborové studium sociální práce a teologie (Ciot 2004; Béla 2004). Řada zemí se obrací k autoritám západu - k rozvoji sociální práce v Litvě po roce 1990 přispěly především vlivy ze Švédska a Finska (Lazutka/Pivoriene/Eidukeviciute 2004), Chorvatsko čerpá zejména z amerických konceptů (Zaviršek/Leskošek 2005) atd.

Rozdíly v teoretickém pojetí, východiscích a převažujících konceptech neexistují jen mezi zeměmi, ale i v jejich rámci. Např. v teoretickém ukotvení sociální práce na Slovensku existují významné rozdíly mezi jednotlivými univerzitami. Na Trnavské univerzitě jsou preferovány teoretické koncepty opřené o německou sociální pedagogiku (Levická 2005, 2006), Prešovská univerzita upřednostňuje teoretické ukotvení sociální práce v pedagogice (Tokárová 2003). Univerzita Komenského v Bratislavě se teoreticky orientuje spíše na psychologické koncepty sociální práce (Gabura/Pružinská 1995) zatímco na univerzitě v Nitře je sociální práci pokládána za funkci sociální politiky (Tokárová 2003). Sociální práci lze studovat na vysokých školách, v mnoha zemích až do doktorské úrovně studia. Jde o Českou republiku, Rusko, Maďarsko, Chorvatsko, Slovinsko a Slovensko.

Po změně režimu vznikají v zemích střední a východní Evropy profesní organizace v oblasti sociální práce.

Např. počátkem 90. let v České republice Asociace vzdělavatelů v sociální práci, v Rusku Asociace sociálních pedagogů a sociálních pracovníků, Asociace sociálních pracovníků, Asociace zaměstnanců sociálních služeb a Asociace škol sociální práce (Iarskaia-Smirnova/Romanov 2004), v polovině 90. let ve Slovinsku Asociace organizací sociální práce Slovinska, Aliance sociálních profesionálů v Maďarsku (Darvas/Kozma 2007), v roce 2000 byla po mnoha transformacích založena Chorvatská asociace sociálních pracovníků. Míra jejich participace na formování sociální práce je různá, vydávají odborné časopisy (např. Socijalni Rad v Chorvatsku), vytvářejí Etické kodexy (např. v Maďarsku (Darvas/Kozma 2007), v České republice), na budování profesní kultury se často podílejí jen omezeně

a jejich působení je roztržštěné. Např. v České republice neexistuje jednotná zastřešující organizace, se kterou by se identifikovali všichni sociální pracovníci (Janebová 2005).

Legislativní ukotvení profese/povolání sociálního pracovníka a sociální práce vykazuje poměrně velké národní odlišnosti. V Polsku je na základě zákona o sociální pomoci z roku 2004 sociálním pracovníkem absolvent školy pro pracovníky sociálních služeb (2,5leté vzdělání existující do roku 2005), absolvent vysokoškolského vzdělání v sociální práci, absolvent vysokoškolského vzdělání v oboru pedagogika, speciální pedagogika, politologie, sociální politika, psychologie, sociologie, vědy o rodině, se specializací sociální práce. Na základě normy Ministerstva práce a sociální politiky z roku 2008 je stanoven obsah a rozsah vzdělávání sociálních pracovníků, který se skládá z teoretické a praktické přípravy (Ustawa o pomoci społecznej 2007). Vlastní výkon sociální práce je pak obsahem Zákona o sociální pomoci z roku 2004. V tomto zákoně je sociální práce definována jako profesionální činnost jejímž cílem je pomoc osobám a rodinám zvládat sociální fungování prostřednictvím plnění sociálních rolí a vytváření podmínek k dosažení tohoto cíle (Ustawa o pomoci społecznej 2007). V Litvě reguluje typy pozic a činností sociálních pracovníků a asistentů sociálních pracovníků směrnice z roku 2000. Tyto činnosti jsou odvozeny od jejich vzdělání, zkušeností v praxi, účasti na dalším vzdělávání a kvality jejich práce. (Lazutka/Pivoriene/Eidukeviciute 2004, Žalimiene 2003). Na Slovensku jsou kvalifikační požadavky na výkon sociální práce zákona o sociálně právní ochraně dětí a sociální kuratele v oboru sociální práce (Zákon, 2005). Podle tohoto předpisu mohou některé činnosti vykonávat pouze osoby, které získaly vysokoškolské vzdělání v oboru sociální práce. Podle Nařízení vlády Slovenské republiky z roku 2007 pro výkon sociální práce podle Zákona o sociální pomoci (Zákon, 1998) a podle Zákona o sociálně právní ochraně dětí a sociální kuratele (Zákon, 2005) se vyžaduje vysokoškolské vzdělání v oboru sociální práce. V Rumunsku se úprava vztahuje na sociální služby, které by měly být poskytovány specialisty v oblasti sociální práce, kteří mají vysokoškolské vzdělání v sociální oblasti nebo jsou absolventy kurzů vzdělávání dospělých (Ciot 2004). Podobně v České

Republice je právně upravena zejm. oblast sociálních služeb. V roce 2007 vstoupil v platnost zákon o sociálních službách (Zákon, 2006), v němž je vymezen obsah činností sociálního pracovníka v sociálních službách a způsobilost k výkonu těchto činností. Odbornou způsobilostí je vyšší odborné či vysokoškolské vzdělání v oboru. Podle české legislativy potřebují poskytovatelé oprávnění k poskytování sociálních služeb. Kontrolním mechanismem jsou tzv. inspekce kvality, které vychází ze standardů kvality sociálních služeb jež stanoví Ministerstvo práce a sociálních věcí. Nejsou-li dodrženy, je oprávnění k poskytování sociálních služeb odebráno. Zákon však upravuje pouze činnosti a způsobilost pro oblast sociálních služeb. Vedle sociálních služeb působí sociální pracovníci v oblasti sociálně-právní ochrany dětí, ve zdravotnictví (př. v nemocnicích), v resortu ministerstva školství (př. v dětských domovech) ministerstva vnitra (př. práce s uprchlíky), spravedlnosti (probační a mediační služba). Formálně je upravena způsobilost sociálních pracovníků v resortu zdravotnictví a v sociálně-právní ochraně dětí, ale odlišně než pro sociální služby. Mnohé další oblasti působení nemají kvalifikační podmínky stanoveny vůbec a pravidla pro kvalifikaci a standardy výkonu tak nejsou závazná obecně a meziresortní komunikace funguje jen s obtížemi. Podobně v Maďarsku existuje od roku 2000 právní úprava základního školení profesionálů v sociálních službách, ale pojem sociální pracovník stále není dostatečně ukotven, profese je spojena s nízkou prestiží a finančním hodnocením (Darvas/Kozma 2007).

## **2. Současné problémy sociální práce ve východní a střední Evropě**

Sociální práce ve střední a východní Evropě se potýká s mnoha podobnými problémy, které vyplývají ze socioekonomické situace jednotlivých zemí. Narůstají problémy spojené se sociálním vyloučením, chudobou a nezaměstnaností (Lazutka/Pivoriene/Eidukeviciute 2004; Béla 2004; Rybka 2006; Komáromi/Lendvai 2003; Iarskaia-Smirnova/Romanov 2002).

Dostupné zdroje nedostačují na pokrytí potřeb klientů, kteří navíc často žádají především o materiální pomoc, jak popisují například litevští nebo polští autoři. (Lazutka/Pivoriene/Eidukeviciute 2004; Rybka 2006)

Omezené financování ale lze vnímat také jako impuls pro rozvoj nových metod sociální práce. Je zdůrazňováno zavádění partnerského přístupu mezi příjemcem a poskytovatelem pomoci, zvyšuje se zájem o anti-opresivní a anti-diskriminační přístupy, rozvíjí se metody, které přesahují práci s jednotlivcem. Například důraz na možnosti komunitní práce je zdůrazňován maďarskými (Kozma) a polskými (Rybka 2006) autory, práce v terénu ruskými (Iarskaia-Smirnova/Romanov 2004) či českými autory.

Sociální práce ve střední a východní Evropě se musela a musí vyrovnávat s vlivy západní sociální práce, která od počátku devadesátých let 20. století významně přispívala k jejímu rozvoji. V Rusku sociální práci ovlivňuje nesoulad mezi západním teoretických ukotvením sociální práce a ruským teoretickým pohledem na sociální práci (Iarskaia-Smirnova/Romanov 2004). V Rumunsku byl nestátní neziskový sektor rozvíjen především s podporou fondů a sociálních pracovníků ze západní Evropy. Tyto projekty jsou však realizovány jen v určitých oblastech a omezeném časovém období a jejich udržitelnost je obtížná. Mohou mít (vedle pozitivních přínosů) také svá rizika ve vzniku závislosti na externích zdrojích (finančních i lidských), jejich aktivity nemusí respektovat kulturní specifika Rumunů a adekvátně reagovat na jejich potřeby. (Dümling 2004).

Nedostatek finančních zdrojů komplikuje zvyšování kvality sociální práce. V oblasti sociální práce je stále nedostatek kvalifikovaných pracovníků. Nově kvalifikovaní sociální pracovníci při tom zaměstnání v oboru hledají jen s obtížemi. Profese je spojena s nízkou prestiží a podprůměrným finančním ohodnocením. Z tohoto důvodu dochází k vysoké míře fluktuace sociálních pracovníků a feminizaci sociální práce (Iarskaia-Smirnova/Romanov 2004; Béla 2004, Darvas/Kozma 2007, Žalimiene 2003).

Systémem financování, který často neumožňuje kontinuitu služeb a rozvoj jejich kvality, vytváří tlak na snižování nákladů a dokazování efektivity. Také vlivem způsobu financování vzniká mezi jednotlivými subjekty sociální práce konkurenční prostředí, které vždy nepřináší zkvalitnění práce. Působení sociálních pracovníků v mnoha oblastech a resortech zhoršuje komunikaci a návaznost služeb, dochází k jejich fragmentizaci.

Sociální pracovníci v mnoha zemích dosud nevytvořili dostatečně silné profesní sdružení, které by bylo schopno těmto tlakům čelit, odkazovat na cíle sociální práce a kontrolu nad výkonem své profese neponechávat především v rukou státních úředníků.

Například podle názoru maďarského autora Kozmy se právní normy rychle mění a tak je prostředí, v němž je sociální práce vykonávána, velmi nestabilní (Kozma). Navíc například v České republice je oblast sociální práce mimo působnost zákona o sociálních službách nedostatečně ošetřena.

### **3. Výsledky dosažené ve vývoji sociální práce v zemích střední a východní Evropy od roku 1989**

Čeho dosáhla sociální práce v zemích střední a východní Evropy od roku 1989.

V řadě zemí se konstitovalo vzdělávání v sociální práci na všech třech úrovních vysokoškolského vzdělávání od bakalářského přes magisterské až po doktorské studium.

Profesi sociální práce mohou ve většině zemí vykonávat podle zákona jen profesionálové vzdělaní v sociální práci.

Teoretická a metodická východiska praxe sociální práce jsou srovnatelná se zeměmi západní Evropy.

To co je podle nás společné pro obě části Evropy je problém reakce sociální práce na vývoj společnosti.

Sociální práce je nerozlučně spjata s projektem moderny a jejího rozvoje (Rauschenbach, 1992: 26). Moderna, industriální společnost, organizovaná modernita, to jsou synonyma společnosti, ve které se zrodila sociální práce.

Moderna prochází v současné době druhou vlnou modernizace.

Abychom mohli posoudit reakci sociální práce na modernizaci moderní společnosti pokusíme se s využitím prací Kellera (2007), Becka (2004) a Baumana (2003, 2004), definovat znaky moderní společnosti ve druhé fázi modernizace, které jsou relevantní pro sociální práci.

#### **Individualizace**

Lidé jsou k individualizaci odsouzeni. Každý stojí v tváři v tvář složité reality jako její rovnocenný partner. Lidé stojí před úkolem řešit problémy vlastními silami při omezení zdrojů, které mají jako jednotlivci k dispozici. Hrozby a rizika jsou produkována sociálně, nutnost vyrovnat se s nimi je přísně individualizována. V sociální rovině vede individualizace ke stále větší závislosti jednotlivých individuí na společenských systémech.

### **Funkční diferenciacie**

Nárůst funkční diferenciacie má zvýšit výkonnost společnosti ve všech oblastech její činnosti. Na úrovni sociální to vede k tomu, že vzájemná pomoc a podpora mezi lidmi se stává pouze jednou ze specializovaných oblastí jejíž význam nepřesahuje jakoukoliv jinou specializaci. Sociální ochrana a pomoc v kritických životních situacích není o nic důležitější než problémy ekonomické, politické, vojenské a další. V důsledku vzájemného soupeření o finance se jiné podsystémy chovají vůči sociální oblasti konkurenčně.

### **Racionalizace**

Model systémové racionalizace, který odpovídá logice rostoucí efektivity je aplikován též na sociální oblast. Sociální má nárok na existenci v případě, že se vyplácí. Sociální pomoc má být organizována na principech tržní ekonomiky.

### **Generalizace**

Jednání lidí se osvobozuje od lokálních kontextů a orientuje se na stále obecnější a univerzálněji platné vztahy, normy a hodnoty. Globální integrace je doprovázena lokální desintegrací. Nástup generalizovaného utilitarismu vede k tomu, že oblasti vzdělávání, sociální ochrany, rodiny, politiky, vědy se mění v pouhá odvětví ekonomie. Ekonomie vystupuje jako paradigma společné všem humanitním a sociálním vědám.

## **Proměna struktury společnosti**

Zanikají třídy a zároveň s tím se vyostřují sociální nerovnosti. Bída se individualizuje, přestává lidi spojovat, rozděluje je. Práce (v důsledku flexibilizace pracovních kontraktů) přestává pracující zajišťovat. Jsou zpochybňovány instituce stabilizující industriální modernu - rodina i stát. Rodina přestává být pro své členy více či méně spolehlivou oporou. Modernizace sociálního státu znamená to, že veřejný sektor ustupuje trhu se sociálními problémy.

## **Proměna sociální**

Sociálně ve smyslu nejrůznějších vazeb pomoci a ochrany v kritických situacích se v moderní společnosti transformovalo do institucí sekundární sociability. Modernizace je namířena proti sekundárním vazbám ochrany a požaduje jejich zeštíhlení, odbourání, redukci.

S tím souvisí, jak píše Keller, pokus o skutečnou demontáž sociálního státu. Pokud k takové demontáži dojde bude to mít historický dopad. Právě v důsledku rozvoje sociálního státu, byla totiž narušena „třídní logika“, kterou se vyznačoval kapitalismus 19. století. Podle této třídní logiky kopíruje postavení člověka ve společnosti bezprostředně jeho funkci v ekonomickém životě. Pokud člověk v ekonomice žádnou roli nemá (nezaměstnaný, starý člověk, matka s malými dětmi) nemá ani žádné postavení ve společnosti.

Teprve díky instituci sociálního státu bylo odděleno postavení člověka ve společnosti od jeho tržní funkce. Tzn., že i nezaměstnanému, nemocnému nebo starému člověku bylo přiznáno právo na důstojnost. Čistě tržní mechanismus těmto kategoriím lidí žádné právo nepřiznává. (Keller, 2008)

## **Kolonizace veřejného privátním**

Zatím co v první fázi modernity bylo soukromé kolonizováno veřejnou mocí, nyní je oblast veřejného kolonizována soukromými silami. Privatizace veřejných služeb – školství, zdravotnictví, sociálních služeb, ale i soudnictví, policie a vězeňství je heslem modernizace.



## Nejistota

Modernizace společnosti přináší vše prostupující nejistotu. Jistota, kontinuita a důvěra jako základ stabilních vztahů se vytrácí. Zvládání běžného života je natolik zatíženo nejistotou, že se stává riskantním úkolem.

Jestliže přijmeme tezi o tom, že „sociálně“ jako nejrůznější vazby vzájemné pomoci a ochrany v kritických situacích prošlo přechodem od přirozeně daných, primárních zdrojů zajištění ke zdrojům sekundárním uměle vytvářeným, pak máme odpověď na to, kdy se sociální práce zrodila. Sociální práce vzniká jako „pracovní nástroj“ institucí sekundární sociability, jejichž úkolem je řešit problémy moderní společnosti generované procesem modernizace, který připravil lidi o tradiční sociální opory.

Keller (2007) píše, že teorie modernizace ve své první ani druhé vlně nevěnuje patřičnou pozornost dopadu modernizace na vztahy primární sociability ani na struktury sekundární sociability. Vývoj sociálna ve smyslu nejrůznějších vazeb o vzájemné pomoci a ochrany v kritických situacích prošel v procesu modernizace historicky dvěma fázemi. V první z nich oslabil, či přímo ochromil přirozené struktury sociability na bázi kmenové, příbuzenské, obecní a podobně. Tento rozvrat byl kompenzován příslibem umělých, sekundárních struktur sociability jako modelu modernějšího uspořádání. Ve druhé fázi je však modernizace namířená právě proti sekundárním vazbám ochrany a požaduje jejich zeštíhlení, odbourání, redukci.

Sociální práci jsme definovali jako nástroj institucí sekundární sociability, jejichž úkolem je řešit problémy moderní společnosti generované procesem modernizace, který připravil lidi o tradiční sociální opory. Sociální práce je tedy bytostně svázána s vývojem vazeb sociální ochrany.

To co platí pro modernizaci sekundárních vazeb ochrany, platí i pro sociální práci. K čemu povede destrukce sekundárních struktur sociability? Keller (2007) si klade stejnou otázku a odpovídá si na ni opět otázkou – dojde k revitalizaci vazeb primární sociability a pokud ano jakou podobu bude tato revitalizace mít?

Podle Kellerova (2007) názoru vznikla moderní společnost v důsledku vývoje vazeb sociální ochrany a zase se v ní může rozložit.

Vznik modernity lze popsat jako proces sebedestrukce sociální. Vývoj ochranných sociálních vazeb vedl k ustavení moderní společnosti jakožto generalizovaného, funkčně diferencovaného, individualizovaného a racionalizovaného systému. Tím byly vytvořeny podmínky pro rozvoj ekonomické racionality, která pak sociálně použila jen jako jeden ze svých zdrojů. To, že žijeme v krátkém období dočasného triumfu ekonomického rozumu nám brání nejen v pochopení mimoekonomických historických základů modernity, ale také ve výhledu na její vysoce pravděpodobné – opět bytostně neekonomické vyústění. Je možné, že vývoj kdy modernizace požívá sebe sama a pečlivě upravuje cestu k návratu do předmoderních poměrů je nevratný a působí s přírodní silou neméně než proces globalizace. I po tom ovšem existuje volba. Volba mezi začleněním do sítí mocných patronů (refeudalizace společnosti) a nebo vytváření postpolitostní sobě rovných, kteří se budou navzájem chránit v situaci, když zmodernizovaná společnost to nedokáže.

Z analýzy textů o sociální práci je evidentní, že převážná většina autorů píšících o sociální práci ji nechápe jako nástroj institucí sekundární sociability a ani nechápe její souvislost s vývojem sociální jako vazeb sociální ochrany. Tito autoři neberou v úvahu, že rozložení institucí sekundární sociability je také zásadním zpochybněním dosavadních koncepcí sociální práce a může být rovněž jejím koncem ve stávající podobě.

V současném diskurzu sociální práce však lze nalézt i autory, kteří přichází s návrh na redefinování sociální práce v situaci, kdy v důsledku postupující modernizace bude její dosavadní funkce vyvlastněna. Jde o autory Elsen (1998, 2000, 2007), Burghard (2003) a další, kteří vidí cíle sociální práce v udržení a rozvoji komunit prostřednictvím komunitní ekonomiky. Takto koncipovaná sociální práce může podle našeho názoru přežít i v situaci návratu společnosti do předmoderních poměrů. Může využít svých zkušeností při vytváření pospolitostí lidí sobě rovných, kteří se budou navzájem chránit v situaci, kdy to modernizovaná společnost už nedokáže.

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**INSIGHT....*****Annamaria Campanini***

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As a social worker, both a practitioner for 20 years in the social services of Parma and a teacher since 1975 in Parma University, and also in Torino, Trieste, Calabria and now Milano Bicocca, I have always had a particular interest in social work in other countries. This has driven me towards participating in, for example, the initiatives undertaken by Goteborg University in 1993 to establish a partnership involving a core group of Social Work Courses. Goteborg (Sweden) was the coordinator and Parma a partner together with Swansea (Wales) and Mannheim (Germany), the University of West of England (Great Britain) and, in 1996, Bergen (Norway) and Athens (Greece). The purpose of this PIC was essentially to provide placement and learning opportunities for social work students via the intensive programs, teachers exchanges and curriculum development which became part of our activities. A firm relationship between the seven social work programs mentioned above was established, making possible a shared sense of potential for further development. The grouping went on eventually to how else within the Socrates scheme it might further develop knowledge and understanding of pan-European social work, and also to include a broader range of European countries' lecturers, practitioners and students in the development of, and access to, such knowledge.

From just such a discussion at a group meeting in 2001, the initial proposal for the Thematic Network was developed. A short analysis of previously approved Thematic Networks indicated that nothing similar dedicated to Social Work already existed. A project coordinated by the Fachhochschule Koblenz (Germany) had just finished which in any case, had been more addressed to the study of social professions in Europe.

The pre-proposal, prepared on the basis of the agreements made within the original group, was sent to Brussels in November 2001, with Parma as the University coordinator. It went ahead although the number of participating partners had not reached the level set out in the Commission's guidelines: it had been and continued to be more difficult than expected to get information on, and make agreements with, all the eligible countries.

Despite all this, the approval of the pre-proposal was confirmed in January 2002 and we sent the final application to Brussels on March 2002.

A relevant moment for the broadening of the partnership was our presence at the IASSW International Congress in Montpellier in July 2003: I presented the initiative to conference delegates from a wide range of European countries.

In this context I personally met Friederich Seibel as representative of ECSPRESS. Our first meeting was not really easy and the problem was created by the different interpretation of the term "social work". As Lorenz states the ECSPRESS network showed that "comparisons and exchanges will always be affected by the profound differences not just in social work titles, but in distinct social policy reference points and traditions which European unification will leave untouched" (Lorenz 2006, p-41), so then the term social professions was used to refer to a range of titles and activities including the fields of social pedagogy, social education, youth and community work, animation and non residential, non medical care work. From my point of view this was a broader context and our new Network wanted to explore a narrow area more strictly connect with the Italian "sense" of social work.

The final approval arrived in July 2002 and the activities started with the first annual meeting in Parma from 30th October to 2nd November 2002.

Since this meeting we have worked for six years in two 'versions' of the TN. The first of these was more oriented to discovering commonalities and differences in European social work: the second one more focused on becoming a European Platform for worldwide social work ([www.eusw.unipr.it](http://www.eusw.unipr.it)).



- *EUSW TN activities* \*

I can mention some practices and initiatives that characterize our work. The theoretical positioning of the project and its activities is loosely post-modern, in the sense that the notion of European Social Work identity is seen as emergent, contingent, fluid and multiple (see for example: Frost, 2008). The project also aimed to be inclusive and supportive of members from all areas of the European community. ‘Europeanness’ is seen as a flexible and inclusive state of becoming, as much as one of ‘being’, and this applies to European Social Work too.

The Network starts, then, from the acknowledgement that the identity of a ‘European’ Social Worker’, is impacted on by, and changes in some way in relation to the wider Europe policy and practice context within which they work and the contact with other European social workers and institutions which they have. The overall question for us over the last five years was ‘what are the best strategies of such an EU funded network of social work educators, to both support, make sense of, and introduce new possibilities within the framework of European social work education’. In practical terms this has led us to consider particularly what can be done, what needs to be done and what new processes need to be developed with which to do it? This has been the challenge for the thematic network.

These are some of approaches and activities we undertook to address this:

1) *Gathering knowledge, generating knowledge and disseminating knowledge*

a) Publication

Publication of books on European social work is and has been one of the core activities of the Network, which is currently working on its sixth publication. In generating new knowledge, through these volumes, there has been an emphasis on all material including a European dimension to the work, which has frequently meant authors from two or more countries writing together to develop comparative

knowledge, and/or relating a subject or specialism to its European context, often for the first time.

For example book one (Campanini /Frost 2004) asked every European country to produce a chapter on the fundamental principles of social work education and social work practice in its own state. The second book (Freitas / Friesenhahn / Frost / Michailidis 2005) was about children, young people and family, while the third one (Frost /Freitas/ Campanini 2007) was focused particularly on the issue of education. This gave the network members time and space particularly to reflect and write on this most fundamental aspect of our work in the context of Europe and what we could learn from each other about methods, attitudes, and contexts. The aim of the fourth book (Fortunato/ Friesenhahn / Kantowicz 2008) was to look at social work in relation to the restructured welfare system in Europe and book five (Franger /Necasova 2008) collected experiences from different countries on migration. The last book (Michailidis/ Fargion /Sanders2008) provided an overview on research in social work in Europe.

The process and outcome of the this production of knowledge has been described elsewhere (Campanini /Frost 2005).

What was however crucial for the network was not just what we had done – drawn on social work knowledge from every European country – but that this could be used by teachers and students in social work.

#### b) Social work seminars

The model and pattern for a series of social work seminars with practitioners and students as well as academics was part of the proposal for the second stage of the Thematic network, and piloted in Bristol in April 2006, before being offered again in Sweden, Greece, and Lithuania.

It was based on the notion that local social work practitioners had a range of practices, knowledge and skills, that may or may not be culturally specific (finding this out was part of the endeavour) but that would be useful to offer to European contemporaries, and that they could also learn practice and knowledge from workers in other

European contexts, though do to practical constraints not always directly. The network's crucial role in dissemination came into play here, as this newly generated and increasing field of knowledge informed publication and further dissemination through papers, conferences and training events. I think we described this in the EUTN proposal as a 'knowledge spiral', because of the notion of being constantly added to and developed and feeding in and out of practice. Bristol, April 2006 saw the piloting of: "Social work in transition: what can we learn from Europe? A European social work workshop." This was a two day workshop, on transfer of social work knowledge across Europe, essentially to offer training to local social work practitioners, trainers and students on what social work knowledge and skills are being used across Europe and to undertake some comparative analysis of mutual social problems across Europe, and consider what social work methods are being used to intervene in those.

Using Presenters and trainers from The Thematic Network and across the EU - Germany, Italy, Hungary, Lithuania Sweden, Finland, and UK - 2 days of keynote talks, comparative workshop sessions and panel discussions were offered. The focus was on methods of social work being used in different parts of the EU, and the context in which they were being used, as well as the current situation of European social work. The evaluation suggested that this was a useful model, and therefore the network generated and participated in further similar workshops in Eastern and Northern Europe.

## *2) Direct educational work with students*

Virclass and Summer schools were developed in our first thematic network as a continuum. In 2004 we offered a complete programme "Social Work in Europe" engaging students for six month through an e- learning course (January-June 2005) split in two modules and then the third one organized as a two week summer school held in July 2005 in Parma.

After this experience, Virclass became a specific task force and the second summer school has been organised as an autonomous initiative always within the TN:

a)Virclass

The e-learning programme Social work in Europe consisted of:

- a first module (5 ECTS credits) on Social Work in Europe, commonalities and differences, available also through independent study;
- a second module, Comparative perspectives on core issues in Social Work in Europe (10 ECTS credits) with 5 options to choose from: discrimination and oppression; poverty; ethnic diversity; welfare systems and social work education, theory, method and skills training.

VIRCLASS was organised by a group of teachers, from different countries, lead by Anne Karin Larsen, following some core pedagogical principles.

The idea was to create a virtual learning environment, problem-based or task oriented and requiring an academic/evidence based writing. It was also central in the learning process the possibility to stimulate co-operation, interaction and dialogue among students and teachers from different countries promoting different kind of activities. On other fundamental premises was to enhance self-reflection on learning as a tool for professional development, encouraging the students to reflect upon their own learning process by taking a meta-perspective, whilst also seeking a means of expressing their tacit professional knowledge.

This pilot experience has been very successful in stimulating cooperation between the students, and encouraging them to apply a comparative approach to their studies. The students were also encouraged to understand their “activity” as an important aspect of their learning process. For many students this was an entirely new way of learning, and the challenge was to choose a manageable topic for both study and comparative work, developing personal study and research, online-discussions and reflective activity. From this model the Virclass project has developed and expanded, offering, for example, a virtual book, case studies, new triggers etc. Overall it gives teachers and students the option of having contact across Europe in a very easy and effective way. Nowadays this project has been funded by EU as Virtual Campus (<http://vircamp.net>).

b) Summer School

In our previous experience within the Socrates programme, Intensive Programmes proved to be quite successful, offering the opportunity to students and teachers from different countries, to work together for at least ten days on some specific topics. Following this line, our TN decided to instigate a summer school as a coherent, student oriented and generative activity.

The aim was to offer a European learning experience where students and teachers from all over Europe could share ideas, knowledge, information, but also cultural specificities, ways of living, and feelings and emotions in a structured framework, oriented to develop a Pan European social work identity.

We realized two summer school, the first one in Parma in 2004 and the second one in Dorbirn in 2007. The study of social work in Europe was focused on commonalities and differences in core subjects and fields of social work. The over all aim was to increase the consciousness of factors which contextualise and influence social work, such as social situations and living conditions, social organisations, welfare systems, economical and political systems, and the theories and methods which social work utilises.

By mixed activities the study programmes were designed to increase communication, co operation and understanding among students and professionals in social work from different countries in Europe.

The aims were to:

- engage the students in gaining knowledge and understanding of commonalities and differences in social work as a subject and a profession in Europe, by becoming acquainted with different aspects of social work education and methodological and theoretical input for professional practice;

- explore the different welfare systems and social policies in diverse countries in Europe and understand what implications this may have for social work;

- reach an overview of social problems by comparing and analysing situations in different countries in Europe and looking at anti-oppressive practice in social work like a way to protect and enhance social rights.

The methodology encompassed some lectures offered by key note speakers, group works, field visits and also creative activities.

The two summer school models proved to be a suitable instrument to develop a shared knowledge base, with which to strengthen Social Work both as a discipline and as a profession. They also offered opportunities for teachers to engage in a productive and meaningful debate in relation to teaching methods and curriculum contents. With an open learning environment, social work students, living and working in very different situations, have had the opportunity to learn from each other and to share information and knowledge important for their work with their clients.

c) Master's degree on family related social services and policies

One other output of the Thematic Network has been the organization of a joint master's course between Parma, Goteborg, Bodo, Stavanger, Università della Calabria and Universty of Baleari Islands. The structure of the masters encompasses a split between the two semester, the first held in Parma and the second organized by the different universities that offered both courses on specific issues, like mediation, children participation, ethnic minority families and multiproblematic families.

- *Some thoughts on the TN*

How we can describe the experience realized under the TN? A wonderful group of people, engaged in sharing ideas, discussing, building innovative activities and also meeting diversities, different cultures, sharing feelings and fun!

Social work in Europe could take profit from these experiences for realizing new bilateral agreements and partnerships, a stronger consciousness of the need to know the differences and still to build up European social work on similarities. For these reasons we will continue our commitment to disseminate the knowledge and the expertise gained in these past years. This will be demonstrated in relation to, for example, implementing virtual education through Virtual Campus, a project financed by EU; reorganizing the Master's on Families; looking for new possible connections worldwide like a

euro-Mediterranean network, the China Europe Forum, Italian and USA cooperation in a joint module on migration and so on.

We felt our experience was so important that we decided to prepare an application for a new TN, around the notion of “DIALOGUES”: between east and south, north and west, Europe and the world, theory and practice, different professions, public, private and third sector, professionals and clients (for example). We believe that the development of new methods for working together and for building professional networks is important to meet the challenges of the future.

We also believe that a European perspective on Social Work is important for professional social workers directly involved with clients from different parts of the world and for bachelors and postgraduate students who will need an international perspective on social work for their future career. For this reason the cooperation realized through the Thematic Network has been really fundamental to enhance a European dimension for social work.

#### ***-EASSW and ENSACT***

In the Social Work European Arena there are also other important actors.

EASSW (European Association of Schools of Social Work) is the European independent branch of the IASSW (International Association of Schools of Social Work established 1928) and brings together schools, universities, institutions and individuals supporting social work education from all over Europe ([www.eassw.org](http://www.eassw.org)).

EASSW maintains close links with IASSW and its president serves as a Vice President on the Board of IASSW ([www.iassw-aiets.org](http://www.iassw-aiets.org))

The aims of this association, which is a permanent body and has an important political role, are to represent and promote the interests of social work education at the European level, contribute to the academic and international development of social work and social work education, provide a European forum for its members. The organization of a biannual congress has been one of the more visible and global activities, but we must not overlook others which may be

less noticeable but more effective, such as the local seminars, participation in national congresses and the economic support offered to projects presented by member schools.

During the last years, there has been developed the idea of strengthening the voice of social work at national and European level thorough being represented and listened to at the Council of Europe, European Union and European Parliament.

For this reason there has been constituted an umbrella association - ENSACT (European Network for Social Action - [www.ensact.eu](http://www.ensact.eu)) - which fosters different organizations in social field as:

- European Association of Schools of Social Work (EASSW)
- Formation d'Educateurs Sociaux Européens / European Social Educator Training (FESET)
- Federation Internationale des Communautés Educatives (FICE)
- International Association of Social Educators (AIEJI)
- International Federation of Social Workers European Region (IFSW)
- International Council on Social Welfare European Region (ICSW)

The idea was that ENSACT could integrate the efforts of the partners in a synergic way, to optimise their activities and facilitate the possibility of each organization reaching their goals separately and jointly.

One of the main purposes is to enhance the professional quality of social professionals, trainers and social services, innovate and strengthen their practices, concepts and theories, and also promote the consistency and effectiveness of professional qualifications and the quality of social services across Europe.

This will include, on the one hand, the need to work on the Bologna process and the EU mutual recognition of qualifications processes; on the other, develop more effective contacts with service users organizations at national and European level.



- ***Conclusion***

These different organizations, in different ways, directly or indirectly, have been trying to achieve the aim of generating and disseminating European social work knowledge to students, but also academics, practitioners and policy makers.

The diversity of traditions and culture in Europe is evident, but at the same time we can say that we are facing many similar challenges: poverty, ageing populations, multiculturalism, globalization and an increasing attack on public welfare systems from governments of all shades of political colour. Much analysis has underlined the risks of market-centred processes in the social services context, with social workers seen as control agents of deviant behaviour, or therapists, or engaged in a managerial logic.

Furthermore, we are also facing a process of change in education for social work professions. Despite the Bologna process, from our previous research (Campanini/ Frost 2004), the standard of education in social work is still extremely varied. There is a risk in some countries that social work training, underdeveloped in higher education, will become even more marginalised, which will lead to a further drop in professional status and consequently in client service. But we are also involved in a process of defining global standards for education, not with a hegemonic approach, but with the intention of supporting new educational routes or supporting situations that are experiencing difficulties.

As the definition of social work at international level states “social work promotes human rights and social justice” we have to claim more attention in redefining the meaning of such basic concepts as self-determination, social justice, equity, citizenship and empowerment in the context of contemporary trends. It is important to consider how social workers can take a more activist, mobilising role that assists individuals and communities in fulfilling their potential to care and provide for each other in non-stigmatising, interconnected and holistic ways. How can they grasp neo-liberal contradictions as opportunities

for an explicit social policy engagement at the micro-level to reconstruct “the social” around personal relations and networks?

We believe that all the actors engaged in the social arena, have to be committed in find new possibilities and new strategies, consolidate the role of social work through a knowledgeable, informed and effective process of education.

- This paragraph is based on the intervention “Educating Social workers in Europe”, presented together with Elizabeth Frost at Durban conference “Trascending global- local divides” 20-24 July 2008

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## **CHALLENGES FOR SOCIAL PROFESSIONS IN CHANGING EUROPEAN WELFARE SYSTEMS**

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### **1. DO NOT REINVENT THE WHEEL**

Obvious, the international aspects of social work since some years rise growing attendance.

Globalisation, worldwide migration and the increasing interlinkage of social problems and challenges requires from actors like social workers involved in these developments exchange across borders and a shared understanding of new tasks and challenges. There is no doubt that globalisation affects all welfare actors (Penna et. al. 2000; Dominelli 2004; Rowlands/Ngoh-Tiong 2004, Pfeifer-Schaupp 2005).

In particular social professions are in their work influenced by changes in social policy because they are not and cannot be in any of their fields, private enterprises that deal only with private transactions between people. Social work is a public task, often based in local environments but nevertheless connected with international policy rationales.

“On the one hand the state is universally concerned to reduce public expenditure on social matters, a policy trend which is normally attributed to the effects of the globalisation of the economy and the necessity to keep national employment prospects competitive. On the other hand social policy remains a valuable source of political legitimacy for the state. The state needs to be seen as a caring state...” (Lorenz 1999).

Whereas for a long time the European and international dimensions of social work were considered as a very special field of only a few experts (see Friesenhahn/Kniephoff-Knebel/Rickert 2007) within the last twenty years we can observe a remarkable shift.

**i) Social work curricula include international themes, topics, issues.**

Some years ago only very few universities offered international perspectives in its courses. However, now e. g. in Germany in the so-called core curriculum of the >Deutsche Gesellschaft für Erziehungswissenschaft< for the study course in science of education (<http://dgfe.pleurone.de/~bilpol/archiv/2004/KC.HFStud>) as well as in the core-curriculum of the >Deutsche Gesellschaft für Soziale Arbeit< (<http://www.deutsche-gesellschaft-fuer-sozialarbeit.de/pdf/Kerncurriculum.pdf>) is clear pointed out that a future oriented social work training requires knowledge of the relevant international connections and framework.

**ii) Increasing number of relevant publication**

In the last years we can state a growing number of books with regard to international topics (see Homfeldt/Schneider 2006;Schweppe/Hirschler 2007). Apart from the international publication (e.g. Hokenstad et.al. 1992, Lyons 1998; Healy 2001) some books has been recently published in German (e.g. Homfeldt/Brandhorst 2004; Wagner/Lutz 2007; Bormann et.al.2007; Homfeldt/ Schröer/Schweppe 2008):

With regard to Europe I would like to mention apart from (Lorenz 1994; Hamburger 1994; Seibel/Lorenz 1996; Puhl/Maas 1997; Elsen/ Friesenhahn/Lorenz 2002; Adams et al.2002) the books >Social Work in Europe< (Campanini/Frost 2004),>Perspectives on European Social Work< (Lorenz 2006) and >Reframing the Social. Social Work and Social Policy in Europe< (Seibel/Otto/ Friesenhahn 2007).

The international organisations (International Federation of Social Workers (IFSW) - [www.ifsw.org](http://www.ifsw.org); International Association of Schools of Social Work - IASSW -(<http://www.iasw-aiets.org>); Formation d'Educateurs Sociaux Européens/European Social Educator Training, FESET ([www.feset.org](http://www.feset.org)); International Council on Social Welfare – ICSW - <http://www.icsw.org/>) publish own reviews and series of publication (booklets) which are distributed worldwide. (IASSW &

IFSW&ICSW: International Social Work; FESET: Journal Européen d' Education Sociale)

A new format was developed with the >European Journal of Social Work< (<http://taylorandfrancis.metapress.com/app/home/>) the online-review >social work&society< <http://www.socwork.net/> and the online-magazine <http://www.socmag.net/>

**iii) International cooperation and networks are established and consolidated**

The EU has launched out different action schemes in order to support the mobility of teaching staff, students and practitioners in Europe and beyond ([http://europa.eu.int/comm/education/programmes/programmes\\_de.html](http://europa.eu.int/comm/education/programmes/programmes_de.html)). Joint curriculum have been developed

Thematic Networks are providing a platform for international activities and more and more internet based media are used for teaching, learning and related communication (<http://www.virclass.net/>)

But we should not forget, that the international dimension of social work has since its beginning an enormous significance (Wieler 1989, Wieler 1994, Kniephoff-Knebel 2006, Lorenz 2000)

Keywords are

- **International conferences e.g. Paris 1928**
- **Foundation of organisation** (1929): International Committee of Schools of Social Work, later: International Association of Schools of Social Work -IASSW)
- **Comparative studies**  
Education for Social World. A Sociological Interpretation based on an International Survey (Salomon 1937)

Exchange of experiences and the development of a empirical data base were important issues, a scientific understanding of social problems was developed.

**The challenge is :**

**Refer to findings which are already present, invest energy in historical issues, strengthen the international and comparative research on social work and open the discussion for people how are not able to publish in English in order not to lose their ideas and opinions and views.**

## **2. RESPECT DIVERSITY**

Looking back we can state that period between WW I and WW II was characterised by remarkable mental attitudes and scientific findings. Alice Salomon suggested in this period an >European Social Work Training< and to develop social work as a common European project. We can find the respect towards the existing variety and different levels of social work and social work education in Europe.

„Les écoles de service social portent dans chaque pays la marque du caractère national: Elles sont influencées par le système scolaire en vigueur, ainsi que par les types de travail social résultant des conditions économiques et sociales d’existence particulières aux diverses nations“ (Salomon 1929, p. 5).

The objective was to create new learning possibilities and to ensure that the new >profession social work< was considered as a competent actor to cope with cross-national problems. The respect towards various forms of social work and towards different living conditions and coping strategies of social work clients was seen as essential.

This is the connecting point to the current diversity discourse which from my point of view will play a strong role in the social work concepts.

We must recognize that the concept of homogeneity belongs to the past and has to be replaced by the concept of diversity. The concept of diversity encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences.

Diversity can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies (Pincus 2006). Social work was and is seen as the actor to bridge the differences between poor and rich. Generations, gender, normality and deviance, national, cultural and ethical groups, religious beliefs and convictions (see Lamp 2007).

Being convinced that providing the access to social justice is the task of social work, than social work has to deal not only with the structural, socio-political issues of redistribution but – maybe particularly - with the interaction perspective of equality and justice in the sense of acknowledgment and respect towards all human beings. In order to engage for social justice social workers must develop the competence to be sensible for diversity. Social workers must be aware of differences which are always the result of a construction.

**The challenge is.**

**For social work it is important to look at differences within a given population, to refer to the importance of understanding and appreciating the cultural differences between groups and refers to understanding how different groups exist in a hierarchy of inequality in terms of power, privilege, and wealth.**

### **3. ACCESS TO CURRENT SOCIAL WORK**

In complex modern societies, social work is part of the political and administrative system. It has its roots in different cultural traditions and in different political movements. As a part of the political systems it is effected by all the impacts political systems are confronted with.

„Soziale Arbeit reagiert auf erfahrenes Unrecht, in einer gerechten Gesellschaft wäre sie nahezu überflüssig. Als gerechte Praxis wäre Sozialarbeit also wesentlich mit der Herstellung von Bedingungen einer gerechten Gesellschaft befaßt" (Brunkhorst/Otto, 1989, p. 372).

Social work within the last (twenty) years is marked by enormous changes. These changes have an international dimension, we can observe these at different levels, there are external and internal motives, rationales and reasons. The changes have ethical implication, they touch economical issues, they are grounded in politics and in the ongoing process of professionalisation of social workers and the deconstruction of social professions (Fortunato/Friesenhahn/Kantowicz 2008),

Social work has been always seen as an actor which fights for equality and solidarity, for human dignity and as an anti –oppressive profession: as an actor which guarantees social integration and social cohesion. The Canadian respective American authors Lundy and van Wormer stated in the last issue of the review: >International Social Work<::

“The current context of economic globalization, increasing militarization of the society and armed conflicts, the retrenchment of the social welfare system and growing social and economic inequality between, and within countries underscores the importance of an approach to social work practice based on social justice and human rights” (2007, p. 727). According to its self-image as defined through international expert discussion, social work has a stake in social change and in the creation of a more just society.

“Whereas social and economic justice is a general term that relates to society in general, human rights is a term, that from the point of view of the people , refers to specific universal standards relevant to freedom and well-being, personal and collective rights” (ibid. p.728).

However, social work must also, on self critical reflection, acknowledge that it is not politically strong, hindered as much by processes of professional deconstruction as by the continuing widening of its responsibilities and diffusion of its professional competences. The effort of social work to strengthen and support ‘the social’ dimension according to the given conditions is, self evidently, not always achieved (Seibel/Otto/Friesenhahn 2007).



From a social work point of view we can state : it is getting worse, globalisation increases poverty , leads to injustice societies and creates a lack of solidarity. This concerns social work at its core issues and at its crucial values because social workers should challenge discrimination, recognise diversity, and work to overcome social exclusion.

It forces to ask the critical questions. What can social work really do, how powerful is social work in the given framework and in which way can social work really help and support clients.

**The challenge is: to reflect critically the state of the art and to cope with this development with international responses.**

#### **4. DEFINING THE AREA**

In order to look at challenges of current international social work it is important to describe how international social work is defined.

However, social work is always embedded in a historical, political, social and economical context. This context differs from country to country. Scientific discourses and the connected praxis differ too and that means that a definition of (international) social work is difficult. Because of the involvement in different welfare regimes social work will present itself as a heterogeneous profession and discipline.

Social work theories and approaches of the last 100 years show in sum, “how dependent they are from external Zeitgeist and theory trends” (Staub-Bernasconi, 1999, p.74).

One can see e.g. a shift of influence from sociological to economical and psychological, from social policy scholars to social philosophers, than to sociological and psychological disciplines who are now more and more replaced by representatives of business administration and management approaches.

One the other hand one can also detect a continuous line of thinking being oriented to core concepts of the profession. According to Staub-Bernasconi this thinking “transcendent the national and language context. It can be described along concepts of needs, threats, learning, class and classism, gender and sexism and racism, age and ageism...

repressive versus participative organisation of social care, leisure and correction They point in different ways to the European and international promotion of human and social rights (and duties) as an universal culture” ( p.75).

To conclude: The conceptual diversity of social work theories can be seen either as a terrible mish-mash of conceptions which can't be taken seriously or as an expression of pluralism and liberty of academic teaching.

Taking these aspects in consideration I would like to present different accesses to international social work. The aim is always that through comparisons of concepts and practice models new knowledge is generated, constructive impacts for the process of professionalisation are possible and the civil society is strengthened and the living condition of people becomes better.

Hokenstad et.al. (1992) in accordance with Healy (2001) underpin the term >international social work< was introduced by George Warren in 1939 .

„International Social Work includes four main types of activities:

- a) international social case work;
- b) international assistance, public and private, to disaster or war sufferers and distresses minority groups;
- c) international conferences on social work; and
- d) international cooperation by governments and private bodies through the medium of the League of Nations, the International Labour Organisations and the Health Organization of the League, in combating disease an securing social and political peace and harmony throughout the world” (Healy 2001, p. 6).

In addition the definition of German colleagues includes the structural dimension of social work activities

„Unter dieser Sammelbezeichnung versteht man sozialpädagogische, soziale und sozialpolitische Aktivitäten, Aktionen und Operationen,

die in der Durchführung grenzüberschreitend oder in der Trägerschaft und Organisation über Staatsgrenzen hinwegreichen oder in anderer Weise den üblichen nationalen Rahmen von Sozialarbeit/Sozialpädagogik sprengen“ (Pfaffenberger/Trenk-Hinterberger 1988, p.287).

The IASSW has in 1989/90 questioned its member to define international social work. The following issues were seen as important corner stones:

„cross-cultural understanding, comparative social policy, concern with global problems, a general worldview, knowledge of a common profession worldwide, international practice, intergovernmental social welfare, and a sense of collegiality with social workers in other countries” ( Healy 2001, p. 7).

Last but not least Healy states: “The practice is international social work if it concerns itself with bilateral, multilateral or global relationship, social policies , or problems. “ ( Healy 2001, p. 277)

Walter Lorenz prefers to underline the process and offers the following definition

“Internationalising social work means critically questioning the conventional boundaries of solidarity, questioning the ideological assumptions, dressed up as economic arguments , behind measures of exclusion, pushing out the boundaries of solidarity beyond the European to a global perspective and ultimately contributing to a shift from the welfare discourse to the human rights “ (Lorenz 1994, p. 168/169).

**The challenge is to understand and to respect: In all intercultural and international social work we have to asked ourselves about the legitimate knowledge and how it is produced.**

**”Questions about legitimate knowledge and legitimate knowledge production are of the heart of debates about paradigmatic differences in the research field, but can also be identified with different cultural systems or national boundaries..**

**But they also lead us to think about political questions as well. Whose knowledge and ways of producing knowledge is regarded as legitimate“ (Fook, 2004, p.88).**

### **5. ARRANGEMENTS GOES BEYOND THE NATIONAL FRAMEWORK**

The >social< , respectively the social cohesion is a factor which decides on the quality of life in a society. The social policy of the welfare states , their programmes against the risks like illness, unemployment , accidents and poverty could be regarded as an investment in the well-being of the society and its citizens based on the values of solidarity and social justice. Traditionally the welfare state had the role to compensate social risks caused by the capitalistic system. The welfare states have established social policy as an instrument to ensure social justice by and through redistribution. Its task was to guarantee welfare, to reduce risks and to improve social cohesion by supporting better living conditions especially for working class people, summarized with one word: inclusion.

These traditional tasks are more and more confronted with international social and political developments which have an enormous impact concerning the relation between social policy , social welfare structures, social services delivery and the role of social work professionals. The internationalisation of economy leads to the effect, that considerations and decisions taken in social policy are more and more under the dictate of economical efficiency (see Seibel/Otto/ /Friesen-hahn 2007; Fortunato/Friesenhahn/Kantowicz 2008).

According Adrian Adams the state is an ambivalent situation

„The paradox of the modern welfare state has been exposed as being that whilst its function is to ensure that all people are integrated into society, due to the development in the global economy, it is evidently less and less capable of achieving this task. Increasingly politicians no longer assume that the full inclusion of all people into society is possible; rather it now falls to citizens themselves, rather than the state, to take responsibility for achieving social integration“ (2000, p. 1)

For a long time the focus of welfare was on financial aspects, on material resources. The predominant means of welfare was highly re-distributive and that seemed to be the way to establish a justice society. Looking at the reality we have to be honest and to state: Social work has not reached these ambitious objectives. Poverty and exclusion, discrimination and racism are visible in all European societies. And that does not fit in the self image of social work.

“The welfare consensus after the Second World War had been built on the myth that new social policies had eliminated structural poverty so that those individuals and families still not able to cope were cast in the light of people who had >problems of adjustment> who required treatment or education in order to be able to fully participate in society. And in analogy of the treatment of those who came to the attention of educational and welfare services those members of recently arrived migrant groups.....were also regarded as in need of help with their ability to adjust” (Lorenz 2006, p. 26). The overall objectives were: Levelling differences and bringing newcomers up to standards. “In all these social practices the normality of the national standards remained unquestioned or became affirmed even more strongly”(p.26).

Nowadays new developments are influencing the political, economical and social dimension of the society. The framework of the “Social” is not longer the national state, but has global dimensions and the idea of each society /state to be unique to have a homogenous, population belongs definitely to the past.

Diversity instead of uniqueness is determining our lives. That has an enormous significance for social policy and social work .

Social cohesion exists if a group of people, a society has common aims and objectives, has an idea how to overcome obstacles and share basic values.

This perspective refers to a cultural homogeneous society in which social welfare systems were able to reduce social risks and to balance living conditions by social security systems, social services and social work used to be the actor which was able and responsible to deliver the adequate services. In modern, multi-ethnic societies the shared

value base, the common aim is not longer existing ( if it was at all).

The recent social development shows an increasing diversity in different social sectors.

One the one hand, the plurality of lifestyles, life-perspectives, and life worlds contains new attractive personal developments , new possibilities of personal growth and new possibilities of participation in the society.

One the other hand processes of differentiation have always to deal with structures of power, discrimination, segregation and exclusion. The historical development of social work makes very clear, that the stressing and the bridging of material and non material inequalities and differences were seen as crucial tasks. As strategies of solution these issues corresponds the socio-political distributions on the one hand and the ethical postulation and demand towards socio-cultural acknowledgment on the other hand. And these strategies were sometimes seen with the perspective of < either –or<.

Schierup/Hansen/Castles talk about the „Dual Crisis“ . This means, that the restructuring of the welfare states goes together with an increasing ethnification of social relations and enhanced racism in all societies.

„In the ongoing battle for the consolidation of European integration, an official rhetoric of citizenship and solidarity faces multiple and increasingly racialized process of social exclusion of which the leading political elites are well aware. It expresses a serious dilemma (Schierup/Hansen/Castles 2006, p. 5).

**The challenge is: We cannot go ahead saying we have to cope either with material inequality or cultural differences, but the task is to interleave these two perspectives. The interleave is not reduced to national contexts, but goes beyond and shows various transnational links.**

## 6. INTERNATIONAL SOCIAL WORK IN ACTION

The most important challenges for international social work in the next years is to cope with

- Migration issues and ethnic questions
- an aging society
- demographically changes
- changes with regard to the structure of workforce
- social security systems which have financial problems
- de-regulation and withdraw of state responsibilities and privatisation of social risks..
- unemployment and poverty
- social exclusion and marginalized groups,
- and many more

All these can be regarded as topics with international as well as local aspects.

Migration can be considered as the most challenging topic because it touches a wide range of social work issues like poverty, human rights with special regards to women and children, exclusion, oppression and exploitation and religious aspects.

A short look into the conference programmes three international organisations had held in 2008 :

The ICSW Conference

The dynamics of social welfare in globalization:

Lessons from the past, challenges for today and tomorrow

The IFSW Conference:

The Challenge of Ensuring Rights in a Global and Unequal Society

The IASSW Conference : **34th Biannual Congress of the International Association of Schools of Social Work (IASSW)**  
Challenges for Social Work Education and Practice

The three conferences were dealing with very similar topics and themes which are the crucial challenges for international social work.

- The growing role of civil society, NGOs, empowerment of citizens.
- The role of social workers in the struggle against inequalities and discriminations
- The demographic and financial pressure: the ageing of societies, clashes/solidarity between generations, public policies for families Work and employment in a global world: decent work, migrations and workfare
- Challenging new risks: dependence, long term care, occurrence of crises in humanitarian, sanitarian and environmental fields
- Poverty reduction and minimum income policies: results and limits Human development: a well balanced sustainable development between economic, social and environmental dimensions; human rights, social policies and
- multiculturalism; illiteracy and basic education
- North-South relationships: Globalization, growth, inequality and poverty; the intersection of race, class and gender
- Contextual social work: Developing relevant and appropriate locally specific social work education and practice
- The universal and the particular: Social exclusion, human rights and social justice
- Special focus interest: Preparing frontline social workers in areas such as wars, disasters, famines, epidemics

**The challenge for international social work is: include this issues in social work curricula, train social workers with particular competencies in diversity and strategic transnational activities and projects.**

## **7. EDUCATION AND TRAINING**

Looking from a international perspective on training issues it is necessary to take into account the >Global Standards for Social Work



Education and Training>([http://www.iassw-aiets.org/en/About\\_IASSW/GlobalStandards.pdf](http://www.iassw-aiets.org/en/About_IASSW/GlobalStandards.pdf)) which is the outcome of a joint initiative of the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW).

The final version of the Global Standards for Social Work Education and Training was adopted by IASSW and IFSW at their General Assemblies in Adelaide, Australia in October 2004.

The document is not intended to be a finite, static end product and in the interests of deepening our commitment to social justice, human rights, inclusivity, international dialogue and responsiveness to service users we have to consistently question the value of what we are doing and how we are doing it. Academics and practitioners across the globe should critically deal with the document, assess its relevance for their particular historical, socio-economic, political and cultural contexts and engage in cross national and cross regional dialogue about social work education and practice.

“The main reasons for the development of global standards were to (stated in no particular order of priority):

- Protect the “consumers”, “clients” or “service users”<sup>17</sup> of social work services;
- Take account of the impact of globalization on social work curricula and social work practice;
- Facilitate articulation across universities on a global level;
- Facilitate the movement of social workers from one country to another;
- Draw a distinction between social workers and non-social workers;
- Benchmark national standards against international standards;
- Facilitate partnerships and international student and staff exchange programmes;
- Enable IASSW and IFSW, in developing such guidelines, to play a facilitative role in helping those faculties, centres, departments or schools of social work<sup>18</sup> that lack resources to meet such guidelines.

- Give practical expression to the aim of IASSW as some saw the formulation of international guidelines for social work education and training to be the core business of IASSW.

Clearly not all of the above expressed purposes are feasible e.g. it is not feasible via such an endeavour to draw a clear distinction between social workers and non-social workers, neither might we be able to realise the objective of protecting “clients” through the standards. Facilitating the movement of social workers from one country to another is a contentious issue in view of the direct recruitment of social workers from some countries to others e.g. from South Africa and the Caribbean to the United Kingdom to the disadvantage of South Africa and the Caribbean” >[http://www.iassw-aies.org/en/About\\_IASSW/GlobalStandards.pdf](http://www.iassw-aies.org/en/About_IASSW/GlobalStandards.pdf)<

The Global Standards have stimulated a great deal of debate as seen in the number of publications related to it amongst them some critical position.

Gray/Webb ([www.socmag.net](http://www.socmag.net), 20.11.2007) argue: “The standards aim to establish homogenous guidelines for social work education international. In so doing, they seek to formalize and standardize what is thought across diverse cultural. Racial, religious and ethnic contexts. The >global standards< are a vain attempt to show that social work is responding to globalization. Here we can trace the inclination for social work to deepen its institutional power base with a growing awareness of its place within the information age and neoliberal moral orders. It seems to us that social work has, at best, a minimal role to play within any new global order, should such an order exist.” ( p.1)

Despite these critical assessments we should keep in mind that the >standards< particularly stress the importance of the inclusion of cultural, ethnic diversity and gender issues in the training and are in addition an essential document in the process of internationalising social work.

With regard to Germany we can state that “internationalising universities” has now become a major topic (see Friesenhahn/

/Kniephoff/Seibel 2000). Internationalising should be measured through valid items and indicators. In January 2007 the “Centrum für Hochschulentwicklung CHE published a paper with the title :

„Wie misst man Internationalität und Internationalisierung von Hochschulen? Indikatoren- und Kennzahlenbildung“ (Centrum für Hochschulentwicklung 2007). The starting point is: international links are fundamental for modern universities and there are possibilities to “measure” the international relations by using certain indicators. In this document 186 of them are presented, e. g. p. 3).

Examples:

- Is there a clear strategy of internationalising the university including clear criteria
- Number of academics who spent at least one term abroad within the last x years.
- Number of guest lectures from abroad who spent at least one week in the university
- Number of staff who are able to speak more than one language
- Participation in international networks
- Budget for international cooperation
- Number of international publication
- Percentage of out-going students
- Courses in intercultural learning
- Structural possibilities for mobility in the course curriculum

In a more reflexive manner we can refer to Stier and we should mention that internationalising can have different meanings .

„The first problem-complex pertains to divergent *conceptualizations* of internationalization within the existing discourse. More specifically, there are different *understandings* of the term. Some people see internationalization as a *state* of things, others as a *process* and some see it as a *doctrine*” (Stier 2004, p.84).

Stier underpins the different actors in this field ( students , academics, administration staff) do have very divers options and opinions concerning internationalising

„At the first level of normativity, there is a common denominator among these actors; internationalization is desirable, beneficial and crucial. It is at the second level of normativity that significant differences become visible, manifested as three distinct and yet overlapping ideologies, with their unique *visions, foci, goals, strategies* and possible *critiques*” (p.93).

Concluding Stier presents three „ideologies“ with regard to internationalisation :

- *Idealism* - “internationalization is good *per se*” (p. 88 ),
- *Instrumentalism* - “Instrumentalists consider higher education to be one means to maximize profit, ensure economic growth and sustainable development or to transmit desirable ideologies of governments, transnational corporations, interest groups or supranational regimes” (p. 90),
- *Educationalism* -”from an educationalist standpoint internationalization may contribute to personal growth and self-actualization” (p. 92).

We have to ask in what direction training programmes for international social work should be developed or maintained ( see e.g. Frost/Freitas 2007).

Here we can refer to the „Continuum of internationalization“ (cit. Johnson 2004, p.8.) which was introduced 1986 by Lynne Healy.

Tolerance	Responsiveness	Commitment
✓ Unsolicited presence of foreign students	✓ Offering an occasional elective	✓ Well-articulated program through program of study and independent work
✓ Individual faculty doing international work	✓ Occasional international field placement who initiates it	✓ International field placement program with adequate preparation
	✓ Doctoral dissertations	
	✓ Independent study with international focus	✓ School-maintained program with specified purpose and accountability

From a German perspective and based on personal and professional experiences Franz Hamburger has worked out a framework for „Dimensionen der Internationalisierung des Studiums“. For him counts also the dimension

- content of the study programme
- general aims and objectives
- organisations of study programmes

In addition he puts >university politics < and the international education and training market in the fore (Hamburger 2000, S. 340 ff.).

**The Challenge is (according to Stier) “<...> as international educators we must expose and reflect over of our own ideological motives. We must ask ourselves *why* we do what we do and what we want to *achieve*. Regardless of our personal motives, the realization that internationalization *in itself* is an ideological endeavour is essential. For these reasons, there is a need for *scrutiny*” (Stier 2004, p. 95).**

## 8. CONCLUSION AND PERSPECTIVE

One of the main tasks of social work as a human rights profession (Staub-Bernasconi 1999) is to avoid exclusion, respect human beings and recognise diversity by acting in local and global environments. With the words of Hokenstad

„In all countries social workers see themselves as agents of social changes and institutional reforms” (Hokenstad 1992, p.182).

“Everywhere, they serve as educators, catalysts, and coalition builders with other professionals, using their skills in group work, communication, networking, and program planning....Whether social workers are employed by the government or by voluntary sector, they share a commitment to the values of promoting human dignity and social justice, empowering poor and vulnerable people, and encouraging intergroup harmony and goodwill“ ( p.189/190).

The expected outcomes of internationalising social work are:

- improving social work practice;
- more human and socially oriented public policies at the national and global level; and
- enhanced status for the profession through its increased visibility and demonstrated competence on international matters.

We have to deal with

- The shift from state to civil society
- The differentiation of social work services
- The rising of a promising service delivery market which creates a new market of free lancers in social work and social care in small firms or national/international enterprises with thousands of social professionals
- The need for a committed social work in the communities to support personal and social responsibility and to contribute to social cohesion

Trough research, concepts, training and practice we must:

- Developing a clear understanding of the role of the social workers
- Building professional alliances (through cooperation with institutions networks, politics)
- Considering that local social work activities are connected with the global framework
- Constructing spiritually modified and diversity conscious interventions. Effective service provision is largely predicated upon using strategies that are congruent with clients reality construction.
- Developing grater emphasis on cross-cultural interventions
- Developing new competences and orientations
- Looking for new basic concepts and designs for convincing and recognized social work
- „In international social Work, social workers will encounter some value differences. They need to grapple with moral ambiguity” ( Healy 2001, p. 156).

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## **Workshop 1**

**Europäische Dimensionen in der  
Lehrplanentwicklung in den Sozialen Professionen**

**European Dimensions in the Curriculum  
Development of the Social Professions**

**Les dimensions européennes dans le développement  
des programmes des formations aux professions  
sociales**

**Evropské dimenze rozvoje studijních plánů  
v sociálních profesích**

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# **BOLOGNA AS A FRAME FOR COMPETENCE BASED LEARNING AND SUPERVISION ?**

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## **1. Introduction**

The current article addresses the question whether the Bologna Declaration provides space for organising supervision in Social Work Education. Is supervising social work students an educational activity that fits into the Bologna process? How does the Bologna process effects supervision?

The first part gives in insight in the Bologna process and its effects on Higher Education in Europe. The shift from defining Aims and objectives into Learning Outcomes illustrates predominately the main changes.

In the second part the focus is on actual changes in understanding learning, in the learning concepts and in the learning context. Consequently modularisation of the education is to create a learning environment which provides challenges and opportunities for real learning.

The third part tackles the complicated issue of competencies. How to formulate competencies and how to assess them are the main questions underlining the current discussion.

## **2. The Bologna Declaration**

### **2.1. Overview**

The Bologna Declaration was accepted in 1999 as an agreement between 29 European countries and as a pledge to reform the structures of their higher education systems in a convergent way. It is a binding commitment, freely taken by each signatory country to an

action program searching for common European answers for common European problems.

“The process originates from the recognition that in spite of their valuable differences, European higher education systems are facing common internal and external challenges related to the growth and diversification of higher education, the employability of graduates, the shortage of skills in key areas, the expansion of private and transnational education, etc. The Declaration recognises the value of coordinated reforms, compatible systems and common action.”<sup>1</sup>

It fits to the EU strategy to become “the most competitive knowledge based society in the world”... “capable of giving its citizens the necessary competencies to face the challenges of the new millennium”.

“The **action programme** set out in the Declaration is based on a clearly defined common goal, a deadline and a set of specified objectives:

- a clearly defined common goal: to create a European space for higher education in order to enhance the employability and mobility of citizens and to increase the international competitiveness of European higher education;
- a deadline: the European space for higher education should be completed in 2010;
- a set of specified objectives:
  - the adoption of a **common framework of readable and comparable degrees**, “also through the implementation of the Diploma Supplement”;
  - the introduction of **undergraduate and postgraduate levels in all countries**, with first degrees no shorter than 3 years and relevant to the labour market;
  - **ECTS-compatible credit systems** also covering lifelong learning activities;
  - **a European dimension in quality assurance**, with comparable criteria and methods;

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<sup>1</sup> <http://ec.europa.eu/education/policies/educ/bologna/bologna.pdf>, 7-8-2007, p 3



- the **elimination of remaining obstacles to the free mobility** of students (as well as trainees and graduates) and teachers (as well as researchers and higher education administrators).”

The Bologna Action Lines are as follows

1. Adoption of a system of easily readable and comparable degrees, also through the implementation of the Diploma Supplement, in order to promote European citizens employability and the international competitiveness of the European higher education system;
2. Adoption of a system essentially based on two main cycles, undergraduate and graduate. Access to the second cycle shall require successful completion of first cycle studies, lasting a minimum of three years. The degree awarded after the first cycle shall also be relevant to the European labour market as an appropriate level of qualification. The second cycle should lead to the master and/or doctorate degree as in many European countries;
3. Establishment of a system of credits - such as in the ECTS system - as a proper means of promoting the most widespread student mobility. Credits could also be acquired in non-higher education contexts, including lifelong learning, provided they are recognised by the receiving universities concerned;
4. Promotion of mobility by overcoming obstacles to the effective exercise of free movement with particular attention to:
  - for students, access to study and training opportunities and to related services;
  - for teachers, researchers and administrative staff, recognition and validation of periods spent in a European context researching, teaching and training, without prejudicing their statutory rights;
5. Promotion of European co-operation in quality assurance with a view to developing comparable criteria and methodologies;
6. Promotion of the necessary European dimensions in higher education, particularly with regards to curricular

- development, inter-institutional co-operation, mobility schemes and integrated programmes of study, training and research;”<sup>2</sup>
7. “Lifelong learning (LLL) Prague Communiqué (2001) Lifelong learning is an essential element of the European Higher Education Area. In the future Europe, built upon a knowledge-based society and economy, lifelong learning strategies are necessary to face the challenges of competitiveness and the use of new technologies and to improve social cohesion, equal opportunities and the quality of life.
  8. Promoting the attractiveness of the European Higher Education Area (EHEA) Ministers agreed on the importance of enhancing attractiveness of European higher education to students from Europe and other parts of the world. The readability and comparability of European higher education degrees world-wide should be enhanced by the development of a common framework of qualifications, as well as by coherent quality assurance and accreditation/certification mechanisms and by increased information efforts.”<sup>3</sup>
  9. “European Higher Education Area and European Research Area – two pillars of the knowledge based society“ Degrees should have different defined outcomes” Berlin Communiqué (2003)

Conscious of the need to promote closer links between the EHEA and the ERA in a Europe of Knowledge, and of the importance of research as an integral part of higher education across Europe, Ministers consider it necessary to go beyond the present focus on two main cycles of higher education to include the doctoral level as the third cycle in the Bologna Process. They emphasise the importance of research and research training and the promotion of interdisciplinarity in maintaining and improving the quality of higher education and in enhancing the competitiveness of

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<sup>2</sup> <http://ec.europa.eu/education/policies/educ/bologna/bologna.pdf>, 7-8-2007, p 4

<sup>3</sup> <http://www.bologna.msmt.cz/PragueSummit/Fcommuniqué.html> 7-8-2007, p

European higher education more generally. Ministers call for increased mobility at the doctoral and postdoctoral levels and encourage the institutions concerned to increase their cooperation in doctoral studies and the training of young researchers. Ministers will make the necessary effort to make European Higher Education Institutions an even more attractive and efficient partner. Therefore Ministers ask Higher Education Institutions to increase the role and relevance of research to technological, social and cultural evolution and to the needs of society. Ministers understand that there are obstacles inhibiting the achievement of these goals and these cannot be resolved by Higher Education Institutions alone. It requires strong support, including financial, and appropriate decisions from national Governments and European Bodies.

Finally, Ministers state that networks at doctoral level should be given support to stimulate the development of excellence and to become one of the hallmarks of the European Higher Education Area.”<sup>4</sup>

“The key to success of the Bologna cooperation is the underlying partnership approach, in both policy-making and implementation. Today, the Process unites 46 countries, all party to the European Cultural Convention, that cooperate in a flexible way, involving also international organisations and European associations representing higher education institutions, students, staff and employers.”<sup>5</sup>

## **2.2. Effects on European Higher Education**

### **2.2.1. Major Changes in Higher Education**

Since the implementation of the Bologna standards a lot has changed in European Higher Education.

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<sup>4</sup> <http://www.bologna-berlin2003.de/pdf/Communique1.pdf> 7-8-2007, p 7

<sup>5</sup> <http://www.ond.vlaanderen.be/hogeronderwijs/bologna/about> 7-8-2007

To sum up:

1. A European Credit Transfer System (ECTS) has been introduced and is today in use in most European Universities. One credit stands for 30 hours student study load, including contact hours, preparation, assignments and assessment. A credit also should reflect the expected learning outcomes of a student and is in that prospective of value for lifelong learning.

2. European Higher Education has minimum 2 levels: Bachelor (Ba) with between 180 – 240 credits and Master (Ma) 60 – 120 credits.

Ba has to give direct access to the labor market and employment, whereas Ma should be a specialization. Doctoral studies (PhD) have been introduced as a third level.

3. Competences & learning outcomes are the basic parameters in order to be able to compare higher education between different universities and different countries. They are as a reference for transparency, benchmarks for quality assurance & accreditation, and for employability as a tool for better communication with the stakeholders in the field.

4. Instruments for improving the quality of higher education as generic and subject-specific competencies are installed and directives for curriculum development, quality assurance and accreditation are set up.

5. One of the changes with the most impact on the educational process is the shift from a teacher perspective into a student prospective. By defining learning as a student activity which has to be facilitated by the teacher and by measuring the learning effects in terms of students' learning outcomes a totally different learning process has to be set up.

If the education is defined by aims and objectives, the emphasis is on the input. What the teacher intends to cover is the most important,

the subject is central. Social Work is the mainly taught through disciplines underpinning social work.

If the education is defined by students' learning outcomes, the output is central and a different perspective is introduced, student centered. Challenging questions are how to measure students' learning and how to set up a system which facilitates students' learning.

### **2.2.2. Conclusions: Some critical notes and considerations for SW Education (1)**

The impacts<sup>6</sup> on social work education are multifaceted. Research has pointed out that an increase of the academic focus has taken place in most Social Work Departments. In universities where before Bologna social work was taught as profession, education was mainly focused on preparing students for the SW field. Training for practice got the main attention. By transforming professional education into bachelor and providing transitional arrangement to a master level, two tendencies become turned up. On the one hand academisation in order to prepare more students for a master and on the other hand limitation of practice training. Most educational programmes had to reduce the study period for a bachelor. They cut in the practice part of the education.

Academisation took place by giving more relevance on scientific theories and by integrating research and the result of applied research in the teaching. In general one can discover a convergence on the contents of SW programs. SW Ba became a more generalist education and in the mean time the development and specialization of Ma & PhD in SW took place in many EU-countries.

With the focus on employability the education became more in line with lifelong learning.

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<sup>6</sup> C.f. Christine Labonté-Roset, T(2005), he European higher education area and research-orientated social work education. In: European Journal of Social Work Vol. 8, No. 3, September 2005, pp.285-296

Another effect was the focus on European and international issues. This was not only the case for social work education, but the effects of the globalization on social work issues became more and more visible in post-modern society. As a result of stimulating and rewarding the European dimension there was an increase of student and teacher exchange in higher education and in SW education as well. As a consequence of the mobility the demand for development of international modules was growing and in the wake of this opening up tendency the internationalizing of the SW curricula was the expected next step.

In the meantime the need for international/European quality assurance becomes pressing.

In 2001 the European Ministers of Education meeting in Prague invited ENQA to collaborate in establishing a common framework of reference for quality assurance, which would directly work towards the establishment of the European quality assurance framework by 2010. And of course also the need for international/European accreditation is growing. So far accreditation is still the responsibility of the individual countries and in most countries accreditation is done by the university or by the national minister of education. Independent accreditation organizations, staffed with representatives of the academic world, the employers, the employees and the labor unions on a European level is the next step. So far only between Flanders and the Netherlands the NVAO (Nederlands Vlaamse accreditatie organisatie) was set up. "The Accreditation Organization of the Netherlands and Flanders (NVAO) independently ensures the quality of higher education in the Netherlands and Flanders by assessing and accrediting programmes, and contributes to furthering this quality."<sup>7</sup>

### **Conclusion:**

The Bologna Declaration is not only a formal agreement between countries in which they promise to tune their higher education to one another. The Declaration has put into force a process of change in

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<sup>7</sup> <http://www.nvao.net/about-nvao> 8-08-2007

Higher Education. The changes are more than formal and structural adjustments, they go in line with a broader process of rethinking education and learning.

Bologna is to compare with a worm virus; it intrudes the whole system and effects slowly all operations of higher education in Europe. The key question is how much the quality of the education is affected.

In the next part the focus is on the changed learning concept of today where the development of students' competencies is being facilitated through integrated modules.

The final part is about supervision, where the Bologna process will be critically reviewed from the perspective of how students can be made familiar with the core of social work business. The concepts of "competencies" and "modules" are open for discussing the place of supervision in social work education..

### **3. A changed learning concept**

In traditional educational theories, learning was described using 3 components: the teacher, the student and the content. This was roughly called the didactical triangle. In a more refined approach the learning process is explained as a puzzle with the following crosswords, fitting to each other: students' characteristics, students' background, students' abilities, the aims and objectives of the course, the classroom context, the transfer of knowledge, the assessment of the product and the practised skills.

The description of such a learning process was very much fitting to philosophy of which learning was about transfer knowledge.

Today we know that this kind of studying is only a very little part of real learning.

The triangle has been updated: the teacher becomes a facilitator or coach, the student becomes a learner and the contents are replaced by competencies. Students' abilities are completed with acquired competencies. Objectives are replaced by educational and professional competencies. The classroom context is completed with the field context. Transferring knowledge is extended with a wide range of methods. Product assessment needs to take in account the

process assessment and next to practising skills also attitudes need to be developed.

Setting up such a more complicated didactical process is mainly done in a different context in which subjects became modules. A module contains a cluster of subjects which bring learning to a richer activity as the sum of studying the different subjects. It integrates the subjects during the learning and does not only leave the integration as a task of the student.

Examples<sup>8</sup> of modules in social work education are:

Person-oriented module, integrating psychology, philosophy, biology and medical sciences.

Society-oriented module integrates sociology, history, economy and statistics.

Law module integrates legislation, social security regulations and policy.

Worker-oriented module focus on methodologies.

Practice module contains field practice and supervision.

A module should facilitate the development of students' competencies, it is outcome based and the assessment, replacing exams, is about the reached competencies.

### **Conclusion:**

The modern didactical concept and the modularization of the education provides a excellent environment for preparing students to profit as much as possible from supervision. The risk is that supervision will be replaced by the coaching activities during the modules, which will take away the free space of reflection on real performed social work. The danger is not to put supervision explicitly in the curriculum.

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<sup>8</sup> The examples come from the curriculum of Bachelor in Social Work of Kempen University College in Geel, Belgium



## 4. Competencies

### 4.1 What's in a word!

The word competence in the educational context is rather new, it looks like a new fashion.<sup>9</sup>

Guy Van den Eeckhaut made an attempt to describe the concept 'competence' during his presentation for colleagues of the Social Work Department of Kempen University College in September 2006. He collected the elements described below.

To be competent means to be good at something; it refers to a professional ability.

"Being someone competent" means that he/she "disposes of the ability to select within a specific context from a range of available actions and handles in order to reach a certain aim".

The Longman Language activator says "Someone who is competent has enough skills and knowledge to be able to do something to a high or satisfactory standard".

In literature about competencies the following elements are coming back:

- The Gestalt' – 'Cluster' concept

The Gestalt Center of Gainesville, Inc. describes Gestalt as follows<sup>10</sup>:

"A gestalt is a completed unit of human experience. It is a unique aesthetic formulation of a whole; it will to some degree involve contact, awareness, attention, and figure formation out of the ground of my experience; it arises out of emergent needs and is mobilized by aggressive energy.

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<sup>9</sup> Guy Van den Eeckhaut made an attempt to describe the concept 'competence' during his presentation for colleagues of the Social Work Department of Kempen University College in February 2004. He collected the elements described below.

<sup>10</sup> <http://gestaltcenter.onlinepsy.com/gestaltn.htm>, 10-02-08

- The Gestalt principle: a whole is larger than the sum of its parts: More than a mere collection of parts, I am an organic whole – a living breathing gestalt.”
- Knowledge and insight, skills and attitude are ‘closely interlinked’, sometimes clearly mentioned and distinguished, sometimes implicit necessary in order to realise the competence.
- Savoir – savoir faire – être. French language has clear words about the philosophical distinction between knowing, know how to handle and being. In a competence these three different ways of being in the world are combined.
- An Element of ‘performance’, availability, translation into ‘handling’, in the rich sense of the word. Competent handling is conscious, well-considered, well-founded, controlled. This handling stands in contrast with the notion ‘behaviour’, which refers more to skills.
- A competence is always formulated referring to “relevant” and “critical” professional situations. The professional area requires specific competencies, related to the work.

A possible definition of competence could be formulated as follows:  
“A competence is a whole of knowledge, insights, skills and attitudes which a professional is setting in when critically intelligent ripe handling in different professional situations”.

#### **4.2. An example**

Let us take an example to make it more concrete. An important competence of a social worker should be: **“The social worker can**

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**act socially and use his general knowledge of social sciences as well as his insights in practical cases.**<sup>11</sup>

The following characteristics can be recognized:

A social worker who is able to demonstrate this competence on a sufficient level has integrated **knowledge, skills and attitude**. The word “socially” could be understood as an attitude, but the relation to the use of knowledge and practical insights reveals the two other elements.

On the one hand one can see that this competence refers to something which is never perfect and on the other hand it is clear that such a competence is only relevant in the perspective of **lifelong learning**. The competence demands a continuous ongoing process.

The competence clearly relate to the perspective for **professionalization**.

The competence implies an **ethical discourse**. Acting socially evokes all kind of situations with clients which implicates many ethical questions such as “How to behave socially if a client frauds or intimidates?”

Many supervision discussions deal with ethical questions. It is very important as a supervisor not reduce supervision questions to ethical dilemmas. Good supervision opens multifaceted perspectives.

#### **4.3. Pitfalls and risks**

Formulating competencies for social workers is not an easy act, which demands a deep insight in the core elements of the profession. A curriculum built on competencies is one of the cornerstones for educating learning professionals. A first pitfall is to reduce competencies too much to skills (can), without really taking into account the attitude and/or the motivation (e.g. giving meaning, wanting, spontaneously acting). This limitation occurs by focusing knowledge only in function of to can. A second pitfall has to do with the interpretation of knowledge. In some competencies the understanding

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<sup>11</sup> This competence is one of the 9 competencies formulated for the bachelor social work education of Kempen University College in Geel, Belgium. The overview of the nine competencies will be provided as an attachment to this article.

is rather insights (has insight in..., understands...), which is too narrow for defining a competence.

Related to the modularization process there are also some difficulties which can become a pitfall. If a module is not broadly enough conceptualised it can be reduced to a subject to be taught or to a mixture of some related subjects. The essence of a module is the integration of different disciplines in relation to research, methodology and practice. P. ROBERT-JAN SIMONS & MANON C.P. RUIJTERS<sup>12</sup> have developed an integrated learning model in their article about finding the key elements for competence based of a learning professional. They state that “for a learning professional three main activities should be performed: to be working in practice, to be connected with or carrying out research, and to be teaching others. These three kind of activities will provide us an suitable frame of reference for a methodology of supervision, which will be discussed in the next part.

#### **4.4. Conclusion on Competence based Learning (CBL)**

The introduction of Competencies and Modules in Social Work education is in line with the Bologna process. It has started a rethinking process on the fundamentals of how to teach social work, how to train volunteers, candidates, students to become young professional social workers. It creates a frame for outlining social work education with the integration of knowledge and competencies already acquired in daily life, in semi-professional situations or in voluntary work.

A competence only can be developed by the person him- or herself in relation to the work, to research and to teach others. Education has to create learning environments which can facilitate the development of competencies. One of these learning environments is a supervision setting. The next part will situate supervision as a core learning activity for social work students.

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<sup>12</sup> P. Robert-Jan Simons & Manon c.p. Ruijters, 2006, Learning Professionals: towards an Integrated Model

## **NEW MODELS OF ACTIVISM IN EUROPEAN SOCIAL WORK**

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“New Models of Activism in European Social Work”<sup>1</sup> is the first Module for European excellence in PhD studies in the field of social professions. It involves key disciplines which are constitutive for modern social professions and engages them in an interdisciplinary way through intensive and critical analyses of the social, political and cultural restructurings of national societies. The EC-funded Module aims to elaborate an innovative approaches for an appropriate model of social theory and practice in Europe and to educate an emerging new European generation of scientists, professionals and social policy makers to creatively face the challenges of European integration.

This project invites key sciences for social professions to engage in an intensive and critical analyses of the social, political, cultural and ideological restructurings of European societies in order to elaborate innovative approaches for an appropriate social theory & practice. Therefore it is necessary to move beyond a narrowly national perspective in order to act creatively on the challenges of the Europe unification. Thus national discourses is enlarged into a transnational and interdisciplinary European frame. This module integrates this task into the education of an emerging new European generation of scientists, professionals and social policy makers. Particularly the challenges arising from the ongoing social and political transformations are reflected.

As regards social professions crucial issues of these processes are (1) demographic changes and relations between generations, (2) cultural diversity and migration, (3) challenges of employability and

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<sup>1</sup> <http://www.phd-act.eu>

growing poverty rates and (4) the risks and opportunities of the turn to spatiality and community in social policy. Because our perspective is that more and more people in European societies experience and face social insecurity and injustice, social work is especially mandated to organize and enhance social solidarity and defend social and political rights. In the light of the complexity of this core task and its translation into methods and strategies of social intervention, the theoretical foundation for this field of practice is funded in a multi-disciplinary, multi-dimensional framework. This project creates an opportunity to analyze and reflect on the complex relations between openness of the field and the need of academic and professional identity of social work.

The dialectic interplay of unity and diversity, generality and specificity, objectivity and subjectivity, cultural distinctness and scientific detachment is therefore constitutive for the development of social work as a strong actor in the field of the social. PhD studies, apart from enhancing the specific knowledge base of the profession required to sustain this dialectic creatively, play a crucial role in the development of this perspective and the fostering of a corresponding self-confidence of the profession which is all the more necessary as the concept of professionalism is currently being subjected to a process of profound critique.

Those who complete this module are expected to shape future social work discourses on theory and methodology and engage effectively in social policy developments to contextualize this profession.

Especially in the time when welfare state is a contested terrain, scientific integrity and practice competence in social work should rely on the recognition and critical understanding of specific organizational requirements of modern welfare provisions and their limitations. This international PhD program aims at developing a theoretical model of sustainable welfare and at the same time the practice instruments for its realization. The program is based on an assumption that the specific frameworks for social work intervention, the methodology and epistemology for specific research projects could be defined as context-sensitive and case-specific.

The quest for ‘the right method’ in distinct cases and scenarios cannot be guided by the pragmatics of ‘what works’ but needs to be subjected to critical scientific interrogation.

The diversity of European discourses on social work is taken as a unique resource with which to analyze and elaborate the conditions for accountable professional practice in social work. Out of these essential elements “New Models of Activism in European Social Work (PhD\_ACT)” are constructed, not as a simple panoramic collection of ‘trends’, but as a stringent examination of criteria that take account of the prevailing political and societal conditions in Europe. The aim is to reflect on the ambivalent role social work can play in European and global transformation processes and investigate the possibilities of fostering social solidarity and defense of social rights.

Therefore the PhD Program combines international with interdisciplinary & transdisciplinary dimensions in a creative and critical exchange of knowledge and knowledge production. This approach forms a critical counter-balance to the standardizing tendencies inherent within other approaches to social work.

This module develops, so, perspectives on European transformation processes and the resulting challenges for social work: the networked examination of ambivalences of the European process of integration is a disciplinary and professional necessity, for which the module provides an adequate and sustainable structure.

The pilot project started in September 2007, for finding a successfully conclusion in August 2008.

It’s structured, in fact, as a three level course, during one year, providing, as the first step, a Basic Seminar, on site, that confers 7 credits for 200 work hours, and that offers the opportunity to reflect on Social & political transition in Europe, Pro-fessionalism in social work, Activism of NGOs/ civil society. The second step is the Distance Learning, being worth 10 credits for 280 work hours, in 1 of the 4 provided Units: (1) Demographic change & generation, (2) Cultural diversity & migration, (3) Employability & poverty, (4) Spatiality & community. The last part is the Joint Conference, a common meeting providing 3 credits for 80 work hours: during it

participants have a final assessment of soft skills of PhD-students, and the opportunity of a Self-presentation.

The critical analysis of social and political developments and their consequences for professional social services, which are confronted with growing structural inequities and disadvantages, is situated at the centre of the module.

The subject areas of spatiality & community, cultural diversity & migration, demographic change & generations and employability & poverty form the systematic framework for the localization of progressive analytical, theoretical and practice-oriented approaches to the field of Social Work in Europe. The central theme is the comprehensive advancement of social work against the background of current conditions and developments in the different countries of the EU. The Anglophone module creates a transnational working context in terms of critical science and reflexive professionalization, furthering the integration of a trendsetting European perspective into ongoing dissertations. This intensive training unit for doctoral students aims at their ability to actively and critically participate in shaping the process of European integration.

The ERASMUS program, which is financed by the EU, was developed by the universities of Aarhus (DK), Bielefeld (DE), Bolzano (I), Gdańsk (PL), Ioannina (GR), KTU-Kaunas (LT), Lapland (FIN), Łodz (PL), Messina (I), VPU-Vilnius (LT) and Wuppertal (DE). In its specific complementary form, PhD\_ACT can be integrated into all existing PhD-programmes in the several countries. Thus, it significantly contributed to a European orientation of Social Work. The group is managed and coordinated by the University of Bielefeld.

### **Basic Seminar**

The program of study, on-site to establish the common knowledge base for the further studies of the PhD-students, 'engages them in an interdisciplinary way through intensive and critical analyses of the social, political and cultural restructurings of national societies'. The basic training has to be considered as functional to a new social activism, if we want to manage to integrate this, even transnational, phenomenology from which originate the changing processes.



To elaborate 'on innovative approaches for an appropriate model of social theory and practice in Europe and to educate an emerging new European generation of scientists, professionals and social policy makers to creatively face the challenges of European integration', BS's program is structured by four approach's levels.

The four dimensions of the analytical approach of the BS - profession, discipline, organization, society (including their related sub dimensions) - have to be considered for all literature chosen for the local BS. This means in terms of a didactic approach across all the elements of the module a progression through the following levels (to consider guideline similar in all programs of the local Basic seminar of 'New Models of Activism in European Social Work'):

- analysis of the socio-economic, historical and cultural context in which some social problems arise;
- analysis of different socio-political reactions and programs in response to those problems;
- identification of the factors which account for the differences between social policy responses;
- repercussions of social policy structure and tradition on some social work's methods and practices (e.g. as cognitive approaches, study's cases etc.) in order to underline the responsibility of social work to actively engaging with social policy formation processes.

To critical understand how the social, economic and political changes in Europe represent a great opportunity of evolution for social workers, whose professional profile has to include specific intellectual capacities. Furthermore, the module aimed to promote the European dimension about the link between two levels of debate, both local and trans-national, where it'll be desirable thinking to realize, comparing substantial literature, governance of real social problems.

This module offered to us the knowledge that the background - national diversities and interdisciplinary approaches- will be the principle of a scientific professionalism able to self-produce awareness, in the net-work of learning, exchanged information and specific competences concerning social sciences and social work. The module gave us indeed the opportunity to start a net of knowledge whereby will be the result of a comparative analysis that joins and integrates different disciplinary cognitions, scientific elements, diffused, subjective and even still not-institutionalized knowledge, deduced from the experience.

Analyse and study on side leads furthermore to have a critical look about specific aspects of professionalism (as the reflexive action during the situation) and to orientate to the comparison, that needs to be built on a strong critical thinking able to value and to give projected direction to new models of social activism in Europe.

Different topics were discussed, as

- the Analytical historical exploration and contemporary structural changes at a national level and their consequences in social change
- the Repercussions of social policy structure for the prevalence of social work methods and practices in unusual fields (as mental health, poverty and criminological valuations, etc)
- The responsibility of social work for actively engaging with social policy formation processes
- The parity of models of professional background (educator, social worker)
- Description of being manager, consumer and professional as logics of organizational steering and reactions and opinions from professionals to these subjects
- Social disadvantage, social mobility and educational experiences

- Social justice in philosophical context and in the pragmatic dimension
- Europe of new social professions in period of restructuring of Welfare and of management

And so on.

### **Distance Learning**

Distance Learning Units, as a virtual up to date knowledge pool, focused on 4 crucial issues of European social and political transformations. It used the Moodle Platform<sup>2</sup> as instrument for organizing studies: it is a course management system (CMS) - a free, Open Source software package designed using sound pedagogical principles, to help educators create effective online learning communities.

Moodle offers a lot of very useful instruments for managing the course like the possibility to create a forum on a particular topic, to send messages to participants, to upload documents and papers, to use tests and quiz etc.

The student could chose one of 4 Units, because interesting for him or his research. They were about the following issues:

- 1) Demografic Change & Generation: The continual transformations of the demographic situation in Europe, arising from the expansion of the EU, current social trends and immigration demand the reconsideration of social policy issues both on European and country level.
- 2) Cultural Diversity & Migration: Due to cultural diversity and migration processes European welfare and educational policy European and national politics of inclusion and exclusion are on the political agenda of the European Union.

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<sup>2</sup> <http://moodle.org>

- 3) **Employability & Poverty:** Poverty is the social problem number one in capitalist and therefore class driven societies – and there are no other types of societies till today in our world. Poverty, strongly linked to the discourse on the employability, is directly connected with processes of social inclusion and exclusion and it is the socio-political challenge for the EU – and beyond.
- 4) **Spatiality & Community:** The growing interest in social problems related to space and locality dimension and the emergence of „pedagogy of the place“ point to changes in paradigms of social research and call for a critical revision of theoretical and methodological traditions.

For Example, my DL Unit, the fourth one, was organized in different topics. For each one of them our professors suggested us the literature and stimulated the start of debates in specific discussion fora.

### **Joint Conference**

Joint Conference (JC) gives PhD-students the opportunity to improve their skills in theory, research and practice towards an enhanced model of European Social Work. The JC is the synergetic forum to discuss ongoing doctoral research projects based on the previous discussions about social and political transformations in Europe and their impact on the social professions.

The Pilot Project Joint Conference took place in Riga (Latvia), in August 2008, during the Pre-conference and Phd-Network of TiSSA (The International Social Work and Society Academy).<sup>3</sup>

During this final step we had the opportunity to present the results of our work, to discuss them with colleagues and professors, to collect remarks, feedback, suggestions, comments from them, to listen and learn from the other's studies, to compare our point of view and to develop a very fruitful debate on the topics we studied in

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<sup>3</sup> <http://www.tissa.net>

the Basic Seminar and, above all, in the Distance Learning phase. But we had even the occasion to meet each other personally, to realize a human contact between us, to enrich our participation to the program with a arising friendship based on shared scientific interests and the same wish to grow up and learn together. And last, but not least, the final moment was the certificate consignment.

## VERS LA PENSÉE COMPLEXE DANS LA FORMATION POUR L'ACTION AU CHAMP DE LA PRATIQUE

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### **1. La formation à l'action dans le champ de la pratique – le point de départ**

Mon point de vue sur la problématique de la formation dans le champ de la pratique s'appuie sur les thèses suivantes:

- le but universel de la formation (et au sens plus large de l'éducation) est de préparer à se définir soi-même et à prendre des décisions autonomes. En fait, son objectif est de préparer le sujet à être libre et responsable, et par la suite de faire des choix dont on est responsable. Cet objectif est en même temps l'attribut du processus de la formation. Ces valeurs universelles concernent tout le processus de l'éducation. Elles acquièrent un sens particulier quand il s'agit de la préparation pour certains métiers qui exigent que l'on prenne des décisions au nom de l'autre, et parfois à sa place. La formation à ce type de métiers est réalisée le mieux dans les universités libérales (Hessen, 1947), fondées sur les trois éléments importants : « la liberté du savoir scientifique, la liberté de l'enseignement, et l'autonomie » (Hessen, op.cit., p.362). L'étudiant, suivant le terme latin *studiosus*, est celui qui approfondit ses connaissances et non celui qui apprend. Le professeur (*profiteor*) est dans une moindre mesure chargé de transmettre le savoir que de « présenter publiquement ses opinions scientifiques » (idem). Une telle relation devient possible si le formateur est en même temps chercheur;
- l'élément essentiel et particulier de ce processus est de se rendre compte des « connaissances » dont on se sert pour analyser le champ de la pratique, et pour l'orienter (Barbier, 2006). L'objectif de la formation à l'action, pour chaque

étudiant et toute personne en formation, ou perfectionnement, est de prendre conscience de ses connaissances;

- la formation est également un processus dans lequel on construit sa personne, l'image de soi en tant qu'individu et une personne qui joue différents rôles sociaux. C'est en effet le processus de construction du sujet en relation avec son milieu de vie, et de l'équipement des outils adaptés pour l'analyse de la réalité sociale, et de références (ontologiques, épistémologiques, axiologiques) qui servent de cadre pour une activité professionnelle. Il s'agit donc là de former, selon Paul Ricoeur « un homme capable d'agir » (*Leffet Ricoeur ...*, 2006);
- ce qui est essentiel dans ce point de vue c'est la thèse que l'individu, ou plus précisément la personnalité de l'individu, peut être compris en tant que système de « positionnement envers le monde » (Świda, 1974). En effet, il est très important de voir l'homme dans sa dimension relationnelle (Marynowicz-Hetka, 2006) qui favorise une vision (une définition) ambivalente de la situation, et par la suite de l'action ; La spécificité du point de vue adopté ici est de chercher justement ce type de relations et d'essayer de leur conférer cette dimension bien présente dans la pédagogie sociale. Cette remarque concerne des notions telles que : « milieu de vie et sa transformation », et « le travail social ». Il s'agit surtout de la notion l'action sociale, et de sa vision complète de la perspective socio-pédagogique, qui est comprise en tant que processus de création de l'institution symbolique. Des liens et des relations que l'on cherche entre les catégories de notions signifie que le point de vue adopté se distingue par une dynamique, un changement, et une analyse complexe et processuelle.
- un trait important qui doit caractériser une personne préparée à agir dans le champ de la pratique sociale est la capacité de rendre compte à son entourage de ce qu'elle fait, donc la capacité de décrire le processus de l'action. C'est au cours de la formation que l'on peut acquérir la compétence de se rendre compte de son activité et de sa participation intégrale, y

compris mentale, dans ce processus. Parmi d'autres compétences, il faudrait souligner celle de conceptualisation, et celle de se servir d'une terminologie appropriée, qui éviteront au sujet agissant d'utiliser des techniques de travail de façon instrumentale. La preuve que le processus de formation au champ de la pratique se déroule de façon souhaitable semble être le fait que le sujet agissant comprend le sens et la signification de son activité qu'il adresse aux autres.

## **2. Les dilemmes de la formation au champ de la pratique: de la pensée fragmentaire à la pensée complexe**

Le point de vue présenté ci-dessus nous permet de constater que la formation à l'action sociale dans le champ de la pratique devrait se limiter à mettre à la disposition de l'individu des éléments ontologiques, épistémologiques et axiologiques qui peuvent servir de cadres de l'action. Ces cadres seront remplis par le sujet qui a reçu une préparation professionnelle à agir dans le champ de la pratique. Une telle définition de l'objectif de la formation permet de garder un équilibre entre ce qui est universel dans la formation et ce qui est spécifique et individuel, donc ce qui convient au sujet agissant et au contexte dans lequel se déroule l'action.

Bien sûr, il s'agit là d'une proposition idéale. Souvent les objectifs de la formation sont plus pragmatiques (et parfois instrumentaux). Les raisons en sont très différentes. D'un côté, ils sont dus aux mécanismes fonctionnant sur le marché de l'éducation, et de l'autre, à la réforme récente du système éducatif (division en deux ou même trois cycles de formation supérieure, selon le système de Bologne). La formation à l'action dans le champ de la pratique devient de ce fait dangereusement fragmentaire et séparée de ses racines.

On croirait parfois que « tout » est une nouvelle découverte, tandis qu'il s'agit d'une nouveauté du point de vue subjectif d'un chercheur dont les connaissances laissent à désirer. En effet, une conception pragmatique de la formation au niveau supérieur produira une nouvelle population des chercheurs, des praticiens, et des enseignants du travail social. Le problème que nous rencontrons à cette occasion est grave: comment protéger les diplômés des résultats



d'une telle formation fragmentaire, basant sur les connaissances que l'on reproduit et non sur celles que le formateur crée lors de son activité de recherche. Le résultat le plus nuisible d'un tel système de formation est le fait qu'il prépare à une pensée fragmentaire, et non pas à une pensée complexe qui devrait caractériser un diplômé de l'école supérieure.

Aujourd'hui, la réflexion sur les configurations des liens entre les champs de la pratique (y compris le champ du travail social) et les politiques, notamment, éducative et sociale, traduit bien l'inquiétude pour l'existence de l'homme qui court de nombreux dangers : biologiques, écologiques, et qui éprouve le sentiment de solitude dans le monde social, et culturel. Ces dangers sont d'autant plus graves que l'éducation est plus fragmentaire. Il y a à ce sujet de nombreuses publications. Récemment, un recueil d'essais d'Edgar Morin (2007) a attiré mon attention dans lequel l'auteur cherche des solutions pour prévenir, nous tous, de l'exclusion de certaines formes de la vie sociale, communautaire, collective, etc. Dans son livre, sous le titre très significatif, « Vers l'abîme », Morin réfléchit sur des solutions qui puissent nous sauver de tomber dans l'abîme, et construit l'hypothèse que c'est une pensée fragmentaire qui menace particulièrement l'espace culturel, et plus précisément l'incapacité à penser de façon complexe. C'est dans la pensée fragmentaire qu'il voit la cause de nombreux échecs, et c'est la pensée complexe qui, selon lui, doit constituer un défi pour construire l'avenir.

De nombreux chercheurs, praticiens, et organisateurs du travail social, éprouvent le sentiment de fragmentation du savoir, de fragmentation dans la définition d'une situation, et dans l'orientation de l'activité, ainsi que dans l'action se déroulant dans le champ de la pratique, qui pourtant est très complexe et exige de ce fait des solutions complexes. Edgar Morin (idem) souligne aussi que le trait caractérisant la politique contemporaine est également la pensée fragmentaire, ce fait est d'après lui extrêmement grave. Il faudrait donc chercher des moyens qui permettent de lier différents éléments. Cela n'est pas du tout facile (idem, p. 145), car nous observons aujourd'hui une opposition entre les forces unificatrices qui cherchent des liens communs, et des forces centrifuges qui tendent à la séparation.

Cette pratique se limitant à la fragmentation du savoir et de l'éducation semble être dangereuse. Elle mène non seulement à des lacunes graves dans les connaissances (savoir approprié), mais empêche aussi d'acquérir une compétence à penser de façon complexe, et par la suite d'agir de façon complexe. Comme exemple, on peut citer le fait de concevoir les études supérieures de premier cycle en tant qu'études professionnelles qui préparent à l'activité au champ de la pratique, et de ce fait, demandant une préparation technique (donc fragmentaire et orientée sur l'utilité au contact direct avec la pratique). Les étudiants sont donc privés de formation générale, polyvalente.

La Pologne court aujourd'hui le même danger dans la formation au travail social. A la lumière des données formelles actuelles, cette formation est séparée des recherches, car pour ouvrir une formation de premier cycle, il n'est pas requis d'avoir des enseignants qui se vouent en même temps à la recherche dans le domaine enseigné. C'est un exemple typique de fragmentation de la pensée qui, selon Morin (idem, p 144), caractérise notre politique actuelle: « c'est ce type de pensée qui a envahi la politique ».

Bien sûr, il est impossible de former à la pratique sans aucun lien avec la pratique. Pourtant, les mécanismes fonctionnant sur le marché et la condition des universités les obligent à renoncer à former un praticien réflexif sachant penser (et agir) de façon complexe, et non fragmentaire. La formation ainsi orientée ne s'adresse qu'à l'état actuel, elle se préoccupe rarement du passé et du futur.

Il est important de souligner également la valeur de la pensée complexe en tant que défi et réponse aux phénomènes complexes, que nous observons aujourd'hui. De fait, il est vrai aussi que nous ne sommes pas en moyen de trouver des réponses à bien des questions, et que ces réponses sont fournis à travers une analyse fragmentaire (Morin, 2007, p. 142).

La pensée complexe se traduit entre autres par une activité faiblement défini de l'individu. Elle tend à « une pensée amenée à se battre pour copuler avec le réel » (idem, p. 142). Dans cet objectif,

l'auteur voit une inhérente contradiction « Comment se battre et copuler à la fois? » (idem, p. 142). C'est là qu'il voit justement le point crucial de la pensée complexe en formulant la thèse que « la lutte contre l'incertitude et le combat utilisant l'incertitude sont inséparables ».

Le fait de formuler l'objectif de l'activité sociale en tant que pensée complexe est considéré par de nombreuses personnes comme souhaitable et permettant de résoudre des problèmes sociaux rencontrés. Pourtant Morin rappelle, en citant Blaise Pascal et R. Descartes, que « Il faut se séparer pour connaître. Il faut séparer la science et la philosophie, il faut séparer les disciplines, il faut séparer les objets, il faut séparer les éléments [...], mais à condition que ce qui est séparé puisse se relier à nouveau » (idem, p. 143).

Il me semble que nous, qui agissons dans les champs de la pratique et de la formation, partageons volontiers cette thèse. Nous déplorons le manque de pensée complexe dans la pratique et dans la recherche. Cette façon de penser pourrait être un défi pour les politiciens qui orientent les changements dans la sphère macro structurelle, et pour les chercheurs et les enseignants. Une pensée complexe ainsi comprise exige une analyse multidimensionnelle et l'élaboration des projets complexes d'optimisation de la pratique. Dans ce cadre, le travail social, constituant un champ de la pratique pour différents sujets, est un bon d'exemple où on doit recourir à la pensée complexe et à un paradigme intégré de l'action sociale. Une multitude des problèmes, une complexité de situations individuelles et collectives, constituent un objet qui de façon naturelle exige une pensée complexe. Quant aux liens avec la pratique, la politique éducative est un cadre formel, organisationnel et un but pour l'action dans le champ de la pratique, de même que la politique sociale sert de cadre pour le champ de la pratique.

### **3. Former en toute conscience des cadres de l'action – vers une pensée complexe**

L'idée fondamentale de la pensée complexe dans le domaine de la

formation professionnelle des représentants des professions sociales se résume dans la question : lesquels des éléments constituant les cadres de l'action du sujet doivent être mis en valeur ? Pour cela il faudrait non seulement analyser le contexte et la spécificité du champ de l'action, mais il conviendrait de se concentrer sur le sujet de l'action, l'analyser du point de vue de compétences intellectuelles, affectives et axiologiques.

Les cadres de l'action sociale constituent des éléments, des aspects qui déterminent le champ de l'action et sont importants pour le construire. On peut y citer trois catégories de références (Barbier, 2006), adoptées ou exprimées par le sujet agissant: théoriques et méthodologiques, affectives et volitionnelles, axiologiques. Autrement dit, elles se rattachent à trois sphères de l'activité humaine: cognitive (intellectuelle), affective (émotionnelle), causale (volitionnelle).

La catégorie utilisée ici « des cadres » de l'action sociale et la réflexion sur celle-ci se réfère à la conception de création d'une réalité sociale (Berger, Lukmann, 1983) et à la conception des représentations sociales qui déterminent la perspective de l'action humaine, le choix de l'approche pour analyser la réalité, l'orientation de l'action (qui sont exprimés dans les finalités), et la vision du sujet (des sujets) dans le champ de l'action sociale. Cette proposition se réfère à une vision complexe du champ de l'action et du sujet (des sujets), à ce qui les déterminent, à l'évaluation des moyens d'influencer l'activité d'autres personnes et de comprendre cette activité. En effet, l'élément important de cette analyse reste le sujet dans le champ de l'action où il faudrait discerner la sphère personnelle et publique (Arendt, 1986).

Comme nous l'avons déjà dit, dans la construction des cadres de l'action sociale (voir Barbier, 2006), il faut distinguer des références:

- méthodologiques et théoriques, liées à la conscience, et idéologiques (donc ces constructions théoriques qui permettent de repérer des raisons de l'action, des fondements pour l'orienter). En fait, les références théoriques construisent nos représentations sur l'action, surtout quant à son but et son

déroulement. Ces références, que nous trouvons par exemple dans la perspective socio-pédagogique, peuvent être utiles pour définir la situation, l'interpréter, l'expliquer, lui attribuer un sens et une signification en vue d'une action projetée ou réalisée. Elles sont également utiles pour trouver des raisons et proposer une orientation de l'action; elles servent aussi de support pour exprimer des fondements axiologiques. Elles peuvent être décisives pour la qualité de l'action, car la connaissance de ces références donne la possibilité de comprendre mieux l'individu, sa situation et les conditions dans lesquelles il agit. Il serait intéressant aussi d'évoquer ici la discussion au sujet de la professionnalisation des métiers sociaux (Social Work..., 2003).

- les émotions, les affects, les éléments de volition du sujet agissant. Il conviendrait de rappeler que cette compréhension des cadres de l'action n'a pas été brusque, au contraire, on y est arrivé successivement en commençant par une vision réservée, rationnelle, praxéologique de l'action sociale, pour enfin y souligner l'importance des éléments affectifs (voir Damasio, 1999).
- les valeurs, les références axiologiques. La réflexion sur la signification de la perspective axiologique est entrée dans le débat sur les cadres de l'action à l'occasion du retour de la perspective phénoménologique. L'une des questions formulées dans ce débat sur la présence des valeurs dans l'action, et surtout dans les choix qui accompagnent la prise de décision, concerne le dilemme: les valeurs fondent l'action, la déterminant, en lui conférant le sens et la signification, ou bien, elles accompagnent notre engagement, et ce n'est qu'en les identifiant que l'on peut attribuer un sens et une signification à notre activité.

La formation qui met un accent particulier sur la prise de conscience des cadres de l'action, et non seulement sur une préparation technique, est dotée d'une dimension complexe et s'oppose à une formation et une action fragmentaires.

Quelle solution trouver pour faire face à cette fragmentation omniprésente? Une solution que l'on pourrait alors imaginer est une réponse raisonnable du milieu académique. Cette réponse pourrait nous sauver, en utilisant les termes de Morin, de la destruction de la pensée et du sens de l'action, et, comme c'est le cas dans la formation au travail social, du recul - au sens des solutions structurelles présentes dans la formation au niveau supérieur depuis 1925.

Si on formait les étudiants de façon fragmentaire (sélective), ils ne sauraient pas penser et agir de façon complexe, et ce qui est encore plus inquiétant, ils n'éprouveraient pas un tel besoin. A ce moment-là, nous n'aurions plus besoin de débattre sur les liens entre la pratique sociale et d'autres disciplines sociales et humaines et différents champs de l'activité.

La formation au champ de la pratique exige des soins tout particuliers pour former un homme capable d'agir, grâce à des aptitudes acquises, et à penser de façon complexe. L'une des propositions que l'on peut avancer est celle de revenir aux idées fondamentales de l'éducation où la relation: élève-enseignant devient une relation favorisant la construction de la personnalité (Hessen, op. cit., p. 362).

Il y a toujours de nouvelles propositions portant sur la complexité de pensée, elles résultent naturellement du processus d'apparition des disciplines et des études méta théoriques. Néanmoins, nous sommes au début de ce chemin qui demande un espace particulier pour construire des bases scientifiques et des compétences requises. On peut déjà parler des essais de constructions des paradigmes pour orienter l'action (p.ex. Sibeon 1996, Marynowicz-Hetka, 2007), qui proposent une perspective transversale dans l'analyse et la conception l'action. Un autre courant qui va vers la complexité de pensée est celui de disciplinarisation du discours de la pratique, qui se traduit par l'apparition des disciplines complexes comme la science de l'éducation, ou bien, la science du travail social. Une telle conception est développée par M.C. Nussbaum (2008).

Dans le milieu académique, où se rencontrent de nombreux représentants de différents courants, écoles, expériences et conceptions, il y a bien des propositions se rapprochant d'une vision complexe. Il est pourtant important de veiller à ce que cette pensée complexe ne devienne pas une unification simple, ou bien une domination de l'une des positions (Morin, p. 145), mais le véritable défi consiste à produire une nouvelle qualité de pensée.

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## ACCESS EUROPE – AND BEYOND

### KLAUS KUEHNE

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When I received the invitation to this conference with the title “Social Professions for a Social Europe” I had to think of the man who wanted to buy a globe. He went to the shop and was shown a big, nice globe with illumination. It was far too expensive, so our man asked for a smaller one. The second globe presented to him still was too dear so he asked don’t you have some thing smaller just a globe of Switzerland and the surrounding countries. In some way it seems that in this conference we want a globe just for Europe and the surrounding countries. We do not take the whole world into account. In my presentation I will strongly advocate the global and not only the European dimension of international social work.

In my short presentation I would like to do two things:

First I will present you the additional certificate ACCESS, as it was developed years ago by ECCE. In several Universities it has proved to be a useful and effective mean to promote European and international dimension in the studies and training of social professions. Secondly I would share with you some ideas we had working with and further developing this very flexible and open framework. I am convinced that ACCESS could be a useful tool for other Universities in there quest for networking and internationalisation.

In 1985 the European Centre for Community Education ECCE, situated in Koblenz, Germany, was founded as a European association of professionals and scientists from a broad field of social professions. The aim was to spread the idea of „European Community Education” by exchanging students and staff and specially by organising multilateral seminars. The origin of the term “Community Education” was the Scottish concept of informal education outside of school.

This term remained a bit vague and had no clear reference in other countries but was used for its connotation to “European Community” and as a broad umbrella term it could easily refer to activities in so different professions as social work, social pedagogy, community and youth work, education, socio-cultural animation etc.

From 1987 on the financial support in the frame of the ERASMUS-Programme strongly supported the activity of ECCE comprising student and staff mobility, curriculum development and intensive programmes. The subsidies of ERASMUS made it possible to meet regularly and to organise multilateral seminars in several networks. The activity of ECCE was aiming at the enhancement of international cooperation in training and practice:

- Promoting broad and intensive cooperation between universities and practice institutions
- Increasing student and teaching staff mobility
- Jointly developing study modules
- Offering bi- and multilateral Seminars

An important aspect was the enrichment of the curricula in the participating universities by

- Integrating a European dimension in the curricula
- Introducing a comparative perspective
- Establishing intercultural learning through bi- and multilateral seminars
- Developing study modules, especially “European Community Studies”

All these activities culminated in a joint study programme. Starting in the academic year 1988/99 ECCE presented “A Study Program with a European Dimension” leading to a certificate “ACCESS-Europe” (Filtzinger & Seibel 1990). The acronym ACCESS stands for **A**dditional **C**ertificate in **C**ommunity **E**ducation **S**tudies. Building on the yearlong experience of joint seminars thirteen university departments from seven European countries cooperated in ACCESS, which was to become one of the core and longest lasting project of ECCE.

ACCESS is a study programme leading to an additional certificate. It consists of four modules, which are partly taken from the regular study programme at home and enlarged by modules taken abroad. The four modules are:

**Module 1: Language tuition**

Mostly at home; (2 terms 2 hours weekly; 60 h.)

**Module 2: European Community Studies**

Mostly at home (2 terms 2 hours weekly; 60 h.)

Jointly a curriculum was developed and contents defined for the European community studies. Textbooks, lecture texts, reading lists for courses and distance learning materials were elaborated. The topics were:

1st.Topic: National Sovereignty, Transnational Integration in Europe, international Cooperation

2nd.Topic: Social-/Educational Policy and Practice in Europe

3rd.Topic: Comparative Approaches

4th.Topic: European Community Education

**Module 3: Intensive Programme: international bi- and multilateral seminars**

At home or abroad (2 x 5 days or 10-14 days)

**Module 4: Studies and/or Practice Placement**

Abroad (min. 3 months, mostly one term/semester)

The emphasis could be on study or on practice or on a programme combining studies and practice placement.

The study programme would focus on giving an introduction to the social and educational system of the host country (social policy, legal framework, social administration, social and education services at local level). The practice placement would take place in a selected area of practice and would be supported by supervision and practice teaching.

Students having successfully completed all modules are awarded with the ACCESS certificate.

In 1998 Franz Hamburger presented an evaluation of ACCESS (Hamburger, 1998a, 9-28). Some 18 Universities from seven different countries had participated. A broad field of disciplines had been included e.g. social work, social policy, education, social pedagogy, community and youth work and others.

The main results concerning the spread of ACCESS were:

- until 1998 about 120 certificates had been awarded
- the use of the ACCESS concentrated in a few universities in Germany and Switzerland
- ACCESS had a larger impact as it was model for several joint study programmes in other networks and Intensive Programmes.

All in all Hamburger came to a positive evaluation. ACCESS was successful in promoting the international dimension in the curricula of several universities. Personal initiative and international commitment was required for the students participating in this experience, but the European orientation rewarded them with enrichment of the curriculum and broadening of professional and personal competencies (knowledge, methodological and communication skills). ACCESS had proved to be an effective base for deepening and enlarging international cooperation and the competence of participating students.

Hamburger also showed that there were some preconditions for these positive effects:

- a group of active and engaged lecturers
- the integration of the international programme in the curriculum
- a flexible curriculum with optional courses making the addition of new elements possible without formal decisions by academic and administrative authorities

Today the ACCESS Programme is still in use in several Universities, mainly in Germany and Switzerland and up to now the total number of delivered certificates amounts to 280.

## **Further Development of ACCESS in Bern**

At the School of Social Work of the University of Applied Sciences in Bern, Switzerland, ACCESS is largely used by students since the Swiss participation in the ERASMUS Programme in 1991. But the programme was modified and adapted. In the following I will describe the discussions of the shortcomings of ACCESS leading to adaptations of the original ACCESS scheme which had proved to be a useful instrument for furthering the internationalisation of the curriculum.

### **1 From language tuition to the professional use of foreign language in social work**

The resources for language tuition are scarce and restricted, as language teaching is not the core task of schools of social work. In addition the use of general language courses can be contested as they usually do not introduce the technical terms of the profession. Furthermore 60 hours are not enough to learn a language sufficiently to be able to work in the field of social work.

The revision of this module started with two considerations:

- Every European university degree should certify that the bearer is able to understand at least three languages and to communicate on a professional level in two languages.
- Swiss researchers showed that students have good knowledge of two foreign languages (mostly English and French respectively German) at the beginning of their studies. But these capacities are lost at time of graduation due to a lack of practice. Furthermore the known languages can not be used in a professional context as the technical terms are not learned.

So the aim of the reform of this first module was to integrate courses in foreign languages in the curriculum as learning opportunity for specialised language and the terminology of social work. An obligation for every Student to have at least one course in a foreign language was introduced in the general curriculum. Students aiming at the ACCESS had to take at least two courses in a language other

than German. In addition we encourage the students to document their language skills by presenting the European language portfolio. Today most of the courses are optional but we aim at offering courses in the regular programme so that students can chose to do them in German or in a foreign language.

## **2 From European Community Studies to an international perspective of social work**

Although this module made an innovative and enriching contribution to the social work curricula of the time when it was conceived, it showed to be too restricted as well in its contents as in the methods taught. It concentrates on a European perspective dismissing the view of international social work in a global perspective. Community education is in the centre whereas the approaches of other social professions are not taken into account. Important topics are not included in this programme such as the international organisations of social work and social policy and human rights as a value base for social work. The scope of the module with its 60 Lessons is very restricted for the broad field of topics. In particular there is no specific preparation of the stay abroad such as culture learning, intercultural communication etc.

A revision aimed at giving an overview of the international dimension of social work and enriching the curriculum with a variety of relevant courses. Furthermore the programme should provide a preparation, support and evaluation of terms abroad.

Two courses were introduced as compulsory for ACCESS

- ERASMUS-Colloquium: Here the exchanges a prepared systematically: (exchanges in social work; preparation and evaluation of terms abroad, knowledge about the receiving country, intercultural learning and communication)
- Introduction to International Social Work: Globalisation and social problems; International social policy of international organisations such as the UN and several of its organisations;

Human rights; humanitarian and development aid; European Union and European Council; international organisations of social work; internationalisation at home; the changing role of social work in a globalised world; Social policy in the EU and in the European Council; from the welfare state to a welfare world.

A variety of optional courses are introduced in the programme (partly given in foreign languages as English, French or Spanish)

- Comparative social work and social work in Europe
- Developmental and humanitarian aid and social work
- Social work in post war society (peace building, trauma treatment)
- Minority rights and social work
- Política neoliberal, política social y trabajo social
- Transnational Social Work e.g. Romas and Sintis in Europe; international adoptions; refugees and remigration to war torn and traumatized countries
- Cross Cultural Social Work
- Human Rights and Social Work

To give a full picture it must be said that the regular curriculum for all students contains a course on migration and work with migrants and refugees

### **Module 3: International / multilateral seminars**

The international seminars were the most innovative part of ACCESS. The international setting was a very beneficial and valuable learning arrangement and specific training methods and learning settings were developed (Kuehne, 1998; Eckmann 1998). Although there was a great benefit of these seminars they showed to be difficult to realize without the financial support of the ERASMUS-Programme. The travel and subsistence expenses exceeded the possibilities of students and only some universities were able or willing to support such seminars. Reluctantly we had to

look for alternatives if we wanted to go on with ACCESS. We organised study visits to partner schools where we met local students, had lectures by colleagues from the guest university on social problems, social policy and social work supported some time by joint seminars, we visited social institutions and Swiss and international organisations active in the host country etc. The participation in such weekly study visit programmes were accepted as equivalent to international seminars. Furthermore we encouraged students to participate in summer schools offered by several universities. We regularly invite guest lecturers from abroad and we integrate foreign guest students in our courses.

These alternatives are only partly satisfactory and we have to further discuss and develop this point and we are open for cooperation for joint seminars. A promising model could be to organise joint seminars with colleagues from partner universities. All participants would meet for some days for a common introduction. The seminar would work at home during the term at best with some online cooperation. A final common meeting to compare, discuss and evaluate the results would close the seminar. On this base we are looking for new cooperation partners.

#### **Module 4: Term abroad: studies or placement**

Mostly the terms abroad are realized as placements. Agreements with universities or practice institutions in Europe and overseas facilitate the finding of adequate places with practice teaching, supervision and the possibility to follow classes at university. But often the students find places by themselves and a lot of time and effort is invested to prepare the stays abroad and to organise professional practice teaching, external supervision and at least one course linking practice with theory. Innovative ways of distant learning, tutoring and supervision have to be developed.

#### **Module 5: Written Assignment**

To give more weight to ACCESS we introduced an additional requirement. During their studies students have to make one



presentation and they have to write two papers and a bachelor thesis. One of these assignments has to be on an international topic. This assignment can be fulfilled in any course with any colleague, thus spreading the responsibility for the international curriculum to all colleagues.

### **Summary: Requirements for ACCESS at University of Applied Sciences Bern**

- A Term abroad awarded by 25 to 30 ECTS Points. That can be either a practice placement of 5 to 6 months with professional practice teaching, accompanied by external supervision and at least the participation in a course linking theory and practice, or
- A study term abroad at a guest university.

In addition 15 ECTS points have to be gained in the following programme at home or abroad

- Introduction lecture on international social work
- Colloquium for the preparation and evaluation of stay abroad
- Two courses in a foreign language
- Several courses in topics of international social work
- international seminar, study trip, summer school or similar course
- written assignment on an international topic

The development from the original ACCESS Programme to this new regulation developed in Bern can be described as a change from a curriculum based on contents to a competence oriented curriculum.

- Theoretical knowledge and professional competence
- Methodological competence such as intercultural communication and comparative competence
- Social competence: language skills and intercultural competence
- Self competence

To close this presentation I want to indicate the impacts ACCESS had for the School of Social Work in Bern

- ACCESS meant a strong commitment for internationalisation of the School as it was linked with the obligation to regularly offer courses with international topics
- ACCESS brought long-lasting changes to the curriculum especially the integration of courses in foreign languages and on international topics
- The learning setting of international seminars and the study visits furthered the development of teaching methods for international encounters, visits and seminars
- The motivation of students for studies abroad grew resulting in an increase of student mobility
- The engagement of colleagues spread resulting in a growth of teaching staff mobility
- The delivery of the certificate at the graduation ceremony together with the award of the Bachelor degree strongly enhanced the visibility and the weight of the international dimension

### **Conclusion and Prospects**

There is a big potential in the framework of ACCESS

- Potential for curriculum development
- For the internationalisation (@home)
- For international cooperation
- For the motivation of students
- For the development of new teaching and learning methods
- For intercultural learning

I can only encourage colleagues to use this scheme. ECCE is open for cooperation for spreading the concept of ACCESS. It should even be envisaged to propose this scheme to larger Organisation as EASSW, IASSW, EUSW, ENSACT as a base for a global **S**ocial **P**rofessions **A**dditional **C**ertificate called **S**PACE or **S**ocial **P**rofessions **I**nternational **C**ertificate **S**PICE!

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## **Workshop 2**

**Die Rolle der Sozialen Professionen in der  
Bekämpfung soziale Ausgrenzung**

**The Role of the Social Professions in Fighting Social  
Exclusion.**

**Le rôle des professions sociales luttant contre  
l'exclusion sociale**

**Úloha sociálních profesí v boji proti sociálnímu  
vyloučení**

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## **THE RELATIONSHIP BETWEEN SOCIAL EXCLUSION AND SPATIAL SEGREGATION IN URBANISED MODERN SOCIETIES**

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I think, we have a new social question, but we do not have any answer to this. More and more we get the impression that on a structural level the cultural, social and socio-economic capacity of inclusion by the system is threatened. Main functional fields of the modern societies are no longer able to fulfil their integrative function. Labour is losing its character as a main principle of social integration. The labour market is more and more unable to integrate people by sure employment and above all insured jobs.

At the same time we observe that central fields of reproduction - like housing and consumption - get more and more a meaning for the reproduction of life; the access to these fields of life often decides about social inclusion or exclusion. But the integrative function of the housing market is meanwhile an illusion for a lot of people, who are not able by their socio-economic status to find access to this market. They only have a chance in deprived and unattractive quarters, with small flats in old buildings, mostly supported by the community.

Especially in urban regions, and here above all in the big cities and in the metropolis we observe developments, which indicate a division of the population in such, who are privileged and such who are disadvantaged and we can identify them by their address.

My thesis in this context is that there is an interdependence of privilegation and disadvantage respective between inclusion and exclusion. We do not have the disadvantage in spite of the privilegation, but through the privilegation.

All in all processes of inclusion and exclusion do no longer follow the question of social stratification and social status. There is not only an "up and down", but there is meanwhile also an "inside and outside", symbolised by the quarter, in which people live. And meanwhile social exclusion does not mean that people must have physical problems of hunger, health or even must die, but that they are excluded from an average social and cultural lifestyle, which ensures social integration. And we can meanwhile explain why the connection of spatial segregation and social exclusion depends from poverty and leads in poverty. Poverty does not explain social exclusion at all, but it is a necessary factor in this explanation.

I would like to explain some aspects and reasons for the connection between spatial segregation in urban contexts and the exclusion from important areas of social life, from possibilities of action, from participation in urban life, all in all from the average living conditions of a country population and the consequences for people living in excluded and deprived areas. That is, what we meanwhile call "social exclusion". I have the thesis that spatial segregation is not only a result of other forms of exclusion, but it is the main reason for social exclusion and in connection with poverty, low education and low-paid jobs spatial segregation leads to an exclusion from the average life-conditions of a society or even of an urban context of a city.

In this context I refer to a definition of the EU, which has been developed in connection with the programmes against poverty in the seventies. Poverty is there defined as an exclusion from the average living-conditions in a country. Theoretically we indeed could justify, why we could apply this definition also to a bigger urban region. The point is that this definition refers to social exclusion, when it discusses poverty.

My reflections are based on long years' experiences in the practical social work with young people in a deprived area in Koblenz and on researching the conditions of their life and their



behaviour and self-awareness and on that what they know, think and what they expect in the future (*Baum 1996, 1996a, 1999, 2007*).

Me and my students have founded and organise a youth-centre in a very strong deprived neighbourhood with about 2600 inhabitants in 700 flats. There is no urban structure; the distance to the city is 2.5 km. The neighbourhood is separated from the city by a river and an industrial area. There is one supermarket, nothing else, no doctors or other services; there is nothing what indicates that people live in an urban context - except a studio for sun-tanning. It is part of the city without being urban. Most of the adults are unemployed or are working in low-paid jobs without perspective. A big part of them are dependent on social supports by the community. The share of young people under 18 years is very high. They usually visit the low-level secondary school their integration in the job market by training for a job is very difficult. They do not find places for training or professional work. Furthermore we find there a higher part of migrants or people coming from Russia.

My theoretical background is the approach of the Chicago School, a socio-ecological approach, developed in the twenties in the States (Burgess, Park 1925, Wirth 1964) and the discussion of this approach in the sociological literature of the last years (*Friedrichs 1995, Löw 2001, Vorkamp 2003*).

For our consideration four central premises are important:

- a) In a social space the population is spread over the space according to certain conditions or patterns of distribution.
- b) The spatial distribution of a population reflects the social stratification of a society in a certain space.
- c) Spaces must be taken in possession by the people acting there, before they become a social context in which people live and their life is influenced by the space.
- d) The space itself produces privileges and deprivations or problems by his structure regarding the arrangement and the quality of the buildings, the streets, the places etc., by its varied character, his borders and crossings to other quarters.

Before I discuss the relationship between spatial segregation and social exclusion, we must ask: What means social exclusion? When are people excluded and why and by which processes?

The term of social exclusion is complicate to discuss (Kronauer 2002; Häußermann /Kronauer/Siebel 2004). In this context I can only short discuss the most important aspects of the theoretical and analytical background of this term, because we need this for my further arguments.

The sociological discussion knows meanwhile two different debates.

The one debate is the French discussion of the term exclusion. Dubet and Paugam describe the situation in the suburbs of the big French cities. "Les exclus" are the inhabitants of the bidonvilles, the banlieus. The people there are poor, unemployed, have a low education. They have no access to institutions and to public fields of communication, the family-networks are destroyed, they are in the position of an excluded poverty, their marginalised situation leads to deviant behaviour. In former times were these areas characterised as "quartiere rouge", red quarters, in which the communistic party ruled.

The other discussion is the anglo-american discussion of the term "underclass". Wilson describes the situation of the underclass as the "truly disadvantaged" (title of his book), he explains the existence of the underclass as a result of processes of deindustrialisation and in the consequence of this he describes these areas as quarters of the "out-casts". To the out-casts belong above all the black people, the poor, the land worker and similar groups.

For my further argumentation I use the pragmatic definition of social exclusion.

Social exclusion means a process by which individuals or groups are loosing objective opportunities to participate on processes of communication and social processes, which have a very high meaning for gaining behaviour goals, which secure their social integration, their identity and their material reproduction of life.

Social exclusion is a social process, by which people get disintegrated on the level of their behaviour and their direct conditions of life. Why I think that it is a process, I would like to explain later on.

People are disintegrated, if they cannot fulfil the expectations of the society on the level of their behaviour though structural conditions of life. They are excluded, when they feel, that they have no meaning for others in interactions, that they are not needed on the level of their behaviour. They have no possibility to present their identity and to ensure it.

The central question is: Find people a structural frame of objective conditions to act and to represent themselves in interactions, so that others are interested in communication with them in questions of important social processes?

Why they are not relevant for others, why they cannot fulfil norms and values, is not only a question of the individual competences and dispositions, but depends also from the structural frame of conditions and opportunities on the one hand and is also a question, how a society defines a certain social status as integrated or not on the other hand. In our context is my thesis, that the space, its structure, its character and its possibility of acting and living, of fulfilling interests and needs is responsible for integration and the identity of the actors in this space.

And the relationship between this structural frame of conditions for integration on the one hand and the definition or valuation of a certain status of a space by the society on the other hand - this connection is the key to the process of exclusion.

Therefore I think that spatial segregation is the main reason for social exclusion.

Socio-spatial segregation was in history for a long time always a symbol for social exclusion. I already said it: Meanwhile it is no longer a symbol, but the central condition for social exclusion at all, because socio-spatial exclusion does not only mean a spatial distance, but means a cultural, social and socio-economic distance to the urbanity of the city.

Spatial segregation means a process of spatial exclusion because of the socio-economic principles of access to chances and because of the mechanism of distribution for instance by the market, or because

of political decisions by the city-administration. The consequences of spatial segregation are:

- Social segregation as a process of psycho-social exclusion from communication processes, interactions, participation through discrimination or by loosing the status or reputation.
- Socio-structural segregation as an exclusion from constitutional ideas of values and norms, from principles of integration or from ideas, how members of societies should be integrated. The consequence is that people are excluded from social contexts of action, in which they ensure their identity or their status as a condition of integration. Normally we consider people as integrated, if they are able to arrange their life independently and without any support from the others. They should be integrated in the labour market, in the markets of consumption and in the housing market. That is an integration-value. Any other social situation is discreditable.
- Socio-political segregation as a kind of exclusion from social supports and social security. In Germany this kind of exclusion is historically founded in a social policy, which is mainly centred on the integration in the working market. People, who do not work, have no chance to be supported by social security; they have to ask for social helps and welfare.

The dilemma of spatial segregation in an urban context is that people are inhabitants of a city, without being urban, without having the chance to participate in the urbanity or in urban public spaces as inhabitants of the city. Such deprived quarters are meanwhile structurally so strong excluded that people in such quarters have the feeling that they no longer belong to the city as a social system (Dubet/Lapeyronnie 1994; Paugam 2004).

Another aspect should be mentioned in this context. Processes of inclusion produce always exclusion too. Whenever a society defines the criteria for integration, it always defines the borderlines between integration and disintegration. If somebody do not gain the goals or do not fulfil the norms of integration he is disintegrated. Theoretically

we cannot consider exclusion without defining inclusion and vice versa. Each process of inclusion produces conditions for exclusion and this on the structural level and on the behaviour level as well.

Regarding the relationship between spatial segregation and social exclusion this aspect is very interesting. In an urban context define the included inhabitants of a city, who belongs to the city and who not. Not each inhabitant, but the public interactions and the conditions of urban life, the access to public spaces define, or social and political institutions develop criteria for integration. We should see, that the relationship between spatial segregation and social exclusion is not only describable as problem of socio-spatial distances and of a lack of urbanity as problem of the development of an urban lifestyle and the achievement of goals, which ensure social integration in the deprived quarter. It is the quality of the connection between the quarter and the city, the reputation, which a quarter have in the city and it is the feeling of the inhabitants of deprived areas that they are belonging to the city as social system.

And we cannot explain social exclusion in an urban context only by describing the form of deprivation and disadvantage in deprived urban quarters. The problem is not only the spatial cohesion of problems in a specific sense. I repeat: The problem is the structure of the social space, in which people are acting and which is the reason for the development of social problems, under them people are suffering. The high homogeneity of the population is the problem. If all are unemployed, poor, are depending on community supports, have problems and loose the focus of their life in an urban context, the quarters loose their connection to the economical and political development and in the consequence the people loose their cultural and socio-spatial relationship to the city as a social system. The biggest problem, which such deprived areas and its inhabitants have, is that all say that it is a deprived area and that the people have to live their under deprived conditions.

People are suffering under their alienation from the direct environment, they are loosing their focus of life, the space as focus dissolves and the discrimination of the quarters by others outside the

quarter make it impossible to leave the quarter without the risk of stigmatisation as a form of symbolic exclusion.

And the problem is, that the administration defines an area as deprived by several legal proceedings and that reinforces the social distance between these quarters and the centre.

In advanced capitalistic societies we have no political decisions outside the logic of economy and markets. Therefore nobody is interested in the question, what we should do with such quarters and its inhabitants, so far the system is not threatened by exclusion processes. The consequence is: we integrate these people by supports and entitled rights of support, without the chance that they can leave their marginalised position. We integrate them under the conditions of a permanent structural exclusion; we include them in quarters, which have all conditions for producing exclusion.

Under these conditions we reproduce the problems, which we should solve. Or are we not interested in solving the problems? And the increasing and spatial cumulating of social problems in deprived areas, combined with the high cohesion of problems and the homogeneity of the social stratification and social structure lead to deviant behaviour and deviant structures of life.

Another aspect of behaviour is interesting. Failures in the other areas of integration, in the school, in the training for a job or in the job itself or acting not successfully in the public space lead to reduced possibilities of action at all and leads to a feeling of being deprived. We have noticed that these experiences of deprivation outside of the environment of the neighbourhood lead to a retreat in the neighbourhood and to an increased identification with the nearby neighbourhood. I remember: If inhabitants of such areas cannot be ensured of their identity outside the neighbourhood, they can do that inside the neighbourhood, because they know and fulfil the values and norms being shared with the significant others just here. Therefore they are accepted by the people there and they are considered as integrated by the people there. That is a further condition for processes of institutionalising disadvantage and deprivation.

Why do I consider social exclusion as a structural process?

If I argue that social exclusion is a specific social process of modern capitalistic societies, than I mean that social exclusion is not only a historical phase like an event for a short time. But it is a structural process, which follows a specific structural logic of the development of societies and is partly independent from the behaviour of individuals. Individuals are structurally forced to act under these conditions, but usually it is impossible to influence this process as individual.

If I define social developments as processes, than I mean that such developments can not be stopped without leaving the logic of the development and they are not reversible. May be that they can be influenced by policy or other structural processes; but usually they develop their own logic and they can only be controlled by their own logic.

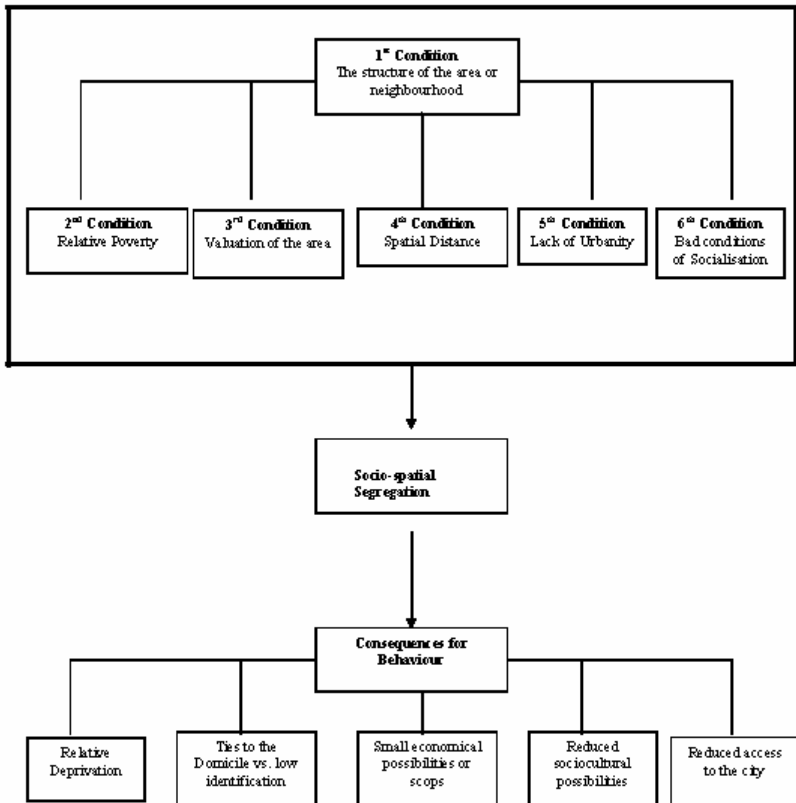
The capitalistic logic of the development of urbanised societies leads to a specific distribution of the space and - in the consequence - to a socio-spatial exclusion from the urban lifestyle as central condition of social inclusion and from the access to the public spaces of the city as central condition of urbanity, caused by a specific dynamic, which leads to a spatial cumulating of disadvantaged people in deprived urban areas and to the result that these quarters are socially, culturally and economically divided or even excluded from the centre. The structure in connection with the special reputation is the reason that the physical distance becomes a symbolic distance. The spatial exclusion is reinforced by the symbolic exclusion, because there is structurally no easy way to change from the quarter to the other parts of the city (*Kronauer 2002, Dangschat 2000, Farwick 2001, Bremer 2000*).

What is the challenge for social policy?

The responsibility of the community is to influence the conditions of residence and generally life conditions directly in residential areas. In so far community administration has the problem to eliminate spatial segregation as a reason for social exclusion not only by helps

for individuals but by improvement of residential conditions in certain spaces. The negative consequences of spatial segregation for the concerned people, above all for children and kids must be abolished. An insufficient infrastructure and an insufficient urban structure lead to deprivation of the inhabitants of deprived residential areas by the deprived areas and not only in the area. In this case community have a responsibility to intervene by social policy.

The framework for our theoretical explanations and our research design in the over-view:





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## **SOCIAL WORK AND COMMUNITY-BASED SOCIAL ECONOMIES**

### **REFLECTIONS ON THE TASK OF SOCIO-POLITICAL DEVELOPMENT**

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#### **Social work and the economy - a troubled relationship**

Social movements for civilian rights enforced the socio-political conditions that protect the working population in Western industrialised countries against the societal risks it has been exposed for the first time in history since the beginning of the 20<sup>th</sup> century. The laying-down of socio-political rights and professional social work with individuals, groups and communities that emerged in consequence were a significant step in the evolution of societies.

The role of the market was to ensure economic value creation and to integrate humans by making them part of the labour force. Governmental policies were intended to take care of the distribution of values, and of corrective action in terms of market access and market performance. The taxation of commercial enterprises served the purpose of financing societal responsibilities such as education, public infrastructure, culture, social work and the health system, whereas social health and security systems were meant to ensure the security of the labour force. Social (re-)integration was one of the tasks of professional social work. This division of labour in a "social market economy" left social work with merely flanking and stabilising tasks that lie outside the actual field of economics. But it has not gone unnoticed that, over the past decades, the parameters for this model of industrial modernity have been turned over under the influence of the epochal changes that "neo-liberal globalisation" has brought about. I will not revisit the details of the factual political and economic changes and the underlying neo-liberal ideology at this point (cf. Elsen 1989

und 2007). However, it is immensely important to me to point out that the practice of social work, and of education and training for social work, do not sufficiently reflect these fundamental changes and their underlying conditions, even though social and economic sciences have described and highlighted the changes and their consequences for decades.

Recent scientific discourse on the relationship between social work and the economy has been limited to the requirements of creating market-driven social services and the issue of applying the instruments and standards of business management to social and health services. A comprehensive perspective on the creation and distribution of values in societies, on participation of a society's members in the societal wealth it has created, and on the positioning of social policy and social work in this context, is blanked out. Even where more recent socio-political programmes<sup>1</sup> talk of supporting the "local economy", this does not also imply that they have given up the outdated segregation of economic and social aspects. In European states, the relationship between social work and the economic system is largely reduced to accompanying and complementary measures of employment policy, ensuring employability and promoting "soft locational factors"; professional actors of social development do not interpret the mission statement of promoting "local economies" by applying the logic of communities and the people in a community, or by applying the requirements of sustainable development, but by applying conventional business development criteria.

In view of the new forms of plunder and expropriation in societies, of the infringements of social, ecological and economic human rights, and the destruction of the natural bases of life, new, integrated approaches are required in social policy and social work, approaches that encourage local, demand-driven economies in the context of social action. And the process of creating options for

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<sup>1</sup> e.g. EU-programmes such as URBAN, LEADER, EQUAL or the joint programme "Die soziale Stadt" between German federal government and the Länder.

independent development needs to be supported through the instruments of social policy (cf. Lutz 2005, p. 8).

This claim, and correlating action, is by no means new. There is international consensus in terms of the theory and practice of community development that local and demand-driven economies are a central prerequisites for the independent existence and sustainable development of communities, and the theoretical roots of community development as an approach to social policy and structural social work do not ignore economic aspects as a central area of life either.

### **Social economy in communities - idea and normative claim**

Considering the consequences of neo-liberal globalisation and the changing structures of gainful employment, socio-political considerations needs to pay much more attention than before to the local living space as a place of active participation and integration, of collective self-organisation and sustainable development, without abandoning each individual's rights to social services. Shaping social development (cf. Elsen/lange/Wallimann 2000) has to be about more than just securing livelihoods in terms of securing the life bases of those who have become "dispensable" through technological and economic change, but about economic activity as an expression of social action which takes the preservation of the ecological and social bases of life (cf: Duchrow/ Hinkelammert, 2002; Ulrich /Maak 2000; Mander /Goldsmith 2002) into account.

Shaping sustainable social development raises questions about the logic behind socially integrated economic activity geared to maintaining the capacity for social, cultural, ecological and economic evolution. Economic activity, seen from this perspective, needs to be considered as driven by the requirements of individuals and communities. It is about quality of life, about the fair distribution of the values created, about a self-determined life and our relationship with nature (cf. Wendt 2000, p. 67). Every project with such a claim is contradictory to the overpowering financial interests that rule the economy and societies, and even people's thought patterns, today.

Given a closer look, it shows that the term "community" implies the goals, principles of coordination, and limits to this kind of social economy. The concept of a community-driven economy is based on the following fundamental implications of the concept:

1. The inextricable entity of use, creation, and distribution of the material bases of life.
2. The shaping of socio-cultural life nexuses through forms of vertical collectivisation based on association and voluntary action.<sup>2</sup>

The idea and claim of social economies in communities as well as its existing forms are always alternative socio-economic concepts to the dominance of financial interests, the focus on self-interest, and the fixation on competition.

In their existing real-life forms, approaches that pursue the idea of a community-driven economy are based on fundamental human, social, and ecological needs. From this point of view, economic activity is predominantly to be considered as a reproductive function for people and communities (cf. Wendt 2000, p. 67). It is about the preservation and sustainable organisation of the basics that people need in order to exist and live together in communities. A roof over their head, property, gainful employment to earn a living, an appropriate infrastructure, health services, clean water, and more, are among these things. What we are seeking to find through social economies in communities already exists - and has always existed - in the shadow of the dominant economy, and it is currently re-emerging all over the world. In the international discourse, these approaches are currently drawing more and more public attention to themselves as alternatives or complementary structures to the current neo-liberal practice, which is increasingly subject to crises. Regardless of their different forms and the different contexts from which they have emerged, they show distinct similarities, and the attempts at conceptualising these make it clear that they constitute real alternatives to the western growth model and neo-liberal profit model.

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<sup>2</sup> Further discussions on the topics mentioned here in: Elsen 2007.

In order to understand the potential of these approaches for the further development of work in and on communities, their specific adaptations in community work and the social economy, and the concepts that are tagged as "local economies"<sup>3</sup> (cf. Elsen 2005, p. 30f) in current socio-political discussions in the German-speaking part of the world, need to be expanded. Development opportunities arise within the broader context of socio-economic self-organisation, which is integrated into civil societies as a concept of a formative social policy that has the capacity to bring up options for disadvantaged people and communities as well as being a step in the direction of sustainability.

The European discourse is based on the idea of a social economy in the "third sector"<sup>4</sup>, which contains a variety of organisations that act beyond the public and private sphere and whose main objective is not the maximisation of personal profit. Their central issue is not the generation of profit, but its distribution - and this is what sets them apart from forms of management that are driven by private capitalism. Besides clubs, foundations and mutual societies, this also includes cooperatives (cf. Elsen 2004, p. 42-49). In the Euro-Romanic area, the term "Économie Solidaire" - in delimitation from the insurance industry and traditional welfare services - is used for cooperatives and other forms of economic self-organisation.<sup>5</sup> The term "solidarity economy" prevails in the global discourse; in particular, the term was influenced by the developments and discourses of the "economía popular y solidaria" in Latin America (cf. Elsen 2007, p. 159 ff.).

Solidarity economies transgress the boundaries of states and markets, and originate in civil society. This is what lends them the

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<sup>3</sup> This term is used in almost all programmes for employment-related solutions in rural and urban regions in crisis (e.g. the "Soziale Stadt" programme).

Elsen, Susanne (2005): „Lokale Ökonomie“ als Strategie der Beschäftigungspolitik? In: Forum Sozial. Issue No. 2, 2005, p. 30f

<sup>4</sup> The Économie Sociale Charta adopted in May 1982 contains seven paragraphs that set forth the principles for the coordination of the sector.

<sup>5</sup> There has been a Secretary of State for this sector since 1999 in France.

ability to create new opportunity structures and solutions that are tailor-made to meet specific demands. Their potential lies in an extended logic of action in an intermediary sector, and in the effect that civic involvement has on people's own lives as well as common concerns.

The term "solidarity economy" emphasises the significance of solidarity as control medium<sup>6</sup> that opens up the actors' willingness to take on extra-functional responsibilities in economic transaction processes and that generates integrated perspectives (cf. Elsen 1998, p. 95-122).

Solidarity economies counterbalance the dominance of profit and competition as single control instruments for economic activities. Solidarity economies are controlled through solidarity, and generate social capital through cooperation and the joint management of resources.

They are not merely part of a social sector that corrects inadequacies and failures of market and state, but rather, it is an independent logic of economic action with a social objective, something that is particularly apparent in cooperative solutions. Solidarity economies are characterised by voluntariness, solidarity, cooperation, democratic organisation, association, self-organisation and a focus on common good as their principles of action. The function of (monetary) capital is to serve these purposes. Solidarity economies cannot survive without the inflow and lasting effects of social capital - by means of the 'solidarity resource' - as they have to resist the powerful influences of the market (cf. Birkhölzer/Klein/Priller/Zimmer 2005a) with a logic of their own and often in spite of restrictions in terms of insufficient funding.

Solidarity, however, is often limited to the members of a community, which excludes others - and this is an indicator for the limitations of the approach. Becoming aware of the global interdependencies and the common interest in preserving the basis of

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<sup>6</sup> On the significance and effects of solidarity as a control instrument, cp: Habermas, Jürgen: Die neue Unübersichtlichkeit. Frankfurt am Main 1985 p. 158



life for everyone could resolve tendencies towards particularity and closure (cf. Elsen 1998, p. 100) when it comes to solidarity-based action in local communities. The concept of the community economy is thus based on an understanding of solidarity that expands beyond the local and temporary context and claims its universal validity for the global society. A solidarity economy does not only emerge from adversity or out of sympathy, but from the realisation of life-threatening and unfair conditions and the discernment that there are no "others" in a globalised world, as the global society shares an ecological and social fate. Globalised solidarity thus stems from the knowledge that we are part of a social and ecological whole, and the strength it can develop results from organised forms of resistance against the destruction of our basis of life. This is the band that ties the movement of landless people in Brazil, the movement of women for the preservative use of land and bio-diversity in India, the union of working children in Latin America and South Africa, the movements against the privatisation of public services in Europe, or critical consumer campaigns from every region of the world, together.<sup>7</sup> Association and socio-economic self-organisation are also types of reflexive acquisition of democratic rights in an economy or society, and of defending these - sometimes even in conflictual processes that are linked with experiencing empowerment (cf. Elsen 2003, p. 57f.) and that strengthen the sense of democracy.

The normative premises for community economies are, at the same time, also kinds of strategic behaviour. The following criteria are common to solidarity economy movements around the world:

1. Democratic organisational culture (democratic vote "one person, one vote")
2. Inclusive ownership (use ownership)
3. Activity driven by need (not primarily focused on profit)
4. Profit appropriation (for defined purposes)
5. Social integration

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<sup>7</sup> An in-depth description of the diversity of these associations and their development is given in: Elsen, 2007.

The organisation principles set out by the international movement for cooperatives one hundred and fifty years ago are the basis for this. Lack of capital is and always has been the main motivation for cooperative work. The concept of community economy foots on an extended interpretation of the term labour, based on a broader perspective on meaningful work for a society, covering neighbourhood work, family work, and personal contributions, barter, subsistence economies, work in cooperatives, gainful employment and forms of civic involvement.

The central concept of "community" is derived from the idea of a community of equals based on mutuality. Consequently, it also implies ideas of reciprocity - these are the concepts of reciprocity and fairness that govern acts of exchange, based on equality, between people. The re-distribution process is aimed at correcting the unequal distribution of goods and access, and thus at the mitigation of social injustice, because only the fair distribution of goods make reciprocity and equivalence possible in barter deals and contractual agreements.

Consequently, community-based social economies (community economies) should always be considered in the context of a formative social policy that grants disadvantaged groups the right to claim extensive rights within the civic society.

"Common good" and "access for all" are the essential foundations of community-based work. Access for all refers to granting each member access to the central prerequisites of work and life. This kind of access has a defined operative value, but it is also a normative value and assumes differentiated concepts of ownership. Social community economy is based on both collective and individual ownership, and creates sustainable and emancipatory types of ownership through different kinds of solidarity economies.

### **Community economies as a real utopia**

The "community economy" concept is not a standardised position in economic sciences. Its occurrence is both normative and a phenomenon that has occurred in a variety of ways in the past<sup>8</sup> and is currently

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<sup>8</sup> On the history of community economy concepts: Elsen 1998, p. 64f.

appearing in various shapes and forms across the globe. The history of community economies as a contrasting concept to the capitalist approach can be traced back more than two hundred years. There have always been people who counterbalanced the dominant economy with such concepts of a real utopia, and who claimed more social justice and responsibility for communities (cf. Elsen 2003, p. 57 f).

Until today, examples of this can be seen in places where people take on meaningful and essential tasks in communities, where people develop forms of escaping the constraints of capital through subsistence economies and barter trade, where cooperatives act as alternatives to commercialisation and the expropriation of people's basis of life, and where people develop models of solidarity economies collectively or together with - and for - those who are in need of their solidarity. These complementary and alternative networks act collectively and co-operatively. They are based on a holistic view, and, like those of the historic pioneers Robert Owens or the Rochdale Pioneers<sup>9</sup>, they economic concepts based on the idea of community.

When I talk of "community economies" as an option of for the development sustainable social policies, I am referring to concepts of socio-economic self-organisation in the context of civil society, of organised forms of solidarity or parties that support socio-economic approaches to securing people's livelihood, to integrating and emancipating disadvantaged people, or to preserving the basis of life in communities. Such organisations are based on association, voluntariness, and (are supported by) self-organisation, but commercial interests and/or paternalistic social work do not dominate them. It is a prerequisite that they extend the scope of action options for disadvantaged actors without harming the good of the community.

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<sup>9</sup> 150 years ago, the "Rochdale Pioneers" set forth the operative principles for cooperatives based on common use ownership, which apply until today.

Cooperatives as a means of organising labour and the organisation and control of public services bear particular potential for solving social problems with economic means (cf. Elsen 2003, p. 57-78).

### **Recent examples and an attempt at their explanation**

Community economies around the world have always emerged - and still do so today - out of lack of other means of securing one's livelihood and socio-economic participation, or as an explicit and reflected alternative concept to infringements through the globalised market economy. Traditional forms that resemble the logic of a community economy are still the most important basis of people's livelihood in poor or underdeveloped regions of the world. As a reaction to infringements through transnational enterprises, new and reflected alternatives are currently emerging not only in these countries. Faced with a deepening rift in society, the political and economic organisational abilities of the poor and marginalised groups in transforming and developing countries are increasing. The reflections of globalisation-critical groups and increasingly harsh acts of infringement and expropriation are making it more and more obvious that many are affected by the same situation, and the cohesive power of defensive and pro-active movements is growing stronger.

New forms of social distortion on the one hand and the growing influence of the alternative globalisation movement on the other act as the driving forces of movements for controlled and socially integrated economic activity. The current hunger crisis can be attributed to the policies of the IMF, WTO and World Bank, policies that have ruined traditional subsistence economies in the local markets of transforming and developing countries in favour of monoculture and an orientation towards export and global markets. Acts of speculative land expropriation through the agro-industry are becoming increasingly aggressive, especially in Latin America, due to the high demand for animal foods for the production of meat and due to the production of diesel for the agricultural sector. A global civil war is forming, with a focus on Asia and Latin America, against

the genetic piracy associated TRIPS agreements<sup>10</sup>, which are driving people all over the world to poverty and dependency and which destroy cultural and biological diversity<sup>11</sup>. The credit crunch, which has demonstrated the societal dangers that lurk in the international finance markets repeatedly within a short period of time, is a tailwind for movements that criticise our pecuniary logics and interest mechanisms. Actions to preserve public services (housing, water, public infrastructure, etc.) are a reaction to the privatisation imperative that the WTO has set out in its GATS agreements.

The growing importance of solidarity economies as alternative or complementary structures is particularly visible in the current developments in Latin America and in the discourses on the significance of solidarity-based economic activities for a different modernity that are held there. The phenomena we currently see emerging all over the world - or that have always existed, but that are currently moving more into the centre of attention - can basically be regarded a part of the tradition of "popular economies" - or "economía popular" - that have existed as a complementary or alternative practice to the dominating form of economy for centuries.

But, as they did 100 years ago, people in the industrialised countries - where such forms of economic self-organisation have been extinguished from collective memory - are now increasingly returning to these concepts of securing the core requirements of life. In welfare states, self-help is a last resort that people only turn to in times of a drawn-out crisis, when all other options have been exhausted. Economic self-help activities are currently taking place in the fields of labour, preservation of public services, strengthening of local and regional economies, and local control over money.

In the industrialised countries, cooperative businesses are currently being founded in the following sectors:

1. Employee-owned companies that are founded as alternative ways of organising labour in the industrial economy, aimed at securing gainful employment locally by taking over businesses as cooperatives.

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<sup>10</sup> TRIPS Programme of the WTO "Trade in intellectual Property Rights"

<sup>11</sup> c.f., in particular, Vandana Shiva's work

2. Cooperatives as forms of alternative local employment policy, with women and men who suffer disadvantages in the employment market (Cooperatives to ensure livelihood). The "Cena et Flora" cooperative in Riesa<sup>12</sup> is worth particular mention in this respect.

2. Productive cooperatives in which mainly highly-qualified professionals join forces to improve their chances on the market, e.g. technical engineers or IT specialists who are having difficulties to find secure jobs in the public sector, or productive cooperatives of medical professionals (intellectual capital cooperative).

3. Social, educational, cultural, and health cooperatives whose aim is to counteract cutbacks and the downgrading of service quality in these fields through privatisation. These cooperatives are founded by those who offer or use these services and, as alternative socio-political solutions, sometimes receive public funding. These forms of cooperation also need to be considered as emancipation of their sponsors or users (independent living) as the foundation of such a cooperative rids its founders from incapacitation through "experts". Italy is an impressive example for the development of cooperatives with a social objective.

4. Consumer and customer cooperatives, which emerge along the borders between cities and regions, as a consequence of scandals surrounding the industrial production of food. "Tagwerk", a cooperative from the region north of Munich, is a convincing example.

5. Cooperatives and funds within the local population to protect public infrastructure and public services (housing, energy, water) against commercialisation. Multi-stakeholder organisations are particularly suitable in this field as well as in the field of educational, social and health services (cf. Fritz/Scherer 2002). Such forms of "privatisation by collectivisation" are a serviceable alternative, especially when it comes to the privatisation of public services. Foundations of local cooperatives and civic funding in social, health, school and care services in Finland, Spain, Canada, Italy, and Japan come as the local population's

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<sup>12</sup> Spain passed a law reform in order to promote the foundation of micro-enterprises as a way out of unemployment.

response to privatisation, commercialisation and expropriation of public institutions and services (cf. Göler von Ravensburg, 2003).

7. Endeavours to gain local control of money by means of alternative or complementary currencies, local banking cooperatives or investment funds<sup>13</sup> in order to promote local value creation and social integration. The extent and scope, the variety and quality of approaches taken in Japan are particularly worth notice. A broad range of local complementary currencies, barter systems and cooperative companies, based on forms of professional organisation, has developed within civil society (cf. Lietaer 2002, Zeller 2004a, p. 324 f). They depend upon extra-familial alliances and are based on the mistrust of market, state, and the value of money. Under the responsibility of civil society, they create sustainable alternatives to these by bundling skills and resources and by non-monetary trading. The *Süddeutsche Zeitung* described this phenomenon as the "social flight of capital"(cf. *Süddeutsche Zeitung*, 2003). In Japan, cooperative-based communal solutions have been developed, mainly in the fields of health care and nursing, combining mutual help, self-help, non-monetary trade and professional help (cf. Göler von Ravensburg, 2003 pg. 82).

8. Movements for the appropriation and self-determined use of ground and for reactivating subsistence options in cities are particularly common in Japan. There are even radical groups, which call themselves the "garden guerrilla". However, the trend towards urban gardening or community gardening for social, cultural, or therapeutic reasons or for local economic or ecological purposes can be seen in almost all regions of the world, even in Europe and the German-speaking regions.

9. Fair trade and fair investment initiatives and the control of government procurement processes in terms of their social and ecological compatibility have come out of the niches they were previously restricted in only five years. These initiatives, which are often linked to promoting independent local cooperatives in developing

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<sup>13</sup> Eine Dokumentation gemeinwesenorientierter Geldsysteme in: Elsen, Susanne: l.c. 2007, p. 218 ff.

countries, are also an investment into social capital that build bridges between the rich and poor parts of the world, and can even be regarded as community work in the global community. The work of the Nord Süd Forum in Munich is a good example of this.

### **On the significance of socio-economic self-organisation for societies**

Every alternative or complementary economic activity has social and socio-political significance, and indicates a profound break with neo-liberal ideology and practice. There are six strongholds of such alternative concepts, all of which the traditional economy also claims for itself:

1. the general organisation of all economic concerns in markets,
2. the utilisation and management of public, cultural, intellectual and biological goods in markets,
3. the conditions of utilising labour,
4. the power of making decisions on economic participation or exclusion,
5. the definition of prices for all these goods,
6. the definition of the logics of money,
7. the organisation of social services as a system that is external to the economy in order not to compromise economic interests.

There are different conclusions one can draw from the emergence of these new associative socio-economic structures and networks all over the world: not least, they are a sign of the transfer of participative democracy to the economic sector - not only to the political sector - and of the consequences responsible citizens are drawing from the realisation that the dependencies and weaknesses of politics and the infringements and irresponsibilities by the economic system require drawing a line and providing sustainable alternatives.

Apart from those kinds of "popular economies" that arise from adversity, it is important to pay attention to those kinds that emerge as a reflected alternative to social distortion or as a responsible step towards a sustainable society. These economies are characterised by their actors' motivation, which is a different from the accumulation of wealth. The modernisation theorists Hans Loo and Willem van



Reijen described these economies as alternative concepts to the market economy of post-industrial societies, and as experimental ground for a new kind of local economy which is organised by laypersons in connection with social movements (Cf. van der Loo/van Reijen, Willem 1992, p. 245). These "amateur entrepreneurs" are also part of the "anti-productive alliance" described by Jürgen Habermas, of the movement of "growth critics' dissidence" that aims to strengthen the vital foundations of life-worlds against the momentum of subsystems that are driven by administrative powers and money through forms of self-organisation at grassroots level (Cf. Habermas 1985, p. 156). They have the critical awareness that makes them an ally of socio-economic innovation in favour of socially disadvantaged groups.

"Old", pre-modern models of a plurality economy, which survived in periphery regions of the world before the market economy replaced them completely, or existed in poverty economies of indigenous populations or welfare states, can be carried over into "new" forms.<sup>14</sup> For a few years now, as the social movements from around the world are linking up, the residues of pre-modern economic activity have been stepping out of their shadow existence and have gained an understanding of themselves as alternative concepts to neo-liberal expropriation. In either case, the pre-modern or the new, the actors do not expect a solution to come from the "cathedrals of economic, scientific or governmental power"(cf. Beck 1993, p. 158).. Rather, they have identified them as part of the problem's cause.

The knowledge about cooperative forms of economic self-organisation, which originates from other parts of the world, is still a learning context for developing a formative social policy that promotes civil society-based solutions. Sustainable "progress" can mean "regress" in terms of socially integrated economic activity. Oskar Negt comments on this as follows: "One should not seek alternatives to the existing system in something that is radically

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<sup>14</sup> Amongst these are, for examples, the economies of indigenous communities in the rain forests.

different (...), but underneath the current conditions, their tangible forms and the individual trouble spots"( cf. Negt 2001, p. 405).

### **The socio-political potential of mixed life-world logics**

The potential for socio-economic innovation lies within the mixed logics of the "third" or "intermediary sector".<sup>15</sup> Where the boundaries are blurred or there are ambiguities, as is the case for economic activity with a social objective, this results from the life-world context and its means of coordination, which create this kind of undifferentiation within, between, or outside of various functional areas. Life-world related issues and hardships, and the coordination of actions through communication, cooperation and solidarity, exceed the unambiguousness logics of economic and political systems. The extra functionality of voluntary commitment becomes an innovative capacity of its own. It stands for an openness that stretches beyond functional organisational systems, it stirs up the rationality of the logics of economic and political systems and engenders new combinations and closer-to-life options.

The emerging parallel and complementary economies are hybrid organisations that, transversal to the systems of society, pursue both social and ecological as well as economic goals, that act as if part of the economy, but are actually part of the organised civil society. Well established delimitations between private and public, political and social, or cultural and economic, are challenged by life-world based forms of limitation, appropriation and intervention.

The processes in which social movements intervene through forms of association and socio-economic self-organisation cross borders between the life-world and the political and economic sectors. Among other things, they also cause a de-monopolisation of sectors and expert knowledge, and introduce new actors and life-world logics to the state and market systems.

The foundations of cooperatives as socio-economic companies resulting from a life-world context are a mirror for the socio-

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<sup>15</sup> "Intermediary sector" is a less hierarchic term to describe the organisational forms that range "in between.

economic transformation process in industrialised, transforming and developing countries. These foundations also emphasise the opportunities that result from process-like action on the lines of market, state, and civil society. The permeability of these lines and the resilience of the intermediary sector's mixed logics are central to the development and stabilisation of socio-economic concepts. Cooperative economies are the classic counterpart to capitalistic utilisation and expropriation. The recent developments in this respect should not be regarded as a backslide to pre-modernity, but as an anticipation of ways into a different modernity. (Cf. Pankoke 2000, p. 189f.) Their specific potential stems from the opportunity to combine powers, the tendency to disconnect from the market through management by members, and the principle of identification. Current examples from industrialised, developing and transforming countries illustrate the socio-political potential of an ancient type of social and local economic activity:

- In transforming and developing countries, the organisation of social and healthcare services in cooperatives is substituting care through family members, which is no longer a matter of course as traditions are lost and the conditions of living, working and lifestyle are changing. It is especially the women that are looking to new, collective forms of organisation to replace the traditional family care work.
- Cooperative organisations for public educational, healthcare and social infrastructure and services are substituting public providers in industrialised countries. Cooperatives for providing social, health and educational services are basically a re-privatisation of public services as the government is drawing out of its responsibility for this field. But this option contains the chance of preventing a purely commercial privatisation in favour of organisational models that are controlled by citizens and provide access for all. This model, however, should be considered as a socio-political instrument which expands the particularity of community-based solutions, and should be aimed at providing access for every citizen.

- Foundations of cooperatives in the economic sector have different roles: in developing and transforming countries, they can pave the way from the informal sector into the market. In industrialised nations they make it possible to tap into particularly labour-intensive segments of local markets or to organise local economic activity in a synergetic manner. Moreover, they are capable - under certain conditions - of stabilising and preserving conventional companies by turning them into cooperatives.

A full examination of these potentials requires abolishing prejudices, even within the critical left, and a serious examination of the conditions of the success or failure of collective economies. It is a demonstrable fact that, over the last 150 years, it was not only the lobby of the capitalist economy that rejected, drained or assimilated unconventional socio-economic projects to promote self-determination and self-government, but also the social democratic and orthodox Marxist labour movements.

### **Social movements, civil society and socio-economic development**

The social movements for workers' rights, for disadvantaged and unpropertied people were fields of socio-political conflict in the 19<sup>th</sup> and early 20<sup>th</sup> centuries in western industrialised countries. The conflict potential that social innovations and alternatives can generate is also apparent in current social movements that act in a delimiting and formative way, whose actions expand beyond established government policies and capitalist economies, and extend their influence into the established political and economic systems.

The fact that they are both rooted locally and have international effects gives them an unprecedented quality. Like the social movements of the 19<sup>th</sup> and early 20<sup>th</sup> centuries, their attitude is anti-capitalist and collective (cf. Böhnisch/Schröer2002, p. 14f) ., and they are conceived as a new socio-political force with formative and limiting powers. A multitude of international organisations has evolved from the context of recent social movements; and while these organisations have the capacity for trans-national protest, it is their orientation towards local concerns that bears a great deal of

potential for mobilising people and is a source of criticism of the current economic and political practice (Cf. Roth 2001, p. 1669f.).

Nicanor Perlas, the president of the Philippine-based Centre for Alternative Development Initiatives (CADI) and Right Livelihood Award laureate, places great hope in the power of civil societies, which have connected at local and global levels since the last part of the 20<sup>th</sup> century and are now making themselves heard, and counteract the forms of abuse, exploitation and destruction of our planet and humanity that we are experiencing today. "Civil society, in its present form, is the most important social innovation of the 20<sup>th</sup> century. Its significance equals that of the establishment of nation states in the early 17<sup>th</sup> century, or the emergence of modern market economies in the 18<sup>th</sup> century" (cf. Perlas, 2000, p. 19). Perlas defines civil society as one of the dimensions of the socio-cultural life-world, which represents specific roles, norms, practices, relationships and competencies. According to Perlas, these norms and practices of civil society - association, self-organisation, and organised communication - are not restricted to individual spheres of society, but take effect in political, social and economic contexts<sup>16</sup>. He regards the growing strength of the civil society as a balancing third power and speaks of a redistribution of power between state, market and civil society. And in a society which has become unbalanced and contorted under the influence of neo-liberal globalisation, which has conceded defeat to a predominant market and has enslaved its other parts to the economy, he interprets this redistribution as a process towards the societal threefolding of politics, culture, and economy (cf. Perlas 2000, p. 130).

Perlas' conception of threefolding is not that of competing sectors, but of an integrative cooperation between politics, economy, and culture, based on citizen's critical commitment which advocates the concerns of society and nature. He sees socially and ecologically responsible economic activity as a global force to bolster the social

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<sup>16</sup> With this definition, he is referring to - amongst others - to: Cohen, Jean/Arato, Andrew (1994): *Civil Society and Political Theory*. Massachusetts.

dynamics of threefolding. De facto, the activism of civil societies around the world is making this novel concept of threefolding perceptible, but reflection upon and conscious description of the process are still in their early stages. A conscious policy of societal threefolding, however, would allow the influence of civil societies to fully unfold, Perlas states. An intermediary function between civil society and state, he says, is just as indispensable as rooting politics in civil societies (cf. Perlas 2000, p. 140).

Moreover, new actors of civil society have also "entered the socio-political arena. Their grassroots level and project-based way of working, their orientation towards organisations with networked structures, and their disposition towards protest and civil disobedience place them in the vicinity of what we have already seen in the new social movements" (cf. Roth 1997, p. 38). Historically, a conflictive impetus emerged from social movements, and present-day government social policies and professional social work have evolved from it.

The new forms of socio-economic self-organisation against expropriation and privatisation or in order to secure livelihoods can be regarded as the fight for the basic civil right to social, political and economic participation. The objectives of these organisations span beyond the interests of particular groups, taking on a socio-political dimension. These movements are true forms of social self-help, as they are a collective effort and originate from a social motivation. Socio-economic self-help and self-organisation are radically different concepts from the quest for employment or the - often precarious - business start-ups through individuals. These concepts aim at achieving goals that are primarily social by employing economic means, which always makes them political. "People's own activity, the collective acquisition of rights, skills, creativity, resources, and power" (cf. Zeller 2004a, p. 312) are their decisive factors. These models concentrate their limited strengths in associations, and attempt to secure sustainable access to their own and shared bases of life.

The Canadian Robert Campfens describes the effect of such socio-economic movements in his international survey on community development: "Another trend witnessed in recent years is

the spectacular rise of social and co-operative movements, many of them serve as agents of CD. Among the most numerous of these movements (...) are the myriad of apparently spontaneous, self-managing local rural and urban organizations that seek to ensure their members' survival through co-operative production, distribution, and consumption. (...) these 'defensive' social movements do not explain the rise of all those social and co-operative movements, that exist to create change (...) These latter movements are often driven by the search for alternatives to the capitalist industrial models, to the state-controlled social programs, and to the centralized, hierarchical, top-down, institutionalised structures of decision-making. The alternatives these groups apply may take the form of redirecting the economy toward the community, the environment, and a sustainable future." (Campfens 1999, p. 5).

### **Socio-economic self-organisation and socio-political innovation**

According to Böhnisch, Schröer and others, restructuring the relationships between the field of voluntary commitment by means of collective self-organisation and the welfare state take centre stage in the concept of the formative social state. "This is based on the idea that social policies require a general reinvigoration in order to develop a counterworld to - and, consequently, raised social discomfort with - the development of digital capitalism"(cf. Böhnisch/Schröer 2002, p. 184). Hence, they are not related to institutionalised leadership, but to the socio-political discourse on the fraught relationship between the economy and social system, which, historically, developed as an independent power and uncovered fields of both consensus and conflict in societies (cf. Böhnisch/ Schröer 2002, p. 183). The standard to measure social policies by today is a further development in the direction of full societal participation based on the opportunities offered by unfolded productive powers, the effective astriction of infringements through the market around the globe, and the promotion of civic self-organisation in all socially relevant fields.

Twenty years ago, Jürgen Habermas commented as follows on the situation of the welfare state: "In a situation in which economic

stagnation, increasing unemployment levels and crises of public institutions can be related to the cost of running a welfare state, the structural restrictions of the compromise on which the welfare state is based and by which it has been maintained can be felt" (cf. Habermas 1985, p. 149). In such a situation, the welfare state runs the risk of losing its social basis, in the case that its (yet) gainfully employed contributors turn against the claimants of its benefits, thus revoking the welfare states' basic legitimation. If, under such conditions, the welfare state was to lose its central reference point - labour - it can no longer be about including this norm. The project of a sustainable welfare state should exceed beyond introducing guaranteed minimum wages in order to break the spell that the employment market has cast on the life stories of all those that are fit to work - also affecting the growing and increasingly excluded potential of those who only stand in reserve. This would be a revolutionary step, but not revolutionary enough" (cf. Habermas 1985, p. 157) Habermas adds that the advocates of the welfare state project only ever looked in one direction: "The primary task was to discipline abundant economic power and protect the life-world of salaried employees from the destructive effects of critical economic growth" (cf. Habermas 1985, p. 150). But no attention was paid to the legal and administrative means of implementation for the programmes of the welfare state, which led to a practice of individualisation of cases, levelling, and control, a practice that separates, restricts, and supervises the claimants, forcing them into a passive and conformist role.

Habermas emphasises that there is no alternative to preserving the welfare state and developing it further, but this requires a path-breaking combination of administrative power and intelligent self-restriction in order to mitigate the destructive effects of an interventionist state on its citizens' life-world. This points to a formative social policy that enables and promotes civil self-organisation. As long as social policy is "lined up as a policy to create readiness for work, and every agenda item that is identified arouses the institutionalised suspicion of abuse, a change towards structural regulation means a reproduction of the pattern of



undersupply, exclusion and repression that we are already familiar with" (cf. Cremer-Schäfer 2004, p.181).

It is true that unemployment should be the starting point for any endeavour of socio-political reform. But unemployed or poor people also need to be able to form a social movement through collective self-organisation. As a matter of fact, none of the employment policy measures that have been put into practice in Germany since the 1970s were aimed at cooperative forms of self-help. These are intensely contradictory of the systematic individualism of neo-classic economics. The social security system of the welfare state centres on the redundant and isolated individual. The ignorance towards approaches of cooperative and mutual action, e.g. the foundation of cooperatives with employment-related and social objectives, and the fixation on individualised approaches to explaining causes and intervention approaches are deeply rooted in the history of the capitalist society. Solidarity and a diversity of lifestyles and ways of utilisation are systematically rejected and are perceived as a threat to particular interests (cf. Altner 2004, p. 19).

Making individual provisions, taking care of oneself, and acquiring wealth are - and always have been - highly rated. Joint efforts to improve one's situation, on the other hand, have never been - and are still not - desired. Instead, preventing collective self-organisation is a recurring theme both in history and in at present. "So long as the needy restricted themselves to welfare work and other activities that were neutral towards the system, such as work in friendly societies, they would be - subject to a certain extent of supervision - tolerated. Society-based initiatives took on a political character, though, and now pose a threat to the existing balance of power and ownership structure" (cf. Wendt, 1995, p. 63). The bans on forming coalitions and on assemblies enforced in the late 18<sup>th</sup> century and in the 19<sup>th</sup> century forced such associations to work in the underground, which, however, only increased their internal cohesion. But today, as opposed to the former workers' movement, there is no shared experience of unbearable working conditions, which had previously led to the formation of defensive movements and cooperatives for economic self-help. This is a major problem for

the growing number of victims of the economic system, especially in western industrialised countries, where problematic social situations are individualised in the discourse and then professionally worked upon. Shame and retraction are the intended consequences of this, not the abilities required for self-help and self-organisation (Cf. Munsch 2003 a).

Creating the political and legal framework to enable socio-economic self-organisation or encouraging it through social policy, as it is practised in Italy, is hardly conceivable in a country as statist as Germany. Even in Italy, this practice could only unfold its lasting strength through an intense cooperation between organisations with different mindsets and different professional associations in civil society, which joined forces to assert themselves against the economic and political system. The development of cooperatives with social objectives in Italy is a convincing example of the success that active governmental support for socio-economic self-organisation as means of formative social policy can bring. These cooperatives take on social, educational and health service related tasks, and are targeted at the integration of disadvantaged people into the labour force, or combine social and healthcare services with the integration of employment. These cooperatives are partially exempted from income tax, social costs, and contributions to insurances and pension funds, and are also financially supported and have a cooperative infrastructure of their own at regional and supra-regional levels.

Böhnisch and Schröder also devise an interesting step towards a formative social policy in connection with the possibilities of civic engagement through elderly people. "As elderly people are not subjected to the constraints of their role in the labour society or in their families, they have a freedom to experiment that younger people do not have, and this can be activated. This means that elderly people, as a social group, could be assigned an important role in building regional social economies. (...) Why should elderly people not be capable of providing services - from the general merchandise store to social care services - in rural areas? They do not need to rationalise their offers or their work, on the contrary, they have the capacity and capability to take on complex social tasks. (...) The

special value of such regional economies is the fact that people from both the producer side and the consumer side contribute to them and can build social relationships. (...) The new elderly could also participate in intergenerational models, which are based on the division of labour and could help overcome the intergenerational competition that has crept into markets and society lately" (cf. Böhnisch/Schröer 2002, p. 97). Elderly people would need to be financially secure in order to bring in their full potential. They could become the pillars of socio-productive innovation in civic society - which would give them the chance of putting the professional and social skills they have gained during their career to practice without the need to shy away from conflict. In order to make this concept of socially productive commitment happen, the traditional culture of caring for the elderly would have to make room for socio-economic structures of enablement.

In the western industrialised countries, new socio-economic associations are primarily run by organisationally skilled citizens that also fight with and for disadvantaged people and their right to participate, in organisations that are based on solidarity - such as social cooperatives. The opportunities for self-help run along the demarcation lines of social inequality, and in welfare states, the efforts in favour of self-determined participation for disadvantaged people are often opposed by the self-interests of those organisations that claim themselves to be the representatives of the poor and disadvantaged members of society.

The principles that characterise associations are the voluntary basis on which they are formed, the solidarity between and equal status of their members. As organisations based on community, they can only serve to enhance freedom and existential security in combination with social policy. The latter provides the life management resources that individuals can - but are not obliged to - incorporate in their action strategies. These resources are a necessity, but the conditions and barriers to accessing them need to be reduced.

Formative social policy would thus need to be based on the following fundamental premises:

1. To protect the social and ecological life interests, and value these higher than ownership interests.
2. To enable socially productive participation by means of self-organised activity which is based on commonality and targeted at a social objective, as well as the participation in social and communication networks across all relevant areas of society.
3. To take into account the social aspect as an integral part of socio-economic solutions. Social problems should not be regarded as external to the economy, and not be worked upon as separate issues from economy.
4. Public spending should be organised in a pluralistic and democratic organisations - e.g. in multi-stakeholder enterprises - in an effective and synergetic way.
5. Social local policy should use the available material resources and social capital a way that is socially productive. It should generate and manage material resources and social capital.
6. Formative social policy should open up opportunities for learning and experimenting with new approaches to solving societal problems, also and especially in areas where members of society are marginalised. It requires new forms of organisations, especially in the economic system, the system of education and the system of political administration (cf. Sommerfeld 2004, p. 247).
7. It should be guided by the principle of a plural economy that serves the satisfaction of human needs and respects its ecological limitations.
8. It requires the possibility to generate resources independently through activity in markets and non-market economies geared at social objectives.
9. Against the backdrop of mass unemployment, it is necessary to relieve the people affected by redundancy from the crushing fears for their existence through providing guaranteed basic social care, and to rid them from the indignifying compulsory labour in order to receive transfer payments. The partial detachment of being gainfully employed and making a living is the basis for the development of new, socially integrated economies.

Social policy develops from collective attempts of coping with social problems. When individuals who are affected by the same conditions form associations, this generally bears potential for political change. Today, just as it used to be in the times of the beginning workers' movement, the capacity for collective action is based being in the same situation together and reflection upon it, and sharing a common interest to change it. According to Böhnisch and Schröer, this capacity is the historic legitimation of socio-political movements, and it needs to be reactivated in view of the current conditions of excessive capitalism and the tendency towards the redundancy of human labour (cf. Böhnisch /Schröer 2002, p. 146).

Everywhere around the world, collective actors are opposing the new economic mindset of expropriation, are defending life's basic rights and bringing socially integrated forms of economy to life as alternative concepts. They are part of a new grassroots social policy, which will lead to social change in the long run despite the strong resistance there is to it. And today, in view of the changed conditions, all this is no longer only about regaining political control of the powers of the market, or about protecting individuals and communities from infringements through the market, but about developing and maintaining plural forms of independent community-based social economies as an integral part of the life-world.

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**SDRUŽENÍ SOCIÁLNÍCH ASISTENTŮ /**  
**SOCIAL ASSISTANTS ASSOCIATION IN OSTRAVA**

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The Social Assistants Association is a civic association which was founded in 2003 in Ostrava by a group of teachers and students of social work at the Medical - Social Faculty of Ostrava university. The main purpose of this association is to complete offered spectrum of social services for families, which have the low social position in society and which live in Ostrava.

It is terrain social work with sight on family in its own natural environment, it is usually in their household, at school and where family, especially children spend their leisure time.

In this time, in association are 10 social workers, 1 leader which manage this project of social assistance and 1 supervisor. In the last year we worked with about 34 families with 92 children. It follows that some assistants worked till with three families together.

Pivotal project of association in 2004 is The Social Assistance for families with children which have some disadvantage of their social situation. The main content of this project is to give social assistance for families which are expose to different form of some handicaps (*for example poverty, low socio-cultural level and socio-economic status, lower parents' possibility or parents' acquirements and especially summation of these conditions*), which are complicating and impending for child development and social behavior of family.

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Starting method is an intensive and a long-term social work with family. According to the character of a family unwell social situation, needs and interests of user is given form of cooperation. The result of active cooperation with client is achievement purpose by these types of help, especially:

- accompaniment
- social pedagogic activities
- consultancy
- help to assertion law and interests of users
- support leisure-times activities
- services for motivation users
- connection with formal also informal sources of help
- mediation at family conflicts etc.

We work in this project because we are not indifferent to it and we want to help families with children. The most common problems of them are:

-some social, cultural and economical handicap

*For example:* unemployment, after execution of a punishment, divorced, other origin of race, young families with a lot of children, alcoholism...

-lower ability or no more skills

*For example:* physical handicap, low mental level ...

-absence of motivation

*For example:* unused leisure time, little interest in culture and no hobbies, indolence, stereotype in the life ...

-experience with institutional care of child

*For example:* not satisfactory care about children by parents, dangerous conflicts among parents which they have a wrong influence on children development ...

-inadequate qualification of parents and then of their children

*For example:* The problems of child in school have a negative effect on school results. It makes more difficult situation for his/her next education so and it complicates their future role on the employment market, mainly in this region.

*For your concrete image, in Ostrava is very high rate of unemployment people:*

*There are about 8 - 10% unemployment people. The worst situation is just for people without qualification, also for graduates and teenagers, because they can't find new work. It is very difficult for them.*

The purposes of work with these families are to stop or to reduce their negative social situations. We usually achieve the changes by:

- to create new abilities and skills for children and parents
- to involve and to use all sources of family
- to develop their ability to face out acceptable way with risk situations

The important point of our work is to create the best conditions for development and education for all children. The aim of our work is also the prevention of taking out a child from family. The most important is to keep the child in own family and in own natural environment.

We cooperate with a Departments of Social-Law Protection for Children which are parts of The Municipal Offices in Ostrava. Social workers from these departments give us some contacts to families with children which have some social problems and which need our help. At first the social worker visits a family, either alone or already with social assistant, and tell them all information about services of social assistance and offer them a cooperation with us. If we start to work with family, at first we must make some necessary administrative act. It includes especially agreement about active cooperation between members of family and social assistant. Then we work up the official documents in Department of Social-Law Protection to understand the history, social situation and problems of family. After that we arrange date of next meetings with family members according to their needs.

Especially we solve problems at school with their behavior and with their school results. Sometimes it is necessary to help them to find the best solution of their financial and housing problems. Also we remind a preventative controls by pediatrics (because it is necessary to keep a

periodic vaccination in childhood) and periodic visiting to dentist. Some families have problems with cleaning of household, so we can give some lessons for young mother with child, we can help her how to manage own money or how to prepare hot meals for child. When divorced parents have some problems with communication between them, we try to improve it or we offer them other solution, for example: meeting with some specialist. For better solving these problems we can cooperate for instance with schools, with doctors, with social workers and other office and professionals.

Regularly our work-team have a meeting every second week with a supervisor. There we can get or give some advices and experiences to/from others and together we look for the best solutions of clients problems.

Our social workers have a salary about 3,5 euros per hour in this work. The services for clients are free for them.

## **INCLUSIVE POTENTIAL OF EMPOWERMENT AND PARTICIPATION IN COMMUNITY WORK**

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### **Introduction**

Theory and practice of social work face complex, dynamic and ambiguous envisaged question of social exclusion (Elsen 2005, Pierson, 2002, Defourny, 2001, Dowling, 1999, Postle, Beresford, 2007, Jordan 2003). An individuals are regarded as socially excluded if they cannot participate in the normal activities of citizens in that society, and they would like to so participate, but are prevented from doing so by factors beyond their control (Burchardt, Le Grand, Piachaud, 1999). Conception of social exclusion has come to the center of European interests, especially because of the fear of segmentation and particularism of the society due to inequalities and also through fear of increasing number of immigrants, who are often either not willing or capable integrate to the new culture, analogous to majority culture who is not willing to accept them. The situation of the ethnic sub-cultures does not have to be the only problem in the future. For instance increasing number of elderly people and others can be problem in future as well (Sirovátka 2004).

The opinions on possibilities of social work influence of social exclusion vary. Castel (in Keller 2007) does not see any ways how social work can react to those conditions, other authors (Elsen 2005, Pierson 2002, Defourny, 2001, Bauman 2004) expect social work to deal with the challenge on theoretical as well as on practical level. According to their opinion social work will formulate theories and on their basis there will be developed methods, which will react on changing character of social problems.

The concepts of empowerment and participation are used in both theory and practice of social work to achieve social inclusion

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(Hardcastle, Powers, Venocur 2004, Howe, 1994, Payne, 1995, Thompson, 1998, Burkett 2001).

Empowerment is according Dominelli (2000) acceptable to rightwing politicians promoting discourses of welfare services as well as to left wing ones supporting social justice for socially excluded groups.

That is way that terms of empowerment and participation are widely used in politico-social concepts<sup>1</sup> and in professional literature; however they often lack clear content. According to some authors (Payne, 2005, Thompson, 1998; Dominelli, 2000) to this contribute unsuitable using and even misusing of terms, which take the form of well-sounding phrase or trendy catchword.

### **Empowerment in social work**

The term empowerment is difficult to define (Dominelli, 2000). In the field of social work is understood as a full participation in society (Doel, Shardlow 1998). According to Thomas and Pierson (Thompson, 1998) the theories of empowerment deal with „how people reach the dominancy of their lives, how people reach their goals as a group.“ As a method it is used when there is a need to reinforce the power of people (who lack the power).

According Dominelli (2000) is necessary to promote the empowerment on two levels. Only on personal level, focuses on changes at individuals, their behaviour and competencies is insufficient. Structural empowerment focuses on systemic inequalities and structural resources run the risk of excluding individual empowerment at the personal level.

„... change needs to occur at the individual or personal level and at the structural level. Thus, change has to take place in the client's behaviour, the professional's repertoire of skills, the organisation of welfare services, and society's cultural and value systems so that the entire basis on which social relations are organised and conducted can be altered. Only then can be the scene

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<sup>1</sup> eg. Agenda sociální politiky EU, vládní Koncepce romské integrace, 2005

be set for empowerment, a liberation, to take place.“ (Dominelli, 2000: 130).

The empowerment can be conceived as a process (Elisheva, 2004; Dominelli, 2000), as a method of social inclusion (Mullaly, 1997), but also as an aim and as a result of social work interventions (Ahmad in Doel, Shardlow, 1998, Mullaly, 1997, Dominelli, 2000).

Understanding of empowerment as an aim means, that individual or group will become independent and autonomous in solving their problems and in the decision making (Walters, Lygo-Barker, Strkljevic, 2001).

The empowerment is described by Mullaly (1997: 167) as „a process through which people reduce their powerlessness and alienation and gain greater control over all aspects of their lives and their social environment“.

The empowerment as a method is defined by Adams (2003: 8) as „the means by which individuals, groups and/or communities become able to take control of their circumstances and achieve their own goals, thereby being able to work towards helping themselves and others to maximise the quality of their lives“.

In the case of the method is concerned power raising procedure of working of social workers (Thomas, Pierson in Adams, 2003).

The difference between the understanding the empowerment as a process and as an aim can be summarized. In the process of empowerment are realised activities leading to have more power. To be empowered means to gain certain qualities. (Walters, Lygo-Barker, Strkljevic, 2001) Even the procesual empowerment can result in a disempowering outcome (Dominelli, 2000).

The recognition of empowerment as either aim or process is possible. The empowerment as a process can lead to the empowerment as an aim (Walters, Lygo-Barker, Strkljevic, 2001). The relation between process and result does not have to be only linear. According to Mondros and Wilson (Hardina, 2002) the empowerment is a process, which empowering result can consequently encourage participation in further empowerment process.

The relation among social inclusion, empowerment and participation is either not clear. Connection between empowerment and participation

illustrate for instance trend to describe process of empowerment in the terms of increasing participation. Both of the concepts connect also interest in social inclusion (Walters, Lygo-Barker, Strkljevic 2001). However, Stevens, Bur and Young (2003) in their studies refer to non-specification of the term of participation and to non-specification of the role of the participation in achieving social inclusion. Other authors mention situations, in which participation does not have to be guarantee of an empowerment process or it can even limit the empowerment itself (White, 1996, Ngunjiri, 1998).

The empowerment can be understood at two levels – individual and structural. Focusing only on one of dimensions according some authors does not bring the empowering effect or even complicate the empowerment itself. The relation among empowerment, social inclusion and participation is either not clear in literature. Now we can claim, that we can consider the empowerment and participation as central motives of common aims of social work, therefore their meaning is unclear – and not only in the terms of Czech social work.

### **Empowerment and participation in community work**

Other part of the authors emphasizes the role of community social work in connection with the concepts of social exclusion, empowerment and participation (Adams, 2003, Campfens 1996, Burkett, 2001, Hauteker, 2005, Dixon and Hoatson in Pierson 2002<sup>2</sup>, Parsons, 2002, Bengtsson, Hulgard, 2001). In the case of community social work they talk also about community participation (Hardcastle, Powers, Wenocur, 2004, Fraser, 2005) or empowered community. However, those statements have more or less character of declarations, which lack clear arguments and elaborated working methods.

In community social work we can differentiate two main discourses, which work with the concepts of empowerment and participation (Poppo, 1995, Mayo 1998, Coulshed, Orme 1998, Fraser, 2005). Those are pluralistic discourse, which makes use idea of civil society and radical discourse (Thomas, 1983, Twelvetrees,

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<sup>2</sup> The authors talk about 3 effective approaches to eliminate social exclusions - community work, ecological approach and anti-oppressive approach.

2002, Payne, 1995), which emphasis on understanding to inequality and disadvantaging (Mayo, 1998).

The pluralistic discourse works with empowerment on individual and community level. The aim is to reached results through empowerment of individuals and communities. Their autonomy and responsibility for the life situation is emphasised. The participation is understood as an attendance at public life.

The radical discourse stresses necessity of empowerment through the structural change. The aim is to reduce the inequalities, participation is perceived as sharing at the execution of power.

Although some principles for empowerment and participation in community work are described (e.g. Adams, 2003; Parsons, 2002), their remain on the level of general recommendation rather, in the first place it is related to empowerment. The topic of participation is more developed to particular working methods and procedures, for example for area of community development (Schuringa, 2007; Henderson, Thomas, 2007), or in work of Ngunjiri (1998). She calls attention to possible negative effects of using the participatory methods. In this context she mentioned the destructive participation as an obstacle in reaching the empowerment.

So far there has not been realized any research or publication activity on the presented topic in Czech Republic. The concept of empowerment has been disposed in Czech Republic especially in the meaning of its conceptualization within feministic thinking (Veselá, 2007). There are researches<sup>3</sup>, devoted to participation, eventually articles about political participation/participations of the citizens in the political life (often in the meaning of election poll/willingness to vote). In the field of social work - within the frame of diploma work there was realized research, which investigate reciprocal connection between chosen attributes of empowerment within the members of

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<sup>3</sup> Eg. Research projects GAČR: *Participace, demokracie a občanství v ČR a mezinárodní komparace* (author: Rakušanová). *Participace občanů na veřejném životě venkovských obcí* (author: Čmejrek) or available at ČERMÁK, D. *Politická participace*. Socioweb, 2008. Available at: <http://www.socioweb.cz/index.php?disp=teorie&shw=316&lst=108>



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community project called *Vesnička soužití v Ostravě* (Common Life Village in Ostrava)<sup>4</sup> (Fojtíková, 2007).

The aim of the research was to find out, if and how the level and form of inhabitants participation on the life of the Common Life Village has an influence on the level of critical awareness and the extension of the felt control over the project. The research results confirmed the relations among these characteristics. Families participating on the life of the Village more than the others, were more aware of the possibility to have an influence and had a stronger understanding of the large sense of their participation (the manifestation of critical awareness).

The active participation (the creation of activities) showed up as more effective than the passive participation (only consummation of the activities). The higher level of critical awareness was attached to a bigger involvement and active participation more, than the degree of the felt control. However the higher level of critical awareness was more frequent, than the degree of the felt control identified in families with the lower level of participation, the passive participation or nonparticipation. According to the researcher (Fojtíková, 2007), it can import that the critical awareness level is in comparison to the degree of felt control less connected to the form and extension of participation.

However there was identified a group of participated families with a feeling of no control over the governing of the Village during the research. The participation itself is not the guarantee of felt control over the project and does not have the empowering effect itself (Fojtíková, 2007).

The research results correlate with the opinion of White (1996), that the participation does not always mean the sharing of power. The participation has the potential to break the patterns of dominance, but it is necessary to undertake the interests behind the

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<sup>4</sup> Common Life Village is project of czech-roma co-existence. The aim of the project was the empowerment of inhabitants also through the participation (for example in decision making, voluntary work during the construction of houses, the representation of inhabitants in managing board).

participation. She emphasises, that participation on implementation of the project only is insufficient and the participation is essential also in the management and decision making.

From White's (1996) opinion all the community projects include the interests of all participants and this interests change in course of time. Participation is a dynamic process, used for enforcing the interests of particular groups and so it can be misused. The author infirms frequent linking participation with ideals of good governance and uncritical concepts of civic society. She differentiates distinct types of participation on the basis of the interest identification and the functions of participation.

The similar situation is described by Croft and Bereford (2000), in that the participation can be used to involve only some groups, to postpone the decision or to legitimate already decided purposes.

Arnstein (2004) sees the empowering potential only in the participation as partnership, as a delegation of power and civic control. Only these degrees, in comparison with the left ones (manipulation, therapy, giving information, consultations etc.), give the participants the control and thereby the possibility to have an influence over the things.

## **Conclusion**

Possible ways of understanding to empowerment and participation in theories of social work are not adequately reflected and their reciprocal relation is not described enough.

Dominelli (2000: 125) concluded: „empowerment is necessary but contradictory and insufficient in bringing about the realisation of emancipatory social work“ and added (Dominelli, 2000: 132): „empowering clients to assert their voice and interests in their affairs is another powerful way of holding professionals accountable for their behaviour. But how client control and empowerment can best be achieved remains highly controversial“.

Mentioned situation has consequences in the theories as well as in practice. If the empowerment and participation are not relevantly conceptualized and reflected in the theoretical level, they cannot be correctly used in practice (in our case in the frame of community

social work) and they become a subject to research difficultly. This situation has negative impact to the whole field of social work and it can complicate an aspiration of social work to be recognized as a social science.

The situation described above affects the practice of social work (in our case community social work), in which the terms of empowerment and participation are not transformed into concrete methods of work, they just stay in the stage of declarations and their roles (eventually efficiency) in the achievement of social inclusion are not clear. However, those declarations of empowerment and participation can make social work violate one of its main values, which are the right to clients' autonomy and self-determination (if their right to choose not to be empowered and participated is not respected or if they cannot show their empowerment by not participating.).

The construction of empowerment and participation has the impact in concrete practice. Adams (2003) refer to situation, when the empowerment is used as a political catchword without any effects on work experience of social workers with clients or is reduced to the concept of enabling.

During the empowering the clients the power of social workers comes down (Adams, 2003). The question is if not only the social workers are prepared on this situation, but also the profession in itself.

Magnitude of social exclusion problem contrasts with the lack of relevant social work response to this problem, on the level of theories, empiric research and on the level of practice.

The understanding of how selected participants construct and interpret the inclusive potential of empowerment and participation may help to frame appropriate points of departure and reflects consequences on the level of theories and methods of social work related to social inclusion.

We assume, that research projects of social work should reflect the questions:

1. How are the concepts of empowerment and participation constructed by each participant (by theoretic workers, practice workers,

- clients and purchasers) in discourses of community work in the relationship to social exclusion?
2. What are the differences and agreements in understanding to concepts among participants?
  3. How do the discourses reflect acting of the participants, it means how do the participants translate the concepts into strategies and method of social inclusion in community work?
  4. How is the participation and empowerment constructed in the political ideologies and the concepts?
  5. How are this constructions converted to the national strategies of social inclusion, especially:
    - what is the relationship between the extent of empowerment (as a result) and the participation and the extent of the state authority (local and central);
    - how the national strategy of social inclusion reflects the understanding of social exclusion sources in these concepts (the origin of individual „failure“ is linked with the individual empowerment, the origin in the objective disadvantages is connected with the structural empowerment) and what are the results of the choice between these approaches in the areas of social inclusion. According to Mares and Sirovatka (2008) it concerns the strategy of resource redistribution, strategy of inclusion to employment market and strategy the promotion of the participation on social activities.

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## **INKLUZIVNÍ POTENCIÁL ZPLNOMOCNĚNÍ A PARTICIPACE V KOMUNITNÍ PRÁCI**

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### **Úvod do problematiky**

Sociální práce na úrovni teorie i praxe čelí komplexnímu, dynamickému a nejednoznačně pojímanému problému sociální exkluze (Elsen 2005, Pierson, 2002, Defourny, 2001, Dowling, 1999, Postle, Beresford, 2007, Jordan 2003). Sociálně vyloučení jedinci bývají chápáni jako občané společnosti, kteří z důvodů, které nemají pod kontrolou, nemohou participovat na obvyklých aktivitách, k nimž by je jejich občanství opravňovalo a na něž aspirují (Burchardt, Le Grand, Piachaud 1999). Pojem sociální exkluze se dostává do popředí evropských zájmů zejména z obavy ze segmentarizace a partikularizace společnosti v důsledku nerovností, i z obavy z rostoucího podílu imigrantů, kteří často nejsou ochotni nebo schopni integrovat se do nové kultury, podobně jako je majoritní kultura neochotná je přijmout. Problémem do budoucnosti nemusí být pouze situace etnických subkultur, ale např. také zvyšující se podíl starších občanů a další (Sirovátka 2004).

Názory na možnosti sociální práce ovlivnit sociální exkluzi se různí. Castel (in Keller 2007) nevidí žádné možnosti, jak by sociální práce mohla na tyto podmínky reagovat, jiní autoři (Elsen 2005, Pierson 2002, Defourny, 2001, Bauman 2004) očekávají, že se sociální práce na teoretické i praktické úrovni s touto výzvou vyrovná a bude formulovat teorie a na jejich základě rozvíjet metody, které budou reagovat na měnící se charakter sociálních problémů.

S možnostmi dosahování sociální inkluze jsou v sociální práci používány v rovině teorií, ale i výkonu praxe koncepty zplnomocnění a participace (Hardcastle, Powers, Venocur 2004, Howe, 1994, Payne, 1995, Thompson, 1998, Burkett 2001).



Zplnomocnění je podle Dominelli (2000) akceptovatelné jak pro pravicové diskurzy sociální politiky, tak pro levicové usilující o sociální spravedlnost pro sociálně vyloučené skupiny.

Z tohoto důvodu jsou pojmy zplnomocnění a participace hojně užívány v sociálně-politických koncepcích<sup>1</sup> a v odborné teoretické literatuře, často však bez jasnějšího obsahu. K tomu podle některých autorů (Payne, 2005, Thompson, 1998, Dominelli, 2000) přispívá nevhodné užívání až zneužívání pojmu, který nabývá podoby dobře znějící odborné nebo módní fráze.

### **Zplnomocnění v sociální práci**

Pojem zplnomocnění je obtížné definovat (Dominelli, 2000). V sociální práci je chápáno jako plná participace ve společnosti (Doel, Shardlow 1998). Podle Thomase a Piersona (Thompson, 1998) se teorie zplnomocnění zabývají tím, „jak lidé do-sahují vlivu nad svými životy, jak dosahují svých zájmů jako sku-pina“. Jako metoda se používá tam, kde je třeba posílit moc lidí, kteří ji nemají.

Podle Dominelli (2000) je třeba zplnomocnění podporovat na dvou úrovních. Pouze na individuální úrovni, zaměřené na změny na úrovni jednotlivců, jejich chování a kompetencí je zplnomocnění nedostatečné, strukturální zplnomocnění zaměřené na systémové nerovnosti a strukturální zdroje zase samo o sobě nese riziko znemožnění zplnomocnění na individuální úrovni.

„... změna se musí objevit na individuální nebo osobní úrovni a na strukturální úrovni. Změna musí nastat v klientově chování, repertoáru profesionálních dovedností, organizaci sociálních služeb, v kulturním a hodnotovém systému společnosti tak, aby základy sociálních vztahů mohly být změněny. Jedině potom může dojít ke zplnomocnění ve smyslu zrovnoprávnění“ (Dominelli, 2000: 130).

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<sup>1</sup> např. Agenda sociální politiky EU, vládní Koncepce romské integrace, 2005,

Zplnomocnění je možné pojímat jako proces (Elisheva, 2004; Dominelli, 2000), metodu sociální inkluze (Mullaly, 1997), ale také jako cíl, výsledek intervencí sociální práce (Ahmad in Doel, Shardlow, 1998, Mullaly, 1997; Dominelli, 2000).

Pojetí zplnomocnění jako výsledku znamená, že se jedinec či skupina stane nezávislá a samostatná v řešení svých problémů a v rozhodování (Walters, Lygo-Barker, Strkljevic, 2001).

Jako proces vymezuje zplnomocnění Mullaly (1997, s. 167): „zplnomocnění je typicky chápáno jako proces, skrze něhož lidé redukuje svou bezmocnost a odcizení a získávají větší kontrolu nad všemi aspekty svých životů a svého sociálního okolí“.

Zplnomocnění jako metodu vymezuje Adams (2003, s. 8): „zplnomocnění může být definováno jako takové prostředky, jimiž se jednotlivci, skupiny nebo komunity stávají schopnými převzít kontrolu nad okolnostmi svých životů a dosahovat svých vlastních cílů a tak se stávají schopnými směřovat úsilí k pomoci sobě i jiným a maximalizovat kvalitu svých životů“. V případě metody jde o způsob práce sociálních pracovníků, který zvyšuje moc lidí (Thomas, Pierson in Adams, 2003).

Rozdíl mezi chápáním zplnomocnění jako procesu a výsledku lze stručně shrnout. V procesu zplnomocňování jde o realizaci aktivit, jež směřují k získání větší moci. Být zplnomocněn znamená získat určité kvality. (Walters, Lygo-Barker, Strkljevic, 2001) Proces zplnomocňování může dokonce vést k výsledku nezplnomocnění (Dominelli, 2000).

Chápání zplnomocnění jako procesu nebo cíle se navzájem nevyklučuje. Zplnomocňující proces může vést k výsledku zplnomocnění (Walters, Lygo-Barker, Strkljevic, 2001). Vztah mezi procesem a výsledkem nemusí být pojímán jen lineárně. Podle Mondrose a Wilsona (Hardina, 2002) je zplnomocnění procesem, jehož zplnomocňující výsledek může následně povzbuzovat participaci v dalším zplnomocňujícím procesu.

Nevyjasněný je rovněž vztah mezi sociální inkluzí, zplnomocněním a participací. Souvislost mezi zplnomocněním a participací dokládá například tendence popisovat zplnomocňující proces v termínech narůstající participace. Oba koncepty spojuje také zájem o sociální

inkluzi (Walters, Lygo-Barker, Strkljevic 2001). Stevens, Bur a Young (2003) však ve své studii upozorňují na nekonkrétnost termínu participace a nejednoznačnost úlohy participace v dosahování sociální inkluze. Další autoři zmiňují situace, ve kterých participace nemusí být garancí zplnomocňujícího procesu nebo dokonce může zplnomocnění bránit (White, 1996, Ngunjiri, 1998).

Zplnomocnění lze tedy chápat ve dvou rovinách – individuální a strukturální; zaměření pouze na jednu dimenzi izolovaně podle některých autorů nepřináší zplnomocňující efekt nebo dokonce zplnomocnění komplikuje. Vztah zplnomocnění, sociální inkluze a participace při tom není v literatuře dostatečně vyjasněn. Můžeme proto konstatovat, že ačkoliv zplnomocnění a participaci lze vnímat jako ústřední motivy obecných cílů sociální práce, nejen na poli české sociální práce je jejich význam mnohoznačný.

### **Zplnomocnění a participace v komunitní práci**

Další část autorů v souvislosti se sociálním vyloučením a koncepty zplnomocnění a participace zdůrazňuje roli komunitní sociální práce (Adams, 2003, Campfens 1996, Burkett, 2001, Hauteker, 2005, Dixon and Hoatson in Pierson 2002<sup>2</sup>, Parsons, 2002, Bengtsson, Hulgard, 2001). V případě komunitní sociální práce mluví také o komunitní participaci (Hardcastle, Powers, Wenocur, 2004, Fraser, 2005) či zplnomocněné komunitě (Schuringa, 2007). I jejich tvrzení však mají často spíše charakter deklarácí, bez jasné argumentace a rozpracovaných metod práce.

V komunitní sociální práci můžeme rozlišit dva základní diskurzy, které s koncepty zplnomocnění a participace pracují (Pople, 1995, Mayo 1998, Coulshed, Orme 1998, Fraser, 2005). Jedná se o pluralistický diskurz, který využívá myšlenku občanské společnosti (Thomas, 1983, Twelvetrees, 2002, Payne, 1995) a radikální diskurz, který zdůrazňuje porozumění nerovnostem a znevýhodnění (Mayo, 1998).

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<sup>2</sup> autoři hovoří o 3 efektivních přístupech v při odstraňování sociální ekluze – komunitní práce, ekologický přístup a antiopresivní přístup.

Pluralistický diskurz pracuje se zplnomocněním na individuální a komunitní úrovni, cílem je dosažení výsledků skrze zplnomocnění jedinců či komunit. Je zdůrazňována jejich autonomie a zodpovědnost za životní situaci. Participace je vnímána především jako účast na veřejném životě.

Radikální diskurz zdůrazňuje nutnost zplnomocnění, prostřednictvím strukturální změny. Cílem je zmírňování nerovností, participace je vnímána jako podílení se na výkonu moci.

Ačkoliv jsou popsány určité zásady pro zplnomocňování a participaci na úrovni komunitní práce (např. Adams, 2003; Parsons, 2002), zůstávají spíše na úrovni obecných doporučení, především u tématu zplnomocnění. Téma participace je více rozpracováno do konkrétních pracovních metod a postupů, například pro oblast komunitního rozvoje (Schuringa, 2007; Henderson, Thomas, 2007), nebo v práci Ngunjiri (1998), která upozorňuje také na možné negativní důsledky užití participativních metod. V této souvislosti píše o de-struktivní participaci, která je překážkou v dosažení zplnomocnění.

Tématu není v publikační ani výzkumné činnosti v ČR věnována příliš pozornost. Výzkum zabývající se tématem nebyl v ČR zatím realizován. Koncept zplnomocnění je v České republice zatím zpracováván především ve smyslu jeho konceptualizace v rámci feministického myšlení (Veselá, 2007). Participaci jsou věnovány výzkumy<sup>3</sup>, popř. články z oblasti politické participace/participací občanů na politickém životě (často ve smyslu volební účasti/ochotě volit). V oblasti sociální práce byl v rámci diplomové práce realizován výzkum, který zjišťoval vzájemnou souvislost mezi vybranými znaky zplnomocnění (participace, míra kontroly a kritické uvědomění) u účastníku komu-

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<sup>3</sup> Např. výzkumné projekty GAČR: Participace, demokracie a občanství v ČR a mezinárodní komparace (řešitel: Rakušanová). Participace občanů na veřejném životě venkovských obcí (řešitel: Čmejrek) nebo publikace ČERMÁK, D. *Politická participace*. Socioweb, 2008. Dostupné na: <http://www.socioweb.cz/index.php?disp=teorie&shw=316&lst=108>

nitního projektu Vesnička soužití v Ostravě<sup>4</sup> (Fojtíková, 2007). Konkrétně bylo sledováno, zda a jak stupeň zapojení a forma účasti obyvatel na dění ve Vesničce soužití ovlivňuje míru kritického uvědomění a rozsah pociťované kontroly nad projektem. Výsledky výzkumu potvrdily vztahy mezi těmito znaky. Rodiny, které více participovaly na životě Vesničky více vnímaly možnost dění ovlivňovat a také si byly častěji vědomy širšího významu své participace (projev kritického uvědomění). Zároveň se ukázala jako efektivnější aktivní participace (tvorba aktivit) před participací pasivní (pouhá účast na aktivitách). S vyšší mírou zapojení a aktivní participací byla těsněji spojena vyšší míra kritického uvědomění, spíše než míra pociťované kontroly. Vyšší míra kritického uvědomění však byla také častěji než míra pociťované kontroly identifikována u rodin s nižší mírou participace, pasivní participací nebo žádnou participací. To podle autorky výzkumu (Fojtíková, 2007) může znamenat, že míra kritického uvědomění je v porovnání s mírou pociťované kontroly méně vázána na způsob a rozsah participace.

Během výzkumu však byla identifikována i skupina participujících rodin, která nepociťovala žádný vliv nad řízením chodu Vesničky. Participace sama o sobě nemusí být zárukou pocitu kontroly nad projektem a nemusí přispívat ke zplnomocnění (Fojtíková, 2007).

Výsledky výzkumu korelují s názorem White (1996), která podotýká, že participace nemusí vždy znamenat sdílení moci. Participace má podle jejího názoru potenciál narušit vzorce dominance, ale je třeba se zabývat zájmy, které za participací stojí. Zdůrazňuje, že zapojení lidí pouze do implementace projektu je nedostatečné a jejich participace je nutná také v oblastech řízení a rozhodování.

Podle White (1996) všechny komunitní projekty obsahují zájmy všech zúčastněných stran a ty se navíc v čase stále proměňují.

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<sup>4</sup> Vesnička soužití je projekt česko-romského soužití, který ve svých cílech deklaroval zplnomocnění obyvatel také skrze participaci (např. v rovině rozhodování o podobě projektu, brigád během výstavby domů, zastoupení obyvatel ve Správní radě).

Participace je dynamickým procesem a jako koncept může být využívána pro prosazení dílčích zájmů některé ze skupin a tím může docházet k jejímu zneužití. Autorka tak zpochybňuje časté spojování participace s ideály dobré správy a s nekritickými koncepty občanské společnosti. Rozlišuje různé typy participace na základě identifikace zájmů a funkcí participace.

Na podobnou situaci upozorňuje také Croft a Bereford (2000), kdy může být participace využito k zapojení jen některé skupiny, k odkládání rozhodnutí nebo k legitimizaci již předem rozhodnutých záměrů.

Arnstein (2004) vidí zplnomocňující potenciál pouze v participaci v pojetí partnerství. Delegované moci a občanské kontroly. Pouze tyto stupně, oproti zbylým stupňům (manipulace, terapie, informování, konzultace atd.), poskytují participantům kontrolu a tím možnost věci ovlivňovat.

## **Závěr**

Možné způsoby chápání zplnomocnění a participace v teoriích sociální práce nejsou adekvátně reflektovány, a rovněž jejich vztah není dostatečně zmapován.

Dominelli (2000: 125) uzavírá: „zplnomocnění je při realizaci emancipační sociální práce nezbytné, ale jedná se o protichůdný a nepostačující koncept“ a dodává (Dominelli, 2000: 132): „zplnomocňování klientů k uplatňování jejich názorů a zájmů je dalším efektivním způsobem jak přimět profesionály k odpovědnosti za jejich jednání... Ale jak klienti přebírají kontrolu a jak nejlépe dosáhnout zplnomocnění je stále vysoce kontroverzní“.

Uvedená situace má důsledky jak na úrovni teorií, tak i v praxi. Pokud zplnomocnění a participace nejsou relevantně konceptualizovány a reflektovány v teoretické rovině, nemohou být cíleně využívány v praxi (v našem případě v rámci komunitní sociální práce) a obtížně se stávají předmětem výzkumu. Tato situace má negativní dopad na celou oblast sociální práce a může brzdit i její aspirace být uznána sociální vědou.

Popsaný stav se pak promítá do praxe sociální práce (v našem případě komunitní sociální práce), kde pojmy zplnomocnění a parti-

cipace nejsou převáděny do konkrétních metod práce, zůstávají v rovině pouhých deklarací a jejich role (případně účinnost) v dosahování sociální inkluze je nejasná. Při tom právě v těchto deklaracích zplnomocnění a participace může sociální práce porušovat jednu ze svých základních hodnot, a to právo na autonomii a sebeurčení klientů (není-li respektováno jejich právo na rozhodnutí nebýt zplnomocněn či neparticipovat, nebo projevit zplnomocnění volbou neparticipovat).

Konstrukce zplnomocnění a participace pak ovlivňuje konkrétní praxi. Adams (2003) upozorňuje na situaci, kdy je zplnomocnění používáno jako politické heslo, které ale nijak nemění práci sociálních pracovníků s klienty nebo je redukováno na koncept uschopňování (enabling).

Při zplnomocňování klientů dochází k situaci, kdy v tomto procesu ztrácí moc sociální pracovník (Adams, 2003). Otázkou je, zda jsou na to připraveni nejen jednotliví sociální pracovníci, ale profese jako taková.

Závažnost problému sociálního vyloučení kontrastuje s nedostatkem relevantní odezvy jak v rovině teorií a empirického výzkumu, tak v rovině praxe sociální práce. Porozumění, jak samotní aktéři konstruují a interpretují inkluzivní potenciál zplnomocnění a participace, může pomoci formulovat vhodná východiska a reflektovat důsledky na úrovni teorií a metod sociální práce vztahujících se k sociální inkluzi.

Domníváme se, že výzkumné úkoly sociální práce by měly reagovat na otázky

1. Jak jsou koncepty zplnomocnění a participace konstruovány v diskurzích komunitní práce ve vztahu k sociální inkluzi jednotlivými aktéry, a to jak na úrovni teorie a praxe sociální práce, tak i na úrovni příjemců služeb a jejich zadavatelů
2. Jaké jsou rozdíly a shody v chápání konceptů těmito aktéry?
3. Jak se jednotlivé diskurzy promítají do jednání aktérů, tzn. jak jsou koncepty jednotlivými aktéry převáděny do těch strategií a metod komunitní práce, které usilují o sociální inkluzi?

4. Jak jsou participace a zplnomocnění konstruovány v politických ideologiích a konceptech
5. Jak jsou tyto konstrukty převáděny do národních strategií sociálního začleňování, zejména:
  - \* jaký je vztah mezi mírou zplnomocnění (jako výsledku) a participace a mírou státní uplatňované moci (lokální i centrální)
  - \* jak národní strategie sociálního začleňování odráží předpokládané příčiny sociálního vyloučení v těchto konceptech (původ individuálního „selhání“, nacházející odezvu v individuálním zplnomocnění, původ v objektivních znevýhodněních, nacházející odezvu ve strukturálním chápání zplnomocnění), a jaké jsou důsledky volby mezi těmito přístupy v oblastech strategie sociálního začleňování. Podle Mareše a Sirovátky (2008) se jedná o strategii redistribuce zdrojů, strategii začleňování na trhu práce a strategii podpory participace v sociálních aktivitách.

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## STIGMATIZÁCIA DUŠEVNE CHORÝCH / STIGMATIZATION OF PEOPLE WITH MENTAL HEALTH PROBLEMS

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Stigma prináša ľuďom s duševným ochorením a ich rodinným príslušníkom pocit hanby, osamelosti, znižuje ľudskú dôstojnosť a častokrát vedie k spoločenskému vylúčeniu. Ľudia trpiaci duševnou chorobou sú považovaní za neschopných s vadami, slabých a niekedy aj hlúpych. Zdrojmi stigmatizácie sú vzájomne prepojené faktory: skutočná odlišnosť duševne chorých, predsudok, nároky a hodnoty prostredia (Libiger, 2002).

Príčinou stigmatizácie je vo väčšine prípadov **neinformovanosť** o ochorení, o možnostiach liečenia. Nedostatok objektívnych informácií umocňuje v majoritnej populácii tradičné stereotypy o ľuďoch s duševným ochorením. Spoločnosť ich vníma ako nerovnocenných a bez rešpektu. Ešte aj dnes sa stretávajú s diskrimináciou a zneužívaním, čo sa významne prejavuje nižšou zamestnanosťou, sociálnou izoláciou, zhoršením kvality života a to v dôsledku poklesu sebavedomia a tiež indukcie pocitov viny v najbližšom okolí chorého.

Ďalším dôvodom, resp. faktorom, ktorý vyvoláva stigmatizáciu je **strach**. Ľudia sa spravidla boja neznáameho a nezvyčajného. Duševné ochorenie je považované za niečo odlišné, čo treba potlačiť alebo vylúčiť. Tento postoj je väčšinou ovplyvnený kultúrnymi faktormi krajiny a často aj sociálnou a ekonomickou nestabilitou. Spoločnosť, a predovšetkým ľudia, ktorí ju tvoria, túžia po konformite, bezpečnosti a preto sa snažia potlačiť niečo odlišné.

Spoločnosť si síce uvedomuje vážnosť duševných chorôb, no aj napriek tomu je tolerancia voči duševne chorým menšia než voči telesne postihnutým. V postojoch k psychicky chorým i dnes viditeľne pretrvávajú stereotypy z minulosti:

- tabuizácia duševných ochorení a duševne chorých,
- stigmatizácia duševne chorých,
- predsudky voči duševne chorým. (Draganová, 2006)

### *1.1 Zdroje stigmatizácie*

Libiger (2002) uvádza, že hlavným zdrojom stigmatizácie spojenej s ochorením je bludný kruh **izolácie**, ku ktorej choroba vedie. Choroba často popretfha sociálne väzby psychicky chorého, ktorému potom chýba sila ich znova nadväzovať. Predpoklad jeho sociálneho úpadku s duševným ochorením sa stáva predpoveďou, pre ktorú postačí, aby pacient zastával pasívnu rolu. K izolácii vedie narušenie sociálnych väzieb psychózou. Pacient je v nej však ponechaný i po odznení akútneho psychotického ataku a v dôsledku stigmatizácie potom ešte utvrdený. Berie ju ako súčasť vlastnej choroby, aj keď je dôsledkom sociálneho mechanizmu, ktorý vystihuje tzv. teória značkovania. Podľa pridelenej diagnostickej značky chorý spätne interpretuje svoj život, prijme rolu, ktorú mu spoločnosť pripisuje a často zatvorí cestu pre svoj ďalší vývoj. Wenigová (2005) tvrdí, že dopady na nositeľov choroby sú tak zjavné, že sa niekedy hovorí o stigme ako o „duševnej chorobe“. Pravdou je, že mnohí pacienti sa viac než na samotné príznaky choroby sťažujú na izoláciu, osamelosť a oslabený pocit vlastnej sebahodnoty.

Druhým veľkým zdrojom stigmy je **predsudok**. Stigma nie je to isté čo predsudok, môže byť jeho dôsledkom. Predsudky sú spravidla založené na všeobecných stereotypoch, veľakrát miestne a historicky podmienených. Pre svoje zdôvodnenie si vyberajú vlastnosti, ktoré medzi ľuďmi slúžia ako významná charakteristika duševných chorôb. Stereotypy zahrňujú stabilné a opakujúce sa znaky duševnej poruchy a podieľajú sa na tvorbe laickej predstavy o duševne chorom. Duševne chorí sú považovaní za nebezpečných, nespoľahlivých, nepredvídateľných, atď. Obsahy stereotypov spätne zdôvodňujú existenciu predsudkov.

Stereotypy sa môžu pozvoľna meniť vplyvom rozmanitých príčin. Výrazným faktorom zmeny je propaganda. Typický je stereotyp duševne chorého. Premieta sa do vtipov o bláznoch, hovorových obratov, správ v masmédiách i do umeleckých diel. Stereotyp potom môže mať

pre jedinca pozitívne i negatívne dôsledky. Medzi pozitívne môže patriť ochrana jedinca, súcť s ním, kladenie menších nárokov na výkon a role v živote. Typickým negatívnym dôsledkom je stigmatizácia, ktorá býva príčinou diskriminácie nositeľa. Stereotyp „psychiatrického pacienta“ je pre neurotického alebo úzkostného jedinca tak ohrozujúci, že radšej odbornú pomoc nevyhľadá alebo dáva prednosť somatickým odborníkom. Preto odhadom len 25% trpiacich sociálnou fóbiou a okolo 40% trpiacich depresiou alebo panickou poruchou sa nakoniec dostanú k odborníkovi (Praško, 2001).

Významným zdrojom stigmy môžu byť i hodnoty a nároky prostredia, **kultúra**, do ktorej je duševná choroba zasadená (Libiger, 2002).

Dôležitú úlohu pre vytváranie obrazu o duševne chorých zohrávajú **médiá**. Na jednej strane môžu významne prispieť k stigmatizácii, napr. vytváraním a udržiavaním predsudkov voči duševným chorobám, medializovaním ojedinelých prípadov, kedy duševne chorí spáchali trestné činy a pod. Na strane druhej práve médiá môžu rýchlo a objektívne šíriť informácie o duševných ochoreniach a ľuďoch, ktorí žijú s takýmto handicapom. Žiaľ, do teraz, médiá skôr podporujú stereotypné predstavy o deviantoch a konfrontujú ich s „obrazom“ normality a tým prispievajú k polarizácii spoločnosti. Pozitívne informácie o psychiatrii a psychiatrickej problematike sa tiež vyskytujú, ale bývajú menej časté a mávajú všeobecný charakter. Ide obvykle o rôzne štatistické prehľady alebo prehľad zmien v poskytovaní psychiatrických služieb, či pokroku v liečbe.

Podľa Goffmana (In: Munková, 2004) je stigma fenoménom veľmi relatívnym, je **výsledkom úspešného labellingu**, ktorý vyjadruje trestajúcu, nesúhlasnú reakciu, ktorá má svoj základ v morálnom ospravedlňovaní jedných voči druhým.

Procesy labellingu sú úzko spojené s procesmi stigmatizácie. Stigmatizácia znamená apriórne negatívne hodnotenie človeka, väčšinou generalizované na celú jeho osobnosť. Už samotný fakt psychiatrickej liečby môže znamenať automatické nálepkovanie. Preto sa ľudia trpiaci duševnými poruchami toľko obávajú psychiatrickej nálepky. Snaha vyhnúť sa značkovaniu vedie k popieraniam poruchy, odkladaniu alebo vyhýbaniu sa liečby. Samotné značkovanie môže pôsobiť

ako jeden z udržiavacích faktorov poruchy. (Praško, 2001) Bohužiaľ sa značkovaniu pacientov nevyhnú ani odborníci. Sú podobne ako pacienti a jeho rodina čiastočne závislí na stereotype duševne chorého v populácii.

Ľudia trpiaci duševnými chorobami sú považovaní za „odklon od normy“. Často je ich správanie označené za deviantné, i keď nie sú z ich strany porušené normy (primárna deviácia). Pod tlakom okolností sa môže stať, že si status devianta osvoja a nakoniec aj v ich správaní možno spozorovať výrazný sociálny sklz (sekundárna deviácia).

**„Priятие deviantnej nálepky** sa dáva do súvislosti s chronickým psychotickým chovaním a podobné stotožnenia s deviantnou identitou (aspoň preklamované) sú nesporne známe u veľa pacientov, ktorí zároveň demonštrujú neochotu sebakontroly a zodpovednosti za vlastné chovanie („nič sa mi nemôže stať, mám papiere na hlavu“)<sup>4</sup> (Chromý, 1990).

### ***Druhy stigmatizácie***

Označenie človeka za duševne chorého máva veľmi často za následok rôzne formy represie, sociálneho i existenčného ohrozenia. Prístup samotného klienta k subjektívnemu prežívaniu duševných problémov môže byť svojrázny. Strach zo stigmatizácie môže byť taký veľký, že niektorí pacienti dokonca majú obavy o seba viac hovoriť i pred odborníkom a problémy bagatelizujú. Inokedy sa snažia úzkosť v sebe potlačiť, alebo ju chápať až ako dôsledok telesných problémov. Na druhej strane klient môže vnímať sám seba ako chorého a označuje sa za neschopného, nesamostatného a pod., stretávame sa teda s procesom **sebaznačkovania klienta**.

### **Stigmatizácia rodiny**

Rodina bývala vždy významným miestom dejov súvisiacich s duševnou poruchou. Kedysi jediným alebo hlavným činiteľom zodpovedným za starostlivosť o svojho „šialeného člena“, neskôr nositeľom finančného bremena inštitucionálnej starostlivosti, ešte neskôr živnou pôdou postupnej degenerácie ústiacej do duševnej choroby. Pri spracovaní anamnézy býva často zrejmé, že rodina bola vystavená nápadnému

chovaniu svojho člena relatívne dlhú dobu, avšak zmenené správanie ignorovala. Je to možné z časti vysvetliť tým, že sa rodina správa ako všetci laici, t. j. že má užšie kritériá duševnej choroby než odborníci, môže sa preto proti ním oneskorovať. Vysvetlenie však nie je dostatočujúce, pretože sa členovia rodiny oneskorujú nielen proti odborníkovi, ale i proti iným laikom. Čím je vzťah k nejakej osobe bližší, tým je menšia pohotovosť k interpretácii jej jednania v zmysle duševnej choroby. Hovorí sa tiež o vysokej tolerancii rodiny voči symptómom choroby. Medzi faktormi, ktoré ju ovplyvňujú bol zistený vplyv pozície nositeľa symptómov. Ak ide o člena, na ktorého je rodina existenčne závislá, je tolerancia menšia než voči ostatným. Tiež jedinec, ktorý v doterajšej rodinnej dynamike pôsobil ako zmierovateľ, je na tom podobne - v oboch prípadoch je rodina viac ohrozená (Chromý, 1990).

Ako uvádza Praško (2001), niekedy príbuzní odrádzajú svojho člena od liečby na psychiatrii zo **strachu zo stigmatizácie**. Často sa obávajú toho, že „nálepku“ dostane celá rodina a „bude to hanba“. Snažia sa svojpomocne mobilizovať sily klienta, alebo mu pomáhajú tzv. zabezpečovacími chovaniami (príbuzní za neho vybavujú veci na úradoch, všade ho vozia, poskytujú úľavy v oblastiach, kde má pacient strach). Takýto postoj spravidla spevňuje príznaky poruchy.

Ako uvádza Chromý (1990), v rodine (v malej skupine) boli popísané **dva odlišné typy reakcií** na deviantné správanie:

- **Vylučovací variant nálepkovania** - rozpoznávaný (nálepkový) deviant sa stretáva s obmedzenou interakciou a skrývanou hostilitou. Dochádza k tomu, keď skupina považuje deviantove správanie za stále, zakotvené v jeho osobnosti a nebezpečné pre skupinové hodnoty,
- **Začleňovacia reakcia** - priebeh je odlišný, keď sa predpokladá deviantova ovplyvniteľnosť a situačná podmienenosť jednania, ktoré sa vníma ako menej nebezpečné. V takomto prípade sa interakcia zosilňuje a na devianta sa vyvíja tlak bez hostilných prejavov.

Stáva sa, že príbuzní chorého prichádzajú za odborníkom so svojou hypotézou o pôvode ochorenia. Často to býva presvedčenie o reaktívnom mechanizme (preťaženie v práci, osobné problémy a pod.). Práve taký výklad zaisťuje chorému najmenšie odmietanie z ich strany

a eventuálne i ďalších osôb v okolí. Tiež pacienti, ktorým bol poskytnutý tento výklad a ktorí ho prijali, sa stavajú k liečbe lepšie.

Silný sklon k normalizácii majú manželskí partneri chorých. Nálepke „duševná choroba“ dlho vzdorujú a niekedy sa ich postoj nezmení ani po mnohých hospitalizáciách. Vo vzťahu rodičov k chorému dieťaťu bola zistená podobná tendencia a často i predstavy o vlastnom podiele na vzniku choroby (Chromý, 1990).

### **Stigmatizácia klienta v pracovnom procese**

Jedným z najväčších problémov súvisiacich s dôsledkami duševného ochorenia je stigmatizácia klienta v pracovnom procese. Barová (In: Škrabáľková, 2005) uvádza, že ak sa klient prizná zamestnávateľovi, že bol niekedy liečený na psychiatrii, buď okamžite stratí prácu, alebo ho zamestnávateľ vôbec nezamestná, pretože panuje veľa mýtov o duševne chorých ako o ľuďoch, ktorí sú nespoľahliví a menej pracovití, dokonca nebezpeční pre pracovné okolie.

Strata zamestnania prináša so sebou mnoho závažných problémov, ktoré majú dopad nielen na samotného jednotlivca, ale aj na jeho sociálne okolie.

Pre nezamestnaného strata práce predstavuje mnohé problémy, najmä:

- sklamanie, zníženie sebadôvery, dôvery voči iným,
- stratu úcty,
- pocity závislosti od ostatných,
- sklon k sebaobviňovaniu,
- sociálnu izoláciu,
- depresívne myšlienky, apatiu,
- zmeny v správaní,
- zhoršenie zdravotného stavu, atď.

V najbližšom okolí – rodine klienta sa tento problém môže prejavíť:

- vznikom alebo nárastom rodinných problémov a konfliktov,
- znížením ekonomického príjmu a následným poklesom životného štandardu,
- určitou formou izolácie od okolitého sveta,
- zhoršením zdravotného stavu ostatných členov a pod.



V oblasti zamestnania je táto skupina klientov výrazne znevýhodnená, najmä kvôli chýbajúcim zručnostiam a schopnostiam nevyhnutným pre pracovný výkon, ide napr. o rozhodovanie, koncentráciu, aktivitu apod. Aj vzhľadom na uvedené, je väčšina klientov trpiacich závažnými duševnými ochoreniami, a teda aj schizofréniou vnímaná ako práce-neschopná a zaujíma tretie miesto v počte poberateľov invalidných dôchodkov (za klientmi s kardiovaskulárnymi a pohybovými ochoreniami).

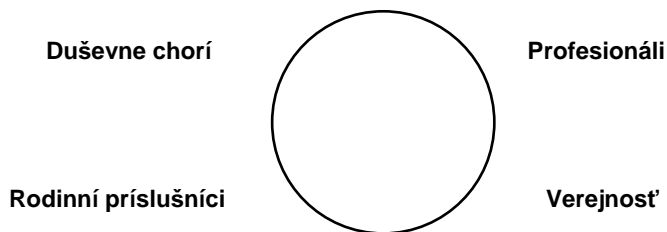
### **Dôsledky stigmatizácie na terapiu klienta**

Stigmatizácia môže výrazne ovplyvňovať na mnohých rovinách cestu k pomoci. Identifikácia seba ako psychiatrického klienta je veľmi náročná. Obranné mechanizmy popretia fungujú u klienta výrazne. Postihnutý hľadá inú príčinu, hlavne v somatickej oblasti. Pokiaľ sám klient alebo jeho okolie identifikujú problémy ako psychické, ešte to neznamená, že sa k pomoci dostane. Ako rodina, tak sám klient majú tendenciu najskôr čakať či problémy neodznejú spontánne. Ako ďalej uvádza Praško (2001), v populácii môže byť tiež stigmatizovaný určitý druh liečby alebo liečebný postup, napr. elektrokonvulzívna terapia, samotný pobyt v nemocnici, pobyt kúpeľoch pre liečbu duševných porúch. V dôsledku spoločenskej ujmy sa mnohí klienti rozhodnú odmietnuť pomoc odborníkov čo máva veľmi často za následok opakované hospitalizácie a zhoršovanie zdravotného stavu.

### **Destigmatizácia**

V súčasnom období je v našej spoločnosti snaha obmedziť vplyv stigmatizácie ľudí s duševným ochorením. Jej súčasťou je rozlišovanie osobnosti duševne chorého na jednej strane a samotného ochorenia na strane druhej. Efektívnym v tomto smere sa zdá zapájanie klientov do verejného života. Zvyšovanie ich podielu na trhu práce, účasť na spoločenských aktivitách a vo verejných diskusiách prispieva k destigmatizácii. Práve sami klienti s duševným ochorením tým, že pociťujú vlastnú kompetentnosť a následne silnú motiváciu k angažovanosti môžu najviac prispieť k spoločenským výzvam. Oni sami, ich rodinní príslušníci, profesionáli, predstavitelia verejnosti na úrovni lokálnej i národnej sú štyrmi hlavnými činiteľmi partnerskej komunikácie - **tetralógu**.

## TETRALÓG



Obr. č. 1: Účastníci tetralógu

Úlohy tetralógu :

- poskytovať informácie,
- otvorene diskutovať,
- presadzovať záujmy klientov a ich rodinných príslušníkov,
- vytvárať nové sociálne siete,
- motivovať k spolupráci verejnosť, dobrovoľníkov, cirkev, zamestnávateľov.

Hlavným cieľom destigmatizácie je zmeniť stereotyp človeka trpiaceho duševnou poruchou tak, aby nebol spoločensky izolovaný ani sankcionovaný, zároveň je nutné aby sa zmenil postoj zamestnávateľov, rodiny priateľov ale i zdravotníkov. V praxi to znamená zoznamovať verejnosť s prejavmi duševných porúch, aby ich nevnímala ako „senzáciu“, ale bola im schopná porozumieť a postihnutých ľudí pochopiť, prípadne im primerane pomôcť. Podobne je potrebné pracovať s rodinou a samotným pacientom, pretože stereotyp duševne postihnutého sa prejavuje hlavne v malých prirodzených skupinách. Dôležitá je teda edukácia rodiny alebo rodinná terapia. Ďalšou úlohou je zmeniť postoj profesionálov. To je možné cestou komplexnejších výcvikov a ďalšieho odborného vzdelávania a vytváraním a podporovaním komunitných zdrojov pomoci.

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## **COMMUNITY CARE APPROACH: A STRATEGY FOR SOCIAL INCLUSION**

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The "Community Care Approach: A Strategy for Social Inclusion" project is a Leonardo da Vinci pilot project developed by a partnership which consists of ten partners: University of Debrecen (promoter, Hungary), Catholic University Kempen (Belgium), EUROTRAINING (Bulgaria), Catholic University of applied Sciences Northrhine-Westphalia (Germany), Public University of Navarra (Spain), Széchenyi University of Győr (Hungary), Family Aid and Child Welfare Service of Hajdúhadház Municipality (Hungary), Vilnius University (Lithuania), Babes-Bolyai University (Romania), City of Solna (Sweden).

The aim of the partnership is to develop a community oriented curriculum for training field practice teachers. Our curriculum philosophy is based on community care approach which can be characterised by three notions: community, inclusion and empowerment. Our project targets are the field practice teachers, who work at social services which provide services mainly for members and families of excluded social groups affected by unemployment, poverty, racial discrimination, low educational attainment, isolation from institutions and social networks. This type of social work involves assessing community needs and resources, making connections between socially excluded groups and local institutions, strengthening mechanisms of inclusion, and empowering the excluded groups. Our new training design improves field practice teachers' competence to cope with problems that stem from social exclusion and to provide more adequate mentoring and guidance for students in field placement. This program is also a form of continuous vocational training for our field practice teachers.

The partnership will complete a whole curriculum development process. In the course of this project we assessed needs in the sectors

concerned, and the project design was based on these results. Therefore, during the curriculum development process we devised 6 partially different curricula on the basis of the needs of target groups in the partner countries. In the course of the curriculum development we created learning materials (collection of studies), tried a new method (blended learning), learned about new methods in partner institutions, which contributes to the continuous training of not only field practice teachers, but also teachers of social higher education courses. The process of curriculum development has ended with a test of the curriculum (pilot training and field practice projects of students of the training). This will ensure the quality of the project results, which is a novelty in itself for some institutions in the partnership.

New orientation makes it necessary to develop new educational methodology, based on the introduction of the methodology of active and co-operative learning such as problem-based, project-based, reflective, constructive learning, etc.

Our consortium, which consists of 10 partners from 8 countries (Hungary, Belgium, Bulgaria, Germany, Spain, Lithuania, Romania, and Sweden), is rather heterogeneous regarding the forms of social problems, the level of development of social services and education. Besides old, respectful universities, our partnership also involves new education programs and young colleagues. Field placement institutions for students in social higher education are also included in the project; moreover, they have a significant role, as they represent the interests of the users (field practice teachers and social workers); representatives of the users form the group, which will evaluate the professional aspects of the curriculum development.

Our strategy of valorisation, which involves a wide range of methods, has been designed to meet the needs of the users. It addresses decision makers in the social and higher education sectors, social services that provide field placement for students in social higher education programs, social higher education, forums of social professions and non-professionals who show interest in the results of our project.

The social work profession has become more and more international for the last 20 years. We intend to further this process with our project.

### **Need assessment of the target groups**

During the assessment of the needs of target groups in the partner countries the following aspects were studied:

1. the field practice system of social higher education programs,
2. experience on field practice teachers' training,
3. suggestions of field practice teachers and university teachers to better the work quality of field practice teachers,
4. good practices in community-oriented social work in the partner countries concerned.

The methods of the need assessment were: review of literature, statistics, documents, reanalysis of the materials of former studies, interviews with field work co-ordinators, supervisors, stakeholders.

The needs that have been identified regarding participating partners are presented below.

### **Common needs**

The project partners primarily found the innovative content of the project attractive; that is why they joined the partnership. In accordance with the struggle against social exclusion (see: Lisbon Declaration, 2000), where the social services sector has outstanding significance, community care models (for instance, community-oriented social work, which is based on community, inclusion, and empowerment) have become more popular recently in numerous European Community countries. Community-oriented social work strives to handle social exclusion by seeking out natural support and using the resources of the local community. Every member of our partnership considers as important to make this model widespread in order to improve social work. Other innovative contents of the project involve the use of new teaching methods (reflective, active, and co-operative learning methods) and the whole process of the curriculum development (need assessment, planning, pilot training, testing).

**Individual needs**

While Western European partners (Germany, Belgium, Sweden, Spain) primarily aim to enhance their existing field practice system and field practice teachers' training during the project, new European Community member countries (Hungary and Lithuania) endeavor to speed up the development of their less developed field practice system and field practice teachers' training. In the case of partners who were not members of European Community when the project started (the case of Bulgaria and Romania), the aim is to set up a field practice system and training for field practice teachers, which suit the special features and level of development of the social sectors of these countries. Two of our partners joined to our consortium although they do not take part in the curriculum development. But they are highly interested in our project results because they just set up a community work modul at their universities, and besides they will share their expertise and experiences in the field of community work, they want to use our results in their curriculum development.

Field practices make up a large percentage (40%) of social higher education programs in European countries. Field practices connect education with work; they enable students to master knowledge and skills that cannot be obtained at school. Social higher education programs in European Community countries also contribute to the development of the social sector; they create a network with social institutions and act as centers of knowledge in their own regions. One of the purpose of the project presented is to reinforce a unique approach to social work (community perspective, which has the following key words: community, inclusion, empowerment), which has been absent (in the case of Romania and Bulgaria) or present but can be developed (see other partners in the consortium) in the social professions of European Community countries. In our vision, this approach can be based with the training of field practice teachers. Thus, the prospective users of the project are all participants of the social care sector: students of social higher education programs, who will be able to attend field practices of better quality, which will increase their employability; teachers, trainers, supervisors, professionals, decision makers in the social sector, who can utilise

the project results to integrate new knowledge, approaches and skills into the activities of social services and social education, which can enhance the quality of services in the sector and of social education programs.

**Specific aims of the project:**

- (a) Establishing a form of training (or continuous training) for the field practice teachers (social professionals with appropriate higher education degrees) of partner institutions, which can facilitate the introduction of a new approach to the social education programs of the partner countries; an approach, which can make social work (community approach, inclusion strategies, empowerment) with socially excluded groups more effective
- (b) Utilizing good practices of partner countries, integrating them into field practice teachers' training set up by partner institutions
- (c) Integrating new training methods (reflective, active, and co-operative learning, online learning) into the training of field practice teachers
- (d) Setting up new quality assurance methods within the training of field practice teachers
- (e) Creating new training and teaching materials (online teaching materials, online and printed collection of studies)
- (f) Facilitating the valorization of the project results in partner countries and other European countries

The end of the project is December 2008, but some products are already done. Further information and reading materials can be found also on <http://communitycare.hu>.



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## **PROTECTING DISABLED PEOPLE AGAINST EMPLOYMENT DISCRIMINATION IN POLAND**

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### **Introduction**

Rights of disabled people are regulated by a number of international organizations, both those of global ranges and those of regional character. Legislative activities undertaken on an international scale represent changes taking place in the approach to these problems; one of them is departing from the so-called *medical disability model* on behalf of a *social model* and perceiving disability in the context of human rights (Sienkiewicz 2007). The phenomenon of treating people with a disability like objects is still quite frequent, though: their dignity and the value of their lives are diminished when – in different situations – there are attempts of conferring them the status of “incomplete humanity”, *subhuman* (Kauffman, Mcgee, Brigham 2004). Despite of an enormous increase in social sensitivity and in understanding needs of persons affected with disability, they still encounter obstacles in accessing numerous social life areas (Sienkiewicz 2007, Szczupał 2007).

Poland ratified the majority of international human right instruments inclusive of those documents whose provisions regard right of disabled persons; solutions applied in the regulations are aimed at getting them involved in social life in a wider scope (Wasiak 2004).

### **Fundamental rights related to employment in Poland**

An elementary regulation ensuring right to non-discrimination is included in the *Constitution of the Republic of Poland* of 2<sup>nd</sup> April 1997. Article 32 of the organic law stipulates that “All persons shall be equal before the law. All persons shall have the right to equal treatment by public authorities” (paragraph 1); “No one shall be discriminated against in political, social or economic life for any reason whatsoever”

(paragraph 2) (*Konstytucja Rzeczypospolitej Polskiej* 1997). This is of particular importance with respect to the situation of the disabled – a person with an impaired function of organs or senses has the right to be treated in a fair manner, and the right of equal life chances notwithstanding the causes or time of origin of their disability (Sienkiewicz 2007). In Article 65, the *Constitution* guarantees everybody freedom in the choice of occupation and place of work, while in Article 69 it obligates public authorities to provide to the disabled “aid to disabled persons to ensure their subsistence, adaptation to work and social communication” (*Konstytucja...* 1997). The organic law also ensures all citizens the right of social security i.e. whenever incapacitated for work by reason of sickness or invalidism (Article 67 paragraph 1), and it also obligates public authorities to ensure special health care to handicapped people.

A document of importance for the disabled is the *Charter of Rights of Disabled People* passed on 1<sup>st</sup> August 1997 by the Sejm of the Republic of Poland, ensuring members of that social group the right to lead an independent, self-sufficient and active life free of discrimination symptoms (Wasiak 2004). Section 6 of the Charter ensures members of that social group the right to “work in open labour market according to qualifications, educational level and possibilities and to use vocational consultancy and employment agency” and to “work in conditions adjusted to the needs of the disabled” (*Karta Praw Osób Niepełnosprawnych* 1997).

The *Labour Code* defines rights and duties of employees and employers. Pursuant to regulations of that act, everybody has the right of free choice of employment: nobody (except cases defined in this act) can be prohibited to perform an occupation (Chapter II, Article 10 paragraph 1), and any direct or indirect discrimination in employment relationship (particularly on account of disability) is inadmissible (Article 11 paragraph 3) (*Kodeks pracy* 1998).

The *Act on Employment Promotion and Labour Market Institutions* of 20<sup>th</sup> April 2004 (*Ustawa o promocji zatrudnienia i instytucjach rynku pracy* 2004) stipulates sanctions for failure to observe regulations prohibiting discrimination referring both to employment agencies and persons who have refused to employ a candidate on a

free workplace or offer vocational training on account of their disability (Guranowski 2008, Poliwczak 2007).

Services and instruments of labour market policy effected in Poland with relation to the disabled (Guranowski 2008, Nowak, 2007, Poliwczak 2007, Wasiaak 2004) are regulated by three legal acts:

- *The Act on Vocational and Social Rehabilitation and Employment of Disabled Persons* of 27<sup>th</sup> August 1997 (*Ustawa o rehabilitacji zawodowej i społecznej oraz zatrudnianiu osób niepełnosprawnych* 1997). These are some of the services rendered to the disabled: vocational consultancy including assessment of work ability and enabling the choice of a suitable vocation and training, vocational preparation taking into account employment prospects, and selection of a suitable workplace. As far as instruments are concerned, they comprise different forms of partial funding (i.e. from the National Fund for the Rehabilitation of Disabled Persons – *Państwowy Fundusz Rehabilitacji Osób Niepełnosprawnych* – PFRON resources) of disabled persons' employment and supporting employers inclusive of protected labour business entities and institutions of vocational activity;
- *The Act on Promotion of Employment and Labour Market Institutions* of 20<sup>th</sup> April 2004 (*Ustawa o promocji zatrudnienia i instytucjach rynku pracy* 2004). Provisions of this act focus on the potential of unused labour resources, shaping tasks for public employment services; however, the services and instruments (training courses, intervention work, public works, different forms of partial funding) can be used solely by those disabled persons who are able to start work at a minimum scope of statutory employment performance and have the status of an unemployed person or a work seeking person. For everybody, however, the following services are available: employment agency, vocational consultancy, vocational enquiries, and assistance in obtaining suitable employment in compliance with the right to a free labour movement in the European Union (the *EURES* network).

- *The Act on Social Employment* of 13<sup>th</sup> June 2003 (*Ustawa o zatrudnieniu socjalnym* 2003); however, possibilities of using social employment by the disabled was not introduced until amendment of 15<sup>th</sup> June 2007 was effected to this act. The main target of social employment is to prevent social exclusion of the disabled by vocational reintegration – reconstructing and upholding the ability to render work independently.

The right to work represents a universal good that should be available to every citizen of a democratic state; however, in a free market economy employment is subject primarily to economic rules and constitutes one of exchangeable goods on labour market in compliance with the supply and demand law (Barczyński 2008, Nowak 2002, Szczupał 2004).

### **Specific conditions of the Polish labour market**

Polish economic and political transformations initiated in the early 90s of the previous century exerted influence on the situation of the disabled on the labour market. A difficult situation of many social groups including the disabled is related to transformation period changes, primarily to the significant dynamics of decreasing employment and structural character of Polish unemployment (Golinowska 2004, Nowak 2002, Szczupał 2006). There were attempts to cushion unfavourable structural conditions by implementation of programmes to prevent and reduce unemployment, by services and instruments of an active labour market policy as well as institutional servicing of this market by public institutions (employment offices) (Chorażuk 2006, Majewski 1999). Two directions of governmental interventional activity were selected to reduce the size and effects of unemployment: an active one (assisting unemployed persons to return to labour market) and a passive one (shifting part of the unemployed to social security system). The passive direction excluded a significant number of people in the productive age from vocational activity: social financial assistance (early retirement, disability pensions, long-term unemployment benefits) to a large extent allowed substituting income which caused early abandonment of labour market (Guranowski 2008, Majewski 1999). Macroeconomic

long-term effects of the decisions of that time were disclosed by the 2002 population census: in the years 1989-2002 the number of persons obtaining incomes on account of work diminished from 17.7 to 12.8 million (27.7%) (Golinowska 2004, p. 65-68).

Starting in 1989, modifications have been introduced in the disability pension system, redefining disability for the purposes of social insurance: the granting of a benefit depends not only on fulfillment of health-related criteria, but also on the degree of loss of work ability. Changes in the granting of the right to performance did not manage to change unfavourable tendencies connected with low vocational activity of the disabled (Guranowski 2008, Nowak 2007, Poliwczyak 2007).

Problems of adapting to labour market requirements are translated into a low vocational activity of the disabled: with the EU average of ca 45%, in Poland the index of vocational activity of the disabled above 15 years of age amounted in 2007 to merely 13.9%, whereas among disabled persons in economically productive age to 21.2%. It should be emphasized that both indexes are systematically going down. In the years 2001 – 2007 a decrease of ca 5% was recorded; the employment index has also a downward trend while the unemployment rate is growing with both phenomena showing a permanent character. Most disabled persons (ca 80%) are vocationally passive, situated away from labour market; they do not work nor seek employment (Barczyński 2008, Golinowska 2004, p. 235-236).

It is impossible to indicate unambiguously reasons for a low index of vocational activity of the disabled. Legal provisions offer determined employment possibilities but their choice depends on the decision of the legal parties – a disabled person seeking employment and an employer. This freedom, however, depends on numerous factors both of legal and psychological nature (commonly functioning prejudices and stereotypes) (Barczyński 2004, Chorążuk 2006, Nowak 2007, Poliwczyak 2007). When identifying causes of low vocational activity of the disabled and problems constituting an obstacle on the way from exclusion to integration, different factors exerting influence on the appearance of barriers and their burdensome character, their considerable diversification and sensitivity to external conditions can

be specified. The most important barriers for vocational growth of disabled people as indicated by employers are connected with the vocational activation system environment (complex procedures for financial assistance, absence of legal stability, absence of stability of financial support conditions, complicated legal regulations, requirements concerning preparation of business facilities, etc.). Whereas the following methods and tools are recognized to be the most effective in favouring employment of the disabled: economic tools (efficiently functioning system of partial remuneration funding, tax relief and exemption for employers employing the disabled), activities in the field of education (increasing general and vocational qualifications of the disabled, economic consultancy for employers, training courses for local administration and employers, re-skilling and retraining of disabled persons). It is also important to simplify legal regulations and to guarantee stability thereof as well as to initiate integration tools at the level of local communities and work establishments, and particularly to overcome vocational passivity (Barczyński 2008).

### **New opportunities in employment**

Decentralization and statutory shifting of decision-taking and competence-related powers regarding jurisdiction, public education, health service, social welfare, vocational activation and social rehabilitation have all contributed to the fact that at present social policy with respect to the disabled is performed at the level of communes and districts, however, the primary responsibility of preventing marginalization is still incurred by the state which shapes the social security system (Majewski 1999, Nowak 2007).

Activities directed at giving equal opportunities to the disabled on labour market resulted in elaboration of numerous forms of supporting their employment both on the open and protected labour markets. An entire system of facilities aimed at improving the vocational status of this social group and increasing their employment on the open labour market has been established. These facilities consist primarily in state intervention on the labour market and most frequently they appear in the three basic forms: the so-called quota system (imposed by the legislator level of the disabled employment

index in open market work establishments); the system of material incentives for employers who decide to employ disabled persons and reserving by the employer of certain positions and vocations for the disabled (Barczyński 2008, Nowak 2002, Poliwczak 2007).

The fact of continuing to seek new, innovative forms of work organization affects numerous phenomena occurring on the employment market, which requires seeking solutions which would support flexible employment on the labour market simultaneously ensuring a suitable social protection level for groups threatened by the risk of job loss. A new approach to relations between the labour market and social security are defined as *flexicurity* (a combination of words *flexibility* and *security*) policy (Bartkowski, Gąciarz, Giermanowska 2007). Polish legislature embraces a wide range of services and instruments favouring vocational rehabilitation and employment of disabled persons. These are frequently modern solutions but they are used with relatively low frequency. Decentralization of tasks connected with execution of labour market policy for the disabled and delegating thereof onto territorial self-government entities should synergically link employment promoting activities with other social policy tasks under execution (Nowak 2002, Wasiak 2004).

A great potential can be found in the sector of non-governmental non-profit organizations playing the role of employer in the development-prone public services sector and being able to productively take over public sector tasks connected with employment of disabled persons (Bartkowski, Gąciarz, Giermanowska 2007, Guranowski 2008). Studies about vocational activation of the disabled quote exemplary cases of good practices and solutions worth promulgation; most of them are spontaneous social initiatives targeted at vocational and social activation. A presentation of initiatives of local communities (Bartkowski, Gąciarz, Giermanowska 2007) indicates the main areas of such activities:

- the rank of problems of the disabled in activities of key institutions (the approach of local authorities, effects of the policy of self-government authorities on social environment);

- the choice of vocational training profile for the disabled (cooperation between school and employer in order to adjust the educational profile to the needs of the local labour market);
- combining social preparation with vocational education (rehabilitation aimed at the development of social and vocational skills);
- continuity between education and work (suitable information policy with regard to the disabled and employers, orienting activities of non-governmental organizations (vocational consultancy, employment agency for the disabled);
- fighting negative stereotypes of a person with a disability, which restrict employment opportunities (a suitable employment profile combining work training and acquiring new skills with a change of the image of a disabled person in the environment, programme of employing disabled persons in public offices, and a programme for social workers);
- seeking new employment forms to increase vocational activity of disabled persons (offering modern infrastructure facilities by communes, free access to the Internet, establishment of social cooperatives thus enabling development of telework);
- supporting and monitoring employment on an open market of the most discriminated groups (supported employment for people with intellectual disabilities – process of training, adaptation and making independent in a workplace).

In a summary of local practices, the importance of an overall local climate is emphasized: support on the part of local authorities and effect of the human environment acting for the benefit of the disabled favours establishment of new initiatives and the totality of social policy realized with respect to people with disabilities creates part of an image of a local community “without barriers” (Bartkowski, Gąciarz, Giermanowska 2007, Szczupał, 2004). People with disabilities as those departing from the so-called norm have been subjected to negative selection for many years, devoid of subjectivity, were sentenced to segregation and isolation. Nowadays with greater and greater frequency, they are not perceived from the angle of functional limitations but from that of maintained possibilities and chances, and a number of



compensational activities are conducted aimed at making the best possible use of their potential for further development (Barczyński 2004, Bartkowski, Gąciarz, Giermanowska 2007, Kauffman, Mcgee, Brigham 2004).

### Conclusion

The essence of a civic community is its active citizens who have not only rights but duties as well. A threat of developing a disease and that of becoming a person with a disability may occur at every stage of a human's life; hence, giving equal opportunities to disabled people rests in the interest of all. Preventing marginalization thereof means first of all elimination of discrimination symptoms and supporting and strengthening the rights they are vested in, seeking their full integration in local environment and workplace and to abolish all barriers.

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## **CO-CULTURALITY AS A PROCESS OF RECIPROCAL ACCULTURATION:**

### **FUNDAMENTAL CHANGES IN PEDAGOGICAL PARADIGMES**

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Over the last ten years, research specifically in the social sciences – and therefore in social work practice in general- has placed the immigrant at the heart of the diverging processes of what is called, in one form or another, ‘trans-multi-pluri-culturality’, forgetting thereby that these same *immigrants* are also, and perhaps will always remain to a larger or smaller degree, *emigrants*. In this way, providers of so-called cross-cultural education are absolved from the need to take into account the cultural origins of participants, or even to have detailed knowledge of their country, or continent of origin. The enormous diversity of background and cultural expectations is such that it is easier, especially when waving the banner of equality, to treat all immigrants in the same way, independently of their country of origin or whether or not they understand the language and the way of life of the host-culture. Immigrant is an easier, softer word to use than *outsider*, this latter word being emotionally and politically indexed to the life and values of the emigrant.

The distinction is important because there is a common agreement that the “immigrants” should learn, appreciate and demonstrate the basic knowledge and competencies (political, legal, social, collective and personal) of their new, host culture. The image is perhaps excessive but, in many so called intercultural projects, the immigrant is seen and treated as a kind of supermarket trolley, into which various, well intentioned people and institutions place the objects which they think

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(know and/or hope) will be necessary for the newly arrived individual either in the immediate or at sometime in the future.

The image becomes excessive only when we pause to reflect on the difference between what the immigrant may need, and what the host-culture requires them to need. The programmes offered confuse felt need, expressed need and real need. For the first, felt need, the immigrant may not have the capacity even in his or her own language to express the emotions and sentiments which can however only be treated by the social professions if translated as 'needs'. His or her interests, dreams or ambitions cannot constitute a quantifiable need. Equally, for expressed needs: expressed, yes, but in what language? Those immigrants who have only recently arrived are probably badly placed to express their needs, even presupposing that the professionally specific idea of 'need' is known to them in their own language.

This raises the further problem of individual needs as opposed to family or community needs. Is the immigrant supposed to know how to formulate collective needs, in other words to know how to go beyond the fact that the children are children, or that the husband and/or wife are independent adults, to identify needs that begin with "we need ...", rather than "I need ...". In certain non-individualist cultures, this can be a major obstacle to communication. As a result, such problems of communication encourage the programme providers to offer those needs which they know is what the host-culture would require. Their programmes become dissymmetric: a programme to be consumed, and implicitly "best before ...."

Perhaps, and in some circumstances, one can accept the priority of learning the host-language, although this may well be a fundamental mistake. The immigrant is also by definition an emigrant, bringing with him or her a rich experience in culture, history, language, dreams and ambitions which they may well want to keep and preserve in order to pass on to their children or even to share with their new, culturally different neighbours. In addition, there is the importance, especially for immigrants perhaps weighted down by the procedures

of investing in another culture, of maintaining already acquired patterns of behaviour, thinking and talking, in order to keep contact “in the home culture or country”, with parents and family, and with former friends, neighbours and colleagues.

Co-culturality is a reciprocal dynamic that, as we shall see, is complex. The co-cultural encounter, linking the present to the past, and often associating a new language to be acquired with the initial cultural language, poses three important questions, but at differing levels. First, how can we identify and understand what immigrants ought to learn about their new host-culture? Secondly, how can we or should we understand and appreciate the cultural capital, more or less strange or comprehensible, that such emigrants bring? Thirdly, and given a proper level of understanding, how should the host-culture adapt to this new or alternative way of living?

The answer lies in the nature of the learning programme, its aims and ambitions, all of which create the style of interaction, and hence the possibility of further domination or continuing emancipation. Entering a new culture and learning its language requires a change of paradigm, and the questioning of the lived relationship of power and knowledge. Culture, language, power and knowledge are the four essential components of any co-cultural project, of which the change of paradigm is but the result. They oblige us to define clearly the differences between integration, insertion, assimilation and marginalisation, four strategies among which both the immigrant and the host culture must choose.

Cultural integration or insertion is an expression of degrees of social conformism in which beliefs, attitudes, thoughts and behaviour change (or not) according to the arguments and explanations offered, and/or to the pressure or influence exerted.

In the development of co-culturality, why is the question of power and knowledge so important? There is a sort of cultural palindrome depending on the reading that one prefers: it is often said that

knowledge is power (which slogan provides the motivational base for much Adult and Continuing Education, for example), but it is also the case that power is knowledge. The knowledge that is valued in a given society often reflects the expression of power held by the dominant group(s), be they, for example, politicians, financiers, educational departments or trades-union militants. One does not have to look further than the change in the United States of America from viewing multi-culturality as a melting pot, and the more recent emergence of cultural diversity where not only specific interests and diverse backgrounds hold the front of the scene, but where these fragmented interests and identities are seen as culturally enriching. One could argue that the knowledge base is the same (although interpretations of it may have changed), but it does seem clear that the underlying power base has certainly changed.

The intercultural meeting, which I prefer to call a co-cultural meeting of reciprocal acculturation, is an extension of coexistence, cohabitation and cooperation. All are processes and products of our ability to accept or to refuse change. Acculturation is seen by both macro and micro-sociologies as an anthropological phenomenon, that is, as identifiable and observable, concerning the changes brought about within a culture. In other psychological studies, acculturation is the result of the changing of attitudes and/or the modification of behaviour.

These studies are not without interest, but they do not touch the core of my argument here. I want to look at the strategic management of difference which co-culturality provokes. It is one thing to identify, anthropologically or psychologically, what are the conflicts and antagonisms that expose cultural differences. It is quite another thing to identify potential solutions, particularly in terms of social pedagogy. The guiding question is whether it is possible to translate the problem or situation into pedagogy: what do we have to learn, and how, in order to resolve the problem?

When one considers co-culturality from the point of view of the immigrant, it is actually difficult to understand the temptation for the non-immigrant to plot various positions between the two cultures, one being the host culture (HC) and the other being the immigrant, or original culture (OC), placed at the extremities of a continuum. For the non-immigrant, there is a perceived logic that the more one approaches one extreme, the further away one is from the other. Yet however logical this may seem, the reality is frequently different. It could well be the case that such movement or change is essentially not linear and that movement towards HC or OC is not constructed on the basis of logical choices. The movement towards HC or towards OC is possibly two independent relationships, even leading to flagrant opposition or conflict.

The question is not static: am I or am I not acculturated? More dynamically, it is “at what moment, with whom, because of what, am I more or less acculturated to the HC?” And, “at what moment, with whom and because of what, am I less or more acculturated to the OC?” In this context, given that acculturation to the HC and acculturation to the OC in fact never exist in an isolated, pure state (excepting the state of assimilation or of alienation), many have been led to consider bi-culturality as a possibility at least for immigrants.

However, it is possible that a person’s culture is not a composite of two or more cultures, but a singular entity that is plural. My culture is not what I have, but what I am. As my consciousness of myself is plural, (roles, functions, attitudes, beliefs, relations), on what basis should I seek to identify precisely how that culture is expressed? Am I not conscious of my culture, even when I cannot define it, as a cultural kaleidoscope: one turn and the whole mosaic changes? The image is interesting: it is often used in such countries as Canada and Brazil, perhaps particularly because they are countries marked by pluri-ethnicity.



Two questions arise from a systemic analyse of this pluriculturality.<sup>1</sup> First, to what extent is the maintenance of immigrant culture and customs important, and for whom, and to what degree should they be preserved? Secondly, and as a separate question, to what extent are relations with other cultural groups important, and to what degree should they be a priority? Replies to these orientations on the basis of yes/no help us to identify four distinct approaches.

### Question 1

*Is it important to maintain one's identity and cultural characteristics?*

YES

NO

### Question 2

<i>Is it important to establish and maintain relationships with other cultural groups?</i>	YES	<b>INTEGRATION</b>	<b>ASSIMILATION</b>
	NO	<b>INSERTION</b>	<b>MARGINALISATION</b>

Assimilation bears the marks of colonialism, in all its forms. The host-culture says to the immigrant: “your culture is of no importance. And in any case, our culture is better than yours, and in becoming like us, your future is assured”. The refusal of educators, missionaries in their fervour, to recognise the use of local language and the practice of local traditions, for example, is already eloquent. Yes, there were some positive outcomes, (one has only to look in some parts of Africa or India to see the effect, for example, on local and regional administration), but the overall impact is destructive of individual cultural heritage. The case of the ‘foreign national’ is revealing from this point of view: the immigrant can become French, or British or German, etc., by becoming “naturalised”. The word is strong, suggesting that the new, host culture is by definition superior to the initial culture.

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<sup>1</sup> Bourhis, R. & Leyens, J-P. (1994) *Stéréotypes, discrimination et relations intergroupes*, Liège, Mardaga, pp.274-289.

Integration is more complicated than it initially seems: the stated objective is that one should be able to maintain one's own culture, while contributing individually and collectively to an HC which is plural. Yet concretely, is such integration the product more of ideology than argued analysis? What is the difference between multi- and pluri- culturality? The answers cannot just be the presentation of models and principles, because there is often no attention given to the *Realpolitik* of cultural diversity which imprints itself on such relations. The ideology defends equality between individuals and equality between cultures, even though a casual reflection on the dissymmetric and unequal relations between cultures would question such presumptions.

Insertion is, in effect, a form of cultural hospitality. Yes, you can keep your culture and traditions, but no, you do not need to make relations either with us or with other cultural groups. Hidden within this approach are questions of power and legitimacy. Apparently, no one seeks to devalue a given culture or situation, but there is often the implicit, sometimes even explicit, corollary: I can accept who you are and what you do, but on condition that ....., you do not interfere with what I am and what I do.

A number of key words explain this approach: segregation, ghettoisation, zoning, and priority areas - words that relate positively to strategies of self-defence and self-protection, but are often accompanied by the idea that "people like that should be together". Yes, but in whose interests? Given sufficient authority, responsibility, and finance, it is always possible, for example, to implant a foyer for people in situations of handicap or a centre for those who psychiatric problems, in a rural village. Or allow those of similar cultural backgrounds to house themselves in a given neighbourhood in town.

Marginalisation, as a concept and as practice, is much less understood, and probably relates to what sociologists call apathy or anomie, both negative expressions which find their meaning mostly in the light of the three other approaches. This leaves plenty of space

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for other debates, but the position adopted here is that marginalisation is not a strategy of co-culturality: it is rather the basis for a meta-evaluation based on the knowledge and power of other researchers. By definition, those who proclaim their marginality are not concerned by such procedures or processes. Paradoxically, however, it remains to be explained why it is the case that such so-called marginals, at least in the social professions, are often the primary objects of social work intervention.

The polysemy of culturality and co-culturality makes it possible for social work professionals to confuse individualist and collectivist strategies. Nonetheless, there is need to distinguish three fundamental levels of co-culturality: macro, meso and micro.

Social work intervention aimed at reducing cultural conflict or misunderstanding at a micro level, in itself perhaps thoroughly justified, should not be confused with the rhetoric, politic and importance attached to this work by those who operate at the meso level (agencies and associations, for example) or at the macro level (for example, government policy, international declarations). Social work intervention cannot afford to be economical with the importance of disparate but inter-related factors of language, age, sex, work, geography and the possession of ‘papers’, to name but a few. This is not the place to enter the debate about the relative importance of each of these factors, or the possibilities of aggravating certain situations by the presence of several factors at the same time (for example, women immigrants, without the language of the host culture, but needing to work). The point here is to draw attention to the need for what Ardoino<sup>2</sup> calls “multi-referentiality”, the need to evaluate and maintain several, sometimes conflicting informations.

This is perhaps self-evident, even when it remains respected more by its absence than by its performance. However, it serves to complete a series of reflections which serve to orient the following debate about

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<sup>2</sup> Ardoino, J. (2000) *Les Avatars de l'éducation*, Paris, PUF.

pedagogical choices. Up to now, we have concentrated on ideas and values implicitly attached to social work practice: the reference base for professional judgements, the implicit/explicit preferences underpinning the maintenance or acquisition of differing cultural practices, and the management of consent. In other words, we have concentrated on the content of professional intervention in relationship to (co-) culturality. However, what if we were to consider, not the action of social workers aimed at helping those of other cultures and backgrounds, but their personal preference for “co-cultural learning”?

### **Learning and the Management of Difference**

Reddin’s “Cultural Shock Inventory”<sup>3</sup> aims at evaluating the qualities and characteristics which are the most often associated with such intercultural sensibility (for example: openness to new ideas and practices, knowledge of other cultures, awareness of identity building, and tolerance). It is clear that in the context of intercultural conflict, such a reflection is often a real learning experience, although there is always a tendency to fix on the points of conflict rather than orient the consciousness produced into a developmental strategy capable of transforming the situation which provoked the conflict.

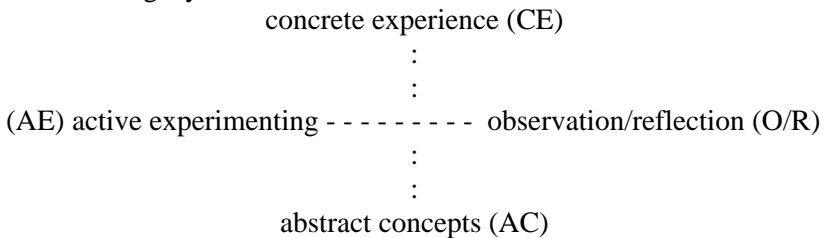
The model that David Kolb proposes, much criticised though it may be, is extremely useful to social workers in learning to think and react pedagogically. Because the problem or the situation in question is essentially pedagogic, we need to be conscious of our own learning tendencies and preferences. His so-called “learning circle” is in fact anything but circular, even less linear. It is an interconnected spiral of learning linked to differing activities undertaken by the learner. Each of us has a personal learning preference (and this for a number of reasons that we cannot explore here), which is not however a consciously anticipated response. Repetition, time and feedback all contribute to reinforcing this tendency which becomes, retrospectively,

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<sup>3</sup> Reddin, W.J. (1994) *Using tests to improve training : the complete guide to selecting, developing and using training instruments*. Prentice-Hall, Eaglewood Cliffs, NJ.

an implicit style of managing learning, and therefore of managing difference.

Kolb's *Learning Styles Inventory*<sup>4</sup> creates the intersections of a model that makes explicit what otherwise would remain implicit, crossing two distinct but interrelated lines of thought and action: experience-concepts, (comprehension dimension) and reflection-experimentation (transformation dimension). Much quoted in the context of the development of experiential learning, his argument is that, despite the segmentation of the model, we are all capable of all four learning styles.



Learning is linked to identifiable constellations of events and thus become explicit, although not always necessarily capable of being expressed in words. It can begin at any point in the spiral, but is always related to direct, concrete experience. Secondly, it emphasises the place given to reflection and to accurate observation as a mode of learning.

The first line (CE-AC) describes our way of “grasping reality via apprehension/comprehension”, to use Kolb’s powerful expression: we can *apprehend* reality as a lived experience, or we can *comprehend* that reality in a more abstract manner. However, this apprehension/ /comprehension of the situation does not transform it: the transforming line passes between reflection and experimentation (O/R and AE).

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<sup>4</sup> Kolb, D. (1984) *Experiential Learning*, Prentice Hall, Eaglewood Cliffs, NJ.

Effective learning, and hence the effective management of difference, requires differing abilities linked to concrete experience, to observation and reflection, to abstract theorisation and to active experimentation. These abilities are not necessarily hierarchical, but it is still the case that we have a marked preference for initiating learning from the point of view of one of the sectors.

In seeking to avoid the pitfalls of ascribing change to single factors like intelligence, the environment, personality or stress, Kolb describes the active learning patterns between CE/O-R as divergent. Initially, the learning was related to an event, a particular moment or meeting. Consciously or unconsciously, the learner was led to pay particular attention to the event, to listen, look, perceive, appreciate or reject what was happening. However, with distance, this experience takes on another level beyond the immediate: through precise observing and especially through active reflection, the learner constructs his or her own understanding of the experience. At this point, learners are involved in what Goleman<sup>5</sup> calls “emotional intelligence”, the capacity to understand events through feelings and sentiments. In other words, learners position themselves in relation to the experience, and develop a personal attitude to the event. They ‘stand back’ from the event, in order to see and understand it more clearly.

The sector O/R – A/C is where learners seeks to develop their own understanding of the event. They begin to conceptualise, to theorise, and to look for patterns. They move from being *interested* to being *engaged*: in this way, they assimilate their personal reflection of the event and their theorising.

Between AC and AE, there is a new dynamic, a wish to apply the concepts and theories identified to new situations, new projects, even to revisiting the initial situation (which now is not ‘initial’ but ‘transformed’). There is a two-way interaction of convergence: theory informs action and action adapts to theory.

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<sup>5</sup> Goleman, D. (1996) *Emotional Intelligence*, London, Bloomsbury.

Finally, between AE and CE, there is a zone of learning accommodation, of adaptation of objectives, both theoretical and pragmatic, to the new situation.

It is without doubt too simplistic to ascribe to the four poles of the model (which in any event remains a model that seeks to describe reality and not to construct it), differing personality traits, but it is tempting not to do so, at least in identifying differing management styles which are crucial to decoding the management of difference.

	Main questions	Because interested in ...
Concrete experience	What ?	Action, events, people
Observation/reflection	How ?	Processes
Abstract theorising	Why ?	Understanding underlying factors
Active experimentation	When ? How much?	Procedures

Co-culturality seeks to exploit and extend this somewhat mechanical model of cultural learning, and to move towards a more subtle taking into account of the multi-referentiality at play in all cultural encounters. Co-culturality is, in effect, a means of not simply apprehending and comprehending such complex realities, but of reflecting and experimenting new ways of reconstructing the relations of power and knowledge that underpin all cultural relations.

### **From being ethnocentric ...**

In this context, it is interesting to reflect on the creative utopia of intercultural principles and practice through a reflection on Hammer

and Bennet's<sup>6</sup> "Developmental Model of Intercultural Sensitivity". It is a model constructed along a single continuum in two stages, going from Denial to Integration. The first stage is identified as being "ethno-centric", and the second "ethno-relative", each stage being in three parts.

The tension, even the opposition, between our ways of thinking which are ethno-centric and those which are ethno-relative (because no force can be both centripetal and centrifuge at the same time) will probably be revealing, and will require both critical vigilance and honesty.

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Ethno-centric	Denial	Isolation
		Separation
	Defence	Superiority
		Denigration
	Minimising	Physical universalism
		Transcendent universalism
Ethno-relative	Tolerance	Relativity of behaviour
		Relativity of attitudes
	Adaptation	Empathy
		Pluralism
	Integration	Contextualised evaluations
		Constructive marginalisation

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**Development Model of Intercultural Sensitivity (Hammer & Bennet)**

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<sup>6</sup> Hammer, M.R & Bennet, M.J. (1986) "Towards ethnorelativism: A developmental model of intercultural sensitivity" in Page, R.M. *Cross-cultural orientation: New conceptualisations and applications*, University Press of America, New York, pp.27-69.



Denial of difference is masked within a discourse that proclaims that because everyone is the same, we are all equal, and by extension, all cultures have equal value. One critical argument is that nobody changes their culture because they feel that their culture is inferior. Therefore, all cultures merit the same regard.

Despite that, such arguments are often hidden behind a tolerance that exists only in appearance. Real tolerance is in no way superficial: on the contrary, tolerance requires effectively a sensibility as profound as it is destabilising, because its finds its source in the intolerable or in the unacceptable. By definition, tolerance means “tolerate that which is intolerable”. Paradoxically, often when we say that something or other is ‘tolerable’, in the ordinary sense of the word, it is because we have no need to be tolerant: we simply mean to say that, for different and divers reasons, the situation is acceptable, supportable. That poses the question: if we do not want to accept a given behaviour, or if we do not share a given value or attitude, but still we manage to put up with it, are we being tolerant or just indifferent or easy going? Far too often, what passes for tolerance reveals a deep lack of respect for other people and their culture: it becomes a strategy for avoiding the issue, effectively saying, “I am tolerating you, on condition that you leave me in peace”. Such tolerance discourages us from entering into an authentic, cultural or personal confrontation, in the best sense of the word, without which no recognition of the Other is possible.

Beneath this false tolerance, the Denial of differences reflects a certain ignorance of the immigrant’s culture. This is not as extraordinary as it may seem: it is the result of implicit, but structural segregation. Effectively, society tends to isolate those who are different, because of culture, age, sex, colour, religion, for example. Yet, at the same time as recognising such differences, each social group lives its life ‘mono-culturally’. In effect, society separates those who are too different, or not ‘sufficiently like us’, through intentional (but often implicit) segregation, even ghettoisation, in other words by exclusion. However, the intentions are good: “it is better that these

people stay together, separated from us, to reply to their specific needs.” The end product is that such people cease to be separated, or marginalised: they simply lose their place in society.

The second stage, Defence, begins where contact between two cultural groups cannot be avoided. The meeting between ‘us’ and ‘the others’, or between ‘those like us’ and ‘those not like us’ is based on our positive stereotypes of ourselves and on the negative stereotypes that we have of the immigrant. This explains in large measure why the principal arms used in our defence are superiority and denigration.

The evidence is there: we have such a positive evaluation of ourselves and of our ‘in-group’ that it is clearly preferable not to be an immigrant, or a member of some other necessarily ‘out-group’. We are happy with our well-being, the responsibility and freedoms that we all have, at least in principle, without necessarily admitting that daily life rarely corresponds to our ideals. Still, although it might not be much, it is far better than the daily life of immigrants, of whom we know lots of anecdotes, jokes and offensive words that confirm the negative images and stereotypes which we have of them.

The third stage, still ethnocentric, is the Minimisation of differences, a stage that is complex, even sometimes contradictory, but often accompanied by a real sympathy. In other words, one recognises differences, and even accepts that the other person is not like us... but after all, we are all human beings, we are all the same. In which case, why not insist on what we have in common and not on what separates us or distinguishes us? Do we not all have the same fundamental needs, to be fed, to be lodged, to be loved? Do we not have, despite our differences, the same social, political and spiritual interests?

The difficulty is that, as in any intercultural meeting, and especially in that which is so dissymmetric between the host culture and that of the immigrant culture, the fact of minimising differences

prevents the host culture from taking into account the specific needs of the immigrants, needs relating to the fact that they are different, and therefore not like those of the majority. It is in this sense that even a genuinely sensitive sympathy can effectively mean not taking into account the needs of the individual. By its deafness and blindness, such sympathy can easily contribute to the reproduction of important discriminations. The teacher or social worker who says, « I treat everyone the same », will not let the question of colour or handicap influence their behaviour. Differences, even those that are blatantly evident or undeniable, are minimised to the extent that they are no longer influence the behaviour of social workers or the politics of social work intervention.

### **To being ethno-relative ...**

Critical tolerance, or acceptance, is the first of the ethno-relative stages. It reflects the recognition and valuing of difference, and starts from the point where cultural differences of behaviour and/or of values are normal, even sometimes desirable. However, the interpretation and valuing of differences, or to put another word on it, of non-conformity, is not based on comparative value judgements about a given behaviour, value or attitude which might make it better or worse than any other. Effectively, the meaning and the sense of such differences are created *from within* the given culture or situation, and should then be understood in relation to those endogenous norms and criteria. What is at stake is the acquisition of a capacity to “understand as from inside” the culture of the immigrant, and to accept that our values, behaviours and beliefs are all relative.

This stage is fundamental to a project aimed at sensitising people to the questions and problems that immigrants face primarily because they are so often labelled as being different – they do not speak our language, they do not understand our culture – by those who have no understanding of the psycho-socio-political dimensions of being an immigrant.

If Tolerance/Acceptation represents a radical paradigm change concerning culture and immigration, and requires an important initial reorganisation of our ways of thinking, feeling and making judgements, the fifth stage, Adaptation, goes beyond a simple cognitive reorganisation because it requires personal and social changes, all of which are necessary to impulse mobilisation. It is in this sense that one can understand Freire when he talks of emancipating pedagogy and the need for enable those who are 'adapted' to oppressive situations to acquire the attitudes and competences of 'adaptability'.

This capacity of adaptation is defined (Collin's English Dictionary) as « the act or process of adapting, or the state of being adapted; adjustment. » or more specifically as « something that is changed or modified to suit new conditions or needs ». This pragmatic definition does not have the idea of 'harmoniously' as does the French<sup>7</sup>, yet the idea of 'harmony' is implicit in all co-cultural projects, because co-culturality itself requires a reciprocal adaptation. On the one hand, immigrants should seek to construct their own projects of social, professional or political insertion. On the other hand, the non-immigrant community should question the arguments and judgements that support its own presumed normality. It is the bringing together of these two reflections and of these two ways of looking at the other that creates the possibility of a sixth and final step: Integration.

Integration is perhaps less a stage than a dynamic which recognises each individual, immigrant or not, not only as Being, but also as Becoming. It accepts the individual as a human being who is constantly 'en voie de construction', incomplete, as Freire would say, and who « conscious of his incompleteness, becomes involved in a permanent movement of enquiry »<sup>8</sup> It is the search for a capacity to

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<sup>7</sup> Le Petit Robert : «l'aptitude d'un individu à modifier sa structure ou son comportement pour répondre harmonieusement à des situations nouvelles».

<sup>8</sup> Freire, P. (1997) *Pedagogia da Autonomia: saberes necessários à prática educativa*, Paz et Terra, Rio de Janeiro, p.64.

become bifocal, to look at situations and understand them from two points of view [HC and IC] which are intimately linked. It is the conscious effort to not polarise society into host culture and immigrant culture, as if one must be either one or the other. On the contrary, we can learn to go beyond this oppositional logic and understand it not as a contradiction but as a paradox. Is it possible to state that one can be an immigrant and a member of the host culture? Yes, but what counts is the context, the time, the relationship, the involvements, the meaning of what is done and the significance of behaviours and values. As Bachelard would say, it is the capacity to construct “une dialectique d’enveloppement, et non pas une dialectique de division.”<sup>9</sup>

Such a paradox reconstructs our reality, our daily life. When an immigrant says, “when I am playing football, or watching the television, or shopping or going out with my family, I am not an immigrant”, we need to take this assertion quite literally. It is not a pious hope, but rather another reality, a statement of fact that we should be able to accept. It will not suffice to adapt oneself to this reality: we need to *integrate* it into our reality, so that in fact, it is our reality that changes.

### **Conclusion**

This is a radical demand. To ask that non-immigrants change in order to integrate the reality of immigrants is not necessarily more unusual than asking those in a position of power to include those over whom they have that power, the powerless. There needs to be not a simple inversion of the relations of power and authority, but a surpassing of such relations of influence to judge or label in order to include or exclude. This is the challenge that confronts those who want to manage difference through the development of co-culturality. While it is true that one of the key objectives is to accompany immigrants towards their social, professional and political insertion, it is also the case that a parallel objective is to accompany the so-called

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<sup>9</sup> Bachelard, G. (1948) *La terre et les rêveries du repos*, Paris, Corti, p.149.

« normal » population towards non-discriminatory practice. Perhaps more positively, towards justice, respect, understanding and recognition of each person, professional or not, immigrant or not, as someone capable of learning, in other words, as a profoundly cultural, human being.

## **Workshop 3**

**Soziale Professionen in sich verändernden  
sozial-politischen Kontexten in Europa**

**Social Professions in Changing Socio-Political  
Contexts in Europe.**

**Les professions sociales dans les changements de  
contextes socio-politiques en Europe**

**Sociální profese v měnícím se sociálně politickém  
kontextu v Evropě**

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# L'EDUCATION CITOYENNE COMME PROCESSUS DE COMPREHENSION ET DU PARTAGE DES SAVOIRS

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Objectif Plein Emploi asbl, Luxembourg

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## **Avant-propos.**

Il est proposé dans cette contribution de voir s'il existe des corrélations entre les thèses de Patrick Viveret, d'Edgar Morin et de Pierre Calame, dont les points de départ sont très différents et pas forcément liés, en s'accordant sur un dénominateur commun et déclencheur, appelé ici la notion du « désir systémique » pour voir si une cohésion sociale innovante et fondatrice est descriptible. De voir par la suite dans quelle mesure une telle approche conceptuelle peut se baser sur l'éducation citoyenne comme un élément porteur et transversal et en quoi elle peut influencer sur la nature des professions sociales.

Pour chacune de ces trois thèses nous partons d'une notion-clé, liée à la thèse respective, laquelle est déclinée à travers quatre notions subordonnées.

A chaque fois, nous verrons que trois des quatre notions subordonnées peuvent être attribuées à ce qui sera dénommé ici le couple « vie-passion » et l'une des quatre au couple dénommé ici « survie-compassion ».

Il est proposé également que le couple « vie-passion » soit assimilé avec l'idée des relations humaines (l'être) et le couple « survie-compassion » avec l'idée d'une organisation économique (l'avoir).

## **Pour en arriver à une cohésion sociale innovante et fondatrice.**

D'après Viveret la nature de l'homme peut se définir à travers la représentation de ses « besoins élémentaires », Morin nous propose de réfléchir sur « l'éducation du futur » et Calame reprend la notion

du « partage » pour entrevoir les défaillances dans notre organisation cohésive et notre aspiration à un bien-être collectif.

*Le couple « vie-passion ».*

Premièrement, en ce qui concerne le couple « vie-passion », nous disposons de la notion des « besoins élémentaires de l'homme », qui sont la reproduction, la protection et l'information. Dans le cas de « l'éducation du futur » ce seraient la compréhension, l'incertitude et l'erreur. Pour le concept du « partage » nous parlerons de biens et de services qui se détruisent en les partageant, qui se divisent en les partageant ou qui se multiplient en les partageant.

En soumettant ces différentes notions subordonnées à la logique amplifiante du désir, qui devient dès lors systémique et puis en les croisant en partant des différentes approches, nous pourrons reformer de nouveaux ensembles interprétatifs.

Dans le premier cas, la reproduction engendre l'amour, s'associe avec la compréhension, laquelle produit du relationnel mais aussi de la dépendance et également avec le partage qui multiplie (le partage des savoirs, par exemple).

Dans le deuxième cas, le besoin de protection peut produire du pouvoir, s'associe avec l'incertitude qui s'accorde avec l'insécurité et également avec le partage qui peut être destructif en imaginant que l'environnement écologique soit tellement parcellisé que la survie des espèces devient impossible.

Dans le troisième cas, l'information peut nous apporter des connaissances, mais aussi du sens erroné. Elle s'associe avec l'erreur qui risque de nous priver de lucidité et produit de l'illusion et avec le partage qui est divisible si on considère que des ressources sont en fait abondantes mais limitées aussi, comme l'eau par exemple.

Il s'ensuit de cette approche croisée que l'amplificateur « désir » nous renseigne bien sur les pièges qui peuvent être inhérents à la notion du couple « vie-passion » et que cet élément désir pourrait jouer le rôle de garde-fou dans la construction de l'organisation cohésive.

Mais cette approche nous permet également d'en déduire des réflexions y afférentes qu'on peut même qualifier d'un ordre socio-géographique.

Ainsi, l'on voit dans le premier cas des notions croisées, que les résultats amplifiés nous suggèrent notamment des sensations salutaires et qui concerne plutôt des noyaux humains que l'on croit saisir dans toute son étendue, comme la famille ou la dimension locale, mais qui ne doivent pas nous renvoyer d'office à une idée d'idylle absolue.

Dans le deuxième cas, il nous est possible d'entrevoir les risques qui peuvent émerger si l'on ne se méfie pas des grands mouvements de masse, qui se passent de plus en plus à une échelle mondiale et qui peuvent dérailler et au pire des cas prendre des formes totalitaires.

Dans le troisième cas, nous pouvons pressentir le poids de la responsabilité individuelle dont chacun est porteur dans son environnement, soit-il local ou mondial et où nous sentons actuellement que nous sommes plus ou moins forcés à agir selon les principes du « chacun pour soi » à tous les niveaux.

En résumé, nous disposons par conséquent d'une représentation qui inclue dans ces différentes conceptions tout autant le bien que le mal et dont l'orientation dépend fortement de la nature et des tendances de l'amplificateur désir. Ce sont ainsi souvent des actes passionnels, individuels ou collectifs, qui déterminent le cours des évolutions sociétales. Tous ces phénomènes ont également une autre caractéristique commune: ils sont de la nature du doute et requièrent l'art de la compréhension et du partage des préoccupations communes pour s'approcher de solutions envers des risques éventuels.

Cet ensemble, qui est de la dimension de l'« être » sera dans le contexte de cette contribution l'une des deux parties déterminantes pour développer les nouvelles orientations à proposer pour les professions sociales.

En effet, si le cours des évolutions est déterminé par des actes passionnels nous verrons que les sciences sociales arrivent très bien à décrire les phénomènes en soi mais peinent à s'aventurer dans la

recherche des causes de ces phénomènes. Pour y arriver et avoir une vision intégrale de l'arrière-plan il faudra inclure, à valeur égale, le concept du couple survie-compassion.

*Le couple « survie-compassion ».*

Pour analyser l'idée du couple « survie-compassion » nous pouvons construire sur le contexte développé ci-dessus.

Si nous avons conclu que le concept « vie », aussi bien dans ses formes heureuses que malheureuses, est fortement façonné et influencé par les actes passionnels, il est postulé ici que pour le concept « survie » des hommes les dispositions originaires sont de nature différente et sont développées à partir d'un comportement ancré dans la compassion.

Donc, deuxièmement, au sujet du couple « survie-compassion » et en y attribuant l'amplificateur désir, nous reprenons la notion des « besoins élémentaires de l'homme » pour caractériser le couple subsistance-richesse, pour la notion de « l'éducation du futur », il est proposé le couple rationalité-certitude et pour la notion du « partage », elle est déterminée à travers les biens et services de production et qui sont divisibles.

Par rapport à la subsistance nous sommes renseignés sur un besoin de l'homme qui est de s'assurer de sa survie en favorisant l'accumulation de matières essentielles en produits et services, mais aussi en matières symboliques, comme l'argent et justement non seulement pour garantir sa survie immédiate, mais bien dans une attitude de prévision temporelle. Nous en arrivons ainsi à la notion de richesse et où la thésaurisation en tant que désir en est l'amplificateur. C'est un choix délibéré concernant la survie, guidé par une peur omniprésente par rapport à un manque quelconque éventuel et parle ainsi fondamentalement d'une forme de compassion vis-à-vis de soi-même.

Par rapport à la rationalité il apparaît que notre façon de penser et de réfléchir recherche en permanence des systèmes à repères qui nous paraissent logiques, peuvent déterminer de manière optimale nos actions et nous mènent à nous conforter dans une certitude évidente par rapport à nos agissements. Si ce désir de la certitude

devient ainsi l'épine dorsale pour avancer dans notre vie comportementale, il s'ensuit que nous sommes bien conscients que le danger de la peur du délire qui peut nous gagner est bien réel et qu'encore une fois se sera une forme de compassion envers soi-même qui va se manifester et nous interdit sciemment de mettre nos comportements et nos actions en doute. Cela reste toutefois aussi une question d'un choix individuel.

Par rapport aux biens et services de production divisibles nous constatons que la nature des biens et services partageables change. Dans le cas du couple vie-passion nous avons parlé de biens et de services partageables qui sont d'un ordre universel comme les savoirs, l'équilibre écologique où encore les ressources naturelles. Dans le concept du couple survie-compassion nous rencontrons le principe de la production réalisée par les hommes. Cette nouvelle donne responsabilise l'homme d'office pour les résultats de sa démarche et il lui incombe raisonnablement aussi d'accepter qu'il est dans une situation où il a la faculté de choisir ce qu'il veut produire et combien il veut produire. Par la suite il a également le choix et le désir d'intervenir sur les possibilités et formes de possession, de répartition ou de partage de sa production et nous en venons au concept organisationnel du marché. Dans un tel environnement l'homme, avec son ambition de survie et son désir d'accumulation de richesses, se retrouve, à travers la peur existentielle d'une infirmité quelconque par rapport à ses aspirations, dans une situation de compassion permanente envers lui-même.

En résumé, dans les trois cas, le désir dans ce contexte de la représentation de la compassion se définit à travers l'importance qu'on peut attribuer à son propre ego et qui est construit sur la notion de la certitude, ce qui implique corolairement la mise en opposition de sa personne à autrui. Il s'ensuit également que la possibilité du choix individuel par rapport aux enjeux définis est toutefois ubiquitaire, construite sur la peur de l'autre, et ne peut être considérée comme innocente. Enfin, l'on constate qu'à chaque fois il est à noter que la dimension de l'« avoir », soit-elle intellectuelle ou matérielle, apparaît comme un fétiche personnel.

En fait nous avons réuni ainsi les éléments de fondement de nos systèmes de marché, donc de notre description de l'économie et en utilisant le principe de l'amplificateur du désir nous en arrivons même à décrire le fonctionnement de l'économie sous sa forme dogmatique actuelle et qui est de l'ordre du néolibéral.

Ceci nous permet de dire qu'une économie saine devrait construire sur une toile de fonds qui considère aussi bien les éléments concernant le couple « vie-passion » que le couple « survie-compassion ». Si l'économie, dans son fonctionnement mécanique, ne s'intéresse qu'aux éléments traités dans le couple « survie-compassion », nous l'avons vu, le désir systémique, le moteur donc, est la peur et elle est liée à la notion de l'« avoir ».

Le nouveau couple qui émerge est donc celui de la « compassion-peur » et s'oppose à un couple issue de la représentation « vie-passion » qui a été décrit dans son contexte comme « passion-doute » et est lié à l'« être ». Cette dernière constatation nous permet de venir aux conclusions suivantes:

Si la peur, qui est en quelque sorte une grande fabrique d'erreurs, est le moteur qui fait fonctionner nos économies, l'économie en tant que discipline ne peut être une science exacte.

De l'autre côté, si le doute nous guide dans notre vie comportementale, nous en arrivons à éviter nombre d'erreurs et les sciences sociales acceptent assurément l'imperfection de leurs propres raisonnements et corolairement ne prétendent pas à être une science exacte.

Si les deux univers décrits, le couple vie-passion et le couple survie-compassion, nous mènent donc au résultat qui met les réflexions aussi bien que les actions des hommes sur des fondements qui ne sont pas construits sur des certitudes, nous pouvons dire que la compréhension commune de nos doutes est l'authentique savoir et est le véritable moteur qui peut être à la base d'une cohésion sociale innovante et fondatrice.

### **L'économie du savoir, une économie solidaire.**

Sur la toile de fond définie plus haut, la question, si l'éducation citoyenne est une forme d'économie construite sur la solidarité et le

partage se pose notamment par rapport à ce qu'on nous essaye de faire comprendre en nous prédisant que le 21<sup>ième</sup> siècle sera le siècle de la société du savoir et de la communication.

Si cette vision de notre société de demain peut donner du sens il s'avère essentiel d'avoir conscience du fait que le fonctionnement actuel et l'évolution en cours de nos systèmes intra-sociétaux ont la particularité de nous mettre en difficulté par rapport à une conjugaison heureuse de nos ambitions concernant la cohésion en générale. En fait, nous devenons de plus en plus incapables d'associer nos aspirations de nature économique à nos désirs de nature relationnelle.

Deux possibilités peuvent s'offrir dans de telles circonstances à l'évolution future de nos sociétés du savoir et de la communication.

Ou bien, l'économie, dans le sens d'une application fondamentaliste du tout marché va prédominer et risquera d'accaparer progressivement tous les autres héritages humains et généralement culturels et se saisira inévitablement aussi des savoirs.

Ou bien, l'économie, dans son sens originaire qui est l'art d'utiliser au mieux toutes les ressources, prévaudra et posera la question des nouvelles corrélations entre les mécanismes du marché et les envies relationnelles des humains.

Partant, l'on peut invoquer que dans le premier cas est désigné un monde matériel où la satisfaction des humains en biens et services marchandés devient la clé et le seul moyen approprié pour garantir un bien-être global. Ce qui provoque inévitablement chez l'individu l'attitude du chacun pour soi.

Tandis que dans le deuxième cas la satisfaction provient d'un état où règne un certain équilibre entre l'importance attribuée aux envies relationnelles et les besoins matériels. Ce qui demande à chaque individu une attitude du partage.

Dans les deux cas, toutefois, l'on retrouve un dénominateur commun qui est très légitime et qui est le désir. Le désir d'être « riche ». Riche en pratiques relationnelles qui concernent la vie et riche en biens et services qui concernent la survie.

Ce désir, s'il repose sur les deux formes d'aspirations qui concernent la vie et la survie, équitablement et simultanément, ne

peut se nourrir que d'une envie positive et dès lors, peut être défini comme une passion qui aura comme effet corollaire le partage des nouvelles richesses.

Si nos modes de production de biens et de services seront dans le futur libérés de plus en plus de ce qu'on appelle le dur labeur et seront repris de plus en plus par des dispositifs mécanisés et informatisés, le travail des hommes, pour leur vie et pour leur survie, demandera de plus en plus un partage de leurs savoirs.

L'organisation de ce nouveau travail, qui est de l'ordre de la bonne utilisation des ressources relationnelles et intellectuelles devient ainsi le grand enjeu pour nos démocraties du futur, le partage de l'information à travers internet, espace que l'on pourrait remplacer dans ce contexte aussi par tout autre lieu à dimension locale, étant un exemple concret.

Mais justement cet exemple, qui a des effets aussi bien locaux que mondiaux, ne peut être un bon exemple que si les pièges mentionnés dans la première partie, comme pour le couple « vie-passion » où est mentionné l'effet de grands mouvements de masse qui peuvent mener à des dérives totalitaires, mais aussi pour le couple « survie-compassion » où un colportage de certitudes et de convictions peut mener en erreur et, pour exemple, en catastrophe écologique toute l'humanité.

L'intelligence, construite sur le doute et les incertitudes par contre ne saurait se réaliser que par une participation avertie et collective et qui devient ainsi une économie du savoir construite sur une attitude profondément solidaire dans ses aspirations humaines.

Cette intelligence collective par laquelle chacun devient co-construteur des nouveaux environnements économiques est certainement une qualité sensiblement démocratique qui appartient aux citoyens qui, eux, doivent trouver ainsi un nouveau champ d'expression, d'entraide, de négociation et de réflexion, critique et constructif.

C'est là l'essence même de ce qui est appelé « éducation citoyenne ». Elle comporte donc aussi bien tous les éléments liés au couple « vie-passion » en usant de son droit de réfléchir et de s'exprimer, que de son droit lié au couple « survie-compassion » qui



est idéalement d'engager l'action et de même la production non-construite sur les certitudes.

### **De la nature des professions sociales.**

Il est proposé ici la réflexion critique que les sciences et les professions sociales sont dans un dilemme qu'on pourrait décrire en disant que seul l'autorité, c'est-à-dire la certitude, leur permet de légitimer leur travail, mais lequel demanderait en fait une attitude bienveillante de compréhension d'incertitudes multiples et où le doute serait omniprésent.

Ce dilemme des sciences et professions sociales est certainement moins important par rapport à l'ambition qui concerne la compréhension et l'analyse des enjeux universels, humains et sociétaux, que dans son ambition concernant sa vocation d'y apporter des solutions et d'intervenir par l'assistance et l'aide, en considérant toutefois aussi que ces apports ont un caractère, à tort ou à raison, profondément humain et altruiste.

En ce qui concerne le premier volet, celui de la compréhension et de l'analyse, il apparaît qu'à travers les différentes écoles sur le sujet on peut toutefois retenir qu'un dénominateur commun existe dans le sens ou on retient sommairement qu'est considéré l'individu social et qui est mis en relation avec le groupe social et l'impact que cette occurrence a sur le fonctionnement de nos sociétés.

Le travail d'analyse et de compréhension des individus et groupes sociaux se limite toutefois trop à un travail d'observateur et les résultats prennent la forme de conclusions basées sur les éléments développés ici dans le contexte « vie-passion ». Dans ces circonstances, tout ce qui concerne la passion est retenu et analysé et est mis généralement en rapport ou en contradiction même avec l'autre contexte qui est celui de la « survie-compassion ».

C'est la l'une des principales raisons qui créent le dilemme. En juxtaposant ces deux contextes pour comprendre les fonctionnements humains et sociétaux, l'homme est de facto privé d'un atout d'une importance essentielle, de sa responsabilité globale. La responsabilité lui est attribuée certes pour ce qui concerne son comportement

individuel et dans le groupe social, mais il ne devient que dérisoirement responsable pour les systèmes sociaux dans lesquels il vit.

Le rôle de l'observateur devient ainsi un travail fixé sur le comportement des hommes dans un système donné et le prive de fait d'une analyse de cause à effet, pourtant essentielle.

Les effets liés au comportement de l'homme ont des causes et elles sont ancrées dans le système social dans lequel il vit et c'est lui-même aussi qui est le constructeur ou co-constructeur de cet environnement. Donc il en est responsable et acquiert ainsi obligatoirement le droit d'intervention.

Ce droit d'intervention devrait être alors également une obligation d'action pour les sciences sociales en considérant que les recherches sur les causes les légitimeraient, ou plutôt les obligeraient, à prendre des responsabilités et des positions par rapport aux systèmes sociaux et qui pourraient servir à alimenter des nouveaux contenus au niveau d'autres professions sociales à l'écart de la recherche, mais souvent plus proche des hommes et de leur environnement social.

En effet, ces professionnels sociaux, proche des individus et des groupes sociaux, travaillent dans un espace où l'univers des savoirs mis à disposition par la science est souvent un éventail d'informations sur les comportements insuffisants et erronés des hommes. Ceci est dramatique dans le sens que ces intervenants disposent dès lors d'une mallette d'outils leur conférant une position ou leurs savoirs deviennent des certitudes et ne peuvent que servir à (ré)orienter les passions égarées et les comportements douteux d'autrui.

Ainsi, dans le cas du travail social appliqué il devient clair qu'on n'intervenant qu'avec des certitudes sur des aspects liés aux comportements des hommes l'on ne peut satisfaire, ni l'émetteur ni le récepteur.

Ce qui est plus dramatique encore, c'est que cette qualité de la certitude est automatiquement amplifiée dans un rapport avec autrui qui, par déduction, ne peut être en possession de la même certitude, pour déployer inévitablement un sentiment, qui est dans ce contexte global, de l'ordre de la compassion et appartient paradoxalement au couple « survie-compassion », donc de la notion de l'avoir.

En supposant que le travail proprement dit des professions sociales concerne le bien être de l'homme, nous devrions, par contre, nous retrouver dans une situation qui tienne compte avant tout de la notion de l'être.

Cette contradiction profonde nous emmène dans une relation entre émetteur et récepteur, laquelle devient ainsi quasi-économique dans sa nature. En sachant, que tout en essayant de faire un travail sur la vie, les passions et de par là sur l'être d'autrui, on use, pour y arriver, de la représentation de l'environnement de l'avoir, donc de l'environnement économique dans son état actuel. Il faut se rendre compte que cet état des choses est dû à la circonstance que la représentation de l'avoir, de l'environnement économique ainsi que du couple survie-compassion est l'unique schéma vérifiable et contrôlable pour une situation donnée dans un environnement donné à un moment précis.

Trompeusement ce système de repères devient le plus évident pour orienter tout travail d'aide et d'assistance et cela parce qu'avec l'utilisation de ce schéma comme base de travail, on peut même rester dans des logiques d'approches qui permettent de se poser des questions fondamentales sur nos systèmes d'organisations collectives. Mais dans son application, cette approche envers des changements individuels ou collectifs, reste neutre dans le sens qu'elle évite de travailler les causes intégrales d'un certain état d'âme de l'homme par rapport à son environnement lequel est apparemment ancré dans ce que nous avons défini comme un système de certitudes.

Ainsi on est donc bien loin d'une attitude de partage des doutes ou de visions divergentes, donc d'une compréhension mutuelle. L'erreur réside ici dans le fait qu'on use du concept « vie-passion » pour solutionner des problèmes liés au concept de « survie-compassion », ceci en s'appuyant exclusivement sur une argumentation « éthique » qui serait issue de ce dernier concept.

Ce qui se passe effectivement, c'est que l'émetteur se trouve dans une logique de travail où il ne transmet pas un savoir global sur la notion de l'être, mais une proposition de comportement concernant la survie et qui se rattache à la représentation de l'avoir. Autrement dit, le travailleur social agit sur l'être d'une personne pour lui permettre

de mieux se retrouver dans l'univers de l'avoir et de la compassion envers soi-même.

Dans un tel contexte est évidemment posée la discussion si les professions sociales doivent continuer à construire sur un patrimoine qui les met dans une position d'un traitement de leur univers d'intervention construit sur la notion de la compassion, laquelle favorise le changement du comportement de l'homme. Ou si elles doivent changer et s'engager dans une voie qui fait de leurs missions des métiers axés plutôt sur un engagement favorisant comme approche la passion et qui implique de rendre l'homme capable d'agir concrètement sur son environnement social, environnemental et économique.

Pour cela, la notion d'éducation citoyenne, ainsi que définie plus haut, pourrait être une voie à suivre en considérant ici aussi que le partage mutuel des doutes et des incertitudes dans une approche globale représente une vraie force d'action (empowerment) et peut nous renseigner sur l'essence même du travail social.

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# MOTIVAČNÍ ČINITELÉ VEDOUcí K VOLBĚ POMÁHAJÍCÍ PROFESE

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## Úvod

Proces pomáhání znamená pomoc, kterou poskytuje jeden člověk druhému člověku nebo skupině osob, přičemž může jít o pomoc finanční, materiální nebo psychickou. Motivem takové činnosti je potřeba prospět druhým, vynaložit určitou energii, předat něco ze svého osobního bohatství, a tím odstranit nebo zmírnit nepříznivou situaci, v níž se druhý nachází. Hlavním předpokladem je zde potřeba a touha člověka prospět, jako to vidíme nejčastěji v charitativní činnosti, kdy poskytovatelé této pomoci nemusí být odborníky v žádném typu poradenství.

Klíčová věta, na které se poradci shodují, zní: *pomáhat znamená pomoci lidem, aby si dokázali pomoci sami*. Jinými slovy lze říci, že pomáhat lidem znamená určit a objasnit problém tak, aby se člověk mohl sám rozhodnout, co s ním udělá. Pomáhání je tedy jednou z cest, jak pomáhat lidem překonat jejich problémy, jak objasňovat jejich osobní cíle a jak jich dosahovat.

## 1 Diferenciace pomáhajících profesí

Pomáhající profese patří k oborům, které potřebují dovednosti a poznatky o modelech pomoci.

V průběhu vývoje se upevnilo přesvědčení, že za vhodných okolností jsou někteří lidé schopni pomáhat druhým a zvládnout úkoly, které před ně život klade. Toto přesvědčení bylo posléze institucionalizováno jako *pomáhající na prvním stupni* v mnoha pomáhajících profesích.

Od poradců, psychiatrů, psychologů, sociálních pracovníků a andragogů se očekává, že jsou schopni pomáhat lidem zvládat jejich sociální a emoční problémy.

Zatímco dříve lidé v nesnázích jako první vyhledávali kněze a duchovní, dnes existuje celý sbor profesionálů (*pomáhajících na druhém stupni*), kteří často jednají s klienty, prožívající krizi. Jsou to nejen duchovní, ale také lékaři, zdravotní sestry, policisté, probační úředníci, učitelé, lektoři, konzultanti a mnoho dalších. Všichni jsou specialisty ve svých profesích a proto by již při výcviku měli počítat s tím, že budou svým klientům pomáhat zvládat sociální a emocionální rozměry jejich problémových situací.

V nejlepším případě pomáhají klientům zvládat problémy a krize holisticky. Například dobrý lékař léčí somatické choroby pacienta a současně mu pomáhá zvládat strach z bolestivého chirurgického zákroku. Učitel učí jednotlivé předměty a současně dbá o tělesný, intelektuální, emocionální i sociální rozvoj svých studentů, a tudíž bojuje s jednotlivými úkoly a krizemi provázejícími dané věkové období. Pomáhá je přímo i nepřímo odhalovat, chápat a zvládat. K obdobným specialistům patří také rodiče.

Cowen (1982) je přesvědčen, že existují ještě *pomáhající na třetím stupni*. K nim patří takové profese, jako jsou manažeři, supervizoři, dokonce holiči a kadeřníci, barmani apod. Mnozí z nich cítí, že mají i roli interpersonálních poradců a školených pomocníků. I oni se často setkávají s lidmi v krizi. Mohou pozorně naslouchat jejich vyprávění, vyjádřit jim podporu, dát jim radu a celkově jim, s větší nebo menší uvážeností, pomáhat zvládnout problém.

Pomáhající na třetím stupni jsou často hrdi na služby, které poskytují.

V roli *pomáhajícího na čtvrtém stupni* se nachází každý, kdo se snaží pomoci příbuznému, příteli, známému nebo i neznámé osobě řešit nějaký problém.

Stručně řečeno: svět je plný *neformálních pomáhajících* a jen malá část z nich patří mezi specialisty na prvním stupni. Druhý, třetí a čtvrtý stupeň obvykle nemá žádný zvláštní výcvik v interpersonálním pomáhání. Množství a kvalita výcviku jsou však i na prvním stupni velmi rozmanité.

Pomáhání druhým formou různých interakčních procesů je tak běžná a společná lidská zkušenost, že se řada odborníků podivuje nad tím, proč se nějaký druh výcviku v pomáhání druhým neučí ve školách spolu se čtením, psaním a počítáním. Většina odborných textů se však zaměřuje na poradce, psychology, andragogy, psychiatry apod., u nichž se předpokládá, že výcvik v dovednostech pomáhat druhým bude přinášet prospěch všem interpersonálním pomáhajícím: rodičům v manželských problémech a v pomoci dětem rozvinout se a růst; přátelům milovat jiné, kteří jsou v nesnázích a jedincům pomáhat daleko tvořivěji zvládat každodenní životní problémy.

## 2 Rozpory v charakteru pomáhání

V literatuře pro poradenskou činnost Kagan (1973) tvrdí, že *v oceňování pomáhání nehraje roli validita, tedy to, zda pomáhání skutečně pomáhá nebo ne, ale reliabilita, tedy to, zda poradce s klientem dosáhnou toho, čeho dosáhnout chtějí.*

V ošetrovatelské péči stále přežívá způsob *suplování sebezpěče*. Ošetrovatelský personál věnuje více času suplovanému uspokojování potřeb nemocných (hygienická péče, podávání stravy a krmení klientů, vyprazdňování na lůžku apod.), než nácviku jejich vlastní sebezpěče (pomoc při jídle, doprovod na WC, osobní hygiena...).

Nemocní se tak stávají zcela odkázaní na pomoc druhého člověka. Tento stav může dojít tak daleko, že se z mobilních pacientů stávají imobilní. Důvodem jednání ošetrovatelů je nejen nedostatek času z provozních důvodů ale i zjednodušení si své vlastní práce.

Pokud je ošetrovatelským cílem aktivizace nemocného a jeho samostatnost při uspokojování vlastních základních potřeb, nespočívá pomoc v *suplování* ale v *nácviku*. Pomáhající musí být, jak říká Carkhuff, funkční. Právě on rozděljuje pomáhající na *funkční*, tj. *ty, kteří mají dovednosti nutné pro pomáhání*, a *nefunkční*, tj. *ty, kterým tyto dovednosti chybí*.

Funkčnost ošetrovatele není v tom, že za krátký čas nakrmí rekordní počet imobilních nemocných. Funkčnost spočívá v nácviku sebeobsluhy a v motivaci nemocného mít o sebe zájem a být soběstačný.

Žádoucí modely řešení problémů, dovednosti a techniky nejsou důležité jen pro pomáhající, ale pro každého, kdo žije běžný život.

Největší pokrok v pedagogické psychologii, který přišel v posledních desetiletích, je přesun již ke zmíněné metakognici (podstatou je naučit lidi, aby byli schopni přemýšlet o svém vlastním myšlení, o tom, jak řešit a zvládat problémy).

S tím souvisí i problematika zkresleného vnímání druhých, která velice ovlivňuje práci pomáhajících, zejména jejich chápání skutečnosti a s tím související postoje při řešení problémů některých klientů.

Projev zkresleného vnímání druhých použil Sullivan<sup>1</sup> pojem **parataxická distorze**, což je překroucení obrazu o současné realitě na základě analogie z minulosti. Dílčí podobnost je považována za kauzální spojitost a vede k nesprávné generalizaci. Na základě takové nesprávné generalizace se jedinec chová k druhému člověku nepřiměřeně.

Příkladem nesprávné generalizace je následující kazuistika:

*Zdravotní sestra se chová odmítavě a chladně ke staršímu pacientovi, který je k ní přátelský a vstřícný. Něčím jí však připomíná otce, s nímž žila a stále žije v konfliktním vztahu.*

*Ošetřovatel odmítal hygienickou péči u starších žen, které byly imobilní. Pokud byl k této činnosti spolupracovníky „donucen“, jednal rychle a s averzí. Jeho postoj si ostatní členové ošetřovatelského týmu vysvětlovali tak, že je pohodlný a vyhýbá se náročné fyzické i psychické práci. Při neformálním setkání na oslavu konce roku se ve slabé chvílce svěřil, že byl v dětství sexuálně zneužíván svou matkou.*

Na základě nesprávné generalizace a následného neadekvátního chování, může jedinec očekávat odpovídající reakci svého okolí. Ovlivněn svým očekáváním se pak chová tak, že sklídí reakci, kterou

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<sup>1</sup> Harry Stack Sullivan se zabýval zejména psychoterapeutickou problematikou z hlediska interpersonálních vlivů na osobnost. Podle Sullivana dítě prožívá neustále tenzi, jejíž intenzita se pohybuje mezi euforií a stavem hrůzy. Zdrojem tenze může být nedostatečná satisfakce dětských fyziologických potřeb nebo úzkostný stav, který indikuje úzkostná matka. Takzvaný self-systém je podle něj produktem zkušeností s lidmi a umožňuje vyhnout se extrémně nepříjemné úzkosti. Právě negativní zkušenosti pocházející ze vztahů v dětství způsobují zkreslené vidění i vztahů v dospělosti.



předpokládal, která je však logickou odezvou. Tento mechanismus cirkulární kauzality je nazýván "sebenaplňující proroctví". Pro takové přenášení zkušeností z jedné interpersonální situace do druhé se také užívá termín *přenos*.

*Ošetřovatel svým postojem a chováním ke starším ženám vyvolal jejich nepřátelství vůči sobě. Pacientky si neustále stěžovaly na jeho neochotu primární oddělení, některé ho naopak chtěly donutit tzv. k „práci“ a vyžadovaly právě jeho při hygienické péči, či podávání jídla. Přestože se později snažil být vstřícný, nálepka „lenocha a budižkničemu“ mu zůstala. I ostatní, nově hospitalizované pacientky byly již předem informovány těmi „zkušenými“ o jeho neochotě a kopírovaly negativistické chování vůči němu, přestože s ním negativní zkušenost neměly.*

Z toho plyne, že pokud pomáhající dokáží přehodnotit své postoje ke klientům a naučí se identifikovat a zvládat své předsudky i osobní problémy, lépe se podílí na zvládnutí problému u klientů.

### **3 Subjekty, obsah a cíle pomáhání jako procesu sociální intervence**

Proces pomáhání je určitým typem sociální intervence. Má své subjekty, obsah a cíle. Sociální intervence, jako dynamický proces výměny informací či poskytování a přijímání pomoci, se odehrává uvnitř interakce pomáhajícího s klientem, ale i mimo ní. Pro role odborníka i klienta existují vymezená pravidla. Sociální kontext, ve kterém proces pomáhání probíhá, formuje jeho celý průběh.

Tento typ interakcí, jejichž předmětem je osvětová a preventivní péče mezi odborníky a klienty s cílem, posilovat lidský rozvoj, je třeba upřednostňovat.

Odpůrce poradenské činnosti Illich zpochybnil vliv existence poradců a terapeutů na lidský rozvoj. Tvrdí, že jakkoli klienti považují poradenský vztah za volný, existují v něm síly, které jsou podezřelé. Illich zastává názor, že:

- pomáhající reagují na své vlastní potřeby a vědomě či nevědomě utvrzují klienty v závislosti nebo nepřiměřenosti,

- pomáhat může znamenat spíš znemožňovat, než umožňovat, protože pomáhání často podporuje závislost.

Oba názory jsou velmi zajímavé a odpovídají realitě, kterou lze vidět v některých zdravotnických a sociálních zařízeních při ošetřování imobilních klientů nebo pacientů.

*Pacient je umyt ošetřovatelem jenom proto, že jeho vlastní aktivita není dostatečně rychlá a efektivní. Nemocný je krmen mletou stravou, protože nemá v ústech svou zubní protézu, která je v šuplíku nočního stolku, a dlouho by trvalo, kdyby jedl sám .*

Pomáhající by měli proto analyzovat své vlastní cíle, metody a motivy, související s objektem sociální intervence. Mohou začít tím, že se budou sami sebe ptát:

- *Jak intenzivně probíhá proces pomáhání ve stadiu krize či během problému, který klienti mají?*
- *Jak mnoho investují do poskytování prevence spíš, než do léčby nebo nápravy?*

#### 4 Postoje a role pomáhajících

Pomáhající profese je výjimečná. Jednak se pracuje s lidmi, nikoliv s neživým materiálem, jednak základní pracovní nástroj jsou pomáhající sami. Takzvaný **lidský faktor** hraje hlavní roli, a to ještě ve vzájemné součinnosti.

Kromě existenciálního - životního očekávání, je důležitý **postoj ke klientovi obecně**. Nyní tedy nemluvíme o konkrétním člověku, k němuž je vztah pomáhajícího vždy ještě tvořen jeho osobnostními charakteristikami, ale jako o jeho partnerovi či více partnerech v díle, které na poli sociální práce společně konají.

S tím souvisí i následující otázky, které se k pomáhajícím vztahují:

- *Mají pomáhající své vlastní představy, jež musí klient splňovat?*
- *Srovnávají ho s jinými nebo je v jejich očích autonomní bytost?*
- *Vysvětlují si klientovy projevy po svém nebo hledají a ujišťují se, že dobře rozumí i projevům, které se jim zdají jasně?*
- *Prosazují svůj způsob pomoci nebo čekají na výzvu a pokyn klienta?*

S tím souvisí, i jakou roli ve vztahu ke klientovi přijali:

- *Jako profesionálové, kteří ví víc?*
- *Ti, kteří čekají na pokyny a do ničeho se nepletou nebo usilují o integritu - rovnocenné partnerství, vyváženost a o spolupráci?*
- *Zajímá je protějšek jako případ, nebo jako člověk, individualita?*

Pokud si dokáží na všechny tyto otázky odpovědět a vyhodnotit je, zejména zda se srovnávají s cíli a prostředky sociální práce jako takové, zda by oni sami chtěli být vlastními klienty, tak ve světle vlastního hodnocení svých lidských postojů a svého obecného postoje ke klientovi můžou definovat také své vztahy s jednotlivými uživateli poskytované péče a pomoci.

## 5 Teorie motivačního jednání

Vnitřní dialog má spoustu výhod, z nichž nejpodstatnější je vlastní upřímnost. To, že probíhá jen niterně, nikterak nebrání přísně porovnávat zvnějšku daná kritéria (viz. Etický kodex sociálního pracovníka, Etický kodex zdravotnického pracovníka) s tím, co si o sobě pomáhající myslí a co prožívají. Tak se bez vnějšího posuzování mohou ujistit, *jak na tom jsou*. Jestliže to ví, mají možnost se *podle toho zařídit*, nebo s tím dokonce i *něco dělat*.

## Franklova teorie existenciální frustrace

První ze všeho je motivace a hledání smyslu života. Proč si zvolili pomáhající profesionálové právě tuto činnost, která obvykle není finančně ani společensky uznávána?

Zakladatel logoterapie Frankl považuje hledání smyslu života za základní lidskou motivaci. Frankl postavil vedle Freudovy "*touhy po slasti*" a Adlerovy "*touhy po moci*" třetí základní lidskou potřebu, kterou označil jako „*touhu po smyslu*“. Nenaplnění této touhy nazývá existenciální frustrací. Existenciální frustrace vzniká tehdy, když člověk pochybuje o smyslu své existence, když se smysl bytí stává sporným, dosavadní smysl ztratil své odůvodnění a člověk neví, co dál. Tento jev se může za určitých okolností stát patogenním a může vést k neuróze či depresi (existenciální neuróza). Její zvláštní formou je víkendová

deprese, která se objevuje po skončení shonu pracovních dnů, jakmile člověku začnou do vědomí pronikat myšlenky o prázdnotě a nesmyslnosti jeho života.

Frankova logoterapie pomáhá najít východisko z existenciální frustrace. Logos zde neznamená slovo, nýbrž smysl a "duchovnost". Chce tedy pomoci najít vlastní osobní životní smysl člověka v souladu s jeho osobností. Člověk může dát svému životu smysl uskutečňováním hodnot. Zdůrazňuje, že pocit štěstí se snáze dostaví jako vedlejší účinek plnění úkolu, než usiluje-li člověk jen o štěstí samo. Kritickou otázkou bilančních sebevrahů "*co ještě mohu očekávat od života*", která se objevovala často např. v koncentračních táborech, obrací autor v duchu svého pojetí v otázku "*co ještě život čeká ode mne*". Frankl v této souvislosti cituje Nietzscheho výrok: "*Kdo má proč žít, dovede snést skoro každé jak žít.*" Objevení potřebnosti a užitečnosti vlastního života pro jiné lidi a pro nadosobní cíle dává předpoklady i pro snášení útrap.

Otázce hodnot věnuje Frankl značnou pozornost. Rozděluje je na hodnoty tvůrčí (např. práce), hodnoty zážitkové (poznávání, četba, studium, láska, vnímání umění) a hodnoty postojové, které nabývají zvláštního významu u lidí zbavených v důsledku těžkých nevléčitelných chorob možností i naděje na realizaci hodnot tvůrčích i zážitkových, u lidí odsouzených k utrpení. Vyjadřují pacientův postoj k utrpení, způsob, jakým utrpení přijímá. Pacient uskutečňuje tyto hodnoty tím, že bere osudové utrpení na sebe a příkladně je nese.

Frankl pojímá člověka ve třech dimenzích: tělesné, duševní a duchovní. Za základní atributy lidského bytí považuje svobodu a odpovědnost před svědomím.

Smysl práce je jedním ze základních kamenů smyslu života. Podle Frankla může být pro někoho motivací k práci mzda, sociální postavení, uznání, získání věcí, které jsou symboly sociálního postavení. Práce může sloužit jen jako prostředek k dosažení životního stylu. Člověk může být až otrokem dosaženého životního standartu. Pro jiného je práce opravdu smyslem života a zdrojem motivace k další práci.

## Schmidbauerova teorie moci

Jsou pohnutky, které ohrožují klienta, pomáhajícího i účel sociální práce samé. Patří k nim touha **uplatnit svou moc** nad potenciálně bezbrannými lidmi a touha po vděčnosti od těch, kteří se bez pomoci neobejdou. První je spojeno se zdánlivě všemohoucí, nenapadnutelnou fasádou. To druhé, je podle Schmidbauera, **hlad po vděčnosti** a obdivné lásce těch, jimž se pomáhá, nemá hranic a je nenasytný.

Pracovníci pomáhajících profesí jsou nezřídka přesvědčeni o tom, nebo to tak vysvětlují sobě i jiným, že se své práci věnují z altruismu, z účastného a účinného soucitu, anebo že se identifikovali s rolí, kterou získali náhodou. Každý, kdo patří k velké "rodině" pomáhajících bude překvapen originálním výkladem Schmidbauera o "pečovatelském charakteru" a když k sobě bude upřímný, pak mu musí dát v mnohém za pravdu. Jedním ze zajímavých názorů je ten, že stejně tak, jako člověk v nouzi potřebuje toho, kdo mu pomůže, tak pomáhající potřebuje člověka v nouzi. Když je nemocnému nebo klientovi pomozeno a on se spokojeně vrátí do života, pak "nenasytná touha" pomáhajícího nutí nejen k dalšímu osobnímu angažmá ve prospěch druhého člověka, ale vede ho také do stavu rozladění, vzteku, lítosti a depresí. Případný rozvoj syndromu vyhoření, o kterém se ostatně autor zmiňuje jen okrajově, je pak "řešen", „lěčen“ anebo heroicky překonáván. V každém případě je uznáván.

To, co je však nejen málo známé, ale současně i intenzívně vytěšňované, je "tajemství" základní vazby mezi "pomáhajícím a chráněncem", jejíž podstatou je uspokojování vlastních potřeb pomáhajícího. Možná, že i to je důvod, proč např. řada zdravotnických i sociálních pracovníků zůstává na svých problematicky finančně honorovaných postech. V této souvislosti mě zaujala kapitola o koluzi pomáhajícího s chráněncem. Koluze je společná iluze (pojem pochází od H. V. Dickse) a její kořeny spočívají v tom, že obě strany vykazují nějaký podobný, nezvládnutý základní konflikt, který je vybojován v různých rolích. Tím může vzniknout dojem, že jeden partner je přímým protikladem druhého. Není snadné dovodit, že koluze nejrůznějšího druhu vznikají nejen v profesi pomáhajících (vůči člověku v nouzi), ale také v běžných, ale nosných mezilidských vztazích (partneři, rodiče, rodiče a děti atd.).

Pozoruhodná, vysvětlující a v mnohém inspirující je také ta část knihy, která tematizuje problémy, souhrnně pojmenované jako *pomáhající mezi sebou* (rušiví příbuzní klienta, rivalita a škodolibost, totální instituce atd.). Pomáhající se může poučit o svém „autisticky nedisciplinovaném myšlení“ a o tom, že svým profesním úsilím především „zdožívá nedostatek svého sebecitu“. Pravdivá jsou i slova o autoritářském přístupu k druhým (resp. k těm, ke kterým směřuje pomoc pomáhajících). „Ten, kdo vystupuje autoritářsky, požaduje bez diskuse, aby jeho moc byla bez reptání uznána“. Každý náznak diskuse je interpretován jako „útok na svou autoritu“ a odmítavé, uražené chování, někdy spojené dokonce i s protiagresí, jsou časté. Schmidbauer konstatuje, že: *„Kořeny autoritářského chování leží v pocitu nemilovanosti a nedostatku bezpečí, z něhož vyvstává kruh koluze.“* Stručně řečeno: *„Protože mě nemilujete, musím vás ovládat - protože nás chceš ovládat, nemůžeme tě milovat!“*

Jistě, že všichni pracovníci pomáhajících profesí netrpí syndromem pomáhajících. Zajímavé však je, že autoritativní zdravotní sestra (šikovná, energická, skutečně pomáhající) je běžně přijímaným a akcentovaným typem člověka, který je „na svém místě“. Zásluha Wolfganga Schmidbauera spočívá mimo jiné v tom, že v takové autoritativní postavě vidí nejen pracovitého a svérázného pracovníka, ale také křehkého člověka, který funkčně a racionalizovaně překonává traumata, kterými byl v průběhu dětství „poctěn“. Pocity nedocenění jsou u lidí v pomáhajících profesích časté. Většinou bývají interpretovány tak, že „nevědčnící“ pacienti ani netuší, kolik pozornosti, péče a námahy jim ošetřovatelé věnovali. Tuto nespravedlnost vnímají jako realitu. Schmidbauer nás v průběhu celého svého sdělení nutí zamýšlet se nad tím, zda právě tato specifická kategorie profesionálů nemá na celkovém vyznění svého ocenění resp. neocenění také svou „vinu“. Na rozdíl od Schmidbauera, Jankovský poukazuje na šíři a spletitost jednotlivých souvislostí a vztahů, v rámci lidského bytí. Akcentuje pak především otázku mravní zodpovědnosti ke druhému člověku a řádu světa.

## Rogerská teorie kongruence

Rogers se domníval, že chování je vždy motivováno přítomnými potřebami (i když minulé události mohou motivaci ovlivnit), přičemž se projevuje tendence k tzv. sebeaktualizaci. Také je autorem teorie osobnosti soustředící se na pojem „já“. Ústřední pojem „já“ je podle Rogerse tvořen prožitky organismu, který je jedinec ochoten „přijmout za své“, za část své osobnosti. Dobře přizpůsobena osobnost je schopná asimilovat do svého pojetí „já“ své veškeré prožitky v původní, nezkrácené podobě. Tato shoda mezi prožitým a uvědomovaným se nazývá kongruence. Naopak patologická osobnost je typická inkongruencí - nízkou mírou kongruence. To znamená, že prožitky bývají vytěsňeny či vnímány zkresleně, čímž je zkresleno i uvědomované „já“. V pomáhající profesi má tento způsob vnímání zkreslené reality velmi vážné důsledky. Názorným příkladem jsou následující postoje některých zdravotnických pracovníků:

*Všichni pacienti, kteří se léčí s onemocněním jater jsou určitě „alkoholici“ a neváží si sebe, svého zdraví a tím i práce zdravotníků. Jak já, jako zdravotní sestra k tomu přijdu, abych ztrácela s takovými lidmi svůj čas.*

*Většina osamělých lidí se nechá hospitalizovat v topné sezóně proto, aby doma ušetřili na energii. Jako zdravotník se cítím být více služebníkem a poskokem.*

*Dítě se ocitlo v nemocnici proto, protože si rodiče chtějí „vyhodit z kopytka“ a neví kam s ním. Jsem zdravotní sestra nebo chůva?*

Bohužel, takto vnímají někteří zdravotníci svoji práci a protože neskrývají někdy své pocity, dostávají se do konfliktu s okolím. Výchova postojů ke skutečnosti je problém daleko obtížnější než vytváření vědomostí a dovedností. Postoj ke společnosti, lidem a k hodnotám je jedincovým osobním rozhodnutím, jeho osobní volbou.

## 6 Sociální důsledky života v obdobích rychlé změny

Osvěta a prevence, jsou v posledních letech jaksi v pozadí pozornosti. Tento problém není jen v postojích příslušných profesionálů v oblasti pomáhání ale souvisí zejména s příchodem rychlých

ekonomicko-politických a technologických změn. S tím nutně souvisí i změny ve strategii a charakteru pomáhání, které jsou poznamenány jinou organizací práce, počtem a kvalifikací odborníků ve sférách pomáhajících profesí, teambuildingem a v neposlední řadě i materiálním zabezpečením.

Manželé Heidi a Alvin Tofflerovi (A. Toffler se velmi zviditelnil knihou *Šok z budoucnosti 1970*) popsali určité osobní a sociální důsledky života v obdobích rychlé změny v knize - *Nová civilizace, Třetí vlna a její důsledky*, která vyšla v ČR v roce 2001 v nakladatelství Dokořán v překladu Bohuslava Blažka (Originální název zní: *Creating a New Civilization. The Politics of the Third Wave* a poprvé byla vydána v USA v roce 1994).

Tofflerovi popisují dějiny lidstva jako sled několika převratných „vln“ změny. Metafora vlny umožňuje chápat sociální změnu jako dynamický dlouhodobý proces, který má svůj počátek, postupně sílí, šíří se do všech stran, střetává se stávajícím pořádkem, přeměňuje jej a posléze je překryt novou vlnou.

### **Shrnutí**

Příspěvek - *Motivační činitele vedoucí k volbě pomáhající profese* - není koncipován jako systematické hledání odpovědí na základní etické otázky týkající se lidské existence, ani výkladem principů a pojmosloví. Poukazuje na šíři a spletnost jednotlivých souvislostí a vztahů v rámci lidského bytí. Akcentuje pak především otázku mravní zodpovědnosti ke druhému člověku a především k sobě samému. Poukazuje na některé etické otázky, které souvisejí s pomáhajícími profesemi v oblasti zdravotnické, či sociální, kterým bývá predikováno „spontánní pro-sociální jednání“. Tato problematika je analyzována v kontextu hektické současnosti, v době prudkých kontrastů, nepoměru, v době vzájemného odcizení.



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## **ON THE FUTURE OF SOCIAL WORK – OR: HELP THAT HELPS**

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**„Life can only be understood backwards, but it must be lived forwards“**, this is from the Danish philosopher Kierkegaard. The same applies to social work, the future is always unknown and different. Does it then make little sense to speak about the future? Not, if one completes Kierkegaard: In order to live forward, one must shape the immediate present! We must prepare ourselves for the future, without knowing what it looks like. Following the motto: A farmer who does not sow in spring time has nothing to harvest in autumn. That means gaining the future by shaping the present. But what to do for social issues and for social work?

### **The project “gaining the future by shaping the present”**

We programme the future of social issues and of social work by asking ourselves today: What is our task now? What is there to do?

If we don't want to be like a boat on the ocean, rowing and rowing and rowing yet never knowing, whether we are moving in a circle or in a zigzag course, we need coordinates.

In order to find an orientation how social work can shape the present for its future, a question of central importance seems to be: Help that helps? And dealing with this question by scientific means – because science is characterised by a systematic and controlled way of gaining insights. To be sure, each practitioner has the sincerest conviction that his help helps. But empirical effectiveness studies tell a different story: They teach us that there are winners and losers on the level of intervention. So it is that social work science comes into play.

## Part I: "Spotlights" and "truth machines" – how to approach the project “Future by shaping the present?”

### a) Social Work as a model-to-be or an outdated model?

In the following, two metaphors for illustrating some epistemological questions connected with our issue will be used:

Spotlights only make visible as reality what their light falls upon.

Truth machine means: For a person who believes in what the spotlights convey as reality, this becomes true and determines his actions.

Next some spotlight texts are presented, each casting a certain light on social issues and social work. These texts work as truth machines. The views of the man in the street as well of a politician and of a scientist/theorist are formulated with the claim of giving a true statement. However, as they are obviously contradictory, “truths” are produced which are none, whose claims are refutable. We are confronted with a great diversity of perspectives. This makes us helpless in the first instance in the pursuance of the project “gaining the future by shaping the present”.

#### *Parasitic alliance*

*"The situation is that a 'social clientele' ...creates a demand for social practitioners by claiming all sorts of real and imagined needs, while on the other hand the social practitioners called on in this way have business to do. In the end the welfare state and social practitioners threaten to build up a parasitic alliance at the expense of the other members of society."*

#### *Good marks for social work*

*A survey on school social work has shown that nearly 90 % of the pupils and teachers are satisfied with the services offered in Munich. School social work services are to be found at 65 Munich schools... In the current school year school social work is to be extended at three schools and to be newly introduced at six further schools."*

*"Welfare must be economically affordable." (German politician)*

The first spotlight convinces us that social work is to be thrown in the waste bin of history, the second gives good marks for social work suggesting its indispensability (thousands of pupils would have to cope on their own or fail in the face of the demands of school and the workplace). The third spotlight does not deny the necessity for social work, but it does make its volume dependent on the current economic data. Certainly, one can't spend money one does not have. But are the poor and people in need like crocodiles whose hunger can never be stilled?

*Student paper*

*"In a society whose logic works according to economic aspects and a cost-benefit calculation serves as the basis of decisions in many areas and on many levels, social work is under an increasing pressure of legitimating itself."*

Two things are striking: The student accepts (or has taken over from others who accept it) the primacy of an economic view and raises the issue of the problem of legitimation: Can social work demonstrate that it is efficient and effective?

*"The end of social work"*

*Social work, a profession which developed with industrialisation, has missed the transition into the postmodern era." (Stoesz 1997)*

As an explanation he highlights some weak points: The effectiveness of interventions and the financial side of social workers' actions were not taken into consideration.

It is, however, also discussed, whether a society is emerging which no longer needs social work. Has the modern globalised society fundamentally changed, in a way comparable to the climate change, which seems irreversible? Is social work in danger of being liquidated? Will there be societies in which only money counts and labour is as cheap as dirt?

## Truth machines and their consequences

Certainly, things work without social work. One need only fabricate a picture of the universe, in which the problems social work is occupied with no longer exist. By the way, this was attempted upon other terms by the former German Democratic Republic. Social problems were done away with by the Socialist Party by virtue of a Party decision. Correspondingly, there was no use for social work. The Protestant church at that time felt compelled to qualify deacons as youth social workers, because youngsters quickly fell into the hands of the judiciary on the grounds of "playing truant from work" and got thrown into prison.

What a truth machine is, is easy to demonstrate with the help of the example of US President Bush: He speaks about the "fight for freedom", while the issue is really the economic dominance of the Americans. Not only language manipulations and propaganda tricks serve as truth machines, but also any theory, however much created in good faith it may be: It stamps out realities, it filters according to relevance criteria, it emphasizes some events and drops others completely.

What is meant is expressed by the Thomas theorem, well-known in sociology: "If men define situations as real, they are real in their consequences". The interpretation of a situation determines action. A classical illustrating example: If many people in a village follow the false rumour that the bank of their village will go bankrupt and consequently draw out their savings, then the bank will in fact go bankrupt, although it was initially only a rumour.

Also, societies do not know which consequences the truth machines they trust in will have. Gorbachev called for necessary reforms and said to Honecker: "Anybody who is late will be punished by life itself". The latter was in the process of celebrating 40 years of the GDR, without the faintest idea that his state would be an item of history only shortly after. Truth machines have consequences and one is responsible for them. Another example is the current collapse of Wall Street capitalism: The financial system has demolished itself and now endangers the economies of the whole world.

It will be noticed that these two metaphors are used as weapons. It is shown that it is not only social work that has a future problem, but also “modern” “globalised” societies and the economic systems. All have the same problem: which of the truth machines they should trust.

### **The truth machine–problem in society and social work**

If we want to shape the present for the unknown future, we must find a way of dealing with the fact that we will always come across numerous truth machines concerned with the future of social issues and of social work, each saying something different. Money rules the world? The globalised society as a reality? The examples of the breakdown of the former GDR and of the collapse of the financial system show us that socio–political contexts are also having a survival problem. But this is not our concern in this contribution, let’s focus on social work.

Social work will not vanish into thin air, if it can be shown that it is able to make a relevant contribution to societal problems. In order to show this convincingly, social work needs social work science. Good intentions and mere convictions are not enough.

Worldwide in all democratic societies, there is social work (even China is now building up a system of social work universities). Worldwide it is also demanded that social work needs a science base. Here we are at the heart of the truth machine problem: “Myriads of controversial and mutually exclusive bodies of thought” thus Payne’s (1997) diagnosis; in addition, these bodies of thought come from many classical disciplines. Because each of these theories as a truth machine is saying something different, remaining in this status quo stands for arbitrariness as program. This state is by no means harmless: There are indeed many paths leading to Rome, but a good deal more which lead to other places.

#### **b) Is there a way out of the truth machine problem?**

Thus: Social work has to put its truth machines to the test. Which consequences may social work have for society but also for itself as a profession, if the societal need for it exists, but social work is not in a

position to meet this need effectively? This may be the case, if one demands a science base (this always sounds good), but fails due to a mishmash of theories from different disciplines (cf. Göppner und Hämäläinen 2007), so that in practice social work is unable to get “beyond a clever application of everyday knowledge, rules of thumb, legal regulations, aims of the institution, the right beliefs and ethic values.” In this way one only pretends to an academic status for work which due to its foundations cannot be sure of keeping its promise of improving the client’s welfare.

### **The economic truth machine and its triumph**

With the currently all-dominant purely economic view of social issues, these evaporate and turn into a purely financial problem (cf. Keller 2007, p. 39: “the triumph of the economic mind”), everything is completely absorbed in a logic of cost and benefit. Is thus the disappearance of the social question only caused by a truth machine? An entrepreneur must make a profit, a corporation must take care of the shareholder values. We must be able to afford social welfare economically. This goes without saying, there is nothing to say against it. Such statements are not false, but are they all we have to take into consideration? The above mentioned reference to Gorbachev shows that the logic with which a society regards itself has consequences which may produce completely unforeseen incidents.

But what if this logic becomes so dominant that it is also employed in areas where it has no place? It is also possible to view human relations in this way:

*"At the age of 35 a woman is not nearly as beautiful as at 25 and any man with half a mind for the future will tax a potential female partner in her mid-thirties with the clandestine question of how many years still remain in which she will still be attractive "for him". This "expectancy value" is at present particularly small for the man because the German legislator is doing everything to involve men in the financial burdens and follow-up costs of the female wish to have children...without there being an adequate prospect for enduring personal happiness for the men" (reader's letter to a German newspaper).*

### **The unfriendly takeover of social work**

The economic truth machine has also taken over social work. There are many opportunities to listen to a talk on social work in which terms such as business development, quality assurance and management abound. It then sounds as if social work were indistinguishable from commerce and industry or from banking. Meanwhile, the triumph of economism is criticized as the McDonaldisation of social work (James 2004) and as actuarialism (submission to banker's logic, Webb 2002). It seems as if efficiency is guaranteed, if a problem can be linked to the word "management": self management, conflict management, anxiety management and even body mass management. If one only speaks about order clarification, situation and problem analysis, and contract negotiation, the question arises as to what distinguishes a social worker's communication with his client from that of a bank clerk's negotiations with a home-builder. As if one could simply liberate social work from "the baggage of relationship work", as if clients were not self-willed subjects. As if the following did not hold: The fortune of an intervention is determined by the client. And: Counselling without a basis of trust is like a fish without water.

Social work is economically rewritten and distilled down until there all that remains is some banalities instead of professional thinking: e.g., from a quality handbook for kindergartens: "educators must treat the children with respect" – that is all that's left of pedagogy in the basket! And social work trimmed in this manner is quickly detected as a savings potential ready to be rationalised away. The absorption of the economic vocabulary connected with the corresponding theoretical looking-glass means committing hara-kiri.

But it would be false to condemn every kind of social economy as the devil's handiwork. The trick is that social work did in fact have to learn that it cannot work without quality management, without efficiency and effectiveness, that a mere do-gooder attitude leads to self-righteousness. However, social economy needs to come about without non-friendly takeover and self-demolition by the application of the language of economy.



## **Part II: The central question What is help that helps? and its treatment by means of science**

### **About science**

Now it must finally be demonstrated how a way to gaining the future by shaping the present is thinkable. Following Max Planck, the Nobel-prize winning physicist, science “does not mean possessing the truth, but struggling for the truth”. Therefore, science is a never-ending, open process, one is always on the road without ever arriving.

Hence, no theory or scientific discipline may claim supremacy for itself. There should never be a non-friendly takeover, a colonisation by totalisation. A famous example from history is the behaviourist Skinner who at the end of his career attempted to create a comprehensive theory of society based on his so-called reinforcement principles, totally ignorant of the efforts of sociology, the discipline in charge. Cobbler, stick to your trade!

Science is characterised by two procedures (cf. Joas 2001), which are essential if social work is not to hang in the truth machine pitfall:

- a) Science endeavours to process contradictory theoretical statements by attempting to make them compatible so that a new, enhanced theory under one roof is capable of explaining what seemed irreconcilable before. A classic example: Since Newton, it had seemed impossible to make compatible wave theory and particle theory of light rays; this has only been achieved recently.
- b) The other procedure is that of an empirical validation of theoretical models and of the effectiveness of intervention models. Otherwise the Pippi Longstocking-principle will reign: "I'll create the world the way I like it" (translation of the German title song version).

One just needs to imagine the following: There are medical historians who believe that it was not until the turn to the 20<sup>th</sup> century that the probability increased of being in a better state with medicine than without it. For 99% of the history of humanity, medicine caused more damage than it brought benefit.

## What is help that helps?

The central question is therefore What is help that helps? We are talking about a social work science (based on the German debate, cf. Göppner and Hämäläinen, 2004, 2007, Staub–Bernasoni 2007) which really deserves the name! There are some false questions which are misleading, e.g., which theory is needed by social work? or: what kind of research is required for practice?

A more appropriate question seems to be: How can social work reliably programme its assistance by means of social work science that it is actually in a position to keep its promise to the clients of alleviating their problems? From this central question we can deduce some further questions (see the following four paragraphs).

### 1. What is help that helps? How can social know whether it is good?

The first attempts at conducting empirical research on social work ended in a disaster. And a New York daily paper in the 70s ran the headline: “Social work fails the test”. Later evaluative studies gave more “grounds for optimism” (Reid and Hanrahan 1982). Because empirical thinking is not so widespread, the problem of intervention effectiveness shall be illustrated by an example from the rehabilitation of prisoners. A great “nothing works” disillusionment arose on the basis of effectiveness studies. With meta–analyses of studies, inspecting a large number of interventional methods, an attempt was made to separate the wheat from the chaff and to determine the items of relatively successful forms of treatment. The results of a treatment group were compared to a control group.

The so–called effectiveness–power coefficient was generated, a coefficient of .20 saying that in the treatment group the relapse rate was 20 % lower than in the control group (in a normal penal institution).

Table: Effectiveness power of forms of treatment on the relapse of prisoners:

	target group appropriate treatment	inappropriate treatment
juveniles	.29 (45)	–.07 (31)
adults	.34 (9)	–.03 (7)

(the number in brackets represents the number of studies)

It will be seen that the “appropriate” treatment conditions exhibit 30% lower relapse rates than the “inappropriate” ones.

The practitioner’s constant illusion is always to do the right thing, but this is treacherous. In this they do not differ from the theorists who always believe that their theory is the right one. Furthermore, things are not as bad as they seem: the above mentioned good marks for social work in schools and surveys in other fields of practice provide evidence that social work is in fact successful, it gains high acceptance and satisfaction from people coming into contact with it. I.e., the majority of social workers is in a condition to practise a pragmatic eclecticism which achieves good results and clearly differs from merely fumbling in the dark. But it remains acting on spec, if we don’t know what kind of difference makes the difference!

## **2. Social work science? Social work (still) exists as a job, but does this automatically mean there is need for a science?**

An electrician, for example, makes use of physics, but he need not read physics at university. Is it not enough to practice social work as a job, why does it need to be a profession? For which reasons is it necessary for social work to have scientific foundations? Why a social work science?

The complexities of problem situations and “professional” tasks are always used as an argument. However, this alone is not very sound – who would not represent his job in a way that makes it seem highly sophisticated and, for that matter, a job that should be better paid? Pointing to the responsibility of the work and the complexity of the problems involved is not sufficient. Academic study is always under the obligation of not only transmitting knowledge and recipes, but also of introducing the questions of legitimation lying behind the questions. Through this emerges an independence and openness of thinking which can not be achieved by mere knowledge sharing. In the line of the arguments so far: academic study thus enables reflexive dealing with truth machines and with the recipes generated by them. And on demand, creating innovative solutions for novel problems (e. g.: football-hooligans or increasing violence in schools – there is the call for social workers!). A university is not a department store for picking up what you want, but it conveys a form of thinking as a way of dealing with problems.

### **3. What is the subject-matter of social work science?**

Let's look at an example: Norma's vicious cycle (Serr 2006, p. 43):

- Not enough money
- Lack of affordable accommodation
- Once money runs out becoming homeless, sometimes living in the streets
- Not sleeping enough for fear of people, hunger and the cold in winter
- Sometimes staying with other people, often strangers (men who might get abusive) to get a roof over the head
- Difficulty getting up in the morning, still tired from a 'heavy night'
- This life making her very depressed, often feeling that everything is hopeless
- A low self-image from not belonging anywhere and from getting abused
- To cope and to forget drinking alcohol and using drugs
- When things get really bad asking for, and receiving, limited help from welfare agencies
- Being down making her very anti-social and isolated in society, therefore looking for company and help in the community of homeless and drug addicts
- This contact dragging her back to using drugs and the same situation she was in before when the money runs out.

Apparently one should not approach Norma's problems only from one side: If she is given money, her personal and social problems remain unsolved, if one tries psychotherapy (depression!), one has done nothing against poverty. One must beware of applying one of the theories of the classical disciplines, as this would mean fabricating "broken objects", a one-sidedness which would condemn itself to inefficacy. For this means: if social work overlooks a substantial part of a problem, then it in itself becomes part of the problem. One could compare this to a Roman arch: if one stone is removed, the whole edifice collapses.

A counterweight against the risky specialist-experts is needed: there is an asymmetry between a scientific structure that is disciplinarily fragmented and a problem structure that is factually coherent. For in order to meet the requirements of multiple problem situations, an all-rounder such as a social worker is needed, who has some legal and administrative knowledge (e.g., how does a psychotic patient get out of four contracts for mobile phones?), who is able to guide a client through the jungle of bureaucracy, who is capable of counselling (not like the layperson believes: one listens to a problem and then gives some good advice, but as help for clarification and decision right up to crisis intervention in traumatic situations of crisis). And a social work science is needed as a trans- (not only inter-) disciplinary project.

Human beings and their problems of existence are nobody's property, neither that of medicine nor of sociology nor of psychology or, for that matter, of economy. That means that it would be dangerous to trust only one of these disciplines. Therefore, a profession and a science is much-needed which can provide a synopsis of the different problem areas and observes the interdependencies between them. This is supposed to be the bio-psycho-social model used in social work. Thus we have an epistemological justification as a precondition for a social work science as a precondition for a social work science that actually deserves the name. It is futile to determine a certain reality as a dominion over which one has sole power of disposition.

#### **4. Why must social work science be a practice science?**

For a seasoned university scholar such a question is a scandal. Science and practice are completely different sorts of things, science can never devote itself to practice! That is true; science can, however, engage in the development of effect models investigating the opportunities for improving social problems and the conditions under which this is possible. We are in danger of mere "actionism", a practice which believes itself to be self-sufficient, if action is not conceptualized in conjunction with theoretical models.

The methodology books contain hodge-podge conglomerations of diverse methods. The keywords include empowerment, case management, client-centered counselling and so on. This seemingly rich arsenal quickly leads into the temptation of "actionism"; there seems to be something to fit any life situation. However: If the methods, the models for change, are not linked to explanatory models, then they are in an empty space, they have no explanatory foundation, because they do not look at how the problems came into existence; instead, they employ a practice that believes itself to be self-sufficient.

### **Part III: Some thoughts on “Social professions in changing socio-political contexts in Europe”**

The lesson is clear: If you want to become fit for the future, you must not blindly trust any kind of truth machine. That applies to how society regards itself, how social work regards society and how social work regards itself. We do not know whether the scenarios we are drafting will turn up. Nevertheless, it makes sense to outline scenarios (e. g. the “jobless society”), but we must beware of hasty judgements about what the social work of the future could be like (“strengthening civil society” or “community work is the mission of social work”). It is inadequate to present a single approach as modern and others as old-fashioned. Here we see the advantage of the social work science perspective: The various approaches must not be pitted against each other: the principle of the prevention of „broken objects“ demands that „citizenship“ is one option for social work; there are others, f. e. person-oriented interventions which we cannot do without. This principle is valid on the individual level, but also on the systems level: Social work science always thinks multi-systemically (Staub-Bernasconi 2006: micro-, mezzo- macro-systems).

Further there are some terminological problems that need to be discussed. The use of certain terms may lead to the wrong questions which could blur the vision: In the discourse on the foundations of social work there is a widespread tendency (e.g., in curricular drafts), to talk about "knowledge" and "competences": „knowledge“ always

leads to having a messy heap without any systematics, „competence“ leads to the establishment of a methodological black box (the practitioner becomes the relevant place of professionalism), the above question of "What kind of difference makes the difference?" thus evaporates. In this way the scope of enquiry is restricted, scientificness is lost. But we must take it seriously, otherwise we give up the claim to calling ourselves a profession. A profession requires a science (one which deserves this name), that is the essential difference to a job. But a mere accumulation of knowledge (and “theories”) and a methodological black box (by being content with competences) leads to arbitrariness, which stands in contradiction to and suffocates any kind of professionalism and scientificness. The terms “profession” and “science” must not be abused for false labelling.

A third point is: social work is also globalised. The question is whether the discourse traditions on social work and social work science, deeply rooted in Western democratic thinking, are in actual fact as universal as is naively claimed. There will have to be more investigation into the way the relationship between universality and cultural context-specificity is to be regarded.

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## **CONTRADICTIONS IN SOCIAL WORK – CODES OF ETHIC & EMPOWERMENT**

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### Introduction

In the light of the welfare development the interest of knowledge in social work has developed very rapidly. We know that the conditions for all people in a society continuously are changing, and because the knowledge is not static, the area of knowledge in social work changes at the same time. The knowledge is not evident. Oppositions and contradictions between theoretical ambitions among social workers and in society, and what is happening in the real life, show that in many ways. At the same time we can notice what is happening about social workers and their ambivalence in questions of loyalty, ethics and attitudes. The obligations for social workers are many and sometimes this lead to conflicts. The professional role including the obtained knowledge has not evidently being disposed for people who need support, especially groups who are vulnerable. The society showed overconfidence that “strict rules” and a method of rationality, together with legislation, will be the golden way that social work ought to go.

The consequences have been that people with disability sometimes are surprised when they realize that support from the society and professionals shows that this support stands in contrast to some common principles in the organisations of social work as well as the political scene in Sweden. Sometimes contradictions lead to something mysterious for the individual. The person with disability finds it difficult to understand why the own meaning of what is important in his life is contrary to what the social worker thinks. The result will be that important principles of empowerment and autonomy

in the everyday life for persons with disability often seems to stay more at a rhetorical level instead of a “real level”.

When I discuss some of those contradictions in the following text I take my starting point from a Swedish perspective, in the field of disability, and specific in planning processes as a rational way to transfer power to the individual. The motives to discuss why this is an interesting area for social work come from own experience as a social worker, from findings in my research of living conditions for people with disability and from a lot of discussions with clever students and colleagues.

### Disability in Sweden, background and some statistics

The disability policy in Sweden is the principle of universal equality and equal rights. The aim in that policy is to reduce differences between people with disability and others in society, to close the gap between disabled and not disabled.

The allocation of responsibility is that central government is in charge of legislation, general planning and distribution as well as social insurance. Local authorities (municipalities) are responsible for social services and regional government (county councils) for health care.

The National Board of Health and Welfare underline some core ideological principles which emphasise the individual's freedom of choice and influence (2006).

Sweden has an Act from 1994, (Swedish Code of Statutes, 1993:387) concerning Support and Service for Persons with Certain Functional Impairments (LSS) and the Assistance Benefit Act (LASS, Swedish Code of Statutes 1993:389). The law sets out rights for persons with considerable and permanent functional impairments (disability) and entitles persons to the special support, and special services, that they may need over and above what they can obtain under other legislation. LSS is a supplement to other legislation and does not involve any curtailment of the rights provided under other legislation. People with disability or long-term illness are entitled to help under the Social Services Act (SoL) and the Health and Medical Services Act (HSL).

A request for support and service from a person who is qualified for help under the Act of LSS is first to be considered under the Act to see whether the measure is stipulated in the Act; this is generally regarded as being to the individual's advantage (the National Board of Health and Welfare, 2006).

LSS applies to

1. persons with an intellectual disability, autism or a condition resembling autism
2. persons with a significant and permanent intellectual impairment after brain damage in adulthood due to an external force or a physical illness
3. persons who have other major and permanent physical or mental impairments which are clearly not due to normal ageing and which cause considerable difficulties in daily life and consequently an extensive need of support and service

The ten measures which are available and regulated in the LSS are:

- counselling and other personal support (responsibility the county council)
- personal assistance (responsibility is divided between the municipality and central government)
- companion service, personal contact
- relief service in the home
- short stay away from the home
- short period of supervision for schoolchildren over the age of 12
- living in family homes or homes with special service for children and young persons
- residential arrangements with special service for adults or
- other specially-adapted residential arrangements and finally
- daily activities

The ten measures, under the LSS, can be appealed in an administrative court of appeal, the County Administrative Court. In the Act of LSS the society emphasise that solidarity must be expressed

through contributions which are linked to demands of quality. The individual should gain:

- Self determination and influence
- Accessibility
- Participation
- Continuity and a view of holism (overall view)

Someone who receives measures can also request an individual plan with approved and planned measures mentioned above in consultation with the individual (§ 10 in LSS). The initiative to formulate a plan takes by the individual and should be based on the own wishes which can include a number of measures, provided by one authority or more. The owner of the plan is the individual. Responsible for coordinating the plan is the municipality. The National Board expressed that this plan has to be formulated at least once a year (National Board of Health and Welfare, 2002).

These four demands of quality mentioned above were so called “fundamental principles” which imply that the activity in the public sector should respect both the right for individuals to decide but also the integrity of the person. It also means that the person should control all the processes which make this possible. Furthermore it means that the individual could exercise influence. In other words it is very close to the nature and meaning of how empowerment is discussed from history to nowadays (Freire 1970 & 1973, Solomon 1976, Rappaport 1981, Gutiérrez 1995, Gutiérrez, DeLois and GlenMaye 1995, Kondrat 1995, Beresford 1996, Payne 1997, Beresford & Croft 2001, Vernon and Qureshi 2000 & Askheim, Starrin 2007). But do we find that the every day life for people with disability is characterized by empowerment and where are the contradictions? Before giving some examples some statistics could be valuable.

A report from the National Board of Health and Welfare (2003) on the living conditions of people with functional impairments (disability) shows that about 1.860.000 people in Sweden, aged 25-64, have some type of reduction in function. This corresponds to about 21% of the total population in 1999. In 2002 experienced 20,8 %, of

the total population (and in the same age), themselves as people with disability (the Swedish Labour Market Board & the National Statistics Office in Sweden, 2003:3).

In October 2007, 56.800 individuals have received one or more LSS services, excluding counselling and other personal support. The total number of LSS services was just over 108.000 and roughly 87 % of those services involved intellectual disability (84%), autistic people (3%) or those with a condition resembling autism. The most frequent number of hours of assistance given to people with personal assistance under LSS was 16-20 hours per week according to the decision taken. About 700 persons of the 3 300 persons with personal assistance under LSS were provided with 16-20 hours of assistance per week (Official statistics of Sweden, The National Board of Health and Welfare, 2008:2). The costs for personal assistance have increased from 3.3 billion SEK 1994 to 14.3 billion SEK 2005

= an increase of 330 % (National Board of Social Welfare, 2008).

#### Codes of Ethic and Social work

The most well-known contradictions in social work, and in the relation between the practice and the professional social workers, are probably those formulated in IASSW's ethic codes ([www.iassw.org](http://www.iassw.org) 2004), conflicts in loyalty, to act both as a helper and a controller, the demands of doing the best of the interests for people and at the same time do it effective and in a utility way.

Consequently many of the conflicts for a social worker, both in the relation to society and client but also between different interests and different roles, are either as a control person or a helper. These are common problems. Viewed from a client perspective the difficulty of integrating these different roles sometimes result to a mysterious behaviour. The question a client asked, is "how and if I can trust my social worker", something which could be a decisive factor and a huge obstacle for changes, development and liberation. In the middle of that focus we find the loyalty of social workers. Those principles are general and we find the statements in both IFSW and IASSW's Social Work Ethics. Under the headline Human rights and Human Dignity (IASSW, 2008) we find that social work

means “Respecting the right to self-determination – social workers should respect and promote people’s right to make their own choices and decisions, irrespective of their values and life choices, provided this does not threaten the rights and legitimate interests of others”. In the area of empowerment “Social workers should focus on the strengths of all individuals, groups and communities and thus promote their empowerment” (IASSW, 2008). Principles of empowerment and self-determination are dominant in Swedish codes of ethics. Swedish social workers are directed to show “respect and try to develop a person’s ability to make free choices and own decisions and at the same time underline human rights, human dignity and social justice” (Economics and Social Work, 2005). These, very evident principles, are close aligned to those promoted in the disability field. In the Convention on the Rights of Persons with Disability we find the principles of empowerment and self-determination included (UN, 2006).

One of the dilemmas for the social worker will be to choose whose interests he will be most faithful to. Is it the ethical attitudes he has learned from the education about the human and humanitarian ideals or is it to respond to the organisation and the political statements who told him to be most cost-effective?

How the social workers exercise and use power will be important and one of the questions will be if social workers always are prepared for reducing their own power for the advantage of client? The ethical codes reflecting some important and valuable things which are connected to the essence of empowerment, control and exercise influence. The ethical codes for social work, as well as the theoretical concept and the application of empowerment for a social worker are plaited together both by ideological and socio political reasons. Is it then possible for social workers to use planning processes with the aim of reaching what the codes define as important, namely empowerment in different levels?

Planning as a way of liberating or oppression?

Planning is a way of thinking, something which is an intellectual and abstract act (Jarhag 2001). The idea behind planning processes is

often a thought that if we use planning as a process we find the most effective way to our goal. In the history social work sometimes discussed in terms of social engineer. But how can we be sure that the goal is in conformity of the actors? Do the environment of clients, e.g. social workers and society, find the planning process principally as a constructive strategy or is it, from the perspective of the client, a strategic construction, and is it a contradiction between those perspectives?

If we find a planning process related to the first perspective, the constructive strategy, we can interpret it as a controlling and binding perspective and the result of that strategy should be to secure the power in the environment, something we can call a consolidating and controlling perspective. Social work acting this direction admits an oppression from the environment and society (Oliver 1996, Shakespeare & Watson 1997, Priestley 1999). If social workers instead interpret the wishes from the individuals perspective the planning process could be a possibility for the person to self formulate the direction in life. The consequences could be good support from that social worker, who understands that that kind of thinking demands using himself and the knowledge as a professional instrument "in the hands of the individual". This perspective we can call a liberating process. One of the thinkers who discussed these things and is valuable to use for understanding this is the sociologist Alberto Melucci (1991).

Social work has used this kind of thinking in planning processes since a long time. The thinking has developed in social work and the area of disability (Gardner 1980, Greasley 1995). The thinking of using plans as a process in social work can mean that a way of liberating at the same time is a way that individuals, groups and societies empowering themselves. On the other hand a planning process, which is characterized of oppression, is a way of disempowering individuals, groups and societies (Freire 1970, Askheim 2007).

In the following example I try to introduce how that kind of thinking could have coloured a social worker act, his relation to clients in the area of disability, either as a liberator or a oppressor. If we then find out if solutions of changing the social world and every

day life, and in the perspective of individuals with disability have been successfully, depends on how the individual appreciates the relation.

### Person centred planning

A central place and a cornerstone for planning is the involvement in the planning process. A lot of different models shows that the freedom to express the individuals preferences and involve the person as a subject in the planning process is a good beginning of success, e.g. in the Individual Program Planning, IPP (Blunden 1980 in Greasley 1995), Whole life planning, (Butterworth et.al, 1993), Shared Action Planning, (Brechin & Swain, 1987), The McGill Action Planning Strategy, (Forest & Lusthaus, 1987). These models have been discussed and compared to each other in Mount 1987 & 1994, Carnaby 1997, Jarhag 2001, Ridley & Jones 2002.

### An example from Sweden

In a project in Sweden the author examined the individual plan in LSS (Jarhag 2001). The focus was if this plan was successful in aspects of empowerment and influence. In this project the author admits a definition by Payne (1997) that “Empowerment seeks to help clients gain power of decision and action over their own life by reducing the effect of social or personal blocks to exercising existing power, by increasing capacity and self-confidence to use power by transferring power from the environment to clients” (p. 266). Other and well known definitions of empowerment and used in social work are e.g. Gutiérrez (1990), Rappaport (1981), Pinderhughes (1983, 1995), Dominelli (2002, 2004).

The starting point of the project was the intention from the law that the right of client is fundamental and the most important in all parts of a planning process (the National Board of Welfare, 2000). The National Board of Welfare underlines the importance of those processes and it must result in clients confidence for social workers. The planning process starts with how the goal, the interests and the wishes are viewed from the client. Concrete it means that the



initiative to formulate a plan takes by the individual and he is the owner of the plan (physically it means that the concrete plan can be found in the clients home).

During 1997 – 1999 the project followed a number of 14 clients, all supported by the LSS. Everyone lived in the area of three county councils in Sweden. The youngest person was 1½ and the oldest 58 years old.

In the first group (persons with intellectual disability) nine persons were followed,

in the second group (see above) two persons, and

in the third group (see above) three persons.

Five of those were followed up under 15 months, two between 15-20 months and seven over 20 months.

In a systematic way interviews were accomplished in three faces; before the planning process started, during and between different meetings of planning and finally when the person did not want to use the individual plan any more. At the same time all the social workers (9) were interviewed. The individual with disability chooses the social worker to coordinate the writing as well as planning meetings. All interviews were typed and transcript literally. The focus of the whole process of meetings, discussions and decisions was related to the fact if the persons possibilities in social situations really shows if he could exercise influence and could control the direction in his life. In the analyze a picture emerges that some individual plans show that the person was an empowering subject, everyone listened to him and the social worker and client were doing things together (as allies). The results show that the individual valued the process as successful when he becomes an active person. The relation to his social worker was trustful and starts in a mutual relation. But in six cases (of nine) the results show another picture. In the meetings the person with disability was interrupted or the social worker spoke on behalf of the person. The individual changed his behaviour from being active to be passive and finally closed his mouth.

Some comments from these persons were e.g.

*“They ignored what I was saying and did not listen to me”  
(person 3)*

*“They talked over my head and I was so frustrated to find that everyone in the meeting just talked about me and my future” (person 7)*

Even if it is a small number of social workers who were interviewed in this project we can conclude that some of them were active in the processes in a paternalistic role. The theoretical and normative ideals of society, but also from the organisations of social work, can very easy stop in a rhetoric level and the content in practice will be empty.

Another contradiction was found on the national level. The legislation expressed that the plan must be reconstructed at least once a year. At the same time the legislator underlines the importance of the individuals self-determination and the possibility to decide how often he wants to reconstruct the plan. The legislator points out that “the individual plan must be formulated on the conditions of the individual” (National Board of Health and Welfare, 2002).

How can we understand contradictions?

One reasonable way to understand this could be that even the best of legislations is not a guarantee that rights of people are upheld. There are contradictions in-built where we can find a gap between theory and reality. Good intentions from social workers are obviously not enough, especially if the legislation told us one thing and with the other hand shows another thing, “the right way to empowerment”. The contradiction in the planning process could instead of the goal of empowerment lead to controlling ones life and disempowerment.

I will try to understand and discuss this phenomena in some theoretical frames and in a discursive way. One way to understand the contradictions is to use the Italian Sociologist Alberto Meluccis (1991) discussion of who is responsible for construct a client, the welfare system or the client, and assert that the institutional conditions create clients but at the same time place the responsibility to the client. The ambivalence between liberation and oppression becomes explicit in these relations. Melucci (1991) considers that

contradictions can be very creative and necessary and we always will find existing tension between society and the actors in the forces of liberate and repressive (oppressive) ways. The tension between the two greatneses, empowerment and disempowerment, regulates the contradiction. In the field of tension, where we find liberation and oppression, we also find the counter-forces empowerment and disempowerment. The everyday life will try out the counter-forces and their liberating or oppressing conditions (Melucci, 1991) and we need to understand it as an existential and inseparable tension. Apart from what kind of ideological intentions are to be found in this, he also points out when a polarising happens between the two strong forces, liberation and repression (control) and counter-acts. Irrespective of the ideological intentions, the risk is obvious that it will be the repression and control of the environment which gets the upper hand.

Another way of understanding this kind of contradictions is to use some words of Paolo Freire (1970). People with disability have historically found themselves in a room “of disempowerment” and consequently they have not the possibility to use power. They have been excluded from society (Oliver 1996), not only by being reduced their human rights they have but also been accused for that they are responsible for this.

It is important to remember that empowerment entails power. We can understand power as a way to control. Theories of empowerment are often based on a conflict model which assumes that each society consists of different groups (e.g. people with disability), all possesses some form of power and control over resources. Life for people, not compromised by empowerment, is characterized by powerlessness.

A third way for understanding could be to discuss how we can handle contradictions in social work without doing the client less valuable “because” he is a person with disability. One of those who discussed if social roles have an importance, related to how we act in relations to people with disability (mostly people with intellectual disability), is Wolf Wolfensberger in his theory of Social Role Valorization (Race 2003). The most valuable in this context may be if it is possible to understand contradictions in a context of value and devalue. Wolfensberger (2000) asserts the process of devaluation of “wounded/weak” persons, e.g. persons with disability. He maintains

that the actors in the environment provide devalued roles and professionals using a language which results in a negative polarising. The question which directly will be raised is if social workers are one of those professionals. This kind of categorising is significant for people who find themselves in disempowerment stages in everyday life (Jarhag 2001). How we further can understand it could be that social workers participate and are active in that kind of paternalistic and devaluating acts.

Do we, as educators, have any responsibility to reflect on this in education of becoming social workers?

### Summary

No matter if social workers use personal planning processes or other methods in the area of social work if they at the same time do not find a sharp and distinct correspondence between the ethical codes and the expressed political ambition. It is not only a question to know the reasons for contradiction, social work also have to learn more about the consequences of them. The individual must have confidence in social work and consequently social work could not use valuable concepts without any worth in practice.

Have schools of social work any responsibility in this area? Professional education in social work needs a lot of reflections around this topic. Learning from this could be that social work, in an interchangeable way with practice and user-controlled organisations are not able to avoid contradictions in Social work. In my opinion a social worker and his organization must listen very carefully to the experience of clients and their user-controlled organisations. Beresford and Croft (2001) expressed it in a following way, "Service users understanding of empowerment tend to grow out of the experience of disempowering" (p. 308).

In the education we need to be more aware of how important it is to integrate discussions with students of ethical codes and terms like empowerment. Education institutions in social work have the obligation to develop new methods of how this can be realized. In the future one of the cornerstones will be cooperation between the research community, schools of social work and people with disability.

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## THE SOCIAL IMPACT OF REFORMS

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The present time is characterised by a deepening crisis of the welfare state and if there really occurred a dismantling of the welfare state, this would have historic repercussions. The reason for this is that the “class logic” characterising 19<sup>th</sup> century capitalism was only disrupted due to the development of the welfare state. According to this class logic, a man’s position in society faithfully copies his or her function in the economic life of it. And if there is no role for a man in the economy, there is no position for him or her in society either. Only due to the development of the institute of the welfare state, a man’s position in society could be separated from his or her market function. (1)

So from this point of view, what can this incremental demolition of the welfare state bring?

Should the welfare state be weakened to a greater extent, this would again lead to the highlighting of the today already half-forgotten “class logic”.

This would manifest itself in two ways:

1. The interconnection between a person’s function in the economy and his or her social position would be strengthened again. This would predominantly affect the lower classes because their position in the globalised world of today has been made more and more precarious. (2)
2. The dismantling of the welfare state would be financed especially by the middle classes. They would become the last sponsor of the welfare state but at the same time, they would be entitled to enjoy less and less of its services. (3)



This, in essence, is what the tax and social reforms being implemented in the Czech Republic today are about. The official version is that the reform is to make administration of public funds more transparent. Everyone will allegedly profit from the reform. The truth is totally different: It is quite an opaque way of radically changing the conditions in this country so that a small group of the richest can gain profit from the reform at the expense of everyone else.

The logic of the reform is based on three steps:

1. Direct taxes will be decreased. Those who will gain profit from this step are the highest income categories as well as big firms.
2. The result of decreasing direct taxes for the rich and for firms will be the increasing lack of money for the funding of the public sector. This lack of money will be used as evidence of the wastefulness and inefficiency of the welfare state.
3. The lack of funds will lead to the charging of fees for public sector services and to privatisation of the public sector. (4)

These changes will make it possible for the operators of these services to “seek a rent”. “Rent seeking” means that someone may undertake business activities in an area to the operation of which others must obligatorily contribute; so for somebody’s enterprise, people will have to pay obligatory health insurance contributions, school fees, pension scheme payments, etc.

Essentially, this is a system of legalised corruption. What is classic corruption? Classic corruption is when somebody uses his or her public office for private enrichment and it is an ideal form of enterprise. For the civil servant in question, his or her public office becomes ‘an instrument of production’. The costs of running the office are paid for by the public, the profit is appropriated by the corrupt civil servant or politician.

So “rent seeking” within the privatised public services sector is nothing but legalised corruption. Similarly as in the case of classic corruption, here, people also have to make obligatory contributions to the running of the “firm” whose owner gains private profit from the arrangement.

People are becoming obligatory sponsors of somebody’s private enterprise under the threat that otherwise the quality of medical treatment they will receive in hospitals will not be up to a standard, they will not be able to obtain appropriate education, or that in their old age, they will live in poverty.

What will this mechanism do to the social structure? We can discern three main social classes in the Czech Republic (5). While the upper classes set themselves apart from the rest of the population ever more clearly, the borderline between the middle and the lower classes is only poorly recognisable and in the future, the differences between the two will probably grow less and less marked still.

In other words: the new elite have decided to break away from the rest of the society and strengthen their position at the expense of everyone else. And the instrument which the upper classes use in order to reach their goal is tax and social reforms.

The upper classes have a sufficient supply of money for the running of the new system and not only that, part of their members will directly operate the system while another part will cover it politically and in the media.

The lower classes find themselves at the other end of the spectrum. In the conditions of the globalised economy, they are the most vulnerable group. Their work can be moved to countries with cheaper labour. It is possible to decrease their wages due to the competition of cheaper labour inside their own country. These people are uninteresting for the elite in power because they are not utilisable as obligatory contributors to the privatised system of social services provision. They will remain dependent on basic, cheap and low quality services and care (in the area of health care, education as well as pensions).

The group with key importance for the whole system is the middle classes. In the conditions of the globalised economy and with

the concurrent reduction of the welfare state, middle classes face dual pressure: they should maximise their performance (because the competitiveness of the economy rests on them) and at the same time, they should keep reducing their demands (because there is nothing the ailing welfare state can give them). These are also the classes that are to obligatorily finance the firms which will undertake business in the area of “rent-seeking”.

The middle classes therefore find themselves in a very unenviable position: if, by the required fees, they manage to keep the whole system in operation, they will then have as little money for their own consumption as the lower classes do. If the middle classes don't manage to keep the system in operation, those who will pay for that will be they themselves and the lower classes as well, i.e. classes against which the ones at the top reserve the right to permanent tax holidays.

Regardless of which of the above scenarios will actually become reality, what will surely happen is something I have outlined already at the beginning: today, the borderline between the middle and the lower classes is only very little noticeable and the lines between the two are bound to grow ever more blurred.

Now, the cardinal question is: will the middle classes survive the decline of the welfare state? In other words: Will we have a triple-speed or a double-speed society?

What holds the key role in this dilemma is the issue of education. There is an aspect in the ideology of the society of education which receives only little attention: the provision of university education to the masses is to draw a very distinct line between the middle and the lower classes without, however, bringing the middle classes any closer to the positions of the upper ones.

Whether university graduates manage to maintain their positions within the middle classes will be of essential importance for the future development of society. In many western countries, university graduates are threatened by decline already today. In this country, in the Czech Republic, they are relatively well off because they are still not numerous. The reform of the school system (and the introduction of school fees) will be decisive for future development.

Many indicators suggest that the introduction of school fees will lead to ever-closer unification of the living conditions for the middle and the lower classes. These pressures will not leave much room for the development towards a triple-speed society. They will instead redirect society back to the track of a double-speed society and that will result in trends which will lead to social polarisation as it was known in the conditions existing before the emergence of the welfare state.

Notes:

- (1) This means that the entitlement to dignity is also recognised for someone who is ill, unemployed or old. A purely market mechanism recognises no such entitlement for these categories of people.
- (2) For the newest literature which deals with the problem of precariousness see (Lévy 2003), (Burgi 2006), (Husson 2006), (Paugam 2007), (Filoche 2008),
- (3) The literature dealing with the deteriorated situation of the middle class is relatively extensive. See for example: (Alliot-Marie 1996), (Lojkine 2005), (Chauvel 2006),
- (4) Through these fees, the users of public sector services will in the end pay more than what their economies from the decreasing of direct taxes will amount to. They will have to pay more if those who operate these services are to make proper profit.
- (5) Upper classes – people with income exceeding 3.000 euro a month before taxes (roughly 40,000 to 50,000 employees belong to this category). Middle classes – with income exceeding 1.500 euro a month before taxes. Lower classes – with income of approximately 750 euro a month before taxes.

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## **COMPROMISING THE STATUS OF A CITIZEN – SOCIAL WORK AS AN AGENT OF ACTIVATION POLICY IN FINLAND**

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This paper attempts to create a framework for analyzing activating policies – active citizenship – from the point of view of status of citizenship. Theoretically I build my arguments on T. H. Marshall's lecture *Citizenship and Social Class* (Marshall 1963). I see Marshall both as a classic of social policy and sociology from the post II world war era, and a liberal thinker who's legacy is still crucial to modern theory of citizenship. Although the marshallian view of citizenship has been eroded due to rapid social change in the latter part of 20<sup>th</sup> century (Turner 2000), it can be theoretically elaborated to directions that are important in understanding contemporary societies. For an example, the up-to-date discussions about multiculturalism and human rights (Kellner, Isin & Engin) and modern ideas of social democracy (Dahrendorf, Beck, Giddens) owe much to Marshall's original thinking.

Empirically I focus on the reformation of Finnish welfare state. Finland is an example of a small European industrialized country, facing simultaneously the crisis of welfare state and the pressures of globalized capitalism. The economic problems drawing from aging of population, increasing amount of migrants and uncertainties of labor market have been tackled by renewing social policy so that its practices have becoming more 'activating'. Early intervention, rehabilitation, favoring work instead of social security and emphasizing citizenship responsibilities compared to rights are the key themes of this new line of social policy. Another important feature in Finland is the close connection between social policy and social work. The activation policies are largely implemented and coordinated – and sometimes also developed - by social workers. Because of its crucial

position in social administration, as well as its client relationships, social work has found itself in a strategic position in the renewal of Finnish social policy.

In the conclusions of my paper I argue that contemporary welfare reforms may jeopardize the basic values of social policy. Within the theoretical framework I am using in this text, we can say that the “marshallian” idea of social citizenship is in danger of being compromised when problems of welfare are handled in the context of activation. I also argue, that the shift to market oriented governance of social policy places the profession of social work in an awkward ethical position. Social is squeezed between the conflicting interests of state, and economy, and social work clients as persons and human beings. Ultimately this ethical conflict may also affect negatively in the effectiveness of social work. It can already be seen that approaching social problems from views that are alien to social thinking, lead to ineffective and individual-centered working methods. Contemporary activation policies in Finland are good examples of this. They overlook the possibilities of group- and community social work, and the inherent potential of civil society and social life in general.

### **The concept of status in Marshall’s theory of citizenship**

Marshall (1963) presented his seminal lecture *Citizenship and Social Class* in 1949 at a time when the classic British welfare state, based on the recommendations of Beveridge plan from 1941, had just extended the social rights of citizens, and when the building of state-centered welfare states seemed to be the route of modernization to all western European countries. Against this unique historical moment it is understandable that *Citizenship and Social Class* was mostly interpreted emphasizing Marshall’s empirical description of the evolution of citizenship in Britain. According to Marshall, modern British citizenship had evolved in three phases: civil rights in 18<sup>th</sup> century, political rights in 19<sup>th</sup> century, and social rights in 20<sup>th</sup> century (Marshall 1963, p. 81).

The concept of status of a citizen opens a slightly different, more theoretical and abstract plot hidden in Marshall’s (1963) lecture.

Status is a crucial concept to Marshall at least in three ways. Firstly, Marshall defines his idea of citizenship by referring to status: “citizenship is a status bestowed on those who are full members of society” (Marshall 1963, p. 87). Secondly, when elaborating this definition, Marshall draws a parallel between status and equality – another key theme of *Citizenship and social class*. Marshall describes equality as an essential precondition to status of citizenship. Equality is the “stuff of which status is made” (Marshall 1963, p. 87). Both status and equality fight together against all unfair and unreasonable divides in society. Increasing equality and abolishing social divisions of a class society automatically strengthen the status of citizenship.

Thirdly Marshall (1963) juxtaposes status with the principle of contract, and emphasizes that with the evolution of social rights, society is moving away from the principle of contract. To some extent the principle of status is present in all three elements of citizenship – civil rights, political rights and social rights. In 18<sup>th</sup> and 19<sup>th</sup> centuries, when modern citizenship slowly replaced remnants of feudal society, equal access to market (civil rights), and later universal suffrage (political rights) were important advancements in equality. However, social rights have a special in carrying the message of status. In post II world war Britain, social rights become the most crucial elements of citizenship in protecting basic human equality (Marshall 1967, p. 72-73). Marshall’s optimistic interpretation was that the development of social rights firmed up “the concrete substance of civilized life”, by creating an atmosphere where equality of status was more important than equality of income (Marshall 1963, p. 107).

Status and contract also concretize the internal tensions of social liberalism. The nature of social liberalism is not based on an unanimous set of values, it is about plurality. This pluralism is not only a cultural one, it also includes the coexistence of social rights and civil rights referring to freedom of the market. If the principle of contract refers ultimately to an individual, and his personal freedom, status is about communities, solidarity, social integration and “good society” (see also Joppke 2007). The ultimate moral nature of status, as Marshall understands it, is summarized by his statement that in



pure market society the value of human being was measured by his ability to make contracts and earn money in the free markets (1963). Therefore, the normative view of citizenship promoting humanity, solidarity and culture is deeply connected in the way how effectively social rights can contribute to the status of citizenship.

All in all, it is important to acknowledge that compared to the typical ways of conceptualize citizenship in discussions about social work and social policy – concentrating on the evolution of three elements of citizenship, the concept of status offers a slightly different possibility to elaborate citizenship theory. In Marshall's (1963) *Citizenship and social class* lecture, understanding status is the key to understanding the reformist or social liberal political ethos of social citizenship. Marshall spoke for a better balance between status and contract in the foundation of liberal society. According to him, only by strengthening the status of citizenship, social life could escape from the grip of class structure created by capitalism, without abolishing the liberties of free market economy.

Besides its political message, status links general discussion about citizenship to the themes of classical sociology, concerning social relations, stratification and the theory of action. In his essays *A note on 'status'* (1963, p. 208-217) and *The nature and determinants of social status* (1963, p. 181-207), Marshall provides some important further insights concerning citizenship theory and sociology. Unlike in a feudal society, or a society deeply divided by class antagonism like 19<sup>th</sup> century industrial societies, social status in modern societies is not rigidly tied to social class or social stratification (Marshall 1963, p. 203). Along with Talcot Parsons theory of action, Marshall names social status as “the lowest denominator of social structure and personality”. Although status still refers to social positions and hierarchies, it has got a new, more dynamic nature (1963, p. 209, 212.). Status is rigid only in terms that it defines the choices and social roles that are seen as normal, or possible, in a society (Marshall 1963, p. 211).

### **The outlines of reform in social citizenship in Finland**

In terms of social policy and social work, it is easy to interpret the building of Finnish welfare state simply as an evolution of social rights and strong status of citizenship. For the past 40 years Finland has been a representative of Scandinavian model of welfare state. In post II world war years tradition of Finnish social work evolved together with the construction of universal and comprehensive social security and social and health care service systems. Within this process social work established itself as a state-centered profession with close connections to the growing social administration and the welfare service system run mostly by communities.

In Finland this welfarist organization of social work and social policy functioned relatively efficiently until the deep economic recession of early 1990s, triggered by the fall of Soviet Union and amplified by radical changes in political thinking. Since that the key theme of social policy in Finland has been workfare oriented activation policy, combined with cuts in social expenditure. More or less similar reforms of social policy have been also carried out in Denmark and New Zealand, to name a few well known examples. An important international example has also been the new labor “blairist” government in United Kingdom (Jordan 2000; Clarke 2005).

Some of the most novel and controversial features of the transformation of social policy in Finland focus directly on the role of social work. Firstly, social work has acted as a buffer, dealing with social problems and pressures and risks of labor market. The political goal of the Finnish welfare reform has been to encourage individual initiatives and favor work entrepreneurship as an alternative to welfare dependency. In the same time conditions to various entitlements have been gradually systematically restricted. Combined with relatively high structural unemployment, having its origins in the economic recession of early 1990s, this policy has had counterproductive outcomes in terms of increased poverty, social problems and marginalization. Also alcohol and drug abuse and the client cases with need of intensive child protection have become more common.

Secondly, the role of social work as a welfare profession has been deeply changed by the law of work-oriented rehabilitation from the year 2001. In the process of implementing this law social work has become one of the main agents of change in the grass roots of social policy. According to the law of work-oriented rehabilitation, an activation plan must be made to young citizens under 25 years of age after 180 days of unemployment, and to older citizens after 500 days of unemployment. By its nature activation plan is a binding contract, draw up in a multiprofessional meeting between citizen, social worker and authorities from other parts of social administration. If citizen fails to follow the commitments of activation, she/he will be ultimately punished by cuts to her/his social benefits.

The law of work-oriented rehabilitation can be seen as an improvement in synchronized work of various parts of social administration. Thinking positively, it contains a possibility to promote positive discrimination and “second chances” (Giddens 1994). In principle the law of work-oriented rehabilitation can improve citizens’ social rights by demanding social authorities to look into the life-situation of a long term unemployed citizens, having problems also in the area of drug or alcohol addiction and social relations. Instead of letting citizens’ cases to be hidden in the archives of social administration, it underlines the need to organize rehabilitation – for an example physical or mental health care, drug counseling or occupational education – to a person in danger of exclusion.

However, the law of work-oriented rehabilitation is also a classical example of Janus-faced social policy. Its main problem is that the idea of activation presented in it, is very restricted (Kotiranta 2008). There is no place in it for humanity or culture in the wider philosophical sense, art or self creation of a person. The vocabulary of activation also lacks all references towards communities or collective action. It is not an exaggeration to say that in Finland activation is geared around promoting persons’ success in labor market. For social work this a too narrow point of view, because it limits the concept of humanity to mere *homo economicus*. In this context social facts, or the humanistic ethics of social work and social policy, are seen only as instruments to promote capitalism.

To further criticize activation policy in Finland, it must be stressed that the targets of policy are often impossible to reach. There is not yet enough quantitative data on it, but it can be said that after the years of its initial implementation, its influence in lowering unemployment rates has decreased. There are easily activated long-term unemployed left. In Finland the labor market for non-skilled, old or handicapped workforce is very limited. Most citizens falling into the category of being activated, have no realistic possibilities of measuring the demands of “active citizens”. This results in a situation where both the client and all participants of multiprofessional activation policy will already in advance, before the start of the activation process, know that the official goals of activation plan will never be met. For professionals working in social administration this is a frustration (Tuusa 2004), while for the clients activation can arouse feelings of shame or inferiority (Kotiranta 2008).

### **Status of citizenship as a critical view to social policy**

If examined in a broad context, the changes in Finland’s social policy have not been revolutionary. Social rights still exist much in the same way as they existed in the golden era of welfare state. Some forms of social policy, like day care or specific forms of health care and educational policy, have even been developed very positively, although the development has often concentrated more on the efficiency of the service system, rather than strengthening social rights. No major branches of social security or health service institution have been closed down. The level of entitlements has remained roughly the same through the period from 1990s to present, although their standard has dropped compared to the rising standard of living.

All in all, the recent reform of social policy has introduced a new fiscal mentality to Finland. Finland has one of lowest social expenditures in EU. Frugality has become the biggest virtue in policy making. As an opposite to the times of building welfare state, Finland has become a prime example of a country following the path of “new politics of the welfare state”, where rising cost of producing social welfare has transformed to the retrenchment by delicate political change (Pierson 1996, p. 143-144). In the eyes of macro-

level policy makers, this kind of political program can even be seen as “innovative”. Social expenditure has been cut down without major sacrifices to middle class citizens, making it possible to lower taxes and economically prepare the society to the ageing of population, taking place in coming 10-20 years.

However, despite the relative institutional continuity of the welfare state in Finland, the change in the status of those citizens has been radical. The new politics of the welfare state has hit hardest those who are most vulnerable and dependent on public aid of one form or another. Poverty has become more deep and the differences of welfare between social classes have increased. There are also signs of less upward social mobility and greater polarization of urban areas. To put it bluntly, despite the fact that the institutions of welfare state are still among us, Finnish welfare state has become a sort of a zombie-institution (Beck 1996). The ideal status of a citizen – as it was understood in the era of welfare state – has been replaced by a new, vague, flexible and market oriented citizenship. The ideology of workfare seems penetrate all layers of social policy and social work. Although being rather questionable in its practical results, workfare functions effectively on level of identity and moral politics. It rewards better-off citizens and increases both material and moral pressure on those who are in distress.

By now, turning back to the theory of citizenship, I can argue that analyzing the status of citizenship is important, because it is in many ways a very sensitive probe of social change. Unlike broader studies of citizenship rights, distribution of income or entitlements, the concept of status pays attention to the processes of how social rights are put in practice by administration and social work. The most important single aspect of status is its relation to contract – whether social rights are understood as true entitlements or vague matters of contracting and negotiation. According to Marshall (1963, p. 116), social rights should never be matters of bargaining. With this comment he wanted to separate collective bargaining of trade unions from social policy, but I think it can also be turned the other way round. Not only trade unions, but also the policy makers should respect social rights as an institution, separate from market.

It would be interesting to plan an empirical research project analyzing changes of status of citizenship. Most certainly this kind of research would show how the increasing contracting changes the position of client, and how social rights are little by little made more vague – or contractual – in the interaction of worker-client relationship. Maybe many of the conclusions would be in synchronize with the conclusions of foucauldian analyzes, seeing discourses of power important also in the micro level social interaction. This kind of research could also demonstrate and criticize the strategic position of social work in the new politics of welfare state. In Finland social workers work not only to the best of their citizen-clients, policy makers are also paying for their services. To effectively implement the retrenchment-policy, policy makers need the expertise of social workers. Social workers are expected to innovate and renew their work praxis. Highly educated, and also administratively clever, social workers have potential to swiftly and professionally carry out the new social legislation and – hopefully – in the same time minimize the social costs of retrenchment.

Secondly, in addition to the possibility to use citizenship status as a driving principle of an empirical research, status is also an important link between Marshall's (1963) theory of citizenship and many other politically progressive classics of sociology and social policy, emphasizing the principle of status in accordance to Karl Polanyi's (1957) idea of social economy, presented in the book *The great transformation*. Although Marshall is certainly a less pessimistic and more pragmatic thinker than Polanyi, both Marshall and Polanyi interpreted the modernization of British society from 16<sup>th</sup> century to mid 20<sup>th</sup> century in much the same way. They were deeply concerned with the social costs of laissez-faire capitalism and aspired to create an idea of society where liberal freedom would exist simultaneously with spirit of social equality and solidarity. In the concluding part of his book Polanyi discussed about the regulation of economy in terms of "freedoms lost and won" (Polanyi 1957, p. 253-255) much in the same way as understood limits of evolution of social rights (Marshall 1963, p. 122-123).

There is also a definitive theoretical link between Marshall's (1963) idea of status and the principle of de commodification which Esping-Andersen (1989) presented in his book *Three worlds of welfare capitalism*. Esping-Andersen criticized Marshall bitterly for being much too modest in his description of social citizenship. By seeing the classic British welfare state, with its Beveridgean flat rate social security system, as kind of social utopia, Marshall forsakes those citizens who lived on social security to a noble poverty, Esping-Andersen claims. However, ultimately both status of citizenship (Marshall) and de commodification (Esping-Andersen) are on the same political side. They speak for the alternatives to market driven life. All advanced societies need to protect some areas against the market system. This kind of alternative "exit-from-market" is, firstly, important for reproduction and family life and as safe heaven against illness, social risks and ageing. Secondly, it is also significant in terms of culture. Social spaces that are independent from market, provide possibilities for alternative life-styles and personal growth. Karl Polanyi (1957, p. 255) referred to this by discussing about "right to nonconformity", which is an integral part of both, liberal idea of freedom and fully evolved idea of social rights.

### **Conclusion**

Marshall's ideas about the status of citizenship in modern societies stress the importance of social citizenship, and build on principle of status instead of principle of contract. According to Marshall (1963, p. 203-204), strong, mostly institutionally implemented social rights, promote equality, and thus shift the balance of liberal society from individual to community, creating favorable environment for the citizenship status to flourish. However, the contemporary changes in Finnish social policy are examples of a totally opposing development. Cuts in social benefits, and constricting practices of social work and social administration, increase and deepen the poverty of already marginalized citizens, while impairing less the welfare of middle class citizens. Instead of being universalist, citizenship has become selective. The state does not anymore protect members of society as affectively or unconditionally as it used to do. By gearing

activation policies and early intervention to individual-centered and economically oriented thinking, citizenship is systematically built on the basis of contract.

The thesis about compromising the status of citizens reflects also to the general neglect of social science as a foundation of policy. When designing governmental strategies it is forgotten that social policy should be developed in accordance with social principles. It is unfortunate that because of the nature of political climate, activation has become an extension of economically minded retrenchment. The most prime aspect of public policy is to minimize all economic risks, even if this would mean taking huge and uncalculable risks in areas of social life. It has become painfully clear that retrenchment is about blame avoidance, rather than credit claiming (Pierson 1996, p. 144). On the level of activation process the spirit of retrenchment is, instead of social development, translated into individualizing governmental practices that treat citizens unequally, based on how easy (or difficult, in most cases) the task of activating them is (Clarke 2005). The good and far-sighted things like equality, solidarity or abolishing social divisions in society, which Marshall (1963) promised to come after investing in status of citizenship have become irrelevant in the political context of society. This is a coarse contrast to the social scientific ideal of empowerment or activation tangling with human dignity (Kotiranta 2008).

These problems of knowledge and macro-level of society are made worse by the fact that there is a definite pressure to move in the same direction in the micro-level of actual worker-client relationships. In Finland the tradition of state-centered social work is, where professional social work is tightly connected to the rule-book of welfare bureaucracy, the hands of a professional social worker are tied. She may be well aware of the real social problems, but when she is commanded to perform the task of activating the client, there is very little room for altruism or individual judgment. The crucial phases of worker-client relationship are geared to the activation plan and its assessment. Using the famous conceptual division between universalism and selectivism by Richard Titmuss (1968, 128-137), it can be argued that status refers to universalism, while even a



superficial assessment of the new role of social work implementing the law of work-oriented rehabilitation, has a tendency to define the client-worker relationship in terms of selectivism.

As a concluding remark I want to bring forth that the problem is not activation in itself, but the (wrong kind of) practices of activation policy. What is needed is an innovative and courageous re-introduction of themes of social science to policy making. Social policy should be both politically awake and sociologically up-to-date. When carrying out activation, social workers should recognize that the biggest single problem in contemporary welfare reforms is that they are individualizing. Citizens and families are isolated, and the work on social problems neglects methods of group work, community work and the general recourses of civil society. The concept of status of citizenship can be a help in changing the course of policy. Focusing on the theme of status, increases possibilities to combine the spirit of welfare state with a market ideology.

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## **EUROPEANISATION AS A TREND IN A LIFELONG LEARNING OF SOCIAL WORKERS**

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### **Europeanization as a political science term**

A modern term Europeanization (similarly to ‚internationalisation‘) is part of the ‚europeanisation‘. At the moment, the term - originally from political science – penetrates, too, the field of social sciences. It is becoming a subject matter of many expert discussions and studies (see e.g. Vink, 2002). As a simplification, we can see the Europeanization as a process of social changes on the level of individual states caused by European integration. Johan P. Olsen (2002) points out the ambiguity of its definition, which is caused also by the fact that Europeanization as a term relates to various processes and phenomena. Five different ways of its understanding have been defined:

- Europeanization as a process of changes in outer territorial borders
- Europeanization as a development of administration on the European level
- Europeanization as a penetration of national and sub-national systems of local administration by the centre
- Europeanization as export forms of political organisation and administration typical for Europe, which differentiate it from countries outside of Europe
- Europeanization as a political project aimed at united and politically stronger Europe.

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### **Europeanization from the point of view of education sciences, andragogy in particular**

From the point of view of political sciences, we can rank also the acculturation process among the above mentioned social process. In a narrower sense (from the point of view of andragogy, it is a process of social learning of an individual caused by a long-term contact of cultures), acculturation is defined as a part of processes of individual's socialisation, within the framework of which modification, transformation or total assimilation of cultural values take place. Europeanization is not only a top-bottom process. We can see also the reverse process, when individuals (European citizens) co-create European culture. Consequently, Europeanization within this context is related not only to national, but also to the European identity.

In educational sciences, Europeanization is seen more as a trend, which is mainly politically determined. This argument is also supported by the fact that the term 'Europeanization' has not been defined in basic Slovak or Czech modern dictionaries of terms (Palán, 2002; or Ďurič et al., 2000).

In further current Slovak or Czech literature in the field of comparative andragogy (especially Matulčík, 2004; or Palán – Rýznar, 2000), Europeanization is implicitly explained within the context of the EU influence on individual education systems, or on education policies of EU member states.

Parts of education programmes are defined as European on all levels of university education. Walter Lorenz (1998, p. 140) notes there can be three ways of the European agenda integration – as a supplementary material used on a course; in the form of a supplementary module within the course; or as an individual course drawn up with a special focus on European issues.

Identifying ourselves with the abovementioned European agenda of integration in the content of study programmes, we would like to add as another possibility the support of students' and teachers' mobility (especially within Erasmus programme framework), as well as the support of other projects. Many publications (e.g. ECCE) map, analyse and evaluate educators' experience in this field.

In relation to lifelong learning of social workers, many authors stress Europeanization of social work (or its European dimension). Current possibilities of free movement of people (in spite of limitations posed by the so-called old EU member states) combined with problems of graduates in finding their place on the labour market (in the so-called new EU member states) and their desire to widen their horizons, aptly illustrate the need for social work students to find their way in European legislation.

### **Determiners and tools of Europeanization in the field of education**

Approximately since 1980s, Maastricht Treaty became an important milestone, as Article 126 of the Treaty, in accordance with the subsidiarity principle (respect for national systems of education as parts of national cultures), recognises education as one of specific areas withing the EU competences. We can see the acceleration of the frequency of educational issues as an important topic dealt with by all European Union bodies. Increased political attention was caused by ongoing globalisation and often also by major social changes. On the other hand, this period also marked a major increase in the level of political compliance with a premise that the support of education is a key to solving global problems (e.g. Jan Keller and Lubor Tvrđý (2008) are focusing on the analysis of the verification of this argument on the example of Czech population).

Current role of the EU is not to unify education systems, but to harmonise them. Contrary to convergence, the aim of harmonisation is ‚the content approximation while maintaining the sovereignty of systems and legal regulation differences‘ (Tomeš, 2001, p.237). Apart from the legislative framework, numerous EU funded programs focused on various segments of education systems are becoming an important Europeanization tool. Majority of these have been joined within the framework of the new Lifelong Learning Program since 2007.

Current possibilities of raising awareness of European citizenship and European agenda are very wide. The main predisposition for their usage is the existence of a high-quality partnership, personnel with skills and experience in the field of project management, ability of an educational institution to co-finance the project costs, as well as respecting the priorities of individual project calls.

From the point of view of a university teacher of social work, we distinguish between external (objective) and internal (subjective) barriers, which obstruct wider development of European cooperation. In our opinion, objective barriers include the lack of available funds necessary for co-funding European projects; as well as the lack of university teachers with project skills and experience willing to overcome a large administrative burden connected with these projects. Among other objective barriers rank also the diversity of study programmes (related to the ongoing diversity of national education systems), which decreases attractiveness of mobility and other projects mainly in students' eyes. Last but not least, we argue it is not very easy to find suitable partners (from the point of view of the so-called new EU member state) in the so-called old EU member states.

Subjective barriers include insufficient language competences. English language is preferred in the area of scientific and expert communication even in spite of the fact that Europe is multilingual and e.g. Russian language is arguably an easy tool of communication for Slavonic nations. We are also encountering lack of willingness or even interest of teachers and students to travel, be far away from their families for a period of time, or to participate financially in the realisation of cooperation. In some cases it is also possible that the lack of interest in the information on the possibilities of European cooperation (or a difficult orientation in a current volume of information); or the lack of self-confidence (fear of the new, unknown) – especially in students – plays a negative role, too.

### **Support of Europeanization in the Slovak system of social workers' lifelong learning**

„Social Work“ study programme is a relatively new one in the Slovak Republic – developed after 1989. Similarly, professionalization of social work also undergoes a relatively tumultuous development. Therefore, we state that in the field of lifelong learning from the point of view of Europeanization we can find so far mainly partial elements and tools even in spite of the existence of education policies, which implicitly introduce entire sets of system tools.

Our experience shows that the Erasmus programme or some other European programmes (as e.g. Socrates – Gruntvig, Leonardo da

Vinci, Tempus) rank as the widely used Europeanization tools in the field of pre-graduate preparation. We state this as a fact, despite statistical data. From the 31 countries participating in the Erasmus programme Slovakia shows the highest increase in the number of incoming students. Though on the other hand, we send abroad half the number of students when compared with Denmark or Ireland (countries with a comparable number of inhabitants). The most frequently visited destinations of Slovak students are Germany and France, while the countries with the highest numbers of students accepted in Slovakia are Poland and the Czech Republic. Other statistical data indicate high potential of Slovakia in the field of submitting new projects within the Erasmus project framework in the role of a coordinator. In 2007 Slovakia as a coordinator submitted (successfully) only one application for the support of a multilateral project within the Erasmus project (centralised actions).

Usual elements are organising international scientific, expert and educational events, translating (and recently also the creation of new ones) courses and specialised books and texts, or a membership in European organisations. Emergence of first study programmes (especially the PhD ones) with the participation of foreign partners can also be seen.

Within the field of a lifelong learning of social workers we also consider the support of the so-called digital and language competences as a significant possibility of European dimension.

### **Conclusion**

We think Slovak universities offering the Social Work study programme, even despite of all the barriers, are interested in the support of the European dimension not only in the sphere of graduate studies, but also in the area of lifelong learning or science and research. The low number of applications for funding from some European programmes so far represents an interesting opportunity to gain support.

Europeanization as a trend in lifelong learning is an inevitability, which brings along new challenges: to offer education programmes and activities to social workers, which mirror new social risks.

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# **INTEGRATION OF FOREIGN AND NATIONAL EXPERIENCE OF SOCIAL WORK EDUCATION AS A FACTOR OF SOCIAL WORK PROFESSIONALIZATION<sup>1</sup>**

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## **Social work education establishment in Russia and Belarus: societal and political context**

Political, economic and social-cultural changes at the end of the 1980s and beginning of the 1990s in Russia and Belarus, and the

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<sup>1</sup> The article was prepared on a base of materials of research, which was conducted in Russia in 2006 under the Curriculum Research Fellowship Program (Open Society Institute, Budapest). The research leader – Dr. Elena Iarskaia-Smirnova. The research was based on the analysis of various kinds of data, including the 17 interviews with heads and professors of social work departments, involved into international projects (Barnaul, Volgograd, Ekaterinburg, Irkutsk, Kazan, Moscow, Niznij Novgorod, Perm, Saratov, Saint Petersburg, Stavropol, Tula), as well as a number of conversations with former graduates of the departments, the essays, syllabi, curricula, publications, reports, and other relevant documentation. This research in Russia was completed with the same research in Belarus in 2006-2007 (Minsk). The goal of the research project was to analyze the degree of international collaboration impact within the national socio-political, professional and educational context in explaining the dynamics of changes in social work curricula throughout Russian and Belarusian regions and universities. The objectives were to analyze the dynamics of curriculum modification, to explore how social work teachers and administrators of the schools justify changes in their curricula and modes of teaching, to explore the international impact on these changes, to analyze the content of the textbooks in juxtaposition to the priorities articulated by the supra-national non-governmental bodies and Bologna declaration, to study the opinion of teachers concerning the changes affected by international cooperation.

The research questions were concerned with the advantages and limitations of adopting foreign ideology and experience to Russian and Belarusian universities in breaking the Soviet traditions of academic work; the outcomes of international exchange in practices of teaching and in the vision of a profession in frameworks of a curriculum, with the limitation vs. wide dissemination of departmental curriculum changes reflecting new trends in disciplines.



appearance of a great number of social problems and vulnerable groups led to the necessity of changes in social welfare and of new ways of searching satisfying needs. This demanded professionalization of social work and elaboration of new educational programs.

At the very beginning of the 1990s social work burst into Russia – simultaneously as a program of higher education (or a retraining program) and professional practice. “A new profession imported into Russia was viewed by its adepts as a crucial component of modern social development” (Iarskaia / Iarskaia-Smirnova 2008). The establishment of social work education was accompanied by the tendencies of professionalization and formalization, on the one hand, and increasing of the third sector and non-formal kinds of social activity, on the other. This process was also conducted by changes in social policy. Transition from mass social defense to address support, self-defense and insurance is among them. Paternalistic social policy existed in Belarus and, based on a medical model, restricted functions of social work, which consisted only of the basic data analysis and distribution of material resources. All this formed the client position as “to be served”.

The process of establishing social work in Russia and Belarus faced many problems related to the management system, material-technical, scientific and personnel provision. Practical social work problems were related to an uncoordinated policy of social institutions and a lack of qualified personnel. All this led to implementation of social work functions by other specialists. Recruiting students was rather challenging, because of low image of social work as a profession: many people associated the term “social work” either with “socially useful work” fulfilled at “subbotniks” (public cleaning) in Soviet times or “public, or voluntary work” as non-paid kind of societally important activity to be done in free time, or with the phenomenon of more current importance – “temporary public work” offered by the employment service.

International contacts in many cases were stimuli for establishing social work discipline. Western models of social work practice and social work education had an essential impact on Russian and Belarusian curricula. Western programs, translated into Russian

language, were used for further national components development. The concept of first SW curriculum imported into Russia in late 1980s was a hybrid of Russian and foreign ideas about social worker's professional activity, with evident prevalence of Russian traditions of higher education – both in form and in contents of an educational program. Both in those times and 15 years later these traditions can be found in names of subjects, which are oriented not to inter-disciplinary problem-solving but to some discipline, field of knowledge (Iarskaia / Iarskaia-Smirnova 2008). Lack of external stimuli and program inflexibility, lack of methodical literature, constant changes in social policy and social law didn't allow developing new courses widely. The unstable and unsustainable situation caused unclear curricula conceptions.

The main approach to learning process in Russia and Belarus was characterized by following efficient curricula, fragmental address to practice, and weak orientation on previous socio-cultural and life experience of students. As Sh. Ramon argues, the main widespread mistake was an intention to give rather big amount of conceptual knowledge for a short period of time. As a result quality became a victim of quantity (Ramon 1996).

An inadequate number of social organizations and an undeveloped market for social services resulted in a deficiency of practice oriented education. This weak connection between universities and social services led to the separation of theory and practice. E. Iarskaia-Smirnova and P. Romanov, which conducted a research in Russian social services in 2004, say, that administrators of services also defined gap between practice and theory, making images of various types of knowledge isolation, absence of common professional language and practical specialists' self-sufficiency (Iarskaia-Smirnova / Romanov 2005).

### **International collaboration in SW: opportunities, outcomes, strengths and weaknesses**

International collaboration of national and foreign universities was developed thanks to such factors as personal participation of Russian and Belarusian professors and heads of SW departments in

international projects in educational, research, volunteer fields, exchange programs and scientific activity abroad; appearance of common scientific interests of both sides; personal initiatives of university administrators and lectures; geographic links of cities; interest of foreign specialists toward situation in post Soviet countries, their rather long period of presence in those countries (such contacts were also established through cooperation with social organizations); increasing of possibility for Russian and Belarusian universities to receive financing and to participate in international projects and programs in SW directed to modernization of education and to raising qualification in the best universities of the world.

According to opinion of interviewed university teachers and heads of social work departments, the main strategies of Western specialist of collaboration were represented by motivation to envelope a “new market”, to make influence on education models and social policy, to raise personal prestige, to learn the situation in the post Soviet countries, to get information about prevention and rehabilitation systems in Russia and Belarus.

Project strategies of Russian and Belarusian specialists differed from stage to stage. On pre-project stage the strategies were connected with gaining of a new experience (rather different from national) and an idea of SW as a profession, as well as with possibility to improve curriculum, to elaborate new courses, to get educational materials and with opportunity of integration into the common European and common scientific space.

On stage of project realization aspiration towards developing scientific and practical interests was especially vivid. Besides this, an opportunity to master new education technologies and to organize ways of students’ practice was attractive. Successful participation in international projects in SW provided opportunity for the universities to receive further financing from other sources, including national.

However, if on the first stage almost every foreign specialist attracted Russian and Belarusian specialists’ attention in connection with SW as professional activity, on the next stages their reflection and criticism were higher and demanded for raised quality.

Thanks to international projects and programs<sup>2</sup> Russian and Belarusian universities established close partnership with universities in USA, UK, Sweden, Denmark, Italy, Germany, Austria and in other countries. Analyzed international projects can be divided into three big groups according to their thematic focus: university education in SW<sup>3</sup>, social problems solving<sup>4</sup>, personal research scholarships<sup>5</sup>.

Russians and Belarusians traveled abroad thanks to international grant programs for interaction with social service agencies, their employees and managers, students, educators and faculties, their libraries and administrators. Some educators managed to travel abroad and to visit big university centers and different social agencies. For example, about 70% of SW educators of the Belarusian State Pedagogical University probated in Swedish Universities and rehabilitation centers. In 1992 four Russian educators were enrolled to the faculty of one-year Master program at Goeteborg University. Several foreign textbooks were translated and published at that time. Students' exchange programs were organized for their practical learning and research activity. For instance, about 40 students and post graduate students of the Niznij Novgorod State University and

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<sup>2</sup> Under the support of USAID, TEMPUS/TASIS, REAP, DAAD, IREX, Open Society Institute, CEP, VNG, Challengers Ministers Organization, HESP projects, Fulbright and Soros fellowships for guest lecturers in social work, as well as IMF loans provided through National Training foundation, Ford Foundation sponsored programs of further qualification, a number of international research projects conducted on the base of social work departments

<sup>3</sup> University management reconstruction, curriculum and modes of teaching development, education quality monitoring, creative technologies in SW mastering, multilevel specialists' training, opening of master program in gender studies, translation of foreign handbooks and textbooks, methodical elaborations

<sup>4</sup> For example, crisis center for men creation, social adaptation of orphans, orphans enculturation, disability problems solving, and comparative analysis of form and methods of SW with homeless, social services management, community development, Folk High Schools establishment, etc.

<sup>5</sup> For example, Academic Fellowship Program scholarship for assisting in Western methodical materials inculcation.

the Volgograd State Pedagogical University studied abroad. But compared to lectures' exchanges, students' programs were rather less implemented.

Exchange visits of foreign lectures were organized to assist Russian and Belarusian colleagues in modification of curricula. National specialists traveled to foreign university to demonstrate particular methods and technologies. More and more Russian and Belarusian educators had an opportunity to get acquainted with absolutely new subjects and methods of teaching.

One of the most important outcomes of exchange programs was a new understanding of SW as a profession and academic discipline. Two main tendencies in curriculum development became visible after the implementation of international projects: "wide" outcomes and "local" outcomes.

"Wide" outcomes are represented by courses elaborations and updating (for instance, "Social planning, organizing and administration in SW", "Social work in municipality", "Gerontology", "Sociology of disability", "Career of people with disabilities", "Gender studies", "Sustainable development in SW", "Post-catastrophe assistance", "Art-therapy", "Creative technologies", "Academic writing" and other courses). Such courses inculcation had a serious study from financing organizations due to their demand of innovations. Several new specializations were established, such as 'Economy and management in SW', "Youth SW", "Social-legal support of population", "Informational technologies in SW", "Medical-social work with population", "Social work in enterprises". Directions of curriculum modification in many cases were determined by regional social policy priorities and social-economic development strategies.

"Local" outcomes are characterized by positive changes in content of courses and modes of teaching: more attention to foreign experience due to using foreign materials and dissemination of foreign experience. But, according to Richard Estes, "the question of "how much" versus "how little" international content to include in social work programs is more difficult to answer than questions of "why," "how," or "what" to internationalize. The reason for this is that questions of curricular intensity often first require answers to

other questions, many of which have little or nothing to do with the merits of the specific proposal under consideration. Long years of experience in curriculum development, for example, have taught me that issues of organizational climate, politics, and perceived institutional constraints are at least as important in solving the curricular intensity equation as are the substantive merits of a particular initiative (Estes, 1992).

In the programs of universities which actively participated in international projects the comparative analysis of social policy, legislation, systems of assistance and support are more and more often brought to a focus. However, these changes should not be taken for granted, as they are rather exceptions than mainstream, taking into account the small ratio of the number of “internationally driven” university SW departments. The most important structural effect of international projects in the field of social work education which appeared in a number of regions is connected with the development of cooperation between universities, social service agencies and local authorities.

The impact of international projects on practice learning was displayed differently because of flexibility vs inflexibility of programs. For example, increasing of practice learning almost two times in one of the cases became possible due to experimental program inculcation. There are several positive examples of improvement of practice learning methods (visits of students to social organizations in a frame of theoretical courses, transition from students’ description of the process towards their analytical work and self-reflection) and widening of cooperation with practical organizations. In some cases specialists from the practice field were involved in developing education programs.

Spreading positive outcomes among other universities was possible due to disseminative projects. In particular, Volgograd State Pedagogical University conducted several symposia with seven Russian universities, which were resulted in introducing placements as a regional component of curriculum. In a number of cases international projects initiated the establishment of new structures (centers, subdivisions) in universities or jointly with external

institutional actors. For instance, the Centre of Social Policy and Gender Studies (Saratov, Russia) established within the frameworks of similar projects contributes to the acquisition of research skills by graduate and post-graduate students, ensures students' research practice, publishes the *Journal of Social Policy Studies*, collections of articles and manuals; the Centre of Social Policy (Udmurt State University, Izhevsk, Russia) holds conferences in social policy and social work, contributes to regular updating of educational courses, offering teachers the access to modern literature and research materials; the library for sustainable development related to SW was created in the Belarusian State University (Minsk, Belarus).

Collaboration with international partners had positive impact on teaching modes – using of active learning and evaluation methods: collective evaluation and expertise, case-study, project method, cooperative learning and interactive methods, as well as electronic means of learning. Such a practice helped to raise the students' activity in working out and implementing projects, directed to comparative analysis and comparative studies. Unfortunately, there is a language barrier, which makes it difficult for Russian and Belarusian students and educators to get acquainted with foreign experience of social work. Due to this the material accumulated in the process of project implementation are often uncalled.

The development of educators' professional competences was determined not just by participation in international projects, but by their motivation and readiness toward self-reforming. Some respondents emphasized that weak project outcomes caused lack of improvement on personal level. As results of research show, lack of motivation toward professional growth often depend on educators' overwork and constant changes in standards and curricula.

Although there are positive examples of social services' and public administrators' involvement in a project activity, the interest of employees in social services toward participating in international projects and growing their qualification, according to research, was rather weak. Moreover, some cases show, that such interaction became an obstacle on a way to positive changes because of excessive bureaucracy of these services.

The image of many SW departments was raised thanks to important international contacts, active publishing activity, increase of thesis defenses. It is especially visible in giving more authority to SW departments to develop collaboration and international project management.

Generally speaking, international collaboration was fruitful, because it helped Russian and Belarusian universities to come on a rather new level in their development, when dependence from Western partners became not so strong and own resources to develop further SW education and practice are partly accumulated. However, these resources are not enough used. Therefore rising teachers' and heads' motivation toward strengthening results and sustainability of international projects is needed.

Russian and Belarusian specialists emphasized importance of foreign experience due to necessity to make orientation on international service quality standards, but warn against using experience of other countries as a pattern for implementation. They consider international cooperation needing regulation and control from the university administration.

Projects effectiveness depended on similar vs different understanding of the project's goals, objectives and similar vs different expectations of partners. In particular, according to the opinion of Russian and Belarusian respondents publishing activity was underestimated in budget plans of the projects; they also expected to get more technological programs. There is several evidence of collaboration weak side in concern with methodological development and philosophical comprehension of mutual work.

We shouldn't also exaggerate the significance of international projects, out of 130 universities offering SW programs only a few took part in international projects with considerable large budget that could contribute to more or less sustainable changes in the shape and content of SW curriculum, conditions and ways of teaching. A geographical factor along with social and economic inequality of regions has great impact on the formation of unequal position of Russian universities. The universities of northwest region of Russia accumulate for themselves the efforts of Scandinavian and European



donor agencies. As for Siberian universities, they lack international partnerships and means for the development of academic mobility. The experts from Siberian universities expressed feeling of deprivation of information and capabilities of full participation in international and national academic community.

Unfortunately, further development of collaboration is restrained in some cases because of a lack of specialists' activity, their passive position, and declining interest of donors and closing of some donor organizations in Russia and Belarus. Many of planned changes were not completed due to differences in education systems, curricular inflexibility and incompliance of national standards with the world education standards. Sometimes mutual work was accompanied by conflicts and disappointments. Bureaucratic mechanisms of project implementation in foreign universities often suppressed creative and intellectual constituents of partnerships which could not but decrease their efficiency. Difficulties in communication with donors sometimes were characterized by their (donors') pressing or, in contrary, indifference. Absence of a system in international cooperation and of a clear vision of its perspectives led to low results of projects. Unsettled questions caused a lack of long term connections which could help realize rather big scale changes.

Examples of dynamic of national specialists' interest toward foreign experience in SW from absolute usefulness to almost indifferent attitude demonstrate their profound thinking, disillusion and understanding, that it's not possible to complete all the tasks at once and that a critical attitude to the essence of changes is required.

As about Russian and Belarusian impact on foreign partners, there are two main opinions among respondents: professional level impact and only culture level impact. According to the first opinion, such a "back impact", displayed in exchanges of methodical elaborations and national "weak points", emphasize demonstration of achievements through international publications as well. According to the second opinion, such an impact was represented by personal changes in attitudes that were resulted in foreign partners' readiness to cooperate.

### **Directions to social work professionalization**

Social work professionalization and quality increase of social work education depend first off all on reflectivity of educators and practice field specialists. As D. Schön says, educators' reflectivity begins with the awareness of important shortages in professional education system. One of such shortages is a gap between the conception of professional knowledge education and real practice requirements. The second is an essential gap between research activity and professional practice (Schön 1996).

Modification of educational process and training of specialists in an innovative way along without changes of situation in social services will lead to overqualification of the future specialists. Therefore dialogue between an academic and a practice field is required for mutual influence and mutual learning. As it was already mentioned, some Russian and Belarusian universities began to involve practice field specialists into the development of the educational process. But the methodical support of students' practice learning needs its further development. In concern with this system of educators' load plans should be modified and students' supervision should become an independent function. V. Schmidt (Starshinova, A. / V. Schmidt 2005) considers the necessity of transition toward implementation of the following supervision tasks:

- assistance in methodological self-determination of students;
- appointing of interdisciplinary approach to implementation of professional tasks;
- activation of students' reflexivity related to limitations and contradictions of social sphere;
- formation (optimization) of students' individual style of professional activity.

Besides dialogue with practical organizations and their assistance, practice learning could be increased through community work. The main tasks for the supervisors in this cases are assistance to students' ability to think and work spontaneously in various multidisciplinary practical micro-, mezzo-, and macro-spheres (Dent / Turville 2002).

In some Russian universities different ways of practice learning widening exist. In particular, in North-Caucasus State Technical

University the non-commercial organization “Stimulus” and sociological consulting were established to achieve such a purpose. The other way which was chosen by representatives of the department is working out students’ social programs and their further inculcation as various social services centers.

For minimizing the gap between research and practical activity, participatory research can be used as a SW technology which helps to develop theory through comprehension of practical experience (Iarskaia-Smirnova / Romanov 2005). In connection with research activity and teaching relationship, we find several positions among foreign authors: positive, negative and zero.

The first position represents taking for granted benefits from such a relationship because of research inputs into education through integration of its resources. The second argument in this position is possibility to develop an ability to make critical evaluation of theories and ideas through research and information analysis (see in: Taylor / Rafferty 2003).

The second – negative - position is connected with the time resource consideration. There is an argument, that scarcity of time and energy means that role conflict between the different activities of research and teaching is probable. The second argument is that “teaching and research are motivated by different reward systems and it seems possible in UK universities today that if there is a perception by academics and university managements that research ‘counts’ more than teaching in the promotions or appointments stakes then this will not encourage active pursuit of both activities” (see in: Taylor / Rafferty 2003, p. 592).

The third – zero – position argues that “research and teaching are different enterprises and do not correlate positively or negatively; that research is about discovery of knowledge and teaching about its transmission; that research is in the public domain and teaching is often private; and that curricula would benefit from being uncoupled from esoteric research interests” (see in: Taylor / Rafferty 2003, p. 592).

Therefore, to create positive relations between research and teaching, a system of motivation for educators who participate in research should be worked out, as well as mechanisms of using research resources in education.

Increase of professional reflection requires specialists to be ready for lifelong learning and informal education, to wish for being self-critic and to try to find a new sense in favor of personal knowledge and aims, a refusal from social prejudices and stereotypes. SW education in Russia and Belarus needs clear conception of an educational program in SW and more interdisciplinary connection between courses. Another step to professionalization in social work is increasing prestige and status of SW. Mass media play an essential role in this task, because it's in their competence to focus on demonstration of specialists' failure or success. Professional orientation for school leavers and university enters is necessary for their professional self-determination.

### **Conclusion**

Social work education in Russia and Belarus, developing from the necessity to professionalize practical social work, was formed both from national sources and traditions of social assistance and from foreign experience and orientation on foreign educational models. However, SW ideology of education in Russia and Belarus differed from Western countries' education as reflected in content of SW curricula and practice learning. The Impact of international experience on national SW education and practice displayed in a new understanding of professional essence, as well as in a widening of practice oriented education, new courses and methodical elaborations, internalization of education, and increase of status and reputation of the profession. However, such factors as system of educational differences, clear vision of the absence of development of international collaboration, formalization of international relations, actors' passivity and decline of interest, are obstacles toward more effective collaboration. International collaboration of universities in general can be evaluated as rather fruitful because it helped Russian and Belarusian actors to come to the next step in their development. Nowadays resources for further SW education and practice development are partly accumulated, but not enough used. This requires motivation to make results and effects project activities sustainable.

Russian and Belarusian educators underline significance of foreign experience in concern with the level and quality standards of global services, but warn against foreign experience as a pattern for inculcation. They consider international relations as needed regulation and control. Further SW professionalization depends on specialists' reflectivity and motivation, and dialogue between practice, theory and research.

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## **DIGITAL DIVIDE? SOCIAL WORKERS USING ICTs FOR WELFARE GOALS**

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### **1 Some Statistics**

From Manhattan and Madrid to Amsterdam and Prague, the Internet has fundamentally changed societies, work, recreation – even love. But in rural Mali and Bolivia life remains very much the same. Globally the divide between the rich, white, white-collar, connected people is still growing.

Some statistics can illustrate the actual situation, where in North-America three quarters of the population has access to the Internet (what does Internet usage mean?) whereas in Africa it is only 5%. Although the rate at which the access to the Internet is growing is higher in so called developing countries still the difference remains large. Most Internet users are from privileged backgrounds. This holds true for almost every country in the world.

When we zoom in on the European level where 12 % of the worldpopulation lives, but more than 25% of the usage is we can see that globally seen Europe is already a privileged area. Within Europe the differences in Internet usage is also quite large (see below) It ranges from a penetration of 12.1 % in Vatican City State (which figure is perhaps not as meaningless as it seems) to 88 % penetration in Norway.

In our guest-country the Czech Republic the Internet usage is about 50 % and in The Netherlands, my home-country it is 87.8 %

In the Netherlands the usage of Internet is one of the highest in the world. But does that make people happier? No it doesn't – highest causes of death in Holland age 25-40 traffic (1) suicide (2).

Social problems are very persistent. What are the main social problems in Holland?

## **2 Social problems in the Netherlands**

Research carried out by a local morning paper shows that many Dutch people worry about the future of the Netherlands.<sup>1</sup> The different subjects that are named can be seen as the social agenda of the future. In this chapter we will have a look at several social subjects in Dutch society and the role of the social worker in this.

The aforementioned piece of research shows a general sense of discomfort. A few items that are named are: *'the increasing prosperity is making us ill'*, *'the commercialising of (public) life'*; *'the pressure to be socially succesful is high'*; *'there is little tangible insight into the way a knowledgeable society looks and how this can be translated to a knowledgeable economy'* and *'For many the development of technology is going too fast'*.

The Netherlands is a country that has developed itself to a level in which it can compare itself with the most prosperous countries in the world. But it seems that this development also holds a price tag; the social developments have also caused new vulnerability. Now not every problem is immediately a social problem or important question on the social agenda. Only when a sense of recognition of the negative aspects of a social situation has taken place and this leads to a recognised name of the subject and the feeling that something must be done through collective action, this can lead to the influencing of government policies.<sup>2</sup>

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<sup>1</sup> De Volkskrant, <http://www.volkskrant.com/interactie/socialeagenda/> (21-10-2005)

<sup>2</sup> See also W. Wolters & N.D. de Graaf, (2005), *Maatschappelijke problemen, Beschrijvingen en verklaringen* Amsterdam: Boom pp. 14,15. Based on Sullivan, Th.J. et al. (1980), *Social problems: Divergent perspectives*. New York : Chichester pp. 10-12



### 3 Dutch Society in Development

Just like every other society, the Dutch society is constantly developing. These developments are especially noticeable in social trends.<sup>3</sup> Because we want to include the role of the social worker in this article, we will look especially at the detrimental yet undeliberate results of this for the weaker ones in society. One of the conclusions from a governmental publication with regards to these trends shows the darker sides of the changing Dutch State of Welfare: *“The increasing measure of moral independence of the individual has influence on the manner in which this individual is embedded into the social environment. The social cohesion that was previously provided for by several social contexts, is affected and the social control that these contexts used to exert is weakened.”*<sup>4</sup>

Several of these social trends reveal a process of increasing independence and responsibility of the citizen and the market (privatisation) and as a result a decrease of that of the government. This withdrawal of the government has resulted in the fact that the classic welfare state has been decreased and a social protection state has increased. The government is increasingly merely one of the actors in, for instance, the welfare policies. Several years ago Dutch prime minister Balkenende publicly wondered whether or not the traditional welfare state, with the government as the final responsible body for the care of people from the cot till the grave, would really be good for citizens. The answer was that the relation between government and citizen is increasingly being seen as a mutual, not

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<sup>3</sup> In the past years a diversity of trendstudies has been conducted in the domain of Social Work, like in the Dutch language: H. van Deur & G. van den Berg & H. Hens, *Morgen is er weer een dag. Trendstudie Sociaal Pedagogische Hulpverlening*. Utrecht: NIZW (1998); K. van Vliet, (e.a.), *Toekomstverkenning ten behoeve van een beroepstructuur in zorg en welzijn*. (2004)

<sup>4</sup> Working program 2002 – 2003 Sociaal Cultureel Planbureau (Social Cultural Planning Office) (2003)

casual, responsibility.<sup>5</sup> Citizens are expected to contribute to and completely participate in society. The government in her turn must create the necessary conditions for a society that makes that possible in all aspects.

In practice, however, it seems that not all people are capable of taking up their responsibility, or cope with it for their whole life and (partially) due to this are reliant on aid providers. Social workers are the professionals that are cut out for the job of carrying out this welfare policy.

#### **4 Governmental Policy and Welfare Policy**

As we have mentioned above, each social development also has unwanted and negative effects. To prevent this, the current Dutch governmental policy has formulated several core values for the future:<sup>6</sup>

##### **-Safety, Stability and Respect**

Crime has been decreasing over the last few years. We must continue that trend. The Netherlands can be, and must be, safer still. It helps if people treat each other with respect and decency in public places. Because how we treat each other largely determines the sense of safety within our society. The goal is a safe Netherlands. A society in which we feel trusted and familiar, free yet united.

##### **-Durable living environment**

The government works on a durable living environment. It wants to undertake firm steps for a cleaner and economical Netherlands and a beautiful and strong Netherlands. That means caring better for the environment, more energy efficiency, more technology renewal and

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<sup>5</sup> Balkenende made this fundamental remark in a declaration about the plans of the cabinet september 2003. Queen Beatrix announced structural reformations of the welfare society and related efforts of cultural ange. See also: W. Arts (e.a) *Verzorgingsstaat voor wel*, (2004) Assen:Van Gorcum, p. 1

<sup>6</sup> <http://www.samenwerkenaannederland.nl/samenleving>

less littering of scenery. We can not reach this goal alone. We must do this together: businesses, sciences, social organisations and citizens. Because we must leave the world behind in a better state than the state in which we found it.

**-An innovative, competing and entrepreneurial economy**

The Netherlands of the future is an open, hospitable society in which everyone joins to the full. It is a Netherlands that is ahead of Europe and the world, for instance in the field of high-quality research and education. The Netherlands must be the place to come and work, undertake and live. Such a Netherlands does not just appear. Together we must keep up that which is good and dare to change that which needs change. The world around us does not stand still.

**-Social Connections**

The power and quality of society is determined by unanimous involvement. This starts with joining in. Joining in in your paid job, in volunteer work and in the care for others. Socially it is not acceptable that people stand outside of society.

The central point of attention in these core values '*integration & social connections*' is the leading subject in the welfare notes of the last few years. Social connections is considered essential for a balanced social development and it is seen as a basic condition for a healthy economic climate. On an *individual level* the goals of this policy are the improvement of independence and social participation. On a *society level* this regards the improvement of stability, social cohesion and solidarity!

The general welfare policies are translated into programs such as:

- Improvement of social participation. This especially implies the improvement of accessibility of facilities and services. Programs that fit in with this are:
  - Participation for young people
  - Stimulating volunteer work

- Community care for people with a physical or mental disability
- Participation of vulnerable pensioners in their own living environment
- A complementary part to the first goal is the prevention and combatting of all types of social exclusion. Social exclusion, which is often paired with discrimination, marginalisation and stigmatisation, is not able by principle to stand in government policy. Programs that fit in with this are:
  - Social activation
  - Social integration and support of vulnerable groups of people

The welfare policy can be seen as a social and political effort to minimize as much as possible the risks of modern society. In our prosperous country it seems that not every member of this society profits to the same degree of this prosperity. Modern society asks for a new type of person: active, ambitious, assertive, full of initiative, flexible and constructive. They must have plenty of social skills, are well-educated, etc. In practice, however, it seems that certain groups of people do not suffice to this modern type of person. To keep oneself standing in modern society, citizens must have access to certain mental, creative and social capacities. Such capacities are unfortunately unevenly divided in society. There are still certain groups of people that do not manage to find their own way in today's complexity. These are – in terms of sociologist Beck – the losers of the modernising process, that have to pay for their incapacities with financial issues and social exclusion. Processes of individualisation can be seen as liberating: loosening traditional family and social bonds, age-specific and sex-specific roles. The other side to this 'risk society' with this individualisation process is that not all individuals actually manage to develop their own networks. All these different aspects of current developments play a large role in constantly recurring discussions about a social division. That of the haves and have-nots, they that do sufficiently profit and don't sufficiently profit and find their way in modern society.

This threat for social division or contradictions in the Netherlands is a delusion. The fear that social inequality will increase, so that a division will arise within many social areas, from the health sector to the labour market. This factual threat does not compare to the desired view we have of our humane society ourselves. When researching this possible division we see threats from within and without. From within we see especially the future threats that are seen in the form of secularisation, individualisation and atomisation. Through this, the solidarity between and within population groups would decrease and the social cohesion would be in danger. In the future threats that we are faced with from outside, it is about globalising of the economy, the conquering of the neo-liberal market economy on the social democratic plan economy, the obsolescence and initiation, the increase of immigration and technology development and knowledge increase. The digital divide seems to have even more fundamental causes and effects.<sup>7</sup> ICT is not just an add-on of social work, but something is changing fundamentally. What? Our 'worldview' or framework of ideas and beliefs through which we interpret the world and interact with it. More and more we understand ourselves and the world around us as networks.

#### **4 Informatization of the worldview<sup>8</sup>**

The development of information and communication technology in the second half of the twentieth century in crucial respects resembles the development of mechanics in the sixteenth and seventeenth century as it has been described by Dijksterhuis in his study *The Mechanization of the World Picture* (a great synthetic and intellectual work that covers a broad historical subject, first published in 1950). In both cases specific technological developments not only lead to important changes in the natural and human sciences, but also

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<sup>7</sup> Already in the report of the Scientific Board of Policy (WRR) *Tweedeling in perspectief* nr. 50 (1996), p. 19

<sup>8</sup> Source: Information, Communication and Society, Volume 2, Number 1, 1 March 1999, pp. 69-94(26) Prof. Dr J. de Mul

profoundly affect culture as a whole and eventually result in a fundamental change in worldview. In this article we will attempt to elucidate the present informatization of the worldview in a twofold way. First, against the background of Dijksterhuis' analysis of the concept of mechane, a clarification is given of the concept of information, which has become central to many sciences in the last decades. Much of the confusion and misuse that surrounds the application of this concept can be reduced by making a careful distinction between the pragmatic, semantic and syntactic dimensions of information. Second, on basis of this clarification, a transformation can be noticed from a mechanistic to an informationistic worldview. While the mechanistic worldview is characterized by the postulates of analysability, lawfulness and controllability, the informationistic worldview is characterized by the postulates of synthetizability, programmability and manipulability. Although the informationistic worldview is in some respects (for instance in its mathematical orientation) clearly a continuation of the mechanistic worldview, in other respects it fundamentally alters human experience and the evaluation of, and association with, reality. An example of this is the way in which social policy is developing.

Current social policy focuses on the importance of connecting people. Where the history of the Dutch society shows a development in fragmentation of existing communities<sup>9</sup> there is a recent emphasis on building local communities and neighbourhoods. This is also in line with the Dutch tradition/ culture of consensus building. This is expressed in the Dutch saying: Meeting leads to mating. At the same time the value of appreciating differences (or at least of tolerating them) is being pursued.

At the same time this is not a typical Dutch development. Following McLuhan 'We live in a global village.'

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<sup>9</sup> Verzuiling, Pacificatie, Kentering. English: the politics of accomodation, Lijphart 1968

## 5 International experiences

Recently Google announced the launching of a new satellite to cover 'O3B' The unconnected other 3 billion people living in Africa, Southern America and Eastern Asia. The internet network is steadily extended.

In the field of international cooperation especially with African countries, where I have been active for a few years, interesting experiences have been encountered concerning the role of policymaking and ICTs.

The most important of these were:

1. Invite all stakeholders on national level to develop a vision for the future. If ICT is not part of that vision, leave it.
2. From this round table process formulate specific projects
3. Make clear appointments about the responsibility in this project (no one responsible, no project)

“Efforts to promote more universal access to ICTs in Africa have been discussed among high-level policymakers since the early 1990s. Official recognition was given to the issue in 1996 when the Conference of African Ministers of Social and Economic Planning requested the UN Economic Commission for Africa to set up a “high-level working group” to chart Africa’s path onto the global information highways. An expert group developed a framework document entitled the African Information Society Initiative (AISI), which was adopted by all of Africa’s planning ministers.

AISI called for the formulation and development of a national information and communication infrastructure (NICI) plan that would be driven by national development priorities in every African country. AISI also proposed cooperation among African countries to share experiences. Since then, communications ministers from over 40 African countries have provided high-level endorsement for AISI, along with specific telecommunications development policies encapsulated in their common **vision document**, *African Connection*, which was published in 2001 (<http://www.africanconnection.org>). Most countries have begun the process for developing NICI plans,

and 17 countries have already finalized their strategies.<sup>10</sup> High in the area of priorities in many of these plans is improvement of access to ICTs in rural areas through the use of Telecentres that exploit the convergence of technologies to provide cost-effective services in under-served and remote locations.

The impact of much of these efforts will depend largely on the extent of improvements to the telecommunication **infrastructure** on which use of ICTs depends. Liberalization of the telecommunication sector and the introduction of competition are seen as a key to driving down prices and increasing the quality of service. However, while some countries have begun to open up their markets, there is a general sense that not enough is being done.

While there are a variety of efforts underway to restructure national telecom operations and build better national and international infrastructure, many of these lack a cohesive approach built on a clear understanding of the dynamics and impact of the fast paced and constantly changing environment communications technologies. Models of infrastructure provision are likely to be quite different to those employed in developed countries because of the generally low **income levels, limited formal business activity and the much greater importance of the rural population**, where up to 80 percent of the people may live outside urban areas. In addressing the low-income factor, innovative models may be necessary which focus on shared infrastructure, public access facilities and the use of intermediaries to interact with the public who may not have functional literacy, let alone be computer literate.

The high costs of connectivity in remote areas will hopefully be addressed by the large number of low-cost two-way Ku-band VSAT satellite-based data services that have been launched this year by companies such as Afsat and Web-Sat. These services will be a major boom to rural users, making use of the new high-powered

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<sup>10</sup> Benin, Burkina Faso, Cape Verde, Cote d'Ivoire, Egypt, Gambia, Mauritania, Mauritius, Morocco, Mozambique, Rwanda, Senegal, Seychelles, South Africa, Sudan, Tunisia. UNECA May 2002. ([www.uneca.org](http://www.uneca.org))



satellite footprints now covering Africa, similar to services currently available in the United States and Europe. Costs are about USD 1500–3000 for the VSAT equipment and USD 200–400 per month for “better than dialup” speeds (i.e. 56 Kbps outgoing and 200–400 Kbps incoming). These are expected to see rapid uptake wherever regulations allow, unfortunately, most countries in Africa either charge excessively high license fees or do not allow these services at all, as they compete with the state run telecom operator.

Many of the systemic issues are being addressed by the African Union and their programme, the New Partnership for African Development (NEPAD), supported by the international community. This multi-faceted effort is aimed at accelerating Africa's development and should as a result help to create an environment more conducive to the rapid adoption of ICTs.” (source: Information and Communication Technologies (ICTs) in Africa - A Status Report by Mike Jensen, 2002)

## **6 Venues to address the role of social workers in using ICTs for welfare goals**

### **Welfare policy, the social worker and the digitalization of the modern society**

Social workers offer help to people of all ages who are incapable of maintaining themselves in their primary life-context or who have serious problems in their development / education. It mostly concerns people who can not live independently because of some handicap, disease, disturbance, family- or relational problems. This puts them in a vulnerable social position and undermines the stability and continuity of their daily life. Even in her personal life a social worker sees herself confronted with the ‘risk-society’, characterized by marginalization of specific groups and tendencies toward exclusion and division along different lines.

This social worker has to be able to analyze the clients situation, including social and societal factors that hold the client in his vulnerable position. The ‘social worker of the future’ will have to

master the social competences to reconnect ‘drop-outs’ to society and to discern risk-groups. Marginalized groups need to be signaled, approached and supported!

Developments in society belong to the immediate context of practice of the social worker. Of course these developments also have direct consequences for the domain of social work and the work itself the social worker does. Some of the most important developments are:

- More responsibility in society itself (less government initiative) for welfare;
- More attention on prevention;
- Customised care: demand-driven in stead of supply-driven care;
- More emphasis on the responsibility of the client and his to selfdetermination;
- Social work is directed more to the development of personal abilities, possibilities and skills;
- Enz.

In a recent study of trends in the social domain<sup>11</sup> explicit attention is being paid to the risks of the digitalisation of society.

*“Society digitalizes progressively. (..) as a result of technological and automisation it has become possible to build specific buildings for specific groups (domotica), to offer advanced forms of care and to support handicapped people in their daily lives. (..) Another trend is also part of the game: a technological drive that leads in the years to come to an increase in general speed that is very difficult to keep track of by the elderly and the newcomers. An important social issue would be the digital divide between digitals en digital analfabetes, or more broadly defined those who can keep up with constant changes in society and those who drop out. This social issue means that we’ll be confronted with a ‘Holland of two speeds’ an unbridgeable digital divide. “ A Europe of two speeds?”*

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<sup>11</sup> Future Studies in Social Work (2004) p. 13-14

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## **The limits of my language are the limits of my world. Social workers using ICTs**

Project: The site ‘www.ikzoekchristelijkehulp.nl’ aims at giving information and advice with the aim of shortterm help and tailored advice. Drawing on research done on the role of Internet in social work at the Academy of Social Studies in Ede a few lessons have been learned<sup>12</sup>: Advantages of digital aid are the accessibility (in terms of place and time) of sources of help. A major drawback is the absence of non-verbal communication and presence. Also it is very important to address the issue of privacy. It is therefore necessary to train social workers in the use of ICTs. This research underlines furthermore the importance of language (skills) and structuring of information (lay-out) as well as involvement of the social worker (attitude). There is also the tendency of digital help to reinforce an individualistic approach. Online help appears to be an extra way of helping people.

In our presentation we will focus on the contemporary gaps caused by the advent of the Internet and our concern with regard to the impact ((un)desired outcomes). In the domain of social work in the Netherlands the leading opinion seems to be that social workers should encourage digital drop-outs and excluded clients to re-enter their society. The divisions (in line with Beck) that appear here are: quality of vision, language skills, computer training skills, wealth, culture, general education, infrastructure

### **Conclusion**

We started out with the question what the nature of the digital divide is and what the role of social workers can be here.

We have come to the following (necessary tentative) conclusions: What social workers can do in the global village:

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<sup>12</sup> Source: Christelijke Hulp Online ‘De grenzen van mijn taal zijn de grenzen van mijn wereld’ Thesis of Ingeborg Kooger en Kornel Vogel, 2007

On the global level:

- **Social workers can contribute to vision-forming processes (OESO, UN, EC, Universities)**
- **Empasize the importance to invest in infrastructure (access)**

At the organizational level: Social workers:

- **Are in their curriculum trained to teach computer skills**
- **Are facilitated exchanging ideas, projects and innovations**

At the individual level: Social workers:

- **Acquire language skills to access ICTs**
- **Help in applying for funding access**
- **Develop solid general education (Character) to make meaningful choices what (not) to do with ICTs.**

Finally we want to conclude with some questions to inspire further discussion and research.

## **Discussion**

Which differences / divisions should be addressed by the government / social workers?

What is your vision on the influence of ICTs on social exclusion?

What does the use of Internet mean exactly?

Are there moral reasons for not using Internet?

What are practical reasons for not using Internet?

Does the use of Internet lead to happier people?

Does the use of Internet lead to a more inclusive society?

What are developments in other European countries in the training of social workers on using ICTs and concrete projects using ICTs?

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**Abstracts**

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## **Bologna as a Frame for Competence Based Learning and Supervision?**

*Jan Aften*

The Bologna process can create space for a deeper formulating of the core of social work. The education built on the Bologna requirements (modules and competences) opens the perspectives of authentic, autonomous and collaborative learning. In such a learning process the learner follows the own rhythm and makes progress using all kind of tools adapted to the own learning style. Supervision in social work is an intensive dialogue between dedicated professionals about becoming more competent. It leads to sound professionals. It is therefore very much in line with the Bologna objectives.

\* \* \*

## **The Relationship between Social Exclusion and Spatial Segregation in Urbanised Modern Societies**

*Detlef Baum*

Processes of social segregation by a specific kind of the socio-spatial distribution of a population and by spatial exclusion of certain social groups is in the urban history no new phenomena. But it becomes to a new quality. In the classic sociological theory we discuss normally the question of spatial distribution by categories as socio-economic status, political power and social inequality. New is that processes of inclusion and exclusion do not follow this question of stratification and social status. There is no longer an "up and down", but there is an "inside and outside". Social inequality and political power are not unimportant, but we cannot explain the effects directly as effects of social stratification, social inequality and political power.

**Key words:** Spatial segregation, Social exclusion, urbanised society, social inequality

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## **Community Education as a Process of Understanding and Knowledge Sharing**

*Romain Biever*

If human social life was built on four basic needs - reproduction, subsistence, protection and information/location (Viveret, 2007) - and if we accepted that all four are naturally extended into desire, enabling us to talk thus about reproduction/love, subsistence/wealth, protection/power and information/senses and knowledge, then we would notice that passion is the driving element of human actions.

The essential change, social professions have to undergo, lies in their capability to be able to build on passion (i.e. uncertainty) and not on condolence (i.e. certainty). At the same time, scientific research needs to open up to the uncertainty of knowledge by making comprehension a means as well as an end of human communication (Edgar Morin, on 1999).

Knowledge sharing (i.e. community education), asking for a deeper understanding and a redefinition of the nature of goods and services (Calame, on 2004), will help humans to reach this degree of comprehension.

### **Abstract :**

Si la vie des humains en société était construite sur quatre besoins élémentaires qui sont : la reproduction, la subsistance, la protection et l'information/repérage (Viveret, 2007) et si nous acceptions que ces quatre notions trouvent leurs prolongements naturels dans le désir, ce qui nous permet de parler de reproduction/amour, de subsistance/ richesse, de protection/pouvoir, et d'information/sens, connaissance, nous constaterions que l'élément moteur de l'action humaine est fortement lié à la passion.

Le changement essentiel que doivent ainsi subir les professions sociales réside donc dans leurs capacités de pouvoir construire sur la notion de la passion (incertitude) et non sur la notion de la compassion (certitude). Tout comme la recherche scientifique doit s'ouvrir à l'incertitude de la connaissance en faisant de la compréhension un



moyen ainsi qu'une fin de la communication humaine (Edgar Morin, 1999).

Ce sera par le partage des savoirs (l'éducation citoyenne) lequel demande une compréhension originelle et un entendement nouveau sur la nature des biens et des services (Calame, 2004), qu'un tel degré de compréhension entre humains peut-être atteint.

\* \* \*

## **Motivation Leading to the Choice of Helping Professions**

*Ivona Buryova*

In this contribution are presented scientific views and theoretical background of experts, dealing with motivation and the reasons that lead to the choice of helping professions. When searching and processing of sources in this area have been selected a theory that the next reveal the current state of affairs and the best reasons for its causes. Quotations is based mainly on Hartl, followed by a rogerovské psychotherapy, counseling theories of Frankly, Copolly, Drápela, Carkhuffa and others. Very interesting are the views of Kagan, Schmidbauer and Illich, which indicate contradictory motivational aspects of helping professions and indirectly explain some of the current problems in helping the characteristics and inadequate access facilities to clients.

### **Key words**

Assisting, nursing, social, psycho-social, health, medical worker, nurse, counseling, helping professions, lay helping, education, ethics, communication, patient, client, psychotherapy.

\* \* \*

## **Motivační činitelé vedoucí k volbě pomáhající profese**

*Ivona Buryová*

V příspěvku jsou prezentovány vědecké názory a teoretická východiska odborníků, zabývající se motivací a důvody, které vedou k volbě pomáhající profese. Při hledání a zpracovávání pramenů k uvedené problematice byly vybrány takové teorie, které nejbližší vypovídají

o současném stavu věcí a nejlépe zdůvodňují jeho příčiny. Citace vycházejí zejména z Hartla, dále z rogerovské psychoterapie, poradenských teorií Frankla, Copolly, Drapely, Carkhuffa a dalších. Velmi zajímavé jsou názory Kagana, Schmidbauera a Illicha, které uvádějí rozporuplné motivační aspekty pomáhajících a nepřímou tak objasňují některé současné problémy v charakteristice pomáhání a v nepřiměřeném přístupu pomáhajících ke klientům.

### **Klíčová slova**

Pomáhající, ošetrovatelská, sociální, psychosociální, zdravotnictví, zdravotnický pracovník, ošetrovatel, poradenství, pomáhající profese, laické pomáhání, výchova, etika, komunikace, pacient, klient, psychoterapie.

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### **The Social Assistants Association in Ostrava**

*Dominika Černá, Antonín Liška*

The Social Assistants Association is a civic association providing support, accompaniment and practical help for families with children. The main activity of the association is the long-term project Social assistance for social handicapped families with children. Social assistance is a terrain social work provided to families in their common environment, it means in the family. Social assistants cooperate with family to solve their problems of education, child rearing, living, job finding, finance, private affairs, they help children to develop their social, intellectual and motoric skills and abilities and participate in their free time activities. The services for clients are free for them.

### **Key words**

Terrain social work, natural environment, social assistance, social service for families with children.

\* \* \*

## Sdružení sociálních asistentů

*Dominika Černá, Antonín Liška*

Sdružení sociálních asistentů je nezisková organizace poskytující podporu, provázení a praktickou pomoc rodinám s dětmi v rámci projektu Sociální asistence pro znevýhodněné rodiny s dětmi. Sociální asistence je poskytována formou terénní sociální práce v rodinách klientů, v jejich přirozeném prostředí. Sociální asistenti spolupracují s rodinou při řešení problémů týkajících se výchovy, vzdělávání dětí, bydlení, hledání zaměstnání, financí, vyřizování záležitostí na úřadech, pomáhají dětem zlepšit jejich sociální, rozumové a motorické dovednosti a schopnosti a podílejí se na organizování jejich volného času. Poskytování služby je pro rodiny zdarma.

### **Klíčová slova**

Terénní sociální práce, přirozené prostředí, sociální asistence, sociální služba pro rodiny s dětmi.

\* \* \*

## New Models of Activism in European Social Work

Carmela Maria Valentina Davì

**Abstract:** The text is the report of the recent experience of the first Module for European Excellence in Doctoral Studies on the field of Social Professions. As successful pilot project, developed by several European Universities, it engaged about 20 students from the whole continent, bringing a contribution to the common discussion among 3 phases: Basic Seminar, Distance Learning and Joint Conference. Combining national variety of social professions and diversity in doctoral studies, it promoted a new integrated approach to social work, in interdisciplinary/transdisciplinary dimensions.

**Key Words:** European Excellence in Doctoral Studies, Social Professions, European Dimension, transdisciplinary approach.

\* \* \*

## **Social Work and Community-Based Social Economies Reflections on the Task of Socio-Political Development**

*Susanne Elsen*

Never before since the dawn of industrial modernity have the social risks and the threat to people's survival and bases of life through a hostile economic system been as far-reaching as today. The socio-political issues of today are highly complex. They imply the necessity for sustainability and social development of the global society.

And in times when the dominating economic system is increasingly turning against societies and their weakest members, it has become a necessity to rearrange the relationships between social work and the economy. Under such conditions, social work must achieve more than merely to flank the market, it needs to create and defend complementary and alternative structures within civil societies.

\* \* \*

## **Inclusive Potential of Empowerment and Participation in Community Work**

*Alice Gojová, Dana Nedělníková*

The article is devoted to possibility of using the empowerment and participation in community work to achieving social inclusion. The difficulties of defining the empowerment are introduced and the vague relationship amongst empowerment, participation and social inclusion is pointed out in social work generally, the status analysis in community work follows. On the basis of described situation are designed research areas for social work to deal with and the fields of using the research findings.

### **Key words**

social exclusion, social work, community work, empowerment in community work, participation in community work.

\* \* \*

## **Inkluzivní potenciál zplnomocnění a participace v komunitní práci**

*Alice Gojová, Dana Nedělníková*

Příspěvek se zabývá potenciálem využívání zplnomocnění a participace v komunitní práci při dosahování sociální inkluze. Jsou představeny obtíže při vymezení zplnomocnění a poukázáno na nevyjasněnost vztahu mezi zplnomocněním, participací a sociální inkluzí v sociální práci obecně, následuje analýza stavu v oblasti komunitní práce. Na základě popsaného stavu jsou navrženy výzkumné oblasti, kterými by se měla sociální práce dále zabývat a oblasti, ve kterých by byly výsledky výzkumu uplatnitelné.

### **Klíčová slova**

sociální exkluze, sociální práce, komunitní práce, zplnomocnění v komunitní práci, participace v komunitní práci.

\* \* \*

## **On the Future of Social Work – or: Help that Helps**

*Hans-Jürgen Göppner*

Future is always unknown and different. But we can gain the future by shaping the present. But social work is in the predicament of not knowing how to shape the present. It is proposed to do this by means of science, in this case by social work science. Two metaphors are used to illustrate epistemological contexts: Texts on society, social issues and social work are “spotlights” which only make visible as reality whatever their light falls upon; these texts function as “truth machines”, if one believes in what the spotlights convey as reality, because this then becomes true and determines any kind of action. The central question proposed here is: How can social work reliably programme its assistance by means of social work science that it is actually in a position to keep its promise to the clients of alleviating their problems?

**Key words:** Social work, social work science, epistemological problems

\* \* \*

## **Contradictions in Social Work – Codes of Ethic & Empowerment**

*Sven Jarhag*

In the everyday life for people with disability contradictions will be realized and the gap between empowerment and disempowerment is existential factors which social work has to understand and act from in the practice. The ethical codes in practice do not always correspond how they should be used in the hands of social workers. The schools of social work have a large responsibility to discuss these circumstances. More empirical research is needed in the future if social work will be successful in the area of ethical codes and empowerment.

**Key words:** Contradiction, ethic codes, social worker, disability.

\* \* \*

## **The Social Impact of Reforms**

*Jan Keller*

The article deals with some actual problems of the welfare state in the Czech Republic. The author suggests that the so called middle classes are the last sponsor which finances the public policy. In this connection the mechanism of the so called rent seeking is analysed and some consequences for the social structure are examined. Finally the importance of the education for the future development is stressed.

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## **Compromising the Status of a Citizen– Social Work as an Agent of Activation Policy in Finland**

*Tuomo Kokkonen*

The article analyzes the ideological framework of contemporary activating policies. Empirically it focuses on the introduction of activation policies in Finland. Theoretically argumentation is built on T. H. Marshall's lecture *Citizenship and Social Class*. According to Marshall, status is a crucial concept to evolution of citizenship. Firstly, he defines his idea of citizenship by referring to status:

“citizenship is a status bestowed on those who are full members of society”. Secondly, when elaborating this definition, Marshall draws a parallel between status and equality. Thirdly Marshall juxtaposes status with the principle of contract, emphasizing that in the evolution of social citizenship contractual relationships are being replaced by status of citizenship. Following Marshall’s thinking, it is critically argued that instead of being contractual by their nature, activation policies should be attached to the idea of status of citizenship. Activation policy based on contracts between clients and social institution, are in danger of underlining economic values instead of social and human values. Contemporary activation policies are individualizing. They overlook the possibilities of group- and community social work, and the potential of civil society.

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### **Access Europe – and beyond**

*Klaus Kühne*

The Additional Certificate in Community Education Studies, a joint study programme developed in 1988/89 by ECCE is presented. It is composed of four modules: language tuition, European Community studies, international intensive seminars and studies and/or practice placements abroad. 18 Universities from 7 European countries participated in this experience, which will be described, evaluated and discussed in its potentials for the future. It is strongly advocated that it still offers a framework in which intercultural learning and transnationalisation of the education in social professions can be promoted.

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### **In the Direction of Complex Thinking of Activity in Practice Field Education**

*Ewa Marynowicz-Hetka*

The Thesis of this presentation is: the higher education of activity in the field of practice is becoming dangerously fragmentary and dangerously

uprooted. « From nowhere », since everything is a discovery, even when the discovery is perceived as a novelty only subjectively by the researcher who has shortcomings in acquired knowledge. One of the dangerous outcomes of an educational system designed this way is the preparation for fragmentary thinking. Well-grounded preparation for activity in the field of practice (including social work) requires developing complex thinking.

**Key words:** Education of Social Work, Activity, Practice, Practice Field Education, Complex Thinking, Fragmentary Thinking.

\* \* \*

### **Europeanisation as a Trend in a Lifelong Learning of Social Workers**

*Tatiana Matulayová*

In the paper we are dealing with the issue of europeisation from aspect of adult education as we realize that analyse of education of professional groups is matter of adult education research. Europeisation as new trend in education – and in lifelong learning of social workers as well – is the central point of our paper. We are trying to introduce analysis of concept of europeisation with focus on key determinants and barriers of europeisation in lifelong learning of social workers from point of view of university teacher who lives and works in one of „new“ EU member countries.

\* \* \*

### **Integration of Foreign and National Experience of Social Work Education as a Factor of Social Work Professionalization**

*Olga Saevets*

Social work education quality is one of the key factors of social policy and social work effectiveness. Compared to Western Europe and America, social work education in Russia and Belarus was established rather late – starting from 1991. This process was accompanied by a lack of qualified specialists, programs and educational materials. Foreign experience played an essential role



during that period and was a base for further national models of educational formation.

The presented paper reflects the Russian and Belarusian Universities' international activity results analysis (the analyzed period - 1990-2006) and defines the international activity impact on real changes in social work education and practice. This analysis was made in a frame of research with the support of Curriculum Research Fellowship Program (Open Society Institute, Budapest, 2006). The analysis included international partnership strategies, the main tendencies in social work education and international activity evaluation. The paper contains a conclusion, that success of international integration of approaches to social work education depends on mutual interests of partners and recourses, which allow national actors to obtain sustainable effects of changes. The ways of social education quality raising in Russia and Belarus as well as international activity effectiveness increasing are considered.

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## **Stigmatization of People with Mental Health Problems**

*Miriám Šramatá*

The paper focuses on stigmatization of people with mental health problems in Slovakia. It analyses labelling approach process, its reasons, sources, forms and consequences for clients, their families, job opportunities, etc. Labelling approach theories are presented in the article, These theories deal with the stigma phenomenon. The role of a social worker is not only to help clients and their families, but also the proces of destigmatization represents a big challenge for social work.

**Key words:** stigmatization, labelling approach process, rejection, isolation, prejudices, social worker, destigmatization.

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## **Stigmatizácia duševne chorých**

*Miriam Šramatá*

Príspevok sa zaoberá problematikou stigmatizácie ľudí s duševným ochorením na Slovensku. Rozoberá stigmatizačný proces, jeho zdroje, formy a dôsledky, pre klienta, jeho rodinu a možnosti pracovných príležitostí. V príspevku sú uvedené teórie značkovania, ktoré sa fenoménom stigmaty zaoberajú. Úloha sociálneho pracovníka je nielen v pomoci klientom a ich rodinám, ale aj v procese destigmatizácie, ktorý predstavuje pre sociálnu prácu veľkú výzvu.

**Kľúčové slová:** stigmatizácia, stigmatizačný proces, odmietanie, izolácia, predsudky, sociálny pracovník, destigmatizácia.

\* \* \*

## **Community Care Approach: A Strategy for Social Inclusion**

*Béla Szabó*

The present article's purpose is to relate about an international pilot project in the field of community intervention. The aim of the partnership is to develop a community oriented curriculum for training field practice teachers. The philosophy of our curriculum is based on community care approach which can be characterised by three notions: community, inclusion and empowerment. Our project targets are field practice teachers who work at social services which provide services mainly for members and families of excluded social groups affected by unemployment, poverty, racial discrimination, low educational attainment, isolation from institutions and social networks. This type of social work involves assessing community needs and resources, making connections between socially excluded groups and local institutions, strengthening mechanisms of inclusion, and empowering the excluded groups. Our new training design would like to improve field practice teachers' competence to cope with problems that stem from social exclusion and to provide more adequate mentoring and guidance for students in field placement. This program is also a form of continuous vocational training for our field practice teachers.

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## **Protecting Disabled People against Employment Discrimination in Poland**

*Bernadeta Szczupal*

Poland ratified the majority of international human right instruments inclusive of those documents whose provisions regard right of disabled persons; solutions applied in the regulations are aimed at getting them involved in social life in a wider scope.

Due to activities directed to giving equal opportunities to the disabled on labour market resulted in elaboration of numerous forms of supporting their employment, ensuring right to lead an independent, self-sufficient and active life free of symptoms of discrimination.

Polish legislature embraces a wide range of services and instruments favouring vocational rehabilitation and employment of disabled persons. An entire system has been established of facilities aimed at improvement of vocational status of this social group and at increasing their employment on the open labour market.

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## **Co-culturality as a Process of Reciprocal Acculturation: Fundamental Changes in Pedagogical Paradigmes**

*Paul Taylor*

Co-culturality is a process of reciprocal acculturation and a product of co-adaptation, requiring a capacity to engage with core underlying values and attitudes. While much attention has been given to the cultural education of immigrants, much less has focused on the learning and training of professional workers in the host culture. This paper examines notions of exclusion and inclusion, before presenting Kolb's argument for preferred learning patterns. There is then a reflection on fundamental questions which concern all social workers based on the Development Model of Intercultural Sensitivity (Hammer & Bennet) and the move from ethnocentric to ethnorelative representations.

**Keywords:** Insertion, Inclusion, Representations, Intercultural Sensitivity, Co-culturality and the Management of Difference.

\* \* \*

**Digital Divide?  
Social Workers Using ICTs for Welfare Goals**

*Jan Willem van Nus, Frans van der Veer*

In this contribution we will first sketch the relative importance of the digital divide by means of some statistics. Then we will focus on the main broadly recognised social problems in Holland. Following this we will discuss the conceptual importance of the informatisation of worldview. Using this conceptual framework as well as international experiences we will then suggest venues to address the role of social workers in using ICTs for welfare goals.

**Key words:** Digital divide - Social exclusion - Social problems in the Netherlands - Informatisation of worldview - Social workers using ICTs - Policy framework.

\* \* \*

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# ~~EC~~SPRESS

International Conference ECSPRESS

**Social Professions for a Social Europe  
Review – Insight - Prospects**

**Soziale Professionen für ein Soziales Europa  
Rückblick - Einblick - Ausblick**

**Professions Sociales pour une Europe  
Sociale  
Rétrospective - Aperçu - Perspective**

**October 3-4, 2008**

**Ostrava, Czech Republic  
Conference centre of the Technical University**

**Organizer:** ECCE, EASSW and FESET together with  
University of Ostrava

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**Prof. Walter Lorenz** – University of Bolzano

**Prof. Friedrich W. Seibel** – ECCE, Koblen

## **Conference Programme**

### **Friday 03.10. 2008**

08.30 – 10.00

Registration

10.00

OU rector's speech

Plenary - Session: Opening ceremony,

<b>10.15 – 11.15</b>	Plenary - Session: "Keynote" papers CEEC Oldrich Chytil "Review" WEC Annamaria Campanini "Insight"
<b>11.30 – 13.00</b>	Plenary - Session: Paneldiscussion EASSW ECCE FESET
13.30 – 14.30	Lunch
15.00 – 16.30	Workshops - Session I
16.30 – 17.00	Coffee break
17.00 – 18.30	Workshops - Session II
19.30 Chateau	Dinner and social evening in the Poruba Chateau

## **Saturday 04.10. 2008**

09.00 – 10.00	Workshops – Summaries
10.30 – 13.00	Plenary session – outcomes from the workshops followed by AGORA (EASSW, ECCE, FESET, poster presentation of projects, presentation of social service providers and schools, tables at disposal. Apart from presentation the aim is finding partners)
13.30 – 14.30	Lunch
15.00–16.00	Plenary session "Prospects" Paper - Prof. Friesenhahn
	Departure



# ~~EC~~SPRESS

Mezinárodní konference ECSPRESS

**Sociální profese pro sociální Evropu  
bilancování – současnost– perspektiva**

**3. – 4. října 2008**

**Ostrava, aula VŠB TUO**

**pořádaná ECCE, EASSW a FESET ve spolupráci  
s Ostravskou univerzitou**

## **Mezinárodní organizační výbor:**

**Prof. Friedrich W. Seibel, předseda**

ECCE-Bureau,

[www.ecce-net.eu](http://www.ecce-net.eu)

**Prof. Günter J. Friesenhahn**

za EASSW (European Association of Schools of Social Work)

[www.eassw.org](http://www.eassw.org)

**Dr. Anette Kniephoff-Knebel**

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**Prof. Friedrich W. Seibel** – ECCE, Koblenz [www.ecce-net.eu](http://www.ecce-net.eu)

## **Program konference**

### **Pátek 03.10. 2008**

08.30 – 10.00	Registrace
10.00 rektora OU	Plenární zasedání: zahájení, projev
10.15 – 11.15	Plenární zasedání: hlavní referáty CEEC Oldřich Chytil „Bilancování“ WEC Annamaria Campanini „Současnost“
11.30 – 13.00	Plenární zasedání: panelová diskuze EASSW ECCE FESET
13.30 – 14.30	Oběd
15.00 – 16.30	Workshopy – sekce I
16.30 – 17.00	Přestávka
17.00 – 18.30	Workshopy – sekce II
19.30	Večeře a spol. večer na zámku v Porubě

### **Sobota 04.10. 2008**

09.00 – 10.00	Workshopy – shnutí
10.30 – 13.00	Plenární zasedání – výstupy z workshopů následované Agorou (EASSW, ECCE, FESET, prezentace projektů, prezentace poskytovatelů soc. služeb, prezentace škol formou posterů, k dispozici místo u stolu. Kromě prezentace je cílem získání partnerů)
13.30 – 14.30	Oběd
15.00 – 16.00	Plenární zasedání „Perspektiva“ Referát – Prof. Friesenhahn
	Odjezd