EUROPEAN SOCIAL WORK – STATE OF THE ART AND FUTURE CHALLENGES

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Introduction

This volume is the first in the projected series of publications concerning education and practical work of a social worker in Poland and in Europe, that the Institute of Pedagogy at the John Paul II Catholic University of Lublin will publish.

Undoubtedly, the first edition and a series of further publications, might bring forward the question of why this problem should be considered and why the Institute of Pedagogy is taking it up both in theory and in practice.

This topic, taken up by the Institute of Pedagogy, seems to cover the sphere of the social work, which is very crucial for pedagogy but also well reflects its current situation, which actively participates in the general process of social, economic and historical changes. Starting with the crisis of the 1970s and 1980s as well as throughout the last decade of the 20th century, pedagogy has made an effort to find a solution to these kinds of problems.

At that particular time, during which the social position of citizens radically equalized, a new division of social strata occurred between a wealthier minority and a poorer majority. We also saw a middle class whose distance from the wealthy class grew larger.

More and more drastic inequalities between the rich North and the poor South became visible. Progressing globalization of economy supported by the liberal concept of competition and a free market have led not only to the withdrawal of particular governments from the involvement in the economic affairs but also to indifference towards others spheres of life.

Therefore, the liberal concept moved from economy towards other domains of social life along with the changes of the past solutions of social policy worked out after WWII, mainly under the influence of Christian Democratic Parties as well as a personal concept of life which has been still of much interest (Frost, Freitas & Campanini, 2007).

Thus, there exists currently a specific dualism in the approach to social problems, including education: on one hand a radical liberalism, the disappearance of supportive institutions and, on the other hand, existing institutions and structures of social assistance along with the citizens' sensitivity focused in this direction. In this context, inspired by neoliberalism, a significant increase in social inequality has been seen in the fields of pedagogy and education, and has clearly distinguished the spheres of "competence" and "protection"(Pacelli, 2007, 7-12).

We might therefore consider a tendency to prepare both: young people and adults, for competitive functioning in a social life, for their high quality of problem solving skills, while considering social problems occurring in particular situations, yet focusing on a short term assistance, aiming at client's own coping with a problem situation. This kind of approach is sometimes considered as a sort of "obsession of competence".

The approach which focuses on prevention, support and protection aims at the social pedagogue (or educator) whose particular role and competence result in 'animation' and a long-term and long-distance assistance in accordance with the specific social work concept.

The radical liberal concept favoring the richest social group makes it possible for the rich to become richer, which in consequence, increases social inequality. However, in social practice and institutional functioning, we have constantly vital solutions based on personalism and Christianity especially, considered as 'the culture of social life', which involves the critical and the essential, all pertains to respecting the dignity of each human being, irrespective of his wealth, and focuses on the development of each person (Brągiel, Kurcz, 2002).

This remembrance of past social concern seems to be revived in liberalism itself, especially in a less radical form of liberalism

appearing and being experimented in Belgium and the neighboring countries (in fact in the majority of western European countries), and in the manifestation of the ideas proposed by the European Union described as "the policy of the active social country." In the frames of this concept, we can find the contemporary concept of the social work developed in Europe and the strengthening position of the pedagogue concerned with this sphere of activity, as well as the position of the social worker who also focuses his attention on the prevention from the social exclusion and on building a society of citizens based on the "active social country." Further proposals and reforms of the European Union seem to focus in this direction, especially those in the sphere of education in the domain of concerning professions and social roles.

The Bologna Declaration has been followed by three communiqués: Prague (2001), Berlin (2003) and Bergen (2005). Each of these steps brought further developments in the harmonization process, and highlighted different aspects. The Prague Communiqué stressed the importance of lifelong learning as an essential strategy within the European Higher Education Area; enabling social work to face the challenges of competitiveness and new technology, whilst also improving social cohesion, equal opportunities and quality of life. The Berlin Communiqué emphasized the importance of research, alongside research training and interdisciplinarity, in maintaining and enhancing the attractiveness of higher education in Europe.

Another aspect highlighted was the need to develop an agreed set of standards, procedures and guidelines relating to quality assurance, to ensure an adequate peer review system to be put into place. Considering the topic of comparability, the communiqué invited the member states to develop a framework of comparable and compatible qualifications for their higher education system, which would seek to describe qualifications in terms of workload, level, learning outcomes, competence and profile.

Such regulations possess their social and cultural values, but also carry a real threat connected with globalization and unification of all spheres of life, including the loss of a rich legacy of the social and educational work based on both theoretical and practical experience of particular countries. And so, although it is very important to

protect the rich diversity within European education, at the same time, it is necessary to identify competences and learning outcomes, and to design, construct and asses the qualifications provided throughout this education.

Following this idea, but also looking at the document on Global Social Work Standards (2005) we (that means editors of this publication with the team from the Institute of Pedagogy of the John Paul II Catholic University of Lublin) have taken the decision, to ask for a *grant* with the general title *European Spring Academy 2008,* a LLP Erasmus program entitled *Building Civil Society and Fighting Social Exclusion – Contemporary Challenges for Social Work.* It was also one of these opportunities created for young people from Poland and from other countries of Europe, to give them a new kind of input to their own searching for ways to become more conscious citizens.

The realization of the programe took place in Lublin from the 30.03.2008 – 12.04.2008; the participants were formed into a group of 49 students and 17 teachers from 9 European high schools: Gőteborg University from Sweden, Kymenlaakso University of Applied Sciences from Finland, University College Cork from Ireland, Catholic University of Applied Sciences Northrhine-Westphalia in Műnster and Köln from Germany, Catholic University in Ružomberok from Slovakia, University of Sevilla from Spain, Vytautas Magnus University in Kaunas from Lithuania, Baskent University in Ankarre from Turkey and John Paul II Catholic University of Lublin from Poland.

The main aim of the program was to make the education of social workers and other workers in the field of social delivery services (pedagogues, counselors, mediators, youth workers, care givers and others) more international, mainly through accustoming the participants with main European social problems and with the model solutions of these problems in different European countries.

European Spring Academy 2008 was a second program of this type; the first one entitled *Making Civil Society Work – Contributions of Social Delivery Services for an Inclusive Society* was organized by Catholic University of Applied Sciences Northrhine-Westphalia in Műnster, Germany, in 2006.

The Lublin experience became the basis for the development of this elaboration, composed from the scientifically analyzed problems

coming out in the time of *Spring Academy 2008*, yet perceived from the perspective of each country from which the participants originate aiming in the direction of the methodology of *the action research*. As a result this publication has been created. All chapters and sections convey a comparative approach, based on the research findings or themes as compared with at least one European country, and focus discussion upon European-wide issues.

The book is divided into *six sections.*

The first section – introductory, is composed of the basic text with the description of the idea and the principal issues as experienced during *European Spring Academy 2008* session; *the second section* explores *Ethical Background of Social Work* with the presentation of the ethical questions in the performance of social work in chapters 2 and 3; *third section* presents *Social Work with Different Groups of Clients from an International Perspective,* is composed of three chapters (4, 5 and 6); *section four*: *Competencies and Methods in Social Work* is composed of chapters 7 and 8. *Section five* presents the theme of *Voluntarism and Social Work* and contains two chapters (9 and 10); and the final *sixth section* of the book is entitled *Good Practice in Social Work* with the last chapter 11 and focuses on the concrete praxis of social work realized in the area of Lublin.

The following is the summary of the contents of each section.

Section One with the chapter one, elaborated by one of the coordinator of the project, Ewa Domagała-Zyśk, with the presentation of **European Spring Academy 2008** – the idea of the project is a step forward in educating social workers in building civil society and fighting social exclusion; this chapter brings the fundamental information about this event.

The main body of the text consists of the critical analysis of the *Erasmus IP Programme, European Spring Academy 2008*. The course, in which 49 university students of social work and 19 of their teachers from nine European countries took part, aimed at identifying the most demanding fields of social exclusion and working out innovative international mechanisms and tools for social work with different groups of clients, using both the existing structures

and new ideas, and also the generic competences as well as subject-specific competence (skills, knowledge and content) with approaches to learning and teaching etc.

Section Two: Ethical Background of Social Work is the presentation of the ethical questions in acting in social work. The two chapters (2 and 3) provide an explanation of the ethical thought – ideas, criteria and relative to this – ethical behavior focused to the role of the social worker. Precisely *chapter two* by **Joseph Freise** from Catholic University Northrhine-Westphalia (Germany) is entitled: *Respect, Empathy and the Ability to Handle Conflict, Dealing with Insecurity: Attitudes of Intercultural Social Work* and presents practical attitudes that enable people to act professionally in social work. They become ever more important for the studies of social work during the time of changes into bachelor and master studies. The author claims the new German study curricula are not so much oriented towards subjects, but towards competencies, and attitude competencies have become just as important as theoretical knowledge competencies and practical competencies.

Chapter three by Marian Nowak, entitled *Ethical and Moral Approach to the Ethics of Educational and Social Work* explains the basic concepts of ethos, ethical code, educational ethics, morality, educational and social worker ethics. The author states, that it is very difficult to be more precise in defining the concepts in use, therefore it is indispensable to clarify their range and essence. The author presents some similarities and differences in as much as *traditional responsibility* focused on what has been done, and *contemporary responsibility* – that is required nowadays to be concentrated more on the future. This novelty we can found in the approaches of Martin Buber, Emanuel Levinas, Roman Ingarden and Karol Wojtyla. According to the conception of M. Buber one may therefore say that this responsibility of man is two-dimensional in its structure: "I am responsible before someone, for something, or for someone". The author also presents the list of some very important ethical problems of the concrete situations in which social worker needs the code of the professional ethics that has a proper function, but especially regulates the social worker's conduct and performance.

Section Three: Social Work with Different Groups of Clients from the International Perspective, is composed of three chapters (4, 5 and 6): *Chapter four* with the title *The Search for Children's Rights in Ireland* by Cynthia Martin, from University College Cork (Ireland) presents the intention to identify the main policy developments, the battle by NGOs to promote a rights-based social policy and situates this within the welfare understandings in Ireland as well as examines and discusses the proper strategies as a mechanism for strengthening social outcomes, along with prospects for progressing children's rights in Ireland.

Chapter five with the title *Administrative Aspects of School Truancy: Lithuanian Case* by Remigijus Civinskas, from Vytautas Magnus University (Lithuania) presents the phenomenon of school truancy as a complex one, determined by a series of causal factors: difficulties in integrating into learning process, bullying by teachers and children, neglecting of children by families, etc. Nonetheless, it is important to realize how causes of school avoidance are perceived by educators, social workers and school administration representatives, as well as children's parents.

Then *Chapter six* presents *The Polish and Swedish Context of Social Work with Handicapped Adult Persons* by Elisabeth Olin, from University of Goetheborg (Sweden) and Ewa Domagała – Zyśk, from John Paul II Catholic University of Lublin (Poland). The chapter aims at the Polish and the Swedish political and social context of social work with families whose member is an intellectually disabled adolescent or adult and focuses on the aspects of the handicapped adolescents' daily accommodation. As Poland and Sweden have different models of solving this problem, different traditions and financial capacities, the situation of adolescent disabled persons in those both countries is drastically different. Contrasting these two models does not give the chance to find an ideal model: it may, however, create a possibility to reflect advantages and disadvantages of each of them.

Section Four: Competencies and Methods in Social Work composed of two chapters (7 and 8): *Chapter seven* entitled *Conflict and Conflict Management: an Introduction to the Basic Ideas and Insights of Civilian* by Georg Albers, from Catholic University

Northrhine-Westphalia (Germany) intends to introduce the conflict management theories as a tool for social work and social services.

Chapter eight enclosing *Strengths Perspective: Fundamentals and Practice* written by Fatih Sahin from Baskent University (Turkey) focuses on "strengths perspective" which has begun to appear in social work practice literature. In this perspective, the client is viewed as the one having the ability to solve his or her problems. The focus is on the client's strengths rather than problems and/or pathology.

Section Five: Voluntarism and Social Work is composed of two chapters (9 and 10). *Chapter nine* written by Isil Bulut, from Baskent University (Turkey) is entitled *Voluntary Work in Social Work Practice.* The author presents the social work as a professional activity of helping individuals, groups or communities which enhances or restores their capacity for social functioning and creates social conditions favorable to achieve this goal, but also social work and social welfare provision which has its roots in voluntary activity. Social work began before the profession with individual ministers and friendly visitors with voluntary efforts. The proper relationship between statutory and voluntary social work is a partnership in which the success of one is closely bound up with the health of other.

Chapter ten entitled *Special Attention to the Motivation in the Voluntary Social Service* is elaborated by Stanislav Košč, from Catholic University in Ružomberok (Slovakia). The author focuses the attention on the religious motivations – both as the prevention from some "dangerous" motivational factors, and as the way to the integral social service as the management of the voluntary services is more and more important to consider and to evaluate the motivation for this service, especially regarding the aspirants (but not only).

Section Six: Good Practice in Social Work with the last chapter (11): *Chapter eleven* with the concrete examples of social work performed in the Lublin area in Poland with the concrete presentations of four cases, prepared by authors from John Paul II Catholic University of Lublin, Poland: *Care for the Orphaned Children in a Care and Educational Institutions like Mother Veronica's Home* elaborated by Bożena Sidor and another one, *Social*

Work and Homelessness – Work of St. Albert's Brotherhood of Mercy in Lublin, presented by Dorota Bis, as well as the presentation of the *Work with Children with Neurodevelopmental Disorders in the Rehabilitation-Therapeutic Centre for Disabled Children in Krasnystaw,* elaborated by Iwona Szewczak and lastly the example of *Prisoners as Care Takers? – An Experimental Preventive Programme in the Mother Therese of Calcuta's Social Welfare Home* elaborated by Ewa Domagała-Zyśk.

Notes on Contributors, **Appendix 1 with the *Multilingual Dictionary of Social Work*** (compiled with the help of the teachers participating in the *Spring Academy 2008*), along with **Appendix 2 with the *Programme of the Spring Academy 2008* and Appendix 3 with the *photos of European Spring Academy 2008*** conclude the book.

Difficulties in understanding one another and sharing the meanings of the same words, experience in teachers and students' roles, encouraged us to create a new framework with a very practical multilingual dictionary.

The volume offers access to so far unknown aspects of European social work and we do hope to make a contribution to the debate over new contexts and new approaches to the performance of social work in Europe, which can then be oriented towards a common shared mission, whilst respecting the specificity of each country.

This book was possible because of the people and institutions that assisted us in its creation. We acknowledge, in particular, the chapter authors for their hard work, enthusiasm and for creating space in their busy work and family schedules to get the work done. We would like to express our gratitude to the Erasmus Polish National Agency for supporting financially our IP project.

We owe gratitude to the authorities of our University, John Paul II Catholic University of Lublin, especially to its Rector, Reverend Professor Stanisław Wilk, for enabling us to organize the project here in Lublin.

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<div align="right">Editors</div>

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SECTION ONE

European Spring Academy 2008 – Building Civil Society and Fighting Social Exclusion

Chapter One

European Spring Academy 2008

Social Work University Education for Building Civil Society and Fighting Social Exclusion

Ewa Domagała-Zyśk

Abstract

The aim of this paper is to present the ways in which innovative university courses may serve as a significant tool in improving social work education nowadays. The main body of the text consists of the critical analysis of the social work Erasmus IP programme, European Spring Academy 2008. The course, in which 49 university students and 19 of their teachers from nine European countries took part, aimed at identyfying the most demanding fields of social exclusion and working out innovative international mechanisms and tools for social work with different groups of clients, using both the existing structures and new ideas. Working in such a diversified group of students created the opportunity to learn firsthand about social problems and social work structures in different countries, share examples of good practice and

abolish the existing stereotypes. Moreover, it deepened the intercultural competence and improve the ability to use ICT and English as a language of social work discourse in Europe.

Critical analysis of both the contents and formal aspects of the course, based among others on the evaluation of questionnaires provided by the participants and supported by the theoretical analysis of the contemporary meaning of the concept of "civil society" and the role of universities in creating its framework, enables the author to conclude that students' participation in such forms of studying creates a powerful tool in European social work education. Nowadays such education is important as more often social problems easily cross the borders and become international, which requires from social workers the knowledge of international sources, manifestations and international social work methods to deal with the problems.

Introduction

The term *civil society* is one of these that nowadays need to be freshly discovered. Although it is probable that it was first used by Aristotle and later on John Locke, Jean-Jacques Rousseau and Georg Wilhelm Friedrich Hegel defined it in a more precise way, it was in the 20th century when it gained its popularity and significance. As Pesmazoglou (1999) reminds, in the 1970' this term was mainly used to describe the opposite of the reality of the Eastern European countries, where all social activities were subordinated to the monopoly of the state and there was no space for free economy enterprises, third sector organizations or personal activities of the citizens. The same author has noticed that since the beginning of the 1980' this term has become to be used for defining the social reality in post-communists countries of the Eastern and Central Europe, where it was at last possible to create NGOs, pressure groups, local or regional associations and other kinds of organizations (such as environmental or religious). The term *civil society* started to be equivalent with deep democratic changes in these countries. At the same time in western Europe the term *civil society* is contradictory to the notion of *political society* or even *political class* and is used to describe the status of a society opposite to the capitalist state.

After the social and political changes started in Poland by the *Solidarity* Movement of the 1980s, which had a tremendous impact on the social life and consequently on the notion of civil society, the term *civil society* started to mean the sphere of solidarity of institutions, organizations, social groups and individuals, or in other words, these areas of public life that are autonomous, not organized by the state. In such a society citizens undertake both a free debate on the topics of common values and concrete common activities aimed at realizing common good, without any impulse form the state. Understood as such, thirty years later it still does not prevail in the liberated European communities of the 21st century. The transformation itself was not a tool powerful enough to create a new reality where for almost fifty years the state had been an overwhelming, omnipotent and the only provider of social services. On the contrary, as Kolarska-Bobińska (1990) noticed, after gaining freedom there might be observed that a kind of social anomy prevailed in Poland and even some of the more conscious civil citizens chose not to act – thus exercising their right to stay apart from the mainstream.

Slow emergence of civil society is one of the main causes of social exclusion defined as *a process whereby certain individuals are pushed to the edge of society and prevented from participating fully by virtue of their poverty, or lack of basic competencies and lifelong learning opportunities, or as a result of discrimination* (*Joint report by the Commission and the Council on Social Inclusion*). Social exclusion distances the underprivileged from having a job, proper income, education opportunities, social and community networks and activities, make them feel powerless and not able to make decisions about their lives. It is an international problem, as fields of social exclusion can be found in each country.

1. University education and civil society

Universities play a central role in the production of concepts, ideologies and ways of thinking as well as their reproduction. Higher education curricula, both consciously and unconsciously, shape aspects of citizenship, which is especially visible in the Social Sciences and Humanities. Universities have become main tools of

modernization of the contemporary world, especially when since the 1960s university education has become not the enterprise for the richest, but a commonplace right for masses. Universities are traditionally recognized as autonomous cultural institutions (see: Bleiklie, 1999) and academics have advocated this role, which protects these institutions from any outside interference.

Such idea of university is closely connected with the notion of civil society: university professors have personal experience of self-government, establishing the criteria of quality of work, common discussions and activities aimed at the good of the society, especially at various disadvantaged groups. Their role nowadays, according to Pesmazoglou (1999), is two-fold: firstly, through all their activities such as seminars, lectures, workshops, supervision of doctoral theses and research projects they educate future intellectual *elite*, people who one day will be governing the states or will become leaders of local communities and will be actively building civil society; secondly, the university teachers mould the intellectual environment of the future by the content of their books, articles, reviews, expertise, and also by their active participation in different bodies deciding about various aspects of social life.

Universities may be seen as schools (incubators) of civil society traits, a powerful tool of teaching and witnessing the ways civil society can be built, but only under the condition that they will be able to fight the overwhelming "pan-economism and vocational high-tech fetishism" (Pesmazoglou, 1999) that dominate in educational discourse. This might be done by putting more attention not to differences, but to these things that are common and helpful in building relationships. This building of the significant relationships starts at home and at school (comp. Domagała-Zysk, 2006), but university curricula might serve as immensely supportive in this process: stressing e.g. the role of moral education and sentimental education, creating the space for personal relationship between the teachers and students of different race, religion, political provenience and personality, they equip them in practical skills and abilities for building civil society, starting right from the nearest circle of their peer students. When enriched with international and intercultural first-hand experience, such university education might be seen as

a really powerful tool of forming the attitudes and building personal knowledge. European Union *Lifelong Learning Programs* support such a teaching and Erasmus Intensive Programs framework serves as its example.

2. Outline of *European Spring Academy 2008*

The process of civil society building should not only be the domain of the adults or the elderly, with much experience and clear views on its aims and structure. Young people, with their fresh ideas, lack of prejudices and lots of energy to change the world around them are those who might become the most powerful force to create a new image of present and future European civil society. Young people, however, need tools to be able to start their work and university teaching should be considered as one of the most powerful tools, especially if it is prepared with the use of contemporary possibilities created by europeisation of university curricula and modern technology tools.

European Spring Academy 2008, a LLP Erasmus programme entitled *Building Civil Society and Fighting Social Exclusion – Contemporary Challenges for Social Work*, co-ordinated by Institute of Pedagogy of the John Paul II Catholic University of Lublin, was one of these opportunities created for young people to give them a new kind of input to their own searching for ways to become more conscious with citizens. The meeting took place in Lublin from the 30.03.2008 – 12.04.2008; participants formed in a group of 49 students and 17 teachers from 9 European high schools: Gőteborg University from Sweden, Kymenlaakso University of Applied Sciences from Finland, University College Cork from Ireland, Catholic University of Applied Sciences Northrhine-Westphalia in Műnster and Kőln from Germany, Catholic University in Ružomberok from Slovakia, University of Sevilla from Spain, Vytautas Magnus University in Kaunas from Lithuania, Baskent University in Ankarre from Turkey and John Paul II Catholic University of Lublin from Poland. The main aim of the programme was to make the education of social workers and other workers in the field of social delivery services (pedagogues, counselors, mediators, youth workers, care givers and others) more international, mainly through accustoming the

participants with the main European social problems and with the model solutions of these problems in different European countries. *European Spring Academy 2008* was a second programme of this type; the first one entitled *Making Civil Society Work – Contributions of Social Delivery Services for an Inclusive Society* was organized by Catholic University of Applied Sciences Northrhine-Westphalia in Műnster, Germany, in 2006.

The general aim of the programme was to search for the creative ways of building civil society and innovative ways of fighting social exclusion, both at local and European levels. In particular the aims were as following: 1. To identify the most demanding fields of social exclusion and work out innovative international mechanisms and tools for social work with different groups of clients; 2. To search the ways in which the existing social work structures, institutions and methods may be creatively used in solving new social problems; 3. To equip the students with intercultural competencies, openness towards people of different nationalities, cultures, traditions and abilities and help them fight the existing stereotypes; 4. To share the examples of good practice from different European countries so as to prevent social exclusion and improve the life quality of people endangered with it; 5. To increase the students' awareness about the necessity to be promoters and ambassadors at their home universities to share knowledge how to fight social exclusion and to build civil society; 6. To improve skills and abilities in using ICT and English language as it enables future contacts and co-operation.

The entire program started in November 2006 (16th – 19th), when a preparatory conference was organized by Institute of Pedagogy of John Paul II Catholic University of Lublin, future co-coordinator of the program. Teachers from the participating universities, and a group of KUL students and teachers, enriched by the results of previous *Spring Academy 2006* in Műnster evaluation, discussed the framework of the academy, topics to be taken up as well as other organizational and content issues. After this meeting, a team of seven KUL staff members was formed, who (together with several student volunteers), created an organizational Spring Academy group, co-ordinated by Rev. Professor Marian Nowak (first co-ordinator) and Ewa Domagała-Zysk Ph.D. (second co-ordinator). This group worked

out the final structure of the academy, held consultations with the partners, monitored working out the pedagogical approaches and teaching methods, established contacts with social work institutions, invited experts for lectures and organized cultural activities, prepared an application form for Erasmus Polish National Agency and monitored the Spring Academy web site.

Each university according to their own criteria, designed two teachers, who were supposed to participate in Spring Academy 2008. Altogether 17 teachers participated, 10 male and 7 female. Teachers formed 8 bi-national pairs, who worked together upon a common seminar framework, mainly via e-mail communication. Co-ordinators helped in creating the pairs, explaining the framework of IP and facilitating the communication, if necessary. Altogether several circular letters and a few hundred e-mail messages were sent and received.

Students were chosen during a registration procedure, monitored by the teachers from each partner university. They represented different faculties (social work, pedagogy, public administration and sociology) so it gave the program a multi-disciplinary angle. The criteria were mainly two: interest in international social work issues and a good command of English. Generally, there were many more students interested in participation (in some countries twice as many), so only the best students were selected to participate. The registration process was finished before the end of November so the students had about 4 months to prepare for participation, using materials on the web site, having special voluntary preparatory seminars with the teachers involved in the program, attending lectures in English in order to practice their language skills, preparing materials for national social work presentation (*comp. KUL Evaluation Questionnaire*). None of the students was excluded from the program on the basis of sex, religion, material status or disability. The courses were available to handicapped students, but none disabled person applied for the program. Student participants registered electronically and had the opportunity to communicate with the academy office by e-mails, which they widely used. The topics of the proposed IP were implemented into the existing teaching programs of the participating institutions in different ways: participation was either equivalent to

taking social work courses at home universities or was meant to give the students a more international perspective and was integrated into the existing courses.

Apart from partner universities a network of participating Polish social work institutions was created. After the November 2006 meeting when the list of social problems to be discussed was created, Lublin's local institutions were asked for help in organizing field visits. Their answer was generous and finally 9 were chosen: The Association for the Care of The Blind in Laski, the Association *Magnum Bonum,* The *Happy Childhood* Foundation, The Regional Voluntary Work Center, The Mother Theresa of Calcutta's Social Welfare Home in Lublin, The *Misericordia* Association, St Albert's Brotherhood of Mercy, The Mother Veronica's Home and The Matczyn Social Welfare Home.

The exact time of Spring Academy was a period of intensive work. Each day the students participated in lectures, seminars, international presentations of social work problems from different countries, discussions and field visits. Lectures were given by the invited experts: Professor Zbigniew Zaleski (Member of European Parliament and Professor in Department of Psychology KUL) described the international conceptions of civil society, social work and social exclusion, Professor Andrzej Sękowski (Department of Psychology KUL) devoted his lecture to the issues of attitudes towards the disabled in the context of social exclusion, Professor Adam Biela (former Member of Polish Parliament and Professor in Department of Psychology KUL) analyzed the situation of young unemployed people and presented a program of imprinting working habits into the graduates' set of life skills and abilities and Professor Krzyszfof Motyka (Department of Law, Canon Law and Administration KUL) presented the role of human rights in social work.

Seminars were prepared by bi-national groups of teachers and this organization made it possible to analyze the problems from different research and cultural perspectives. A wide range of working methods was used, such as: classical passing methods (input from the teachers), problem solving methods (discussions, observations, interactive participation, role plays, case discussions, peer-tutoring, group working), exposition methods (classical presentations,

homework assignments, power point presentations, films), practical methods (study visits, workshops). The seminar topics were connected with: ethical issues in social work (M. Nowak (Poland) & J. Freise (Germany) and A. Fabian (Slovakia) & A. Jungner (Finland)), social exclusion and human rights (A. Vesanen (Finland) & C. Martin (Ireland), European social policy and empowerment practices (G. Albers (Germany) & F. Sahin (Turkey), social exclusion among children and adolescents (P. Pukaj (Slovakia) & M. Egan (Ireland) and B. Andersson (Sweden) & R. Civinskas (Lithuania), the idea of voluntarism in social work (I. Bulut (Turkey) & S. Kość (Slovakia) and positions of the handicapped persons in civil society (E. Domagała-Zyśk (Poland) & E. Olin (Sweden). Reflection on intercultural experience was provided during the seminar with M. Stemmer-Lueck (Germany).

Students highly appreciated national social work presentations, prepared by the participating national groups of students. Enliven by photos and films, usually given in the mode of Power Point Presentation, they were considered as giving a real input into the country's most prominent social problems and contemporary solutions for dealing with them.

3. Outputs, evaluation and future recommendations

Monitoring of the IP was provided both by the teachers and the students participants. Four teacher staff meetings were held (two each week) in order to monitor the progress of the academy, reflect the merit of the activities and their methodology and estimate the range of the aims achieved. Students monitoring was assured by providing a "comments and questions box" available all the time at the secretary office. Students had the opportunity to express their opinions twice a week during evaluation meetings in national and seminar groups. It was agreed that time for feedback was also provided at the end of each seminar meeting. The co-ordinators and staff from the host university monitored the academy on the permanent basis and shared their reflections during regular staff meetings.

Regularly performed feedback and monitoring sessions enabled to gather material for the evaluation of the whole project. Final

evaluation of the project was done on the last day of the IP by the use of specially designed questionnaires: *KUL Evaluation Questionnaire* and *National Agency Questionnaire* that were contents – analyzed and statistically analyzed. The results were very encouraging: 71% of the participants were satisfied with the academic content of the program. More than 75% liked most of the social program, 86% were satisfied with the teacher – student ratio, 60% considered the program as innovative and 63% as multidisciplinary in its nature, 77% agreed that the program provided them with a new perspective on the subject area. 75% liked the accommodation and 46% liked the food. Generally 6.6% estimated the program as a good one, 60% as very good and 15% as excellent, so it means that more than 81% of the participants were positive about the program. What is more important, about 93% of the participants will recommend participation in such a program to their peers.

The aims of *Spring Academy 2008* should be considered as achieved. In particular, the IP helped to identify the most demanding fields of social exclusion in the countries participating; among others the situation of elderly people, young unemployed people, homeless people, handicapped people, alcoholics, immigrants and children without proper parents' care (*euro-orphans*) are among them. The participants' common observation was that however the problems appear in various forms in different countries, the core of them stays the same. The project succeeded in naming innovative international mechanisms and tools for social work with different groups of clients – sharing and using on a daily basis examples of "good practice" and co-operation with social work volunteers seems to be the most effective of all. As hosts of the program, we wanted to accustom the participants with the ways the existing social work structures, institutions and methods may be creatively used in solving new social problems. It was done mainly during field visits in different social work institutions not only in Lublin, but also outside the city and in The Association for the Care of The Blind in Laski near Warsaw. The participants have a unique possibility to experience the issue that methods of solving social problems in Poland are effective, both in newly established institutions (Krasnystaw) and in those traditional ones (Laski, Social Welfare Homes in Lublin and in Matczyn). As the

field trips evoked lively discussions, students had the opportunity to share the examples of good practice from their home countries.

Both the *contents and form* of our IP can be considered as innovative. The discussed issues were of the utmost importance for European society, as they dealt with the most urgent contemporary problems, such as social exclusion of the youths, immigration social policies of EU countries or integration and normalization of life of handicapped people. It is obvious they cannot be addressed only at the national level. Students spend almost all the 11 days of the program together: the whole group lived in one place, enjoyed common dining facilities, undertook trips and participated in classes, lectures and presentations. This organization of their staying gave the participants a unique possibility to get intercultural competencies, openness towards people of different nationalities, cultures, traditions and abilities and helped them fight the existing stereotypes. At the same time one might hope that after the program the participants will definitely become promoters and ambassadors at their home universities for sharing knowledge about fighting social exclusion and building civil society.

An innovative approach to field visits concentrated on students real participation in the institution's daily activities: *Spring Academy* students participated in art workshops with mentally handicapped, distributed meals for the homeless, prepared lunch with psychiatric patients, took part in free time activities together with children and adolescents *at risk*. This kind of participation gave the students real insight into their own motivation and skills for social work. Language barrier helped to experience a feeling of insecurity and helplessness, so characteristic for social work clients. Field visits cost us a lot of preparatory work but were evaluated as extremely well prepared and highly valuable: more than 80% of participants agreed that the institutions were well chosen for the program and they were important for their social work studies (*KUL Evaluation Questionnaire*).

Researchers and teachers taking part in the IP represented different science specialization, working as social workers, pedagogues and psychologists. What is more, students, though obliged to study subjects connected with social work, did it from

different perspectives, as they were students of Pedagogy, Social Work, Philosophy, Psychology, Public Administration and Theology. These mixed backgrounds of both teachers and students created the possibility to discuss social issues with different kinds of specialists from different points of view, and it ensured the character of the IP to be strongly interdisciplinary.

As innovative we consider also putting a lot attention to the spiritual dimension both of social work and the concrete activities in our program. Participants have a possibility to take part in a Sunday Liturgy with Rev. Ryszard Karpiński, Lublin's bishop and a person responsible for spiritual care of emigrants; ethical aspects of social work were also thoroughly discussed during the seminars. Moreover in some of the institutions visited by the students the spiritual aspect of social work with clients was considered to be a very significant one by the staff and they tried to make the students aware of this fact.

The most important output of the project was the increase of the students' awareness about the value and necessity of participation in building civil society, not only on national but also on international level and make them ready to fight discrimination and social exclusion in their communities, thus promoting the idea of inclusive society. They also had an opportunity to know better the system of social services in Poland, as field visits were an obligatory part of the course. The teachers had the opportunity to enrich their knowledge about the diversity of approaches towards social issues in different countries, improve their intercultural and language competencies, increase their ability to work in multi-national groups and exchange their views about different didactic approaches, while working with the extensive use of ICT.

However, we are convinced that our IP would be much more enriched by the presence of more practitioners: as the invited professionals were mainly university teachers and the students did not have much practical training, so in some cases we lacked experts who might explain difficult questions first-hand. The second obstacle was the level of English – not all participants were able to express themselves freely, so it inhibited discussions. At the same time IP created a chance both for the students, teachers, Polish administrative staff and volunteer organizational staff for

improving skills and abilities in using ICT and English language. One of the examples was "Language Seminar" co-ordinated by our Irish partner that concentrated on defining key words of social work. This initiative further aimed at work out international language of social work.

Conclusion

The described IP responded to the needs and challenges emerging in the sphere of social work on a European level. It should be underlined that the issues of building civil society and fighting social exclusion of different target groups (handicapped, families and children at risk, immigrants) in no way can be solved at national level. Social problems, together with the process of EU expanding and big waves of emigration, cross the internal borders and need to be treated in a holistic way.

The IP showed a strong relevance to the objectives of Erasmus described in the *Lifelong Learning Programme*, in particular it supported the creation of a European Higher Education Area and strengthened the involvement of high education institutions into promoting innovative solutions in the social care sphere. The project also improved quality and quantity of students and teacher mobility, supported the international co-ordination among the researchers, unified the professional qualities of a social worker in Europe, improved the co-operation between high schools and social care institutions and developed innovative practices in high education.

Building civil society and fighting social exclusion is one of the main priorities of European Union (art. 136 and 137 EU Treaty). These activities cannot be based only on giving financial help to the underprivileged groups, but should be based on complex, multidisciplinary and international activities aiming at increasing the level of individuals' activities to change their situation. Internationalized university education of professionals working in social service delivery centres might be a powerful source of support in this process.

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SECTION TWO

Ethical Background of Social Work

Chapter Two

Respect, Empathy and the Ability to Handle Conflict, Dealing with Insecurity: Attitudes of Intercultural Social Work

Josef Freise

KEYWORDS: *conflict handling, respect, empathy, insecurity, intercultural social work*

Abstract
What we need for social work to operate efficiently in a society largely influenced by immigration, are professional intercultural competencies on three levels: on the level of expert knowledge, practical knowledge and an ethically based attitude. Practical attitudes that enable people to act professionally become ever more important for the studies of social work during the time of changes into bachelor and master studies. In the new German curriculum studies are not so much oriented towards subjects, but towards competencies and attitude competencies have been becoming just as important as knowledge competencies and practical competencies.

The article exclusively presents the competencies concerning attitudes and behavior. Empathy, the ability to endure conflict, respect, and 'tolerance for ambiguity' (meaning here different beliefs and belief systems) will be described as attitudes in intercultural

social work. Furthermore, I will also explain how students can achieve and practice such attitudes.

It is the ambition of intercultural social work to create common space between people of different cultural origins, to exercise dialog, tolerance and respect. Integration into a multicultural society is not a one way street: if locals do not have any serious contacts with people and their immigrant background, the latter will become badly integrated into the multi-cultural society. The importance of these encounters is emphasised by modern research of racism and prejudices; the avoidance of contacts with people of different cultural backgrounds is the first step to develop antipathy, rejection, xenophobia and racism. Only when locals and immigrants meet respectfully in order to seek communication with one another, can integration in the multicultural society be successful.

Introduction

There are two different ways in which locals often perceive immigrants: one can be described as "understanding", the other as "demanding". "Immigrants are discriminated and it is made hard for them to really arrive in our society", emphasize the understanding ones. "Immigrants themselves have to take the first step to integration. In the long run those who don't show any effort to integrate have no place in our country", reply the demanding ones.

These two attitudes towards immigrants can be seen as necessary oppositions that complement each other. They can be compared with the factors of empathy and authenticity in Carl R. Rogers' person-centered therapy. Rogers describes empathy and authenticy/congruency as necessary poles complementing each other. Empathy for others and congruency with the ones self is crucial, as there is something like pseudo-empathy and an obstinate insistence on ones own position: It is not a sign of empathy with their culture or religion when schools let Muslim parents excuse their daughters from swimming class without an argument; it is merely a comfortable way of avoiding a conflict. And it is not a sign of clarity when Muslim women are told their headscarves are symbols of suppression and therefore they should either take them off or leave Germany; it is

simply ignorance, Muslim women may have many different reasons to wear a headscarf.

What we need for social work to operate efficiently in a society largely influenced by immigration are professional intercultural competencies on three levels: theoretical knowledge, practical concepts and an ethically based attitude. Practising attitudes that enable people to act professionally become ever more important for the studies of social work during the changes to bachelor and master studies. In the new German curriculum reform studies are not so much oriented towards subjects but towards competencies. Attitude-competencies have become just as important as knowledge-competencies and acting-competencies.

In the following I will write exclusively about the competencies concerning attitude and behaviour. I will describe empathy and the ability to handle the conflict. I will speak about respect, and "tolerance for ambiguity" (dealing with different beliefs and belief systems) as attitudes in intercultural social work. Furthermore, I will explain how such attitudes can be achieved and practised.

1. Respect

Every human deserves to be treated respectfully, no matter what he or she might think, do or feel. Respect for another human being expresses dignity that is within every human being.

Dignity is a sign of regard that humans owe each other because of their being human (Margalit, 1997, 72). The reason humans deserve dignity and regard is that they have the ability to give their lives a new meaning at all times. They deserve respect, even when they become criminals: "Even the very worst criminal deserves respect, be it only for the possibility that he may question the life he has lived in the past and change his ways to live a dignified life from now on. Thus, treating someone with respect also means never give up on anyone, as every single person is capable of changing their life radically for the better" (Margalit, 1997, 92).

But how can I have respect for a person whose behaviour seems culturally strange to me, maybe even revolting? How can I feel respect for someone I don't even understand?

A first exercise is the pure perception, without interpretation or analysis. We are all quick to mix what we see with images we already harbour in our minds (I've seen it all before). The Philosopher Emmanuel Levinas has described the importance of simple perception and wonder, and has criticised premature categorising and judging. Writing from a perspective of a Jewish tradition Levinas has criticised the Occidental way of either assimilating or excluding the strange and unfamiliar, instead of guarding and protecting their secrets. Levinas believes that it is a fundamental human impulse to look your interlocutor in the face. But still the face of one's interlocutor stays mysterious.

In it, there is the transcendence of God, the same one who in Jewish tradition keeps his secrets and answers the question; "Who are you?" with the ominous "I am, who I am." The Other one, whose face I've seen provokes me. (Levinas, 1987, 245 f.) According to Levinas he provokes me to act ethically, whether I understand him or not. The other one will always stay a secret to me. It is possible to understand someone else only in a limited way. Here the task is to endure that, what is ominous and strange to us, whilst maintaining a respectful attitude.

From the point of view of Psycho-analysis it is also important to endure and respect the not understood, ominous, sometimes even annoying sides to oneself. People suppress difficult childhood and life-memories into the subconscious. Sigmund Freud called the subconscious the inner foreign country. We need to recognise and accept those parts of ourselves that we conceive as alien and uncomfortable. Only someone who treats himself or herself respectfully is capable of treating others with respect too. He who does not accept the fact, that even the parts of his personality that are difficult and strange, belong to him will suppress them and project them onto others. When we fight people who are strange to us, we fight our subconscious (Kristeva, 1990, 208). To find and accept the alien and strange parts of us "may be the only way not to persecute it on the outside" (Kristeva, 1990, 209).

2. Empathy

The word "empathy" describes the capability to place back one's own thoughts, feelings and desires, and to be with someone else for

a time, and to perceive his or her thoughts, feelings and desires. Carl R. Rogers points out that empathy is not a technique that can be learned, used and discarded, if not needed. It is a personal attitude and conviction. It corresponds with authenticity and genuineness. Someone acts empathically if he tries candidly to find a non-judgmental understanding of another person, which is marked by profound respect. It is an attempt to be home in someone else's way of living. The other ones' experience is to really be heard by someone else. To do this, it is not necessary to give up ones own values, only to let ones own position drift to the background, to give the interlocutor room. (Emme, 1996, 144). This can only happen in a context of authenticity and genuineness.

For a female Western social worker, who is influenced by feminism, it may not be easy to work with males from patriarchal societies. It can be good for a counsellor to voice her own irritations when an Arab father speaks about educational practices towards his daughters that seem overly rigid to her: "It is difficult for me to understand your reasoning, but maybe you can explain to me why you feel this way." It is important to have an honest, caring curiosity, which allows one to liberate oneself from one's own expectations (Von Schlippe et al., 2003, 95) It is especially difficult to do this in a situation that is strongly influenced by aggression, fear or stress. We loose our ability to put ourselves into someone else's position when we are confined by our own pictures and feelings. This is why it is so important that in professional social work, trained workers deal with their own socialization and feelings. Thus supervision has an important role to play in professional practice as well as in academic studies.

3. The ability to handle and resolve conflicts

Another important competence for social workers is the ability to accept an honest disagreement with an interlocutor, to say uncomfortable things and to stand up for one's own beliefs. This should happen with empathy and respect for one's interlocutor. The ability to handle conflict and empathy are an entity: "Empathy and clarity, including the audacity to confront, are no antagonisms but belong inseparably together." (Emme, 1996, 356) This also means

accepting the risk of being misunderstood when conversing with partners from other cultures. On the grounds of developing trust in intercultural relationships, it is possible to confront one's partner with uncomfortable views. Under these circumstances problems don't have to be made taboo.

Usually people are strong in either empathic listening, or the ability to handle conflict in a clear, respectful way. Only seldom is someone equally capable of both. For professional social workers it is important to develop both: to improve their own strengths and to improve their weaknesses.

4. Tolerance for ambiguity

A tolerance for ambiguity manifests itself in the ability to accept not-knowing or different interpretations, without offering a premature, unsatisfactory explanation. Tolerance for ambiguity is an important attitude for social workers in general. In intercultural social work however it is even more so, as here there is a bigger danger than elsewhere to offer one-sided premature explanations.

This may start with a language; words and expressions may have very different meanings in other cultures: in west European culture, "illness" is generally perceived as an endogen disturbance in an individual. Mediterranean and African immigrants may interpret the word differently, as an expression of interpersonal conflict, as a disruption in a relationship or as a problem caused by the casting of an evil eye (Haasen & Yagdiran, 2000, 19).

Tolerance for ambiguity makes allowance that people from other cultural backgrounds lead their lives by different standards, and that they can't simply be judged by the professionals own set of moral standards. One can never do justice to another person, if one quickly uses one's own moral standards to judge them. Social work needs a special effort not to diagnose and solve problems prematurely. In this effort there is a chance. For example new possibilities can be found by asking specific questions in counselling. (e.g." In such a case, what measures would be taken in your own culture?") "The unfamiliar invites us to introduce something unknown, and to use it in the specific context of the other culture" (von Schlipper et al., 2003, 157).

5. Suggested exercises to train a cultural-sensitive attitude

Commonly there is a conception that an attitude is something one either has, or does not have. Professionals in social work need to bring certain attitudes, like the ability to handle conflict or empathy with them when they enter their work life, but these attitudes we don't have once and for all, it is important to nurture, cultivate and improve them.

A few exercises to do this will be described here; more can be found in the corresponding literature (see for example Freise, 2007, 158-236; Handschuk & Klawe, 2004).

5.1. Training of conception

The training of conception is about separating conception from judgement and to formulate one's own perceptions as clear and unjudgemental as possible, before analysing and diagnosing, which becomes important only later in the process. Marshall Rosenberg (2001) has developed ways to exercise this, within his non-violent communication. Instead of saying; "I see a group of foreigners hanging out at a café, doing nothing", one learns to say; "I see a group of men, of whom several wear a moustache, sitting in a café, drinking tea."

The Jesuit Christian Herwartz suggests spiritual exercises on the street as a way of spiritual perception-practice. Nowadays, this method is being tried out on students of social work: students visit places in big cities in which inequality is especially apparent. They spend a week with people who are excluded from society. They stay in pre-deportation detention-centres, soup-kitchens, refugee-camps…. "Seeing, hearing, appreciation of the other is the main activity at such places" (Herwartz, 2006, 32).

5.2. Meditation

In intercultural social work, as in other fields of work the psychological stress is often very high. Meditation, often but not always religiously motivated, is a way to gather one-self that helps prevent a "burn-out-syndrome". It can also help build an attentive attitude. Through sitting still and concentrating on his or her own breathing the one who meditates becomes self-aware. By freeing

oneself from one own thoughts and feelings and finding one's inner centre (finding God, in a religious sense) one develops an attitude of attentiveness, sensitivity towards everything happening in one's environment.

A meditative attitude can also be achieved by experiencing nature, making or listening to music. Burdens, personal or professional, can be let go though meditation, leading a way to inner roots of gratitude, happiness and contentment. Meditation helps us find a way of feeling as one united with the world.

For a few years now neurosciencetist have been researching the effects meditation has had on human perception (Singer, 2008). The public interest for meditation however often remains superficial. It mainly concentrates on its practical effects such as tuning out, and the flexibility of the conscious mind. (Bendikter, 2006) Those who want to make it a compulsory part of education and psycho-educationary work are planning on more. Franz Jalics, a Jesuit, like Christian Herwartz, advises all spiritual advisers and others who work with people to meditate. He claims it helps "to be all ears. To be truly there. Not only to listen with the mind, but with the whole body, with the soul. To listen to someone else means to eavesdrop into the uniqueness of ones interlocutor" (Jalics, 2005, 394).

5.3. Communication-training

The assignments of intercultural social work do not only include counselling, group and community work with immigrants, but also work with locals to diminish resistance against integration and to prevent xenophobia and racism. In civil-courage-trainings and anti-discrimination-trainings the right response to right winged paroles and discriminating statements can be learned. Marshall Rosenberg's (2008) non-violent communication shows ways to deal with individuals, without falling into a spiral of alienating communication, caused by devaluation of your interlocutor. Rosenberg wants to show an alternative to the usual models of communication, which largely consist of defence and attack. For him the goal is not to react with accusations and to blame your interlocutor for communication problems, neither is it to blame yourself, but to listen to your feelings and those of your interlocutor, and to find the real needs that

stand behind your and his/her reactions. This is about to observe unjudgmentally first, then to become aware of thoughts and feelings; to decipher the basic human needs and ethics in communication and to name the requirements to the special circumstances.

Following Carl R. Rogers he couples empathy and congruency with ones own person, in his practice of non-violent communication: if someone can't put himself in someone else's position because he is angry, he may say this, he however may not blame his interlocutor for his feelings. Rosenberg's approach helps to resolve conflicts without blaming each other, to encounter people honestly without hurting them and to communicate empathically. Rosenberg's image of human-kind assumes that every human being is capable of learning. Violent talk and behaviour is a direct result of loosing contact with one's own inner needs and desires. That contact can be found again.

6. The importance of encounters in an intercultural context

"All real life is encountering " (Buber, 1983, 18). This programmatic sentence by the Jewish philosopher Martin Buber (1878-1965) describes the core of Buber's personalism. This is important for intercultural social work too; when two people meet each other as holistic individuals, something happens between us. In an encounter a touching and a being touched takes place. Buber speaks of the present as a power. In Buber's concept of the "in between" interpersonal relationships are seen as force fields in which creative powers can be released.

It is the ambition of intercultural social work, to create encounters between people of different cultural origins, to exercise dialog, tolerance and respect. Integration into a multi-cultural society is not a one way street: if locals do not have any serous contact to people with a background of immigration, they too are badly integrated into a multi-cultural society. The importance of these encounters is emphasised by modern research of racism and prejudices: Avoiding of contact with people of different cultural backgrounds is the first step to develop antipathy, rejection, xenophobia and racism. (Zick, 1997, 151) Only when locals and immigrant meet each other respectfully

and when they seek colloquy with one another can integration in the multicultural society succeed.

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Chapter Three

Ethical and Moral Approach to the Ethics of Educational and Social Work

Marian Nowak

Abstract
The paper concerns the contemporary discussions about the ethos of society, and especially the ethos of people doing particular jobs and playing different social roles – mainly the ethos of the social worker profession. After explaining the basic concepts: ethos, ethical code, educational ethics, morality, educational and social worker ethics, the author claims that it is very difficult to be more precise in defining the concepts in use, therefore it is indispensable to clarify their range and essence as they must be supplemented by theological and ethical contents. Contemporary changes in the role of a social worker are conditioned also by new social, ethical, moral and religious challenges on the basis of which the social worker must take the decisions. Basically the ethics of a social worker needs take into account two basic dimensions of his professional activity: 1) social worker is a representative of an institution or the government; 2) his daily professional activity is to work with other persons: weak, hopeless,

poor, sick, lonely, and to respect their rights to dignity, freedom, and self-government. In this situation the article assumes the importance of a "personalistic norm" (by Kant): "The human person should never be a means of this action, but always its goal", and concern of his importance today when culture becomes more and more virtual and artificial, and it becomes a territory of manipulation. In as much as traditional responsibility focused more on what has been done, contemporary responsibility – that we need – should be concentrated more on the future. This novelty can be found in the approaches of Emanuel Levinas, Roman Ingarden and Karol Wojtyla. They show ethics as a science about responsibility. Responsibility is understood as the central ethical human experience. Just etymologically speaking, the concept of "responsibility" contains responsibility for something that exists, for its maintenance, care, protection, and safety. According to the conception of Martin Buber one may therefore say that this responsibility of man is two-dimensional in its structure: "I am responsible before someone, for something, or for someone".

The whole process of social work is in the tension between the subjective world of the man in need and the social worker and also the objective world; between the man and the world. Therefore it seems that experience of and commitment to internal conflicts, and the need to make difficult choices become indispensable elements of the social worker's professional activity. The paper provides a list of some very important ethical problems of the concrete situations in which a social worker needs also the code of the professional ethics, that has a proper function, but especially regulates how the social workers should conduct. This ethical code also protects the social worker against various pressures from the outside, and may contribute to raising the standards of the job and self-development, but this can't replace the necessity of ethical thinking and ethical choice – they will be all the times by the social worker to be taken.

Introduction

Recently, there has been much discussion about the *ethos of society*, about the *ethos of Solidarity* (Tischner, 1992), the ethos of people doing particular jobs and playing different social roles.

Ethos is a complex and dynamic reality, therefore it calls for an interdisciplinary approach if one seeks to make theories of these problems. There are many factors and components that compose the current social state of ethos, both in its general and its specific sense, i.e. particular groups or even individuals. As it is rightly stressed by the Polish philosopher and ethicist Andrzej Grzegorczyk, "the ethical status of society depends on spiritual attitudes (opinions and determinants) of particular social groups or particular individuals, or on their spiritual activity, on whether they themselves are able to work out with regard to opinions, values, and their implementation. It also depends on external pressures on these groups which could be defined as social influence to a large extent created and executed by broader groups, by the whole of regional community"(Grzegorczyk, 2000, 32).

How to shape, also within the instruction and education of social workers, the rich milieu of social ethos?

1. Explaining basic concepts: *ethos, ethical code, educational ethics, morality*

It is very often difficult to be more precise in defining the concepts in use, therefore I think it is indispensable to clarify their range and essence. They must be supplemented by theological and ethical contents. These concepts are interrelated in defining the reality connected with social ethos, nevertheless they are considerably different:

1) *Ethos* contains those attitudes which characterise culture, social or professional group, to what extent this culture or profession promote a constant inclination which is manifested in being devoted to certain values, or a definite hierarchy of values. In this manner we also speak about a specific ethos of physicians, teachers, policemen, lawyers, or even the ethos of particular nations.

When one speaks about "ethos," one presumes a certain membership to a definite profession understood as vocation, i.e. a kind of ministry (social service) is meant here, indispensable for a given society which is directed at acquiring concrete values rather than material or financial benefits.

In this context, "social ethos" (also of a concrete profession or nation) have their beginning and point of departure in the profession/nation themselves and is further developed by those who these profession/nation practise, especially those who have established their presence as an example for a given profession/nation (Häring, 1979, 47-49).

2) Ethical code. Ethical code, a code of ethics is different from the above ethos. Ethical code is worked out in order to promote ethos, to provide a certain standard of interpersonal relations in a given profession. One of the most ancient codes of this kind is the code of medical ethics: *the Hippocratic oath* (Häring, 1979, 49-60).

Ethical code does not intend to name all moral principles, or to develop the whole ethical system, therefore it is different e.g. from ethics. The code is also different from legislative laws of a given state. Much more than legislation, it seeks to serve as a guide, as an instrument of control, although it sometimes serves to a minimum level of ethical control on the part of various associations and organisation. It often forbids the state to make laws contrary to people, or in general making them with regard to a given profession (e.g. physician) (Häring, 1979, 49, 61-73).

3) Educational and social worker ethics is an effort to shed light on and explain ethos and work out perspectives and norms for the profession of educator. It is similar as the ethics of social worker. Obviously, educational ethics (including teacher's ethics) or social worker's ethics should pay attention to current ethos. It tends to strengthen morality, to highlight it and shed light on the teacher's decision and to understand the student.

4) Morality, including educational morality (teacher's, educator's morality) and morality of social worker is a subjective and personal putting of one's profession into practice. Thereby a concrete person, doing a particular job, lives somewhat more intensively in his or her ethos. Morality is therefore an ability to act according to one's conscience and make concrete decisions with a constant tendency to act (with attendant clarity and competence) (Häring, 1979, 49-50).

In this sense we may state that the ethical thought of social work is treated as the most mature and developed.

2. Changes in the role of an educator and of a social worker; new social, ethical, moral and religious challenges for social workers nowadays

The reflection on the place of ethics in social work and social aid may be reduced to three groups of problems:

1) first, we mean to expose the meanings of the values basic for the implementation of the general mission, aims, and priorities in social work and social aid. In his social work the social worker encounters various problems related to misery, hunger, orphanage, loneliness, and harm. Among the basic values we may list: dignity of the person and his or her right to respect, the basic needs of all citizens, and their equal chances to satisfy those needs;

2) another group of ethical issues is the introduction of ethical standards to the profession of social worker. The mere standards connected with the instruction of social workers are insufficient. We need also ethical standards for the profession of social worker. This can make a foundation on which to construct the ethos of a professional group and determines its place and essence among the remaining professions;

3) eventually, ethical reflection deals with the dilemmas which social workers face in their work. This sphere refers especially to the practice of social work, as it is always necessary to make ethical choices.

Now in our considerations on the ethics of a social worker we may take into account two basic dimensions of his professional activity:

– on the one hand a social worker is a representative of an institution which in practice is supposed to implement the postulates of equality and social justice, responsibility and obligation that a democratic state has towards its citizens;

– on the other his or her daily professional activity is to work with the other person, weak, hopeless, poor, sick, lonely, and to respect his rights to dignity, freedom, and self-government.

Professional support is, in other words, to enter the circle of *postulated values and realised values*. The postulated aims of social aid are in themselves values which may be analysed on the theleological and axiological levels. The practice in which the social worker is involved and the decisions he or she makes have an ethical

character because they deal with values connected with the aims of social institutions and the aims of social work. This kind of decisions calls for responsibility, therefore one may say that responsibility is an immanent feature of the social worker's job – a professional helper. We can say then the thesis, that: *Responsible helping is ethical helping, and ethical helping is responsible helping*.

Simply speaking, responsibility is answerability. The responsibility seems inseparable from human existence. This is very important in a democratic society. And for that reason responsibility in a democratic society, now in an age of transition, is complicated. Education in democracy must be concerned with developing in man a quality of responsibility characterized by a personal inner control (Romein, 1955, p.XI).

Scientific and technical progress have entirely changed our relationship to the world of nature. Scientific discoveries and their limits are not only able to support the human beings, but they also carry threats for their life and for life in general. The person becomes a threat to himself. The traditional ethics of responsibility is based on the idea of human solidarity that enables people to give in their consciences a response representative of mankind (I. Kant) (Paturet, 2003, 110-111).

The current status of technology seems to pose a requirement that we may find in I. Kant as a "personalistic norm": "The human person should never be a means of this action, but always its goal." Thus contemporary ethics has a duty to predict possible threats. Culture becomes more and more virtual and artificial. It becomes a territory of manipulation, including the sphere genetics.

Inasmuch as traditional responsibility focused more on what has been done, educational responsibility should – like contemporary responsibility that we need – concentrate more on the future. Therefore the human beings would be responsible for the past, and in relation to the past they would become responsible for the future.

This unfolds for us the context of educational responsibility. The educator is not only responsible for his student, but his responsibility reaches forward to the future. The teacher does not only provide most recent knowledge on particular subjects, but also tends to show their possibilities and threats. The responsibility turned to the

future should mean that life truly human in this world is possible. In educational practice this does not mean only teaching, but entails the requirement to be committed on behalf of the future (Paturet, 2003, 112-114).

Ethics was often conceived as normative ethics and dealt with what is morally good and what is morally evil, and what we should do. At the moment there is a certain novelty that can be found in the approaches of, among others, Emanuel Levinas or Roman Ingarden. They show ethics as a science about responsibility. Responsibility is understood as the central ethical human experience. It is also worth going in this direction in our constructing of the ethics of a social worker.

Responsibility is a concept difficult to define. Here I rely on the writings of E. Levinas and R. Ingarden.

For Levinas responsibility is and "essential, basic, and fundamental structure of subjectivity"(Levinas, 1991, 55).

Responsibility determines the essence of manhood, it is the phenomenon of man-person. The task of developing responsible persons is presented, therefore, as one of the basic problems of twentieth and twenty first century education in Europe (Romein, 1955, p.XII).

According to Levinas, responsibility is irremovable and it is an inalienable right and duty of man, his destiny: "Responsibility is what falls only on me and which, as a man, I cannot reject" (Levinas, 1991, 57).

Now Roman Ingarden distinguishes types of responsibility, treating moral responsibility as only one of its dimensions. Its other dimensions, among others, are the following: metaphysical responsibility (bearing responsibility), psychological responsibility (taking responsibility), moral responsibility (taking someone into account), moral responsibility (responsible action). In relation with this Ingarden writes as follows: "One must above all distinguish four different situations in which the phenomenon of responsibility occurs: 1. Someone bears responsibility for something, or in other words is responsible for something. 2. Someone takes on responsibility for something. 3. Someone is taken into account. 4. Someone is acting with responsibility" (Ingarden, 1987, 73-74).

One may therefore ask as Tischner asked and sought to answer: Why does R. Ingarden make responsibility a "key to the interior of the human being"? The answer that he gives is the following: "The human being is a creature directed to values. If that is the case, we must say that it is in the sense of responsibility that the truth of man is most essential. It distinguishes man and binds him with the world. It testifies to his freedom and his direction towards values, and it is in responsibility that man expresses most fully his trust to his own existence which does not let him 'lose his time'" (Tischner, 1981, 49).

3. Ethics and the responsibility of the role of social workers

We know very well that the fact of being a person is based on the essential openness of man to other persons. One may therefore say that the most decisive measure is "YOU" of another person. It is constitutive of the personal life of my "I." Nietzsche saw this question in its depth when he said: "You is older than I," and Buber expressed this idea in his brief remark: "Man becomes I only through You"(Stippel, 1958, 156-160).

The human being as a person is therefore in his or her foundations written in the You of other persons, and in the ultimate sense in the YOU of God. This is the basis of human existence. The human beings are not occasionally but essentially social creatures; while realising their existence, they are included in the relationship with another You. It is from another You that comes a calling, a word which is directed at me and it makes possible for me to express the essence of my existence.

Only in this context of calling and responding I do start to realise my freedom. It is with calling and responding, as it is shown by the play on words, that the category of responsibility (re-spond) is closely linked.

Therefore also the category of responsibility is basic for my personal existence and its realisation, and thereby it is a basic category in education. The man as a person is essentially inherent in responsibility and must always feel responsible; obviously, at

each time it is different and, ultimately, the man is responsible for his existence to make it real and put it into practice according to his existence and his essence. He is also responsible for the existing of others; he is, as it were, doomed to their presence and owing to them he may fully be what he should be. Only then when I respond properly to a calling You (in love, justice) I do realise myself as a person (Nowak, 1997a, 90-100; 1997b, 187-215).[1]

One may therefore say that this responsibility of man is two-dimensional in its structure: "I am responsible before someone, for something, or for someone." The ultimate instance and most authoritative is my existence. I am ultimately responsible for it before God. Therefore such an instance can be neither a "neutral" power in the kind of history, nature, or culture, nor nation, society, or state. According to Guardini, such an instance cannot even be modern "omninature," for then it would absorb "both freedom and responsibility" (Guardini, 1951, 59). It is the instance that is calling me, that is beyond me, the other You transcendent to the person (Olbrycht, 1995,14).

Before this transcendent personal instance I am responsible in my conscience for my own existence and for everything that exists and that I encounter in my life (both persons, other existences, and things). I am responsible for all that, each time in a different way. Only inside this existence in responsibility the question of my own responsibility becomes rich and full of life (Stippel, 1958, 156-160).

As one can easily notice, there is a strict relationship between the two categories. Freedom properly understood and experienced is expressed in responsibility written in human possibility and decision. Ultimately, it is manifested in respective obedience towards the essence of my existence.

Freedom therefore is the decision of my will as a response that comes from the essence of personal existence to the challenges and callings, and it is expressed in responsibility.

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[1] I am referring here to K. Wojtyła's category of „personalistic norm." It shows the basic requirements how to respond to a person and how to act towards persons.

4. Ethical layout of the realisation of the social and professional role of a social worker

Etymologically speaking, the concept of "responsibility" contains responsibility for something that exists, for its maintenance, care, protection, and safety. What comes into play here also is responsibility for performing a task, for doing, accomplishing, and changing something. In both cases we mean something that is before me, therefore some objects or tasks for which I am responsible. Such an object may also be human beings. I am responsible for their safety, care, or I am supposed to perform a task for them.

The sense of responsibility is linked with the awareness of tasks to be performed. They characterise especially the essence of human calling and doing a concrete job. Each task in a job has its particular structure. While making it real, we make real the idea of a profession. In the professional task we mean entering in a certain reality and its appropriate formation[2].

Accordingly, there is no professional awareness without the awareness of tasks appropriate to a given profession. The awareness of one's own tasks in particular professions is in principle objective, i.e. it consists in fulfilling concrete external (objective) tasks, educator's responsibility has a different character: posing ever new tasks to the growing person, the tasks to reach his of her full development and self-development. This tasks is very specific in its kind. It consists of showing the disciples their transitory situation, a fact that enables them and stimulates to make ever new efforts in taking over responsibility for their own life. The sense and essence of educational responsibility is inherent in posing proper tasks and formation. The social worker is also responsible for creating a space and concern not only to keep it, but also fill with new tasks, so that human beings should learn and take them and thereby may further develop and grow.

The necessity to pose new tasks and questions in social work is part and parcel of the contemporary educational situation. Human

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[2] Therefore it is the physician's task to take care about the health not only of particular persons, but also of the whole society. It is a function and public service, and it consists in taking public tasks.

existence often consists of fulfilling tasks which are given from outside. No human being, however, would be able to live a truly human life, if he or she were given some tasks only from outside, without any individual activity.

5. Some most common dilemmas of social workers in the relationships with the representatives of their own profession

The whole process of social work, like the process of education, is in this tension. It is the tension between the subjective world of the man in need (by analogy, the disciple) and the social worker (educator) and the objective world; between the man and the world. This must be deepened and broadened through the process of education.

Just like the teacher's responsibility the social worker's responsibility is in fact a dialectic responsibility. The social workers (similarly like the educators) stand in this field of tension between the man and the world. Here they must ever anew enter the feelings and situation of the young man. At the same time, they must look at the whole of human life and from this perspective respond to particular tasks that can be seen in the disciple who needs help. This responsibility is manifested in the specific tension as one penetrates the world of the other person and at the same distances oneself from it.

There arises a serious danger that can well be noticed from the position of the dialectic of pedagogical responsibility, namely that the look at the whole of the disciple's way may sometimes narrow one's openness to a concrete moment, to specific tasks in life and their reasonable performance. The two moments should be simultaneously taken into account. Since such responsibility is firmly linked with the present time and with the quest after a respective moment to act, it is called responsibility for time. The social workers in their responsibility become in a temporal tension, where they must grasp the past, come forward to the future, and stay firmly in the present time (Drechsler, 1965, 421-423).

Therefore it seems that experience and commitment to internal conflicts, the need to make difficult choices become indispensable

elements of the social worker's professional activity. Most problems, dilemmas, and internal conflicts appear in the situations connected with the direct practice of social work.

There are, among others, the following problems:

1) How can one act and help effectively? In this aspect one can name three most often experienced ethical dilemmas:
   - uncertainty with regard to choices and decisions. This is the dilemma connected simply with the fact that one is working with another person and there arises a question: what I am doing, is it good for this person? Am I not doing any harm? Is not my help e.g. harmful to a given family, a concrete child?
   - the necessity to make choices between actions strictly determined by rules and effective action. The source for this dilemma is the sense of incoherence between the rules and the practice of social work. The dichotomy: effective action – action conformed to the rules appears in social work very often and is expressed by the words: am I supposed to help to conform to the rules, or should I also take effectiveness into account, and sometimes skip the rules?
   - the action taken against the client's will. Taking the client's good into account, the social worker must sometimes in the name of this good take actions as if against the will of this client. This kind of experience can be most severe when in the centre of our action there are children, their well-being and health, their good and formation.

The code of the ethics of a social worker is apparently essential in such situations. It is interpreted with the following functions:

1) the code is perceived as a mechanism that regulates how the social workers should conduct, defines the ethical aspects of their relation with the client, colleagues, superiors, the institutions that employ them, the attitude toward their profession;
2) the code of professional ethics may become an element by which to raise the prestige of the job, the rank of the social worker in society;

3) the code should have the validity of professional law and be a foundation for solving conflicts by arbitration disputes within a staff etc.;

4) the code is given a certain function that protects the social worker against various pressures from outside, e.g. to reveal information about the client;

5) the code may contribute to raise the standard of the job and self-development.

It is important to protect the values and promote such values as e.g. dignity of another person, effectiveness of action, honesty, tolerance, responsibility, etc.

Conclusions

The education of social workers and their professional ethics is normally concentrated upon aspects of the relationship between social workers and their clients, and on psychologically and pedagogically and also an ethics oriented working methods and competences. These – an ethics oriented sensibility of a social worker – are very important and necessary parts of professional competences, but to avoid dissatisfaction and loss of plausibility in the profession, social workers need not only a certain ethical professional knowledge but a professional ethical mentality and sensibility in which he should be better prepared to create the organisational conditions required to undertake professional work at a high level and in reality doing it with the responsability.

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Social Work with Different Groups of Clients in International Perspective

Chapter Four

The Search for Children's Rights in Ireland

Cynthia Martin

Abstract

Children are emerging as social policy subjects in their own right, as against objects of inquiry in the social policy arena. Ratification of the UN Convention on the Rights of the Child in Ireland expressed the commitment of the Irish government to enhance the status and quality of children's lives. This chapter will identify the main policy developments, the battle by NGOs to promote a rights-based social policy and situate this within welfare understandings in Ireland, the link between human rights and citizenship, the location of children in welfare policy and the nature of the Irish Constitution. It will examine and discuss rights strategies as a mechanism for strengthening social outcomes, along with prospects for progressing children's rights in Ireland.

Introduction

The search for full political, social and legal rights for children in Ireland has continued apace for some years. Whilst modest advances may be claimed, activists insist that the UN Convention on the Rights of the Child needs to be incorporated into domestic legislation and practice. The battle for children's rights has come to play a central role in debates about legislation in relation to children. Rights debates are not new in Ireland, as people with disabilities have long fought for equality and a move from reliance on charity towards establishing enactment of rights based legislation (Whyte, 2004). In other words, they want to move beyond anti-discrimination legislation so that rights to economic and supports are available to enable those with disabilities to participate as equal citizens in society (Nolan, 2003).

The Children's Rights Alliance in Ireland, who monitor the implementation of the UN Convention of the Rights of the Child, believe that a difference can only be made if the convention is enforced (Corbett & Kerrins, 2004). Reflection on children's rights allows us to ponder upon, and argue over where we are now and how we want to be in the future.

1. Ireland in context

Ireland's path of welfare development and social politics did not follow the same trajectory of her European counterparts. Ireland has been shaped by a range of social forces, each with its own particular project for Irish society. Welfare understandings in Ireland are located in the ideological roles of nationalism, Catholic vocationalism, 19thC liberalism and stereotypes of the Irish Catholic poor found within urban Irish Catholic and Protestant philanthropy (Fanning, 2006).

Historically, Ireland relied on the concept and practice of charity rather than government as the provider of welfare and charities still deliver large quantities of cash and goods to the poorest in Irish society (Harvey, 2002). The colonialist ideology of liberalism was part of this. However, modernisation, secularisation and economic success have made Ireland one of the richest countries in Europe, yet

Irish society is characterised by rigid class boundaries, high levels of child poverty, social exclusion and a social policy which has played a large part in reproducing social inequalities.

The social rights of citizenship have not been institutionalised to the same extent as those in other European countries. European welfare systems function within a global and European regulatory framework, neo-liberal market fundamentalism and Third Way ideas that have forged new directions for welfare, albeit shaped by national political, cultural and social contexts and Ireland is no different. Social citizenship is being reconfigured. The third sector has grown in significance as a force for combating poverty, for generating employment and combating social exclusion (Daly, 2006, 476) at a time when public social service and third sector systems face rising demands, yet their capacities are declining, partly due to the loss of service providing capacities of families and religious organisations and the substantial financial and political difficulties faced by local communities (Bahle, 2008, 26-27).

Communities and families feel the impact of all these developments as they are the more immediate contexts within which children experience their lives. Children and their adult carers rely heavily on the framework of social services. An-Magritt Jensen, member of the COST ACTION group of the Social Policy Research Unit, University of York argues that children, as with other population groups, cannot evade the implications of changed national and globalised economies, the difficulties encountered by the welfare state, the growing strength of the market, which impact on families, schools, kindergartens, children's leisure and their role as consumers. Ireland's social deficit has been widely criticised, the Irish state viewed as not demonstrating political will nor administrative capacity to shape social outcomes in any robust way. The new direction mapped out for welfare reform in Ireland manifests its own variety of Third Way reform within the neo-liberal economic model. According to Whitfield (2001), the central question today concerns how the conditions for economic and environmental sustainability can radically reduce poverty and achieve social justice, and how this can be collectively achieved in an era of globalisation, neo-liberalism and Europeanisation. Within this environment,

human rights approaches to social policy are being asserted in Ireland, and in particular, in relation to children. This is occurring at a time when the high levels of poverty and social exclusion faced by children have become a major concern in Europe.

2. The assertion of human rights

Internationally, NGOs and emerging social movements attempt to influence states and third party actors by invoking the tools of accountability under international rights conventions (Robinson, 2004, 868). The EU promotes respect for fundamental human rights. According to Procacci (2004, 57) social citizenship is determined to a significant extent by the nature and character of public or common service provision and this has provided the underpinnings upon which modern global conceptions of human rights are constructed (Procacci, 2004, 57). Lister (2006, 163) views citizenship rights as the specific interpretation and concretization of abstract and universal human rights, crucial to human dignity and respect (Honneth, 2003).

The most forceful argument against the right to share in common resources on the basis of need was made by Nozick (1974) which implies noblesse or charity. Recourse to social justice theories can provide justification for social resources (Barry, 2005), as can appeals to 'Natural Rights'. The rights in the Convention on children's rights are not appeals to charity, but rather are entitlements. Both citizenship rights and human rights are not always embodied in the form of legal entitlements, but they are symbolically significant for the disadvantaged. The *practices* of citizenship are part of the fabric of social dynamics, taking place within a web of social relationships. New social movements have pointed to the exclusionary, discriminated and subordinated experiences of disadvantaged groups in this respect (Lister, 2006, 18).

Practical questions in the pursuit of human rights are similar, and require engagement in struggles for new structures, institutions, practices and social relations. Core human rights values emerge out of struggle and a human rights based approach to social progress requires political commitment, lobbying and policy goals and an

understanding and struggle for the political and economic forms that will sustain them (Belden Fields, 2003, 80).

The breadth of rights laid out in human rights conventions can be contextualised within multiple, overlapping environments and can be interpreted differently, as is the case for the causes of and solutions to social problems arising within these environments. Children are the most micro human element of these environments, and are therefore at the coal face of their interactions, yet they are excluded from public debate. The context of their lives has been affected by socio-demographic change, political change, multiculturalism, market fundamentalism and consumerism. Conceptualisations of childhood are changing, children are more free from old paternalistic traditions, but at the same time are exposed to new dangers, new uncertainties and new risks (John, 1997).

The commitment to children's rights is part of a larger project regarding citizenship.

Citizenship for children means reversing the priority given to autonomy as against need (Roche, 1996). Whilst we may emphasise the right of participation, this should not preclude our recognising that children also need support. Children need necessary resources and supports in a range of areas: education, health, adequate standard of living and income (John, 1996), and protection from all forms of physical or mental violence and various forms of abuse, neglect or exploitation (John, 1997). Within these areas rights to voice and participation mean children can articulate their needs interests. Allowing children to be heard means we have to re-think our conversations and how we do things. The language of children's rights is where conflict in the home, school, communities and societal institutions will be voiced, suggesting that the focus on children must take into account not just a single context, but the multiple and overlapping contexts of children's lives.

3. Children, welfare and human rights

Child welfare policies are influenced on assumptions about the needs and rights of children, of parents, and the role of the state in these respects, the political economy of welfare and different

perceptions and ideologies of childhood which change over time (Ridge, 2008, 379). Social Policy concerns in English-speaking countries such as the UK, usually focus on children within the context of the relationship between family and state, and in Ireland, the relationship between family, church and state. Increasing attention to children's rights reflects new sociological conceptions of childhood (Matthews, 2007), the acceptance that adults cause harm to children and the high levels of poverty, together with the reality of poverty, inequality and social exclusion experienced by many children.

Historically, children's needs and interests have remained hidden within the private sphere of the family and so invisible in the policy process reflecting tensions arising in the relationship between state and family – the rights and responsibilities of parents for their children and the obligations of the state to provide services for children and intervene in risk situations (Ridge, 2008, 380).

Childcare policy in recent decades has expanded welfare state responsibility into early childhood, but childcare still remains a parental responsibility, even if this is socialised via publicly funded services, cash transfers, subsidies and parental leave entitlements. Within this, children benefit from derived rights. Finland is the only EU member state where a child's need for care has become the child's individual right to be cared for by parents or in state-subsidised childcare services. In Sweden and Denmark, access to high-quality childcare services subsidised by the state is seen as a democratic right of the child and a supplement to parental upbringing (Daly, 2004).

Childcare has become a universal issue, but not necessarily a social right. The child's right to early childhood education and care (including pre-school) is now widely accepted for children over 3 years old and along with parental leave, this represents a progression towards social rights of both parents and children. This has become important as lives get busier and faster and more women enter the labour market. Commuting distances have become longer and with more children in full-time childcare, the ability of families to spend quality time with their children is compromised (Kilkelly, 2007, 112).

Primary school children in Ireland are reported to feel 'a pervasive anxiety' about their lives in an out of the classroom with life outside

of school being felt as 'increasingly insecure' (Shifrin, 2008). At the same time, children have become more activist in issues that concern them (Cunningham & Lavalette, 2004) but this exists alongside an increasing tolerance towards children in trouble who are increasingly being subjected to repressive modes of governance and regulation (Goldson et al., 2004). The Third way discourse of 'social investment' puts children and community at the centre, with the focus on children, not in terms of their current well-being, but rather, what they will become – citizen-workers of the future, who like adults, are expected to 'adapt' to the enhancement of global competitiveness (Lister, 2005).

The policy portfolio for children in Ireland has increased substantially over recent years, the focus on children gathering pace following examination in 1998 by the UN Committee on the Rights of the Child and the adoption of many of its recommendations. The single most significant development was the publication of the *National Children's Strategy* (National Children's Office, 2005) which expresses commitment to the UN Convention on the Rights of the Child which Ireland ratified without reservation. This indicated a significant leap forward in recognising children as people who have rights that must be respected.

The vision of children was stated as: 'An Ireland where children are respected as young citizens with a valued contribution to make and a voice of their own; where all children are cherished and supported by family and the wider society; where they enjoy a fulfilling childhood and realise their potential' (ibid., 23). Children are recognised as individual actors, a group with interests that need to be reflected in the public policy agenda and with the potential to have political rights (Daly, 2007, 9). The framework for policy and debate about child welfare in Ireland has revolved around issues of child protection and childcare (Curry, 2003, 168-7).

The updating and enactment of the *Child Care Act 1991* was considered another milestone. However, child protection services have often proved to be a disempowering experience for children who have routinely experienced a violation of their rights and needs (Verhellen, 1999). A recent Ombudsman for Children (2006) report reflected this and pointed to a series of violations of the

UN Convention with regard to children in the care of the state, by family/community members, lack of access to services and delays in intervention, inadequate support, e.g. lack of psychological services, lack of respect for the voice of the child, lack of accountability and reluctance to intervene in family.

Another policy area concerns child poverty, which has held the attention of Government over the past ten years. However, major concerns exist in relation to child poverty, insufficient attention to income levels for poorer families, lack of consideration of the interplay between broad factors that influence the living standards of children, including family supports, employment and public services and reducing the extent of societal inequality (Daly, 2007).

Other concerns relate to service delivery at local level and institutional reform. The current level of services to children continues to gather high media attention: 'From mental health services, to educational assistance, diabetes diagnoses to autism services, children in Ireland often have to wait for weeks, months, even years for help. For many, it comes too late to be of any benefit, if it comes at all' (Buckley, 2008, 6).

In the European context, increasing levels of poverty and social inequality, poverty and social exclusion EU have become a major concern (Ruxton & Bennet, 2002; Frazer& Marlier, 2007). The primacy of social class in determining children's experiences of childhood has been stressed by Lavalette & Cunningham (2004) and Ireland particularly exhibits strong class-based inequalities along with a resistance to challenge inequalities of reward, power and prestige, with social policy playing a large part in reproducing social class inequalities (Baker et al., 2004).

Class stratification may operate in different ways in different country contexts, but as Novak (2004, 59) notes, social class inequalities are hardly recognised when it comes to children. Ireland scores badly in comparative terms in relation to children's material wellbeing. In the Unicef (2007) report on child well-being in 25 rich countries, Ireland are ranked 3rd bottom on material well-being, measured in relation to three components: relative income poverty, children in households without employed adult and direct measures of deprivation (Unicef, 2007).

Ireland also occupied a similar position in relation to health and safety, measured by infant health, preventive health services and child safety. The Nordic countries fared best in terms of child poverty and equality of life chances. High scoring countries were those considered to have the strongest welfare states. For children in the lower socio-economic classes, the experience of poverty in Ireland has been a question of measurement. However, child poverty impacts on the relational aspects of their lives – lack of voice, disrespect, humiliation and an attack on dignity and self esteem (Lister, 2006, 7).

Such practices are located in the everyday interactions with wider society and have psychosocial impact. Also, extra-familial relations based on the logic of exchange and reciprocal support are reduced, the consequences of which is a withdrawal from social contact (Böhnke, 2008). Children are aware that parents are under stress through lack of money and learn to hide their needs and wishes from them (ibid.) and parents are more than aware of the impact and effects of poverty on children's lives (Corbett & Kerris, 2004).

Notwithstanding, children have continued to gain special place in a host of subsequent Irish policy documents. For example, *The Agenda for Children's Services* (Office of the Minister for Children/Department of Health and Children, 2007) sets out an agenda for a 'whole child', 'whole system' approach to promoting 'better outcomes' for within 'concentric spheres of responsibility', i.e. the immediate family, wider family and friends, informal support of community, formal services.

The subsidiarity principle is to be followed within the new welfare blueprint perspective (NESC, 2005) that sees the goal of state provision as the development of capacity within individuals, families, communities and the economy. Concerns here relate the weak progress being made towards the long promised regulatory and funding framework of the voluntary and community sector, privatisation, and reliance on market provision for childcare.

4. Rights as a mechanism for strengthening social outcomes

The general principles of the UN Convention on the Rights of the Child offer a normative framework for understanding the well-being of children (Bradshaw et al., 2006). Poverty understanding can be broadened when conceptualised within a framework of 'diminished human rights and citizenship, lack of voice and powerlessness' (Lister, 2006, 158). The value of UN inspector's reports is that serious and widespread abuses of the human rights of children and young people can be exposed, as has found to be the case in Ireland (Kilkelly, 2007) and the UK (Carvel, 2008).

The children's Ombudsman, along with the Child Rights Alliance and other children's service organisations have called for changes in the constitution to copper-fasten the express rights of children in Irish Society. This reflects international and domestic recognition and acceptance of children as bearers of rights (Nolan, 2007, 495). The Conference of Religious of Ireland (CORI) represents more than 135 religious congregations in Ireland and has calling for justiciable social, economic and cultural rights to be recognised in the Constitution, with legal redress via 'class' action. Others, whilst not focussing specifically on the Constitution, stress what they see as the obligation of the State to address poverty, social exclusion and other rights related issues in order to work towards greater equality in society and to ensure that 'no one is deprived of resources necessary to enjoy an adequate standard of living and related rights' (EAPN, 2007, 11; Combat Poverty Agency, 2007).

The challenge of a rights-based approach lies in the application of goals to a concrete political context, and the intrinsic manner in which rights are embedded into policy, systems and services in a way that treats children as subjects rather than objects of initiatives. In relative European terms, Ireland has a weak rights history and culture and compares badly with other jurisdictions where rights-based legislation has been integrally linked to human rights and citizenship, e.g. Canada, the US, the Netherlands, and Nordic countries (Pillinger, 2002). The significant expansion of child policy heightened expectations that improved outcomes for children would follow.

However, evaluative research conducted within the UN Convention framework concluded that although child policy is a vibrant domain and provision for children has expanded and is growing in importance, the interests of children are not yet at the centre of policy making in general, or with regard to poverty in Ireland and many policies have yet to take effect (Kilkelly, 2007). Kilkelly identified a whole range of violations and obstacles to the realisation of rights for children in relation to supports, resources and child protection. Many of her concerns reflect those of Daly (2002) who produced a document for the Council of Europe outlining obstacles that impede access to social rights, for example, lack of explicit and comprehensive entitlement, inadequate monitoring and enforcement, lack of provider resources and resources for rights claimants, fragmentation between levels and administration and services, and psychological and socio-cultural obstacles along with inadequate attention to vulnerable groups and regions.

The voices of other Irish critics reflect many of these concerns. Many commentators have pointed to 'system' failures and lack of government social planning – the state typically responding *after* the damage has been done, with services dominated by crisis management. This has led to accusations that apart from failure to delivery national policies and their funding in a way that prevents human rights violations, the civil service does not have the capacity to ensure that human rights standards are promoted in Government policy. Ireland continues to lag behind in various areas, notably in the prevalence of paternalistic attitudes to children and the failure to recognise the position of the child as an independent rights-holder (Kilkelly, 2008).

Concern about the potential impact of privatisation on public services for the rights of children was raised by the UN Committee on the Rights of the Child and the European Anti Poverty Network has drawn attention to the potential dangers of the impact on social services of the EU Directive on the Internal Market in Services. The Ombudsman for children has complained back in 2005 about her lack of investigative powers to assist groups of vulnerable young people who she is actively prevented from helping and the failure to overall legislation together with adherence to statutory guidelines (Irish Examiner, 2005).

5. Constitutional change? Prospects and discussion

As with other common law countries, Ireland has a 'dualist' system under which international agreements to which Ireland becomes a party, are not automatically incorporated into domestic law. The Irish Constitution accepts the generally recognised principles of international law, but Article 29.6 provides that 'No international agreement shall be part of the domestic law of the State save as may be determined by parliament (National Children's Office, 2005, 20).

Irish Constitutional protections have so far had minimal effect in improving the lives of ordinary people and children, partly due to the belief-system underlying the 1937 Constitution (ibid., 23).

The Constitution commits the state to guarantee a series of 'Fundamental Rights' contained in Articles 40-44, and they mostly fit the traditional civil-political model, with the individual having the right to take legal action to enforce binding rights to life, liberty, private property and freedom of religion.

Commitment by the state to 'fundamental rights' contained these Articles gives the individual the right to act in relation to enforcement. Social rights are relegated to Article 45 under the provision 'Directive Principles of Social Policy' which does not bestow enforceable rights (Bacik & Livingstone, 2001, 24).

Two contradictory philosophies influence the interpretation of rights by the courts – the political ideology of liberalism, which emphasises civil and political rights, *and* theocracy. The autonomy of the individual is favoured by liberal-democracy and theocracy tends towards the collective rights of the group and bestows rights on the patriarchal family.

Theocracy has become marginalised with the exception of the application of Article 41 which guarantees the rights of the family. The Constitutional emphasis on formal, 'negative' equality is found in Irish Equal Status and anti-discrimination legislation and enforcement depends upon individual taking claims. The terms of the Irish Constitution hampers progress and tends to dictate the direction, nature and practice of law and policy in many areas, the framework of which is seen in 'the daily decisions of teachers, health care professionals and others who work with and for children, and

also expressed in some decisions decided by the Supreme Court (Kilkelly, 2008). A persistence of traditional paternalism is also reflected in children's rights campaigns which support the retention of the family in the Constitutional framework (Nolan, 2007).

Over the past five years, Government has spent €22m fighting court battles against parents demanding educational help for children with special needs (Connolly, 2008).

The courts have in several cases accorded children certain socio-economic rights that must be vindicated by the state and have secured the rights of children suffering sever disadvantage, e.g. the Minister for Health was injuncted to 'provide sufficient funding to allow the Eastern Health Board to build, open and maintain a 24-bed high support unit at Portrane in the County of Dublin (Whyte, 2004, 40). In another case, the Supreme Court ruled that a boy with a profound learning disability was entitled to free primary education, and the State was forced to provide the necessary supports that would enable him to realise his entitlement. In relation to children with special needs, the Irish courts have played a pivotal role in securing *individual* rights to services for disadvantaged children and children with disabilities, so challenging 'inexcusable legislative failures' (Bacik & Livingston, 2001, 39).

Of late, the Courts have become more restrictive in defining state obligation (Nolan, 2007).

The pursuit of social rights via the courts reflects the fact that those affected are denied effective participation in democratic politics**.** Those with the least political influence are least likely to secure the kind of social policies that would protect their interests. According to Whyte (2004, 190), the essence of the matter is that the political system has failed to address social exclusion and justiciable socio-economic rights have become a last resort. A culture of legality is being cultivated, and to address deep social problems in legal ways in the hope that this can maintain social order is highly questionable (Wood & Bank, 2007).

Debates about social values are removed from political, democratic debate. Economic prosperity has meant acceptance of a market generated philosophy of individualism with its emphasis

on individual, consumer rights and within this, the UK experience suggests 'a minimalist executive-centre approach' has been adopted 'which stresses citizen's responsibilities and seeks to individualise rights within an essentially legal discourse' (Johnson, 2004, 119).

NGOs in Ireland pursuing rights-based approaches to social policy have followed a legalistic path. Yet, disability activists in the UK are not convinced of the narrowly legalistic approach to disability politics, which has become an end in itself, and has led to the professionalisation of disability rights from which those who work in the rights industry have gained most (Beresford 2006). Such a strategy of 'individual grievance' work has limited organisational value (Piven & Cloward, 1977).

According to Procacci (2004, 53), 'universal individual rights interpret equality and liberty, but are unable to organize the social unit since they cannot regulate disintegrating levels of inequality and fail to provide security' (Procacci, 2004, 53). Individualised social policies emphasise separation, not solidarity. The logic underlying state action and political culture in Ireland go against the forging of a collective project and universal approaches to welfare and Third Way welfare prescriptions will not change this, but rather reinforce it, and hold out little prospect that poor people, let alone children, might have a say in the institutions that shape their lives.

A rather neglected issue in the debate is how rights might be realised in actual contexts, within and across institutional cultures and associated social relations – the context for human rights *practice*. The primary focus has been State and Constitution, but this has deflected attention away from *relational* issues within and between organisational cultures and practices and associated social relations. An increasing technicist view of what social policy is obscures the fact that we have to deal with institutions, mechanisms and programmes which provide the conditions for our well-being and welfare (Herrmann, 2006).

Our relationships depend on and contribute to a wider set of relations within which a 'tension between biographical and societal development and....between communities and systems' occurs (ibid., 4). Our ability to act is strengthened by democratic access to the

integrative institutions and social relations that constitute our every-day life, so contributing to social development and reclaim the integrity of the social. This includes challenges on many fronts, e.g. the way people behave, how institutions work, the attribution of difference and stigma, and so on. In more fundamental terms, it might include challenging the attribution of market value to all our social activities. This is a difficult challenge as children's identity is tied up with consumerism, but it is also tied in with societal attributions.

Recent government announcements suggest that a promised referendum on children's rights is unlikely to come to fruition. In addition, an economic downturn means the prospect of swinging cuts in the social sphere, adding to the deepening crisis within health and education services with are already beset with institutional rigidities and lack of resources.

Only recently, the Health Service Executive wrote to the largest Irish charity, the Society of St. Vincent de Paul, asking for financial aid. This organisation constantly receives requests from school principles, health service and hospital staff and managers and organisations working in disadvantaged groups begging for funds (Lawrence, 2008). The announcement that the funding for the Centre for Early Childhood Development and Education (established in 2002) will cease has caused deep anger. It is clear that activists and social policy theorists and analysts need to give more consideration to the interdependencies and interconnectedness of children's lives with institutions, associated ideologies, and perhaps more fundamentally, join critique with regard to the Irish economic model. The battle for children's rights goes on!

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Chapter Five

Administrative Aspects of School Truancy: Lithuanian Case

Remigijus Civinskas

Abstract:

One of the principal effective preventive measures of student dropout from the secondary school system is support for children who avoid school. The range of research carried out in Lithuania shows that the phenomenon of school truancy is a complex one, determined by a series of causal factors: difficulties in integrating into learning process, bullying by teachers and children, neglect of children in families, etc. Nonetheless, it is important to realise how causes of school avoidance are perceived by educators, social workers and administration representatives working in schools, as well as children's parents. Therefore, the main aim of this article is to examine institutional (administrative) aspects of the school truancy problem. Findings of the research reveal that school administrative factors in Lithuania are not oriented towards solving the school truancy problem, because of the lack of resources, insufficient attention to this problem and inadequate activity organisation. Social educators and class teachers, whose role is critical, do not perform their main functions because of the burden of additional administrative activity laid on them.

Introduction

The role of school and its responsibility is gradually growing in contemporary integrated social-economic and cultural orders. The school as an institution often has to take on particular challenges and tackle problems relevant to society. One of such challenges is school truancy. It is a multi-plan fairly complex school non-attendance problem. Solving this problem, the institutional role of the school is twofold. First of all, the school as an institutional factor (lack of student control, gaps in processes of teaching and education, etc.) can be a cause of class truancy (Civinskas, 2005, 32-40; 45-49). On the other hand, from the aspect of institutional aid, the school is the principal agent when dealing with the problem of school truancy. The school is important not only as a field of practical application of preventive instruments and programmes, but it also performs or is able to perform the role of a mediator involving other agents concerned: specialist child aid services, parents and children themselves.

The main object of this article is to discuss reciprocities between school administration and the problem of school truancy. At the same time, the article is not confined only to the topics of administration, institutional intervention and preventive mechanisms, but it also pauses upon inter-institutional collaboration when analysing reciprocities among the school, education departments and specialist services.

Part of this article attempts to examine institutional (administrative) aspects of the school truancy problem. Searching for answers the paper raises the following objectives:

1. to survey and explore the importance of institutional factors for school truancy; to examine the conception of truancy management and review preventive mechanisms;
2. to examine the interdependence between the school administration and truancy problems;
3. to analyse good practices and problems of the application of preventive instruments.

During research the attitude has been maintained that it is important to explore and determine not only the problems of truancy

administration[1] and obstacles to their solution, but also to ascertain needs of the school leadership and educators as well as possibilities to solve these problems. Although applied methodologies of qualitative research and pilot survey have limited a thorough analysis from the aspect of administration, nevertheless, they enabled to define, explore and nuance the principal aspects of the topics.

Research Methods. This study has employed a qualitative research method involving structured focus group interviews. The aim of the research based on such a method is to obtain qualitative data enabling to understand respondents' opinions, conception and attitudes (Krueger, 1994). The research consists of six essential steps: determination of objectives, preparation of questionnaires, anticipation of participants, preparation of an interview location, interview transaction, data arrangement and analysis.

The aim of focus group interviews is to obtain qualitative data on school truancy prevention, applied at macro (national), mezo (municipality) and micro (schools) levels. The following *tasks of group interviews* have been formulated: to find out respondents' attitude towards national measures of school truancy and their drawbacks and advantages, to gain essential knowledge of specific measures used to ensure school attendance and that are applied at the level of education departments and schools, and get essential information about the process of administration of truancy prevention. The aim and tasks of focus group interviews have obliged to carry out focus group interviews.

In this study, *the education expert* is a person whose direct work tasks involve dealing with problems of children who avoid school.

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[1] This term in scholarly and practician literature is not very frequently used. In the Anglo-Saxon administrative tradition, considering modern educational rhetoric and tendencies of school management, the term of truancy management is used more frequently. On the other hand, in the context of institutionalist dimension, categories of institutional factors are applied. It is true, however, that the list of these categories is not finite. The British, for instance, employ the categories of school behaviour, school policy and school iniciatives (Ricking H., *Schulabsentismus als Forschungsgegenstand.* Oldenburg, 2003, s.44-45; *Attendance, Absence and Truancy in New Zealand Schools in 2004*, Research Division Ministry of Education. Wellington, 2005, 9; *Advice on whole school behaviour and attendance policy.* Department for Education and Skills. London, 2003, 5).

It has been determined that key education experts (respondents) have to be: social educators and class teachers, representatives of school administration and specialists from municipal education departments.

The group of other informative education experts involves children's parents, psychologists, specialists from child rights protection services and juvenile police officers. As work particularity and functions of the mentioned education experts differ both from the perspective of work and subordination, it has been decided *to prepare questionnaires* for two homogeneous groups. The reason due to which it *has been decided to distinguish three focus groups* is an ethical one as it has been sought to ensure free respondents' thought expression on especially problematic questions. An assumption has been made that social educators and class teachers will feel better when speaking about influence of school administration on their work related to the problem solving of students avoiding school when the focus group does not involve representatives of school or education department administration. Building on an analogous assumption the group of parents whose children avoid school has been formed.

Focus group interviews with education experts have been carried out in eight municipalities (Districts of Radviliškis, Skuodas, Šalčininkai, Kaunas and Trakai, and cities of Vilnius, Panevėţys and Elektrėnai) in February and March of 2007.

Looking at academic research and practicians' studies (surveys and examples of good experience) related with the truancy problem in schools, it is possible to bring them under three groups: comprehensive studies of a holistic character, surveys of preventive mechanisms, and case analysis. The first group coincides best with the studies of a famous British researcher Ken Reid and also Heinrich Ricking. They analyse not only reciprocities institutional factors, factors of teaching processes and practices of school truancy (disclosing the perspective of the cause and effect), but also preventive mechanisms of school truancy and their application in schools (Krueger, 1994, Reid, 1999). The second group could subsume a vast list of studies which examine preventive mechanisms and peculiarities of their application in separate regions, states or supranational units. These studies, differently from those that

belong to the first group, are not confined to the analysis of 'school level' initiatives and possible interventions, but introduce special contexts of public policy and national programmes. In research oriented towards intervention, one can discover both a consistent and systematic analysis as well as texts of a descriptive character and application of good practice[2].

The third part of research comprises studies of not only academic level, but also the ones introduced by practicians, as well as good practices and descriptions of the implementation of preventive programmes[3]. Looking at research of Lithuanian scholars, it is possible to notice that there are not many of them. An exceptional place is occupied by Targamadzė's work devoted to the research of institutional premises of school truancy and weakening of learning motivation (Deređkevičius, Rimkevičienė, Targamadzė, 2000).

Before moving to the analysis of research data, an attempt is made to define theoretical aspects of relationships between school truancy and school administration.

1. Interactions of class attendance and school management

The Lithuanian education system, as in many other Western countries, is undergoing a change. A continuing education reform and its basic elements, such as the change of school network, school sponsorship and teaching content and activity orientation towards results, raise accountability and obligations of the school as administration unit. It should be noticed that in Lithuania as in most other countries, school autonomy is gradually growing. In

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[2] Attention should be paid to several works of a comparative character which analyse the topics of school truancy and preventive initiatives in Europe. These works, differently from the ones devoted to the analysis of national level problems, reveal different school truancy conceptions, problem extents and initiatives to solve them. On the other hand, these studies pay considerable attention to the good practice (*Absenteeism, Strategies, Concepts and Materials to Fight Truancy*, European Synopsis. Hildesheim, 2005; *Measures to Combat Failure at School: a Challenge for the Construction of Europe*. 1994, http://www.eurydice.org/Documents/combat/en/FrameSet.htm).

[3] Works of this and other groups will be discussed later in the text.

Lithuania, the leadership of school administration and councils representing school community are assuming greater powers over personnel and finance management as well as education content (*What Works in Innovation in Education, New School Management Approaches*. OECD, Paris, 2001, 23; Shuttleworth 2003, 12-13; Katiliute Jucevičiene, 2005).

At the same time, the school is becoming an alternative child care institute. Parent occupation, and in Lithuania, the growth of asocial families and parent migration, have become the factors that are changing the character of school activity. School truancy is one of the problems for which school is assumed to take responsibility. In this context, a number of questions rise such as what means are required in order to reconcile somewhat contradictory tendencies. Thus, in this part of the work, building on the analysis of scientific and practitioners' discourses, by means of the review of practical instruments, an attempt will be made to answer what instruments appear to be the main in tackling the problem of school truancy and what place they occupy in modern strategies.

A contemporary school is facing challenges of saving, effective administration and quality teaching and education. At the same time, it can be observed (on the basis of findings of scientific research and official statistics) that it has to cope with complex problems of class truancy, dropouts from the education system, delinquent behaviour and increasing bullying. Obviously, they are not always directly related with decentralisation of education system and other changes. Nevertheless, it is not the situation of deadlock. This can be argued looking not only at good practices of West countries and theoretical – practical instrumentation on the basis of which attempts are being made to harmonise the problem of system reconstruction and school truancy.

Problems of school truancy are often tackled using instruments of education policy (Bardsley, Costa & Walton, 1999, 95-96; Reid, 1999).

At the same time, it is clearly understood that, in schools with greater autonomy, the problem can be dealt more effectively by administrative means employing flexible preventive measures. Nevertheless, alongside the survey and analysis of problems of school

truancy, first of all, it is necessary to define the topics of interaction between school truancy and administrative processes.

With regard to theoretical assumptions of institutional problems, it can be noticed that school truancy from the aspect of administration is most frequently related by researchers to the following factors:

– the 'school level' policy of student attendance (aims, planning, programmes and preventive initiatives);
– student attendance recording, monitoring and control;
– organization of school truancy problem solving (responsibility, management – coordination and task allocation);
– monitoring and change of the processes of teaching and education (differentiated, extracurricular teaching);
– individual social work with children; mentoring;
– collaboration between the school and special services;
– parent – school reciprocities (informing parents; parent participation and its encouragement)
– a favourable school climate and means to encourage school attendance;
– the type of school (Reid, 2000, 116-130; Reid, 1999, 82-102; Ricking, 2003, 44-45; Teasley, 2004, 118).

Moving to a more coherent analysis of the factors listed above, first of all, it should be noticed that they can be related both to the traditional administration elements and also new school management elements such as new relations with external agents, leadership, mobile redistribution of resources, etc. Indeed, this shows that to deal with the problem of school truancy in a holistic way it is necessary to include not only traditional but also contemporary processes of administration as well as the use of different preventive measures.

Reverting to the analysis of administrative factors, it should be noted that they occupy a significant place among other school truancy causes. Referring to the tendencies established by individual research, it can be noted that one of the more generic factors is the school as an organisational unit. Findings of scientific research carried out in different countries reveal that the order, established in different schools and embracing truancy control, means of aid

organisation and prevention, determines the level of lesson skipping (Ricking, 133).

All school administration factors can be brought into two groups:

1. organisational, covering aspects of planning, control and pedagogical and special aid;
2. preventive, including external communication with parents and special services, and creation of a favourable attendance environment.

As disclosed by practical research, instruments belonging to the first group are immediately related to school truancy (Ricking, 2003, Civinskas, 2005, 32-40, 45-49). Using them the order is formed, standards of school attendance are established and necessary aid is planned. Whereas elements of preventive nature may not constitute an integrated part of school administration, their application may only supplement administrative processes. On the other hand, they can make a significant instrument of preventive nature.

Favourable conditions for school truancy are often created by an inadequate student registration and control (Stake & Walton, 1999, 75-78). In theoretical studies of school truancy, it is noted that control should be overall, including both registration and the so called post-registration attendance recording. Currently it is proposed to move registration from the class level to the school level, i.e., to store information, analyse it and disseminate in a centralised way. The main thing is that registers of school attendance can be related to 'at-risk' children and constant general monitoring of school attendance (Reid, 143; *What txt4schools can do for your school*, http://www.txt4schools.com/index.html).

An important administrative factor is the organisation of problem solving. The allocation of tasks, or in other terms, the allocation of roles depends on such factors as the school administration structure, management, the allocation of special educators (psychologists, social workers), financial resources, etc. Thus, observations of Western researchers are most frequently based on the practice of one or another system and are not of a generalising character.

Nevertheless, on the ground of a theoretical perspective, it is possible to distinguish organisational features of the school truancy solving. Researchers often observe that the roles (regarding attendance

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control) among administration, educators and special educators are not clearly divided, and because of this conflicts arise (Reid, 161).

Social workers (in the West, similar forms are often performed by special tutors) or other individuals appointed to these functions should carry out the function of school attendance control, register keeping and monitoring. Subject teachers should perform lesson attendance registration, determine learning difficulties that students who miss a lot of classes are confronted with, and give these students special attention. Meanwhile, administration staff is responsible for education and for matters of the whole attendance policy. They should consult and inform the community about attendance questions and fulfil functions of monitoring and supervision[4]. With reference to research carried out in Europe, it can be noted that the role of school principals in dealing with school truancy and other education and activity organisation problems is of great importance.

This importance involves not only the function of management and responsibility of greater or lower extent, but it also concerns external communication (with special services and higher level education institutions) and the frequently applied leadership model (*Measures to Combat Failure at School*, 64; *Truancy*, European Synopsis, 27, 199). At the same time, research indicates that responsibility for school truancy cannot be related only to the office of the head and thereby with the autocratic model. In this case, democratic principles of management, positive climate and sharing of responsibility should be applied.

For the implementation of programmes, the allocation of roles and functions is of great importance. As demonstrated by analytical research, proper activity management can determine the implementation of effective preventive programmes. In this case, the model of team work is invoked. In special teams, meetings are constantly organised which prepare activity plans and carry out review of programmes or

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[4] In the UK and other Anglo-Saxon countries, the distinguished attendance policy functions of supervision, control and coordination are most frequently performed by the head of year, responsible for children behaviour. Meanwhile, the functions of consulting – informing and general responsibility are carried out by the principal and his team. (*Roles and Responsibilities, Excerpt from The Lea Attendance Policy*, http://www.bristol-lea.org.uk/services/word/attendance_roles. doc, 1-2).

projects. A special role in the formation of these teams is performed by co-ordinators who organise activity and are responsible for internal and external communication. Groups for programme implementation are usually made of social workers, psychologists, administration representatives and other educators responsible for education (Hallam, Castle & Rogers 2005, 62-71; Reid, 153).

Having improved administrative processes (control, registration, aid for school truants, communication with parents, etc.), it is possible to reduce the extent of school truancy problem to a greater or lesser degree. Nevertheless, it will be impossible to completely solve this problem. In order to succeed, it is necessary to employ additional tools such as administrative factors of preventive nature and available financial and human resources. Looking at the list of preventive instruments, one can notice that it is very extensive.

This application of means often depends on what policy and strategy aims are and what school non-attendance form particular means are applied to. Obviously, constant lateness, missing of single classes (post registration school truancy) or long-term school non-attendance requires the application of different measures.

Interventions against school truancy can be divided into two types: early (from the aspect of application) and purposive interventions. Interventions belonging to the first group are of a preventive nature and are intended for the reaction to learning reluctance, signs of the estrangement from school or missing of single classes. Also special measures are significant for students making move from primary to secondary school. Scientific research has found that such measures can strengthen attachment to school (Railsback, 2004, 19-22).

Meanwhile, purposive interventions have to be related with systemic broad programmes, the main aim of which is solving of the actual school truancy problem.

2. The problem of school avoidance and school administration

...On the one hand, the school is restricted by the Department of Education and the ministry regulations, on the other hand, it is free (Interview, Education expert, Vilnius City).

This observation reflects best the focus group participants' view of relationship between education policy and school administration. The expression context of this opinion, however, implicates that the school itself is responsible for solving the problem of truancy. In other words, school administration, its processes and solving of rising problems are seen to be in an immediate reciprocity.

This part of the work, on the basis of the research of opinions of educators, school administration and experts of education system and special institutions, will reveal school attendance administration problems, analyse needs and also determine the needs of the implementation of preventive instruments. In the analysis of truancy administration the following factors have been explored: student attendance control and monitoring; the organisation of truancy problem solving; external communication (with education departments, special services, and parents); and measures to encourage a favourable school climate and school attendance.

The object of research has limited the topics. The analysis of raised questions has been confined exclusively to the school as an organisational unit. As it will be discussed in the practical part of this study, school attendance control, monitoring, proper attendance registration and other disciplinary measures can help to solve the problem of school attendance.

2.1. School attendance monitoring and control

The survey of respondents' opinions enables to notice that the attitude towards the control of school truancy is twofold. On the one hand, as determined in the previous section, it is regulated and, although experts' attitude towards it is ambiguous, it is possible to state that the working system is not questioned too much. On the other hand, the survey of respondents' opinions has shown that attendance control depends on the established order in school[5]. The

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[5] This has been confirmed by respondents from different districts. For instance, an education expert from the city of Panevėžys has acknowledged: *There is no common policy in the city, each school has established their own, but there is no common one...* True, a participant of Trakai district focus group noted that: *An attempt has been made to keep attendance notebooks and to record children's attendance* (Education expert, Panevėžys City 2006; Education expert, Trakai District 2006).

measures applied spread in the spectrum from the absolute absence of order to electronic monitoring and other measures.

Before the beginning of a more consistent research analysis, it should be noted that the reference problem is created by a vague school truancy content and its unfolding. Some schools have not set any school truancy criteria, i.e. this concept is not explicitly defined in documents, is not fixed in activity instructions, etc.

At the same time it is not clear when student's unexcused class absence should be considered, when special aid should be provided and so on. Certainly, it would be inaccurate to argue that such a situation is characteristic to all the schools. On the basis of respondents' interview, it can be noticed that certain criteria are established in schools of Vilnius city, Šalcininkai district and several schools of other districts. An individual intervention is undertaken on the basis of the evaluation of the number of missed days or classes. In some schools, the criterion of 10 – 14 classes per month, in other – 3 days per term is applied (*Interview*, Education expert, Vilnius City; *Interview*, Education expert, Panevėžys City).

During discussions, rhetoric remarks were made that it is necessary to distinguish between a long term absence and class skipping. It is obvious that a prerequisite of effective control and monitoring involves definitions of a clear concept of school truancy and establishment of criteria. Concepts of school non-attendance as well as principles and criteria of their establishment should be defined not only in school regulations, but they could also be incorporated into district level strategies as a specimen recommendation.

Having analysed the data of focus groups obtained during interviews, it has been found that the attitude of school administration and educators is best conveyed by the generalising observation of one interview participant; "Without control they wouldn't go to school at all". Having understood the importance of control and attendance monitoring, research participants assess control forms ambiguously. Some respondents speak up for traditional control measures and procedures when the main responsibility falls on the class teacher (Interview, social workers, Skuodas District).

Whereas, having analysed observations of others, it is possible to discern accounts of control, monitoring and registration practices of a systematic and innovating character [6]:

Collaboration takes place from the bottom, class teachers inform parents every two weeks, electronic mark books are very effective, and directorate meetings are hold every Tuesday. We have tried attendance sheets. A class teacher submits a summary of every student on Fridays. Then the administration decides what to do. The collaboration is very close among educators and with parents [...]

In our school teachers write marks and record attendance every day. Everything is registered on the Internet. [...] Moreover, there are very clear rules (Education experts, Vilnius 2006).

Analysing this interview, it can be noticed that three main elements are applied: clear attendance criteria, constant registration and parent informing (using traditional means and the recording of attendance data in electronicly marked books), and discussions in special preventive groups or directorate meetings. With reference to other interviews, the list of procedural measures could be extended to include a vital social educators' activity (collecting information from class teachers, subject teachers, etc.), school attendance agreements and individual registers, information boxes and mounts of school problems in teachers' rooms, and weekly class attendance summaries[7].

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[6] Most theorists observe that effective control, data registration, monitoring and interventions in specific cases require an institutional system and clearly defined procedures. In the number of countries, this registration and monitoring are determined by procedures of a national or sub-national level. In other countries, this is left for school responsibility. (Railsback J., *Increasing Student* op. cit., 19; Youth in Crisis, *A Handbook for Collaboration Between Schools and Social Services*, Attendance Services. vol.5, Albany, 1992, 9-10;)

[7] Aims of these individual measures correspond to three functions: monitoring and analysis of registers (summaries, attendance registration sheets, which are carried by students themselves, but registered by teachers). Another, not less significant measure is information publicization among educators (problem mounts measure). This form of information dissemination expands traditional practices of class teacher – subject or class teacher– social worker communication collaboration (Šalcininkai City; Trakai District, focus group of experts; social workers, Skuodas District; education experts; Kaunas City; education experts, Radviliškis District, 2006).

These internal and external communication means link informing with examination of individual school cases. It is obvious that the main aim of such informing procedures relates with problem solving. Attention should be paid to some nuances. Several groups put an emphasis on the external addressee, i.e. parents. This has been expressed by the following observations: *the final aim is to inform the parents* (Social worker, Skuodas District *2006)*; or in other focus group*: – we have the same system, there is the school-parents contact (Education expert, Vilnius 2006).* In other schools, attention is paid to both the parents and internal communication (Education experts, Vilnius City; Social educator, Panevëţys City 2006). Typical format control could include the observation of one respondent about prohibitions to give students their jackets during breaks in winter time.

Proceeding to evaluations, it can be noted that, according to practicians (most frequently social workers), control forms are seen as effective. In one focus group, having specified the outcome, the following observation has been made: *We carry out investigations. The attendance is* an *indicator* (Education experts, Vilnius City; Social educator, Panevëţys City 2006). In other observations, control efficiency has been evaluated in more general categories: *There is a constant control. Parents control, and we do it at least once a week. Parents – teachers – class teachers – social educators, all cooperate* (Education expert, Kaunas City 2006). On the other hand, the data analysis has also enabled to notice gaps of this system which are related to the negligent work of some educators:

> *They also have to report how many classes children heve missed. Of course, with children you can find a common language more quickly than with teachers, it happens that teachers forget, and you have to remind them. But it depends on a class teacher; one takes this responsibly, others not realy, you have to remind them all the time. But if the system works, that means, it realy does. [...] and besides, when our social educators create the attendance chart and display it on Monday, then you can write down on the spot when a child was absent (Education expert, Šalcininkai City, 2006).*

This interview episode reveals that without commitment and interest of all educators, the system cannot work. Respondents of another focus group have noticed that this is enabled by very clear regulations, instructions, methodical directions, etc. which discipline educators. On the other hand, the data analysis shows that not all respondents' experience with the application of systematic control and monitoring instruments is positive. For instance, during one focus interview an argument arose about efficiency of the electronic daybook[8], and later it was switched to the evaluation of other means:

> *An attempt was made to keep attendance notebooks, to record children's attendance and later to examine the data, however, these means did not really justify (Education expert, Trakai City, 2006).*

Although this qualitative research cannot be expanded by other attendance indicators and education quality indicators, it is obvious that education institutions are searching for their own ways. Whereas the major part of education institutions follows traditional control procedures and measures.

The survey of opinions has revealed that the change of education network and enlargement of schools increase problems. This has been especially emphasized by social workers of large schools and some employees of education departments:

> *A small school, not such factories; nowadays small ones are being destroyed, there are 1000 students, so how can it be, that there is just one social educator. You cannot distinguish a child [...] I was in Norway and there, on the contrary, classes are reduced (Social educator, Panevėţys City, 2006).*

With regard to differences among separate districts, it is also possible to notice that the following schools can be distinguished for the application of "school level" systematic control and monitoring principles and instruments: Vilnius city and partly Trakai, Elektrënai and Đalcininkai district schools and some Panevėţys and Radviliđkis city schools. It seems that an attempt has been made to

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[8] *Respondent I: At present an effective control measure is electronic daybooks. Respondent II: I would not agree, not all parents nowadays belong to a completely another generation. Many of them cannot use a computer. Other parents have not even seen that electronic daybook.* (Education experts, Kaunas District).

solve the problem of school truancy on the basis of legal regulation in Elektrënai district where a specimen school organization order has been approved by the order of municipality director[9].

2.2. Organisational aspects of school attendance administration

Although the functions of control and monitoring are underlying the ones in school attendance administration, administrative processes are not confined to them. When confronted with the problem of school truancy, the action is taken to consider specific cases to provide individual assistonce, plan a solution and apply preventive measures. Disintegrating these administrative processes more coherently, it is possible to distinguish several important aspects of the topics which relate to management of truancy problem solving, proper allocation of tasks and responsibility (among educators and administration), creation of special organisational units for problem solving, and activity co-ordination. It is worth noticing that these organisational problems have been dictated not by theory or orientation towards other organisational practices[10], but by research data.

As it has already been mentioned in the previous part of the study, a consistent and systematic function of "school level" control and monitoring is observed only in part of schools. In other words, the main tasks (i.e. investigation of school truancy cases and consulting, control – monitoring, preventive work and even activity planning) are allocated to educators. Most frequently they are divided between the social worker and class teachers. These organizational practices can be best characterized by the following observation:

> *Researcher: In your view, what are the main problems when cooperating with the administration on the solving of the school truancy problem? Respondent: Most frequently, you just submit information. This makes you a little bit angry. For example, in November, we provided the school principal with information,*

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[9] Education expert, Elektrënai City; Education expert,Vilnius City.

[10] Obviously, it has to be admitted that, in theoretical literature, the organization of school preventive activity and individual interventions receive significanthy great attention.

made him aware of the problem but that was the end of any action. We would like to see that some measures are taken, but in vain and now, you simply submit information. (Social educator, Skuodas City, 2006).

Certainly, this example does not show that the school administration absolutely does not take part in school attendance administration. Nevertheless, it indicates that aspects of preventive activity are often imposed only on special educators (social workers)[11]. It is interesting that participants of the experts – administration focus group were seeking for justifications of such practice:

Respondent: Efforts are even made not to report the school principal. Respondent: If everything is sorted out, why to burden him. Respondent: If that social educator is not so familiar, if in that environment, a psychologist and social educator can sit down and resolve something, we try not to report (Education expert, Skuodas City, 2006).

It is obvious that the allocation of tasks related to the attendance problem depends on peculiarities of school administration. Nevertheless, the administration involvement (the principal or deputies for education), taking over a part of organisational functions, is a sufficiently important matter. Without doubts, at this point, the question of the principal's understanding of problem importance and his competence is very important. For example, in one Vilnius City Youth school, the principal, himself having the social educator's responsibility, paid especially great attention to the attendance organisation, being himself immediately involved in major administrative processes (planning, supervision, the analysis of results, direction of groups of preventive work) (Education expert, Vilnius City 2006).

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[11] It should be noted that, during interviews, the problems of uneven task allocation and school activity organization in general were mostly actualized by social workers. This becomes evident having compared responses to the same questions. On the other hand, analysing some interviews, reluctance and fear to speak openly about school administration problems have been noticed (Social educator, Skuodas City 2006; Social educator, Trakai City 2006; Education expert, Radviliškis City 2006).

The Education Department of Vilnius Municipality, understanding that the guarantee of organisational and preventive work remains with school principals, starts consultative work from this "purposive" group (Education expert, Vilnius City 2006). Proceeding with the analysis of the problem of effective task allocation, it can be noted that possibilities of schools are limited by personnel resources. This is best revealed by observations of education experts that not all schools have social workers and some districts are confronted with the lack of psychologists (Education expert, Vilnius City 2006, Education expert, Trakai City 2006).

This problem is obvious and in part of districts it is difficult to solve reallocating limited financial resources of a school. Meanwhile, task reallocation during the organisation of preventive work, control, case investigation and the like can be successfully solved. Having analysed the data of qualitative research, it has turned out that in some schools responsibility is divided between class teachers and social workers and also the school administration and social workers (Education expert, Vilnius City 2006; Education expert, Šalcininkai City 2006; Education expert, Panevėţys City 2006). It seems that in this way responsibility is not simply reduced, but also the problem of school truancy is being tackled more successfully.

Analysing the data of qualitative research two significant organisational forms (for preventive work and investigation of individual students' behaviour) become distinct: preventive groups (also referred to as preventive commissions) and Board of Education meetings. These are the main organisational forms where individual truancy cases are examined and means for problem solving are searched. Several interview observations reveal the activity of these units:

> *In accordance with all requirements planning has to be carried out by the group; both by teachers and other staff members. Before working out a plan, it is necessary to determine priorities. Preventive groups are formed everywhere. But this should be not only their problem (Education expert, Vilnius City, 2006).*
>
> *There are work groups, faculty meetings; indeed, the optimal means of solution are being searched. It is not so that everything has to be done by themselves, no, there has to be team work (Education expert, Vilnius City, 2006).*

These and other episodes of solving the problem of school avoidance show that the activity oriented towards preventive work involves activity planning. Another, not less important function is consideration of individual school truancy cases, with attempts being made to determine causes, examine aid cases and provide interventions (suggesting psychological consultations, etc.). In some schools, these preventive groups perform functions of co-ordinators. While making significant observations, respondents draw attention to the fact that preventive groups enable collaboration and team work. Nevertheless, opinions on their significance and role in the problem solving were divided.

The part of respondents, who seem to be involved in the work of such groups, draw attention to drawbacks of their activity; *There are preventive groups, but work is practically carried out by the social educator*[12] or *We have the preventive commission working on a regular basis, but there is no great effect.* In the last and some other episodes, respondents stated that the solving of the school truancy problem lies not in the school, but in families (Education expert, Vilnius City 2006; Education expert, Kaunas City 2006). These observations are accurate when assessing the multiplicity of the school truancy problem[13]. Nonetheless, these opinions unduly downplay preventive and individual activity with a child and, also, overall school care. Therefore, more significant are the opinions where it is indicated that these commissions fulfill an important function in the school attendance administration. True, the observations that the activity of the commission is not effective are absolutely accurate if this organisational structure is created as a formal unit or if these commissions are not given at least minimal powers and resources (i.e., the approval of decisions depends on the administration alone; there is no favourable attitude from the administration, etc.).

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[12] It should be noted that this critical remark has been made by the respondent from the district where the creation of such groups is provided for in the municipal specimen order. Thus, this initiative could have been lowered "from above" (Education expert, Elektrënai City).

[13] The rhetoric employed (e.g., *Because those who do not want to attend, however much we would work here, still do not attend*) reveals the participants' inability to view the problem not only through the aspect of results, but also administrative processes.

Another organisational unit is the faculty meeting where behaviour of students avoiding school is considered. As the survey of opinions shows, this is the peak of administrative process (from the class teacher to the social educator, if available through, the preventive group and to the meeting). One of the respondents has noted:

> *Our situation is similar, but before the directorate we try other methods, because even at the directorate meeting it is necessary to say what has been done. We search for an approach to the child; we do not want to lose the contact with a child. I emphasise, that I am here to help the child, because the time for punishment will come next* (Education expert, Kaunas District 2006).

The survey of opinions has disclosed that considerations at the directorate meeting constitute sanctions and measures of a disciplinary character. As respondents have noted, it successfully disciplines junior students (Education expert, Skuodas City 2006).

An important organisational function is planning. The survey of opinions has shown that the planning of solving school truancy is organised just by some organisations (Education expert, Vilnius City 2006; Interview, Education experts, Panevėžys City 2006).

In most of other schools, even in those which pay considerable attention to the school truancy, there is no consistent planning of organisation activity. Consequently, in most of schools, attendance administration is of an incremental character, oriented towards the solving of emerging problems. In theoretical studies of school truancy, it is emphasised that the condition of paramount importance in tackling the problem of school truancy is that of the creation of favourable ethos or, termed in other categories, favourable organisational culture or climate. In this way reference is mostly made to the measures of normative nature (principles, values and instruments of their implementation) which can be used to substitute environments which are traditional and adverse to the change (Reid, 159; 43; *Innovation and Best Practice in Schools: Review of Literature and Practice*. A Research Report, Canberra, 2001, 27-35).

Obviously, in some sense, these are refined models. Nevertheless, general concern and attention to problems of school truancy remain very important.

Generalising, it can be noticed that effective school attendance administration requires a functional organisation. Findings of qualitative research indicate that part of schools have organisational structures and preventive work groups. Still their activity could be expanded by the following functions:

- definition of the school attendance problem, analysis of attendance data,
- co-ordination of all activities relating to attendance and planning of preventive work (initiatives for the school policy and development of strategic plans);
- maintenance of immediate relations with the school administration. The principal's involvement into the activity of this group would be effective;
- maintenance of relations with special services and, if necessary, consulting with them;
- communication with school community and parents; implementation of school preventive programmes (Reid, 151; *Improving Pupil Attendance at School*. Report, Northern Ireland Audit Office, Belfast, 2004, 34-36; *Absenteeism, Strategies, Concepts and Materials to Fight Truancy*, *European Synopsis*. Hildesheim, 2005, 9-45; *Improving school attendance in England* 9-10; *Innovation and Best Practice* 27-35; Ricking, 171-173).

It is important that the activity of these structures would not be purely theoretical and that their meetings would be constantly held. It should not be confined to the investigation of individual cases (the incremental aspect of activity organisation), but it should also include the preventive activity (planning).

Generally, as it has been ascertained during the research, for the activity organisation the following are important: planning as well as determination of clear practically realisable objectives and their implementation using financial and human resources of a school. These structures should take over part of the tasks that social workers or class teachers alone are responsible for in some of the schools.

On the whole, in schools, tasks and responsibility among educators, social workers, psychologists (unfortunately, there is obvious lack

of them) and preventive commissions should be explicitly defined by documents of legal character and activity instructions (alongside with school attendance policy or other strategic documents, Ricking, 191-192). For example, it should be clearly stated who should inform parents about class non-attendance, who should visit the family, communicate with special services, how should teachers deal with inappropriate behaviour, etc.[14]

This does not imply activity bureaucratisation, but its proper documentation, which subsequently in practice can be compatible with the models of team work, leadership and activity orientation towards results.

2.3. The most sensitive questions: Limited financial resources and parental involvement

During the research it has come out that some questions are especially sensitive. Discussions of focus groups frequently turned to the sponsorship of particular measures and ended up with questions of parents' responsibility.

As it has been already mentioned, school administration, educators and other experts who participated in the research blame parents for the lack of interest and involvement and other things. Argumentation of the lack of responsibility figures in respondents' rhetoric: "*Is it not parents' responsibility, a child sits and watches television during homework time, the mother and father sit beside. Tell me, what should be done?*" (Education expert, Skuodas City 2006).

On the other hand, these observations were supplemented with remarks about parent inability to deal with the problem and motivate the child: "*One father told not to invite him for the meetings.*

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[14] The research has revealed that this regulation in practice is not observed. It is true that mostly the whole social workers' activity with children is documented. This has been defined by research participants as red-tape. Still, in this case, it is necessary to pay attention to another matter of activity regulation. It is significant when aiming at clear allocation of tasks and responsibility as well as reduction of autocratic leadership threats (unfortunately, not all principles can be benevolently minded towards similar activity). Actually, it is very important to seek these regulations to be observed. This control function could be divided between the school administration and preventive group.

All the same, I can do nothing to him" (Education expert, Skuodas City 2006).

Analysing research data, observations about the reluctance of asocial families to take care of their children become very distinct. On the other hand, the last interview can constitute a reference to educators' inability to interest and involve parents in problem solving. The analysis of needs in the context of communication with parents has revealed that educators need skills of communication with parents, conflict solving and conducting meetings with parents.

Analysing school objectives to involve parents in problem solving, a few tendencies can be distinguished. Some schools seeks to create an effective system of parent informing about school truancy:

> *I, as the school head, know, we overspend all telephone limits and, as the telephone is paid not by the municipality but parents, we call them ourselves. A child has been absent twice and we telephone, where has he been? And this helps. In fact, parents are provided with information at once* (Education expert, Šalcininkai City 2006).

The truth is, as it can be observed from the given interview, that schools often face the question of sponsorship and accessibility to the telephone (it is sometimes permissible to use only office telephones, which is not very convenient). Another problem, even sorer and more difficult to solve, is visiting children at home. Analysing the data obtained during research, it becomes evident that it is a multiple problem, involving organizational, sponsorship and communicative aspects. As it has been analysed before, schools not always take part in the distribution of visitations (during the research they were termed as "raids"), i.e. there are no criteria who should visit students. At this point, it has to be noted that education institutions of some districts are able to successfully use services of other institutions such as the police or children's rights protection.

On the basis of interview data, successful practices of common work are witnessed by accounts of experts from Skuodas, Trakai and Elektrėnai. In most other districts, similar collaboration has been observed in individual schools. Actually, it is necessary to notice that practices of communication with parents are often tried

to be expanded by the involvement of elderships. These individual practices can be found in Šalcininkai and Trakų districts.

Generalising the observations presented, it is possible to state that communication with parents is ineffective and fairly complicated. This is determined by the range of factors of social, psychological and communicative nature. Schools are not capable of solving some problems, such as parental (especially asocial parents') interest in children's problems or social – psychological aid for the family. On the other hand, matters of instrumental character, as visiting of absentees at home or creation of effective communication, can be tackled with by proper work organisation, provision of additional financial resources and development of educators' skills for communication with parents.

The elimination of these communication gaps is the problem of great significance. Thus it should receive sufficient attention (it should not be the matter of only individual educators' responsibility) and resources. This can be stated with regard to theoretical studies of absenteeism and school truancy prevention programmes the efficiency of which is ensured by parental involvement in problem solving *(Improving Pupil Attendance at School*. Report, Northern Ireland Audit Office, Belfast, 2004, 36; *Absenteeism, Strategies, Concepts and Materials to Fight Truancy*, European Synopsis, Hildesheim, 2005, 9-45; *Improving school attendance in England*, 9-10; *Innovation and Best Practice*, 27-35; Ricking, 173-177).

Conclusions

1. An effective solving of the school truancy problem is hindered by the aftermath of school network optimisation: too large classes and work loads of employees; difficult teaching programmes; an assessment system oriented solely towards knowledge testing and the lack of sponsorship.

2. Looking at findings analysed it can be noticed that districts or schools that have to cope with lower extents of school avoidance and smaller schools would be able to distribute their activity (frequency of meetings), combine it with other work and orient towards prevention. Nevertheless, the presence of such groups could be significant. The survey of opinions has revealed that the aspects of school attendance

planning and organisation, are evaluated very cautiously and with great reservations.

3. Tasks and responsibility in schools among educators, social workers, psychologist (unfortunately, there is an obvious lack of them) and preventive commissions should be clearly determined by documents of a legal character and activity instructions (alongside with school attendance policy or other strategic documents).

4. The role of social workers employed in schools depends on their previous relationships with the school's, attitude and permission to competently perform their functions as well as social workers' readiness and their personal characteristics. The role of class teachers is unduly diminished, but it could be very effective in reducing the problem of school truancy and raising class closeness and collaboration among parents, teachers and students.

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Chapter Six

The Polish and Swedish Context of Social Work with Handicapped Adult Persons

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Abstract
During the adolescence period the intellectually handicapped person, who so far has been usually only an object of the others' care, tries to play a more active role in the family life and in a wider social environment. On the part of the disabled person a need for independence appears and for the parents it is also a time of reflection about their child's future. One of the most important and at the same time the most difficult question is the one about the possibility of independent living of the adolescent and his or her social relationships with people from outside the family.

The paper aims at showing the Polish and the Swedish political and social contexts of social work with families having an adolescent or an adult intellectually disabled, in the aspect of the handicapped adolescents' daily accommodation. As Poland and Sweden have different models of solving this problem, different traditions and financial capacities, the situation of adolescent disabled persons

is totally different. Contrasting these two models does not give the chance to find an ideal model: it may, however, create a possibility to reflect advantages and disadvantages of each of them.

Introduction

Family is the first and the most natural social environment for each child. It plays a crucial role in creating the child's personality and in the process of the child's socialisation. Family shows the child cultural and social values, creates the child's attitudes and emotions and prepares the child for participation in the adult world. That is in the family context where the child gets accustomed to the notions of moral good and moral evil, meets with values and norms, behaviour patterns and cultural habits of the society of which the child is a part.

During the adolescence period the handicapped child who so far has been usually only an object of the others' care, tries to play a more active role in the family life and in a wider social environment. On the part of the child a need for independence appears and for the parents it is also a time of reflection about their child's future. One of the most important and at the same time the most difficult question is the one about the possibility of independent living of the adolescent and his or her social relationships with people from outside the family.

The paper aims at showing the Polish and the Swedish political and social context of social work with families having an adolescent or adult person as their member, in the aspect of the handicapped adolescents' daily accommodation. As Poland and Sweden have different models of solving this problem, different traditions and financial capacities, the situation of adolescent disabled persons is significantly different. Contrasting these two models does not give the chance to find an ideal model. However, it may create a possibility to reflect advantages and disadvantages of each of them.

1. Polish and Swedish context of social care for the adolescent and adult mentally handicapped people

In order to understand the different models of organising living accommodation for intellectually handicapped people in Sweden and in Poland a short historical background of social care for handicapped in each country has to be presented. It should be underlined that in both countries the changes especially in the second half of the 20th century played a crucial role in changing social attitudes towards handicapped, thus triggering changes in their lives.

1.1. The Swedish disability reform

In Sweden, like in the rest of the western world, lots of big institutions were built for people with disabilities during the first decades of the twentieth century. The institutions were mostly placed in the suburbs, far from towns and even villages and the inhabitants' had no possibilities to get in contact with people in the local community. The institutions were total to their character, which means that the inhabitants spent all their time in the institutional area and were supposed to live there their whole life (Goffman, 1987). Some of them were really big accomodating 100–200 inhabitants, and some were a bit smaller. In the end of the sixties there was some criticism towards the institutions. In Sweden the most well-known fighter against the total institutions was Bengt Nirje and he was the one who formulated the normalisation principle in the end of the sixties. This led to a modest close- down process of the big institutions which escalated in the middle of the eighties. Since then there have been a lots of disability reforms in Sweden which have implied a paradigm shift according to the organisation of living accommodation for people with intellectual disabilities.

The main values can be described as normalisation, integration and social membership for people with disabilities. The last Swedish disability reform is dated in the early 90's, LSS (Act Concerning Support and Service for Persons with Certain Functional Impairments). The aim is to make living conditions for people with disabilities and for the rest of the population more equitable (SOU, 2004). With different forms of rights, the act intended to guarantee

the people with severe and permanent disabilities to obtain help when support under other legislation is insufficient. The commonest LSS measure is daily activity, in which just over 21,000 people took part, followed by adult accommodation for 17,500 people, and contact persons for 14,000 people. More men than women at all ages, except for old-age pensioners, were covered by measures. One explanation may be that more men than women have impairments.

The reform may be viewed as a new trend in many different ways. Ideals such as fairness, equality of efforts, equity and collective organisation have had to relinquish to expressions like market, individualism and the individual's freedom of choice (Barron, Michailikis & Ššder, 2000). Another trait that is typical for the reform is also the focus on strengthening the individual's rights and self-determination rather than to regulate the obligations of society. Assistance is to be requested by the individual or by his or her representatives. The shift of responsibilities from the national to the local government also meant that the municipalities have been given more opportunities to shape the welfare services in a way that appears feasible and reasonable in the local context.

The consequences have resulted in large differences between municipalities, regarding the kind of support they were to offer. Studies show that neither the size nor the type of the municipality is a factor that can explain the differences (SOU, 2004). The local variation may be caused by differing priorities, but for the individuals it has meant that the support from the public sector looks different depending on where he/she lives and how he/she can formulate his/her needs for support and demands for assistance.

1.2. Transformations of Polish Social Welfare System

The social welfare system for handicapped and poor people in Poland, after several centuries of immense activities of different charity organisations, especially these led by different Convents of the Catholic Church, was formally established after 1918, the most important of the state acts being the Social Welfare Act from 16.08. 1923. It recognised the state as a provider of social services for these citizens who are in need. After the WWII, in the Communist time, social problems in Poland were made political issues. On the one hand

social services were monopolised by the state and the right to perform it was withdrawn from convents and other than state institutions, on the other hand official government propaganda denied the existence of the poverty or disability problems in a state of 'blooming prosperity': the statistics were artificially lowered or the problems of handicapped people were not taken into account. Different forms of help were incidental, non-consistent, insufficient (Sierpowska, 2006).

In the Polish society family as such was traditionally highly valued and a moral duty of looking after its handicapped members, from birth till death, was traditionally assigned to parents and siblings of the disabled person. However, the totalitarian system was permanently destroying family bonds, affirming other than traditional values (religiosity and traditional model of family were ridiculed) and parents of the handicapped children often felt official pressure (e.g. from doctors or other professionals) to abandon their child and place him or her in one of state institutions. If the family decided to look after the child, it got minimal financial help from the state and almost no professional or social support, so it was common that after some years, especially when the parents became older, the child was finally placed in a state institution.

Social Welfare Homes were at this time the only available institutions where those in need were provided with permanent accommodation. They were total institutions: it was quite common that 100 or 200 people lived there, they were of all ages (sometimes even severely handicapped children at a very early age were placed there), inhabitants have different disorders (people with sensory, mental or physical disability, the elderly, the poor, the alcoholic clients, homeless people). The homes were usually located in rural areas, far from towns or even villages (to avoid making 'the problem' visible), that is why the inhabitants had no possibilities to socialize with local community and because of the lack of contacts they were usually ostracised. Communication difficulties (lack of public transportation services in a country where having a car was a privilege of not many) made it difficult for the families to contact their disabled members, so the family bonds were usually disappearing.

It was not until the political and social transformation of the 1989 that some changes started. The state policy towards social problems

became different and a big social movement started. Handicapped people began to get out of their homes and institutions and demand their rights, like many other social groups in Poland those days. Then, their parents and volunteers began to gather in foundations and non-governmental organisations (that was finally legal to establish them) and undertook a lot of activities, realising the integration and normalisation principles. Mainly, as an effect of this social movement some important acts were established, the first of them being Social Welfare Act of 1990 (with amendments in 2004). Its main principles are to *support each handicapped person and their families in their efforts to fulfil their basic needs and make it possible for them to live in conditions protecting their human dignity* (par. 3). The aim of these activities is to support the clients in reaching *personal independence and integration with the society*. According to the subsidiary principle, the state performs a supportive role towards the handicapped people and their families' activities, *respecting the principle of partnership co-operation with social organisations, NGO's, Catholic Church and other Churches, and individuals* (par.2)

Other important formal act is *A programme of activities for the handicapped and their integration with the society,* accepted by the Polish Government 5.10.1993 that promotes normalisation (comp. Pańczyk, 2005) of the handicapped people's life in the spheres of education, employment, physical and social environment organisation, participation in culture, sport, recreation and tourism. In 1997 an *Occupational and Social Rehabilitation and Employment of the Handicapped Act* was signed to promote equal rights of the disabled to get education and occupational training which enables them to live independently in a society and creates possibilities for vocational training and employment in regular institutions and establish special institutions to prepare the severely handicapped for regular work (Occupational Therapy Workshops, Occupational Activation Centres)

The possibility to perform scientific research freely, the ability to use foreign literature and establish international contacts brought about some important changes in Polish special pedagogy that has opened towards the ideas of individualism, integration and normalisation. Medical model of social care for handicapped people

has been gradually abandoned and more humanistic, personalistic model has been taking its place. It underlines individual needs of each handicapped person and stresses the role of a family whose significant role in the process of social integration and rehabilitation has been recognised (see: Dykcik, 2005; Kornas-Biela, 2006).

2. Living accommodation for mentally handicapped adults in Sweden and in Poland

Ideas of normalization and integration first appeared in western European countries, with Sweden being one of the precursors of implementing them and creating practical forms of solving the handicapped people's problems. Today, the big, total institutions are replaced by small group homes and people with disabilities live in integrated society. Traditionally Swedish group homes have offered a family – like environment but recently, new types have appeared which, instead of closeness and companionship, emphasize the residents' right to individuality, independence and freedom of choice. Therefore, in the coming text, they are described as two types of group homes called *family – like group homes* and *single-life group homes*. The situation in Poland was different: it was not until 1989 that the state ceased to monopolise social sector and it was possible to implement modern solutions. Now the changes are still in progress, two possible ways of living accommodation for handicapped, apart from typical Social Welfare Homes being family-like Social Welfare Homes and Homes of the *Arch* communities.

2.1. Group homes in Sweden

Since the middle of the 80' it has been forbidden to place intellectually disabled children in institutions or group homes. This means that children with intellectual disabilities grow up with their families and are expected, like other young adults in Sweden, to leave the home of their parents and move to a house of their own often into a staffed group home. During the last decades, the living conditions for people with intellectual disabilities have changed dramatically in Sweden as well as in other parts of the western world (Mansell & Eriksson, 1996; Tideman, 2000).

The general idea behind these changes is that people, who have a great need of support and help in their everyday lives, should not live in housing environments that are separated and isolated from the rest of society, but they should instead be given the opportunity to live in their own homes with access to regular social life. The foundations for this development can be summarized in concepts as normalization, integration and individualization, and can be understood as a response to some of the important criticism of institutions, internationally as well as in the Nordic countries (Tżssebro, 1996). This has triggered a huge progress for group homes or other special forms of living, where the aim has been to create an atmosphere that is as home-like and private as possible. During the last decade in Sweden more than 5000 people with intellectual disabilities have moved from institutions to special living arrangements in integrated housing areas (SOU 2004).

There are different kinds of group homes in Sweden but two typical ones can be identified; the *family – like* and the *single-* life group home, which are going to be present in the further text.

2.2. The "family like" group home

This kind of group homes is the most traditional one and takes four to five residents, some of them have previously lived in an institution, while others have grown up at home with their parents. They are at different age and have moderate or sever intellectual disability. This kind of group home is often in a one storey building containing four to five apartments or single rooms situated around the common area which comprises a common room and a separate kitchen. In the common room there are opportunities to carry out many different types of activities. The staff spend most of their working hours in the common area together with the residents. They eat, play games and watch television together. The working method of the staff is mainly characterised by a desire to carry out group activities with the residents and to establish secure and emotional relationships to the residents. The staff is keen that everyone take part in social events and they become a little worried if any of the residents prefer to spend too much time in their own apartments. The relationships to the residents is characterised by emotional closness, intimacy and familiarity.

Let's hear, Lisa and her mother, two voices about the family – like group home

Lisa is 25 years old and has grown up with her single – mother. Lisa moved into the group home when she was 19 years old and she lives in a big room which has a separate bathroom but she shares kitchen and living room with the other in habitants. Lisa works in a day – care centre with some creative work four days a week but on Fridays she stays at home to clean, do some laundry and other similar housing tasks. Lisa says;

> *The staff is all right, they really care but sometimes they treat me like a child. They don't want me to be out late at night and they are very anxious about my new boyfriend.*

Lisa's mother is very satisfied with the group home although she claims that her daughter is sometimes critical about the situation.

> *It's a nice group home and I think it is good that the staff has a long experience of working with disabled persons. That is more important than education I think. But sometimes Lisa complains about that the staff controls her too much, she wants to decide more about her life.*

2.3. The "single – life" group home

This kind of group homes takes between 10–15 residents with slight to moderate intellectual disability, most of the residents have grown up at home with their parents. Some of the group homes are detached one-floor buildings and contains separate apartments; others are located in different buildings in the same housing area and all of the residents have their own apartment with one or two rooms. In the first case the common area is located in the middle of the building and in the second case in the same area, but not in the same building as the resident's own apartments.

The staff is eager to work on an individual oriented basis and thus it is preferable that the residents stay, eat and carry out daily activities in their own apartments and the main working method of the staff is characterised by an intention to primarily give support and assistance to the residents in their own apartments, in order to safe-guard their integrity. The common room is therefore sparse and

gives a formal impression although it should be used for organised activities such as learning groups, courses, arranged gatherings and parties. The relationship between the staff and the inhabitants is friendly but impersonal.

Let's hear Anders and his mother's opinion about the single- life group home.

Anders, is a young man of 23 years. He has grown up with his parents and he moved away from home two years ago. He lives in a one-room flat which also has a bathroom and kitchen situated in a free-standing one floor building which contains some common areas. He works five days a week in a day-care centre where he does some package tasks. Anders says:

> *I like my flat and my friends, and the staff is O.K., even though some are better than others. The best thing is when we have parties in the common area, I used to be disc-jockey and it's fun to make all the others dance. But sometimes it's a bit boring to be in my apartment, It would be better if the staff visis me more often.*

Anna, Anders' mother, puts it this way:

> *In the group home there is too much self-determination, I know all the residents and none of them is capable to manage it. Anders' apartment is dirty and he has very bad eating habits and sometimes he is very lonely, he sits in his apartment and watches television every evening. I would like the staff to care a bit more and not always talk about self-determination. I would like them to eat together in the common area but when I say this they claim that I'm too old-fashioned.*

The differences between the two types of group homes to some extent is related to the age, degree of disability and background of the residents. In *the family group home* the residents more often have a sever handicap, are older and therefore have experience in living in big institutions. But this is not the only explanation to the differences although the ideology and working methods of the staff play a significant role. The staff seems to have different opinion about the degree of emotional involvements in the residents' life, the amount of self-determination, individualization and companionship.

2.4. Different forms of living accommodation for mentally handicapped adults in Poland

Extended families still form a large percentage of Polish families in general and it is conditioned not only by financial reasons and problems in obtaining their own flat or house, but, especially in rural areas, it is a multi-century tradition that three generations live together. In such family systems it is a natural course of events that ill or handicapped family members are looked after by other family members, especially by women not employed outside the home (mothers, sisters, daughters).

Social changes (especially a lowering rate of childbirth) are responsible for the fact that in Poland more and more families are the nuclear ones; disappearance of traditional values e.g. responsibility for the ill or handicapped members of the family, the value of service or even sacrifice for the sake of others, together with other changes such as a growing rate of working women and longer life expectancy among the handicapped make it necessary to create new solutions to the problem of living accommodation for handicapped people especially for these with intellectual disability, who traditionally for their whole life were under the care of their families.

The situation is difficult especially when the parents of the handicapped adolescents die and their siblings do not feel obliged to care for their brother or sister. There is also a group of these adolescents who after coming to adulthood are expected to leave their home because of some other reasons.

So far, the popular practice has been to establish adult handicapped people in the Social Welfare Houses that were described earlier. Nowadays this solution is absolutely not acceptable for many parents and siblings of the handicapped, not mentioning the handicapped themselves, who are more and more aware of their human rights. That is why new experimental solutions appear, mainly undertaken by social associations and foundations, rarely by state institutions. Among the most contemporary developments are: training flats, Family Homes (Hostels) governed by social organisations, family-like Social Welfare Homes governed by local authorities, Homes of *the Arch* Communities.

3. Family-like Social Welfare Homes

From the formal point of view family-like Social Welfare Homes are regular Social Welfare Homes, subsided by the state and local authority funds, but organised in such a way as to reflect the organisation of a family home. Usually they are detached 2 or 3 floor houses located in regular suburban areas, prepared to give accommodation for about 15–20 handicapped people each. The inhabitants live in single or double rooms and are responsible for all the daily chores (cooking breakfasts and suppers, cleaning, laundry, ironing, getting dressed based on the weather conditions), prepare for work or other daily activities, visit friends and invite them. Every person pays the rent which is always 70% of their pension, 30% of their income can be used freely. There is one person of the staff on the premises all the time, whose role is to give advice as far as the following things are concerned: health issues, rational nutrition, care for personal things and hygiene, managing money. In a discrete way they also animate the relationships in the home, with the neighbours and with the family members or friends from outside, help in organising free time activities and managing the things in different institutions.

The principles governing daily life of the inhabitants are as following (Gałka, 2005): recognising the freedom of choice of each of the inhabitants, as far as it does not disturb the principles of social co-existence, the principle of active life: the inhabitants use the possibilities of education, work or therapy outside the home, participation in daily duties of running the home

Unlikely in Sweden, the inhabitants of such homes in Poland usually come not from families, but from other, usually total institutions (other Social Welfare Homes, Children's Homes). It produces special problems, especially connected with finding a harmony between using the freedom and feeling responsible, as it is usually for the first time in their life when they have to manage that.

The habits form their previous experiences means that the inhabitants do not always want to participate in daily chores: they expect a cleaning lady or a cook to do it for them. They also have

problems with managing their own money, preferring to spend them immediately on their own enjoyment, and not willing to participate in common shopping: as usually, they expect *somebody* to provide food for them. Not being under a direct supervision, they prefer a passive lifestyle and tend to neglect their duties, claim too much assistance from their carers and home managers.

4. Who and how lives in a family-like Social Welfare Homes – an example from Lublin

Family-like Social Welfare Home in Lublin was founded in 1992 and it is located in a semi-detached house in one of Lublin's suburban district. It is a four-storey building, there are 11 single or double rooms there, the kitchen and the living room. The house is prepared to house 19 inhabitants, adult people with mental disability. Today 18 persons live there, their age varies from 20 to 43. Nine of them have lived in other institutions before coming to the Home, as their parents either abandoned them at birth or they were deprived of the rights later on. Nine of the inhabitants came to the Home from their family homes, four of them had a pathological family (alcoholism, domestic violence, parents' lack of ability to cope with everyday problems), five were forced to leave their family homes because of death or serious illness of their parents. Living in the House was not a free choice for any of the inhabitants: the decision was taken by their caretakers.

The staff of the House tries to animate relationships between the inhabitants and their families, but it has been possible to continue or establish close, warm contacts only for six of the inhabitants, the rest of them meet with their families occasionally, sometimes it means only a telephone call on the occassion of Christmas, Easter or birthday. It is then extremely important to arrange social life and establish contacts with other people: peers, neighbours, former teachers, godparents: inviting guests or visiting friends, participating in tours or pilgrimages is one of the priorities. The House plays a family home role for its inhabitants, so the main activities are these connected with everyday chores, joys and sorrows. Staff members help in recognising all daily needs of the inhabitants (arrange doctor's appointments, buy clothes, helps in dealing with formal

issues in different institutions), celebrate feasts and participate in sad or tragic events, visiti the inhabitants in hospitals and take part in funerals of their family members.

According to the Polish Social Welfare Act, it is possible to get a place in a Social Welfare Home only in this case when a person 1). is classified as somebody who is not able to live independently and 2). he or she does not have any family members to provide care and supervision. In practice it means that in these institutions only those people can live there who have totally lost support of their families. However, it happens more and more often that the families want to maintain the contact and warm relationships with their handicapped members, while the latter have an independent daily accommodation. Sheltered Housing Facilities, organised by NGO's are an alternative to Social Welfare Homes. Usually they are provided by parents' associations of a given region, get some financial support from state and local authority agencies, but they are mainly financed by the families. As they operate locally, it is impossible to give the exact number of these houses existing in Poland; we know that there are still too few of them. Polish Association for Persons with Mental Handicap, the biggest Polish association advocating for intellectually handicapped, provides 10 sheltered housing facilities for 137 people.

5. Homes of *the Arch* Communities and support from *Faith and Light* movement

An important form of helping the handicapped people with their living accommodation problems are homes of *the Arch* Communities that began to be established all over the world by Jean Vanier since 1964 (Vanier, 1985, 1991). These are communities of mentally handicapped people and volunteer assistants who live under one roof, sharing everyday duties and joys, working together at home or in nearby institutions. In these communities mentally handicapped people are treated as the core of the community and their needs establish the rhythm of life and work. Life there resembles the family life, as much as possible, it aims to be simple and uncomplicated, its main points are: commonly done everyday chores, work, preparing and enjoying common meals, relaxation time, an evening prayer.

There are no paid workers in the communities, volunteers only, who want to spend a part of their life in the community. They help as much as it is necessary to maintain everyday chores, animate the atmosphere both in home and beyond; good relationships with neighbours and local community are treated very seriously. On a regular basis they co-operate with professionals like psychologists, pedagogues and psychiatrists. Nowadays in Poland there are three *Arch* homes, all of them enjoy a high esteem especially from the parents who long to have this option available for their handicapped children.

Jean Vanier's idea was not only to support these handicapped people who have to live outside the family, but also provide support for families with a mentally handicapped members. The *Faith and Light* movement formed in 1971 in France, gathers mentally handicapped people, their parents and friends, who enjoy spending time together, usually a few times a month. Handicapped people can participate in these meetings alone, thus providing parents with some time of their own. Some parents prefer to attend meetings together with their children, wishing to get necessary social support. Each year a summer camp is organised and it is usually a time of experiencing independence from parents and enjoying the presence of both handicapped and non-handicapped peers. *Faith and Light* was implemented in Poland in 1978 and mainly university students served as volunteers. Many of them chose a job career in social service sector, passing Vanier's ideas to their workplaces. It should be stressed that this movement influenced the sector of social services in Poland a lot.

Concluding discussion

To end this paper, we intend to discuss some of the main themes and do some comparison between Poland and Sweden. The living arrangement and the housing environment are of specific significance in people's lives, especially for people with intellectual disabilities as they spend many hours a day in their own homes. The everyday life in the former total institutions was characterised by a passive lifestyle and few ordinary stimuli, and the residents had

few opportunities of learning and development outside the facility. Living in more small-scale units in the local society is supposed to create a higher degree of quality of life and provide the preconditions for a sense of belonging, participation and community (Mansell & Eriksson, 1996).

1/ Social work in living accommodations – to offer a normal life

Working in a group home can be called a "normalization work", as one of the most important task for the staff, is to create a life for the residents to live as normally as possible. The way staff works and behaves is of prime importance for the residents' possibility to participate in and influence on their situation and for their opportunities to achieve a good life (Deely, 2002; Duvdevany et al., 2002; Mansell & Elliot, 2001; Olin 2003). As said before, in the Swedish examples, the differences between the two types of group homes can to some extend be related to the age, degree of disability and background of the residents. But this is not the only explanation although the ideology and working methods of the staff play a significant role.

In the Swedish political debate on handicap, as well as in the rest of the western countries, the private sphere and own homes have been presented as symbols for a freely chosen community, individualisation and absence of social control. The ideological normalization model for the staff in the *single-life group home* is the modern western urban single-life style and the starting point for the staff is to promote self-determination and individualization for the residents.

The staff expressed ambitions to respect the inhabitants' right to personal integrity and therefore emphasized the importance of staying, eating and carrying out daily activities in their own apartments. The staff noticed that there was no clear social connection among the residents and therefore meetings are organised which focus on activities.

The relationships between the staff and the residents is friendly but impersonal and it is advisable that the residents should contact with other people outside the group home. But for them who don't

have a secure and supportive network outside the group home it would be a very complicated situation although the risk for isolation and emotional loneliness is obvious. The ideological principle for *the family-life group home* is the nuclear family. Here is the emotional involvement important and the staff creates a supporting and easy going atmosphere, while a "motherly" reprimanding attitude is always present.

The staff tries to protect the inhabitants from different risks which is a natural part of a "normal" life. The relationship is characterised by security, stability and closeness and the staff expect all inhabitants to participate in social collective activities. This attitude among the staff can make it difficult for the residents to maintain their own personal integrity.

For persons who have grown up in the big institutions this will be a good environment although many of them don't have the experiences of a "real" family. For the "new" generation of disabled people who had grown up with their parents, perhaps this type of group home will offer too little opportunity to explore themselves and their relationship with their families and the rest of the world based on earlier experiences, personal qualifications and wishes.

A normal life for intellectually handicapped people in the Polish context still means living with a family. Traditional values of "family togetherness" are especially cherished in difficult situations, when one member of a family needs special care. That is why it is a normal course of events for a handicapped person to live with his or her parents and then be under a custody of a sibling or another member of the family. It should be indicated that this situation has also a positive dimension: handicapped people take part in everyday family activities and do not feel lonely living in one household with other family members. They also have the possibility to play important social roles of a son or a daughter and then an uncle or aunt, sister-in-law or a godmother. Usually they are given some responsibilities at home and spend a part of the day in workshops or activity centres.

Those who cannot live with their families may get a place in social care home. According to the Social Welfare Act in order to be placed in a social care institution (e.g. a family-like social care home), a person must be qualified as not able to live independently <u>and</u> not able to

be cared for by any member of the family. The persons who live in social care institutions still feel stigmatised as those who comes from "problem families" and have nobody to care for them, are usually very lonely as the bonds between them and families practically do not exist. Staff members try their best to promote independence, responsibility and create different social relationships among the inhabitants, thus making their living environment as family-like as possible. One of ways of doing so is that each inhabitant has a "mentor"; usually it is a staff member who performs a role of a mother or an older sibling, giving advice and supporting the person emotionally.

It should be stressed that both the handicapped and their parents express more and more often the necessity for alternative solutions: they start feeling the need for a handicapped person to leave a family home, especially when the parents are elderly and ill or deceased. The *Arch* Homes and some private enterprises of this kind are the alternative kind of placement.

The two described types of living accommodation for intellectually handicapped adults in Poland are quite similar in their type. They offer family-like atmosphere and stress the need for cherishing family values (*togetherness*) more than independence, privacy and individualisation. They reflect the structure of the society in general where it is still more popular to live in a family than promote a single-life style.

2/ Some final reflections

The Polish and Swedish examples from the field of disability reflect the culture and structure of the society in general. In Sweden, unlike in Poland, ideals like self-determination and individualization are more dominant than values like family togetherness and companionship. Both models have their advantages and disadvantages although in Sweden disabled persons have good chances to achieve and maintain personal integrity but at the same time risk to be isolated wheras lonely and in Poland the situation is the opposite. But irrespective of country people with disability, like other people, have complex needs of self-determination and fellowship, privacy and companionship. Therefore it's important that staff try to avoid imposing too fixed

ideas of what a normal life is like for the inhabitants and instead try to develop a flexible way to support each individual's wishes and needs in everyday life.

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SECTION FOUR

Competencies and Methods in Social Work

Chapter Seven

Conflict and Conflict Management: to the Basic Ideas and Insights of Civilian

Georg Albers

Abstract:
The aim of this article will be to give a basic introduction into conflict management theories as a tool for social work and social services. On the basis of insights from conflict sociology, alternative dispute resolution theories and mediation concepts consequences for concepts and methodical action will be drawn. Arguing that conflicts are a necessary part of development at individual, group, organisational and societal levels, a distinction will be made between functional and dysfunctional conflicts. Task for social services will be to help turn the dysfunctional into functional conflicts. For that reason it is important to have knowledge on tense and escalation reduction methods.

1. Conflicts

Conflicts are a ubiquitous phenomenon in modern society. Most social scientists agree that conflicts are a part of life and cannot be suppressed. Nevertheless, the image of conflict as being normal, productive, or even constructive is not new. At the beginning of the previous century, the German sociologist Simmel had already determined the positive contribution of conflict for any kind of social entity (Simmel, 1992). Coser is one of the most important American experts on conflict theory, who has worked intensely with Simmel's ideas. He pursues Simmel's strain of thought and writes about the functionality of conflict for flexible societies (Coser, 1972, 184).

In Coser's eyes, the theory is made attractive by the understanding of conflict as a mechanism enabling an adaptation to changed circumstances. Simmel's theory states that conflicts create relationships where before none existed. Coser draws on and continues this thought by stating that conflicts include the re-activation or creation of values and norms of which use or meaning is the topic of conflict. Therefore, a flexible society profits from appropriate conflict behaviour because the creation and modification of norms guarantees the society's continuity, even under changed circumstances.

If there is insufficient tolerance for and institutionalisation of conflict, then conflicts become dysfunctional. In this respect, rigid societies are more endangered due to the fact that an arising conflict jeopardises the fundamental concord of a social system.

This leads to the conclusion that it is a society's main duty to seek ways of carrying out conflicts and institutionalising these ways so that integration and stability are ensured. At the same time, it constitutes a duty for all forms of social services should their basic function be found in facilitating a successful everyday life. A central element of social conflict lies in the issue of the conflict internal dynamics, meaning how large the danger of escalation is. This depends mainly, besides other factors, on the interactions of the participants.

The most detailed and sophisticated model explaining the dynamics of escalation is Glasl's approach, who developed a nine-stage model, divisible by three decisive thresholds (Glasl, 2004,

83). I will refer to this model, because it plays a key role for the classification, i.e. diagnosis, and the subsequent design of conflict intervention procedures:

1. During the first three stages, hardening, debate, and actions, both parties can still win (*win-win* constellation).
2. During the second main phase, comprising the stages of images/ coalitions, loss of face, and strategies of threats, only one party can win, while the other loses (*win-lose* constellation).
3. The last three stages, limited destructive actions, shattering of the enemy, and the shared path into the abyss, are characterised by the fact that neither party can win anymore. The damage done to the opponent compensates for the damages suffered by the person himself (*lose-lose* constellation).

Glasl explains that the process of escalation constitutes a downward movement. Crossing the thresholds between the various stages further limits the possible range of actions available to the conflict parties.

The more a conflict has escalated the less probable de-escalation as an automatism becomes. Many factors and processes can contribute to the conflict intensification, if they are not consciously held in check. Their control is possible, but only as the result of conscious efforts and necessitates the realisation or perception of these dangerous tendencies.

Escalation is a self-feeding process that can be described as an action-reaction-spiral. It becomes explicable as the result of direct, reciprocal sequence of action and reaction, because each party bases its actions on the opponent's actions.

Seen in the framework of conflict theory, an important aspect emerges from the model based on an elaboration and further development of Simmel's and Coser's approach.

This aspect especially applies to the functionality of conflicts. Should it be true that the potential violence and the destructiveness increases along with the growing escalation, then functionality can only be identified cynically within strongly escalated conflicts. Consequently, one could say that only conflicts at a lower escalation level display positive functions, to wit, when the level of destructiveness has not caused too many serious consequences for the involved parties.

This does not mean that the process of learning triggered by coping with higher level conflicts is incapable of yielding positive results. However, it stands to reason that after a certain stage, which cannot be universally defined, the level of destructiveness surpasses the level of constructiveness. And this highlights the goal of any intervention: reducing the level of escalation. The de-escalation traversing thresholds of regression are not easy to accomplish for the conflict parties. In order to understand the escalation dynamics, a conscious effort is essential. However, the further the escalation goes, the larger the social autism of the conflict participants grows, rendering them unable to achieve this necessary insight. This causes a momentum that can only be arrested by external intervention, consequently by a conscious conflict management. Developing such methods of conflict management and making them available is a necessary survival strategy for any social system, and thus for all societies.

This is even more vital in modern, functionally differentiated societies than in segmented or stratified societies. For this reason, the interrelation between conflict management and functional differentiation shall be illustrated.

Concerning functional differentiation, two institutions in particular: the state and the market (Giegel, 1998, 9). They both play a distinctive role regarding conflicts. The differentiation of conflict management forms involves a control of a fundamentally threatening conflict – a process described as social progress.

Concerning the state, it can be demonstrated that the development of the monopoly of force, the development of the separation of powers, and the differentiation of the legal system have led to a civilising of conflicts within society. This only becomes possible by widely eliminating the dysfunctional elements of conflicts – especially violence. The state divests the society of force and then makes central decisions in case of specific use of it (Nollmann, 1997, 176). This involves an encouragement of conflicts. While in previous forms of society, the repression of conflicts was a functional measure enabling sociality, in modern society the encouragement of peaceful, i.e. civil, ways of carrying out conflicts, serves this same purpose. In the same way, it can be demonstrated that the market has found its

own regulation processes for sector specific conflicts. These processes, however, are subject to very different imperatives.

The example of conflict regarding wage agreements illustrates that these mechanisms are generally non-governmental and must constantly be defended and re-defined, which, notwithstanding, is the source of their effectiveness. The same is true for legal norms regulating the security of expectations, such as in a contract between private parties in a civil society which defines in advance the behaviour, duties and forms of sanction, thus protecting the common interests of both parties (Meyer, 1997, 262).

Looking at both areas, it becomes clear that the differentiation of the functional system of law has played and is still playing a pivotal, historical role in the civilising of conflicts in the modern society. Seen through the eyes of conflict theory, law can be seen as a kind of solidified system of conflict institutionalisation. This also means that conflicts or conflict parties can only be included in the system of law insofar as they correspond with its functional logic. In other words, the conflict must be suitable for trial in a court of justice, which very few types of conflict in modern society presumably are.

So, the social problem of conflicts has not resolved by the differentiation of the legal system. As can be seen, for instance, with family conflict, the legal regulation of relationships has not led to a restraint of conflicts. Naturally, family law cannot solve marital problems, at most the conflict consequences can be dealt with.

Furthermore, conflict types can occur, which are not yet legally regulated because they arise around issues which one had hoped to be irrelevant. These can be conflicts fuelled, or seemingly fuelled, by differences perceived as ethnic. But these are constructed at odds with functional differentiation, especially in real-life contexts (Giegel, 1998, 12).

Even though it was previously pointed out that conflict can play a functional role for modern society, this must be qualified by adding that this only applies to „fostered" conflicts (Dubiel, 1995, 1096), meaning types of conflict for which there are mechanisms based on a political-cultural basis obeying conflict restricting rules. In this context, fostering means a confinement, the inclusion of rules and management procedures, in short, a certain level of

institutionalisation. All legalised procedures share the feature that a third-person party intervening in the conflict wields a fixed and standardised competence for regulating the conflict. This competence is based on assignments (e.g. by law, decrees or contracts) which exist independently of the concrete conflict (Albers, 2000, 54).

This distinguishes them from more consensus-based procedures where the implementation of the proposed solution hinges on the voluntary commitment of the participants, where the commitment is problem oriented, conflict specific and temporary. Additionally, the emotional aspects of the conflicts are accorded a special and conscious role, whereas they play only a secondary role in legally regulated conflicts. The sustainability of conflict resolution is more probable when based on the voluntaries and understanding of all involved persons. If possible, the procedure most strongly involving the participants and activating their self-healing powers should be implemented. This is a main reason why a differentiation of conflict management procedures is so fundamentally important. If this does not happen, then the risk is high that a consensual procedure will not exist, forcing the choice of a procedure where an inordinately large amount of power is accorded to the third-person party.

Additionally, the lack of suitable instruments can lead to conflict escalation because the parties tend to promote the conflict in order to protect their own interests. This represents the opposite of the civilising of conflict, which should be the main goal of conflict management in modern society. If interventions employ a continually growing amount of force, then the risk of increasing governmental force limiting the possibilities of non-governmental interventions burgeons. In face of this, a methodical approach providing procedural steps that „enable the functioning of deliberative or discursive democracy in the practice of societal decision making processes" (Zillessen, 2005, 91) is paramount.

Trenczek (2005, 231) has pointed out that a central aspect of conflict is lost when conflict is dealt with via the legal system. Taking recourse to Christie, he argues that citizens will lose their „ownership" of conflict, if they relinquish it to the legal system. In this case, instead of the involved parties, others (lawyers and judges) effectively act. As necessary as this may be in some cases – the

capacity of the conflict parties to resolve the conflict is surrendered, they are rendered incapable of resolving it themselves and generally the conflict creates winners and losers. This does not induce a conflict resolution, and especially where the involved parties remain or must remain in social contact with each other, the conflict is prolonged.

The non-egalitarian access to the legal system further exacerbates the situation, even though modern society likes to pride itself on its impartial legal systems. In order to successfully weather a legal conflict, a large amount of cultural, social and also economic capital is essential. These experiences – incapacitation, inefficiency, access barriers, uncertain outcomes – have resulted in ever-rising amounts of criticism about the court-based conflict resolution. After this conflict-theoretical discussion, it can be asserted that even in modern societies the need for the further development of instruments of conflict management is tremendous – and this is exactly where the innovation function of social services comes into play.

2. Conflict management

All in all, the question is warranted whether the management of these conflict types constitutes a case of state and market failure. To be precise, these are conflict types which have, after all, not been judged sufficiently relevant by the systems traditionally handling conflict management, i.e. they are under-institutionalized. It is possible to view them as neglected consequences of functional differentiation. It is the goal of civilian conflict management to use as forceless forms of conflict management as possible, in order to contribute to the reduction of violence and its structures.

Often the idea of civil conflict management is confused with or equated to constructively dealing with conflicts. This confusion needs not be further elaborated. Whether a conflict has actually been constructively managed, is only visible in the results of the process and will be judged very differently, depending on the perspective. Even if both involved parties are convinced of the constructiveness of the conflict management, this need not necessarily the case and need not be recognised as such by a third-person party. This makes constructivity a normative label and hence unsuitable for describing

a specific approach. Of course, the demand that conflict be managed as productively as possible, can still serve as a normative concept.

Civilian conflict management is meant as a civilising of conflicts and not only as an increasingly non-forcible and constructive management of individual conflicts. This lets civilian conflict management be understood as part of a comprehensive strategy in the framework of a civilian society: „Civilizing is the......conscious curbing of aggression and regulation of violence of individuals or of society using non-forcible strategies of conflict management in order to model a sustainable state of peace. Civilising can be seen – depending on the cognitive intention and the way of looking at the problem – as a process, principle or result.“ (Vogt, 1997, 23). Three levels are important for defining the term of civilian conflict management. These are as follows: the level of the social system as a whole (macro level), everyday-life/real-life (mezo level), and the level of individual actors (micro level). Each of these levels follows its own underlying logic and „rules“. It is fairly obvious that the mezo level, embodying the interface between societal and individual level, must be accorded the most importance in a civilian conflict management that aims to increase and differentiate the civilian proportion.

Geißel has pointed out that two strains of thought must be distinguished in the debate about the civil society (Geißel, 2007, 27). The definition used in the classical, empirical sciences sees the civil society as a part of society located between the state, market and privacy. The more interaction definitions refer to the „social type of ‘civic’ actions or virtues. Basic logic of civic action are self-organization, acknowledgement of others, non-violence, tolerance, fairness and referral to common concerns“ (Ibidem).

3. Mediation

Mediation, meaning the intermediation in cases of conflicts as a process or rather a method, can be regarded as interaction-based civil society. This process consists of a mainly informal procedure, in which a neutral third-person party without any power to sanction, mediates between the two parties and tries to find a consensual solution by

effectively channelling the negotiations (Moore, 1996). In reality, the term of mediation is often used indiscriminately for a variety of third-party interventions. In point of fact, mediation must be perceived as one variant within a plethora of instruments actually labelled as conflict management (Glasl, 2004). Frequently, mediation has been used to refer to constructive or civilian conflict management. While the term „constructive" „only" refers to a normative demand, prone to changes according to the subjective viewpoint, civilian conflict management refers to a strategy that is substantial in content. This means a utilisation of conflict management for the goal of democratisation. Regarding this, a participation democracy depends on a maximally large number of affected people taking part in decisions that directly concern them. In this context, civilising is defined as the „conscious curbing of aggression and regulation of violence non-forcible instruments of conflict management." (Vogt, 1997, 23).

Mediation is probably the most well-known and important method of civilian conflict management. Its present day form comes from the USA, where it has long been an established procedure, as can be seen by its implementation in different areas and a growing field of research (Scimecca, 1993; Moore, 1996, 379). In Europe, mediation is now used mainly in the areas of family mediation, separation and divorce conflicts, reconciliation of perpetrator and victim, neighbourhood mediation, environmental conflicts, and many more.

The term *mediation* has its source in the Anglosaxon language use. The original root is the Latin word „medius", which simply means 'the middle'. In present day use, *mediation* is used to refer to a certain procedure for conflict management.

Mediation is an informal, extra-judicial procedure including all involved parties on a voluntary, self-determined and consensus-oriented basis. The aim is to reach a legally binding agreement in a concrete, conflict-affected issue with the help of the intermediation of a third-person party (Banks, 1986, 589; Pruitt & Carnevale, 1993, 165).

This constitutes a definition most scientists and practitioners can agree upon. Accordingly, mediation comprises the following elements:

❖ Mediation's primary goal is the search for and discovery of solutions in a concrete conflict that are satisfactory for all participants. A successful mediation is consequently the result of a consensus on the settlement of the conflict, containing agreements which all parties acknowledge as binding.
❖ Mediation is based on voluntaries, meaning that the conflict parties have realised on their own that they cannot come to a satisfactory resolution without enlisting outside help.
❖ There are basic rules for mediation which have not yet been bindingly determined. The course of mediation, its methods and techniques are variable and can be negotiated by the participants. A third-person party who is generally independent of all involved parties and does not have any personal interest invested in the conflict is in charge of the intermediation. Neutrality is an important condition.

Contrary to what recent debates about alternative conflict resolution may have implied, conflict mediation by a third-person party is not a new phenomenon. There are a number of intermediation traditions originating in various cultures of the world. Historical roots can be found in Japan and China where religious conceptions of harmony have aided consensus-oriented procedures, in ancient Greece, in African tribes and in the Western religious movements (Burton, 1990, 26).

4. Neutrality in mediation

Concerning the question of the nature of the third-person party's role in the mediation process, it is paramount that the issue of neutrality is clarified. In order to make this manageable, a differentiation of the term mediation shall be made, primarily using the issue of neutrality as a distinctive feature.

According to that, one manifestation of mediation is *pure mediation*. „Mediation (that is, 'pure' mediation) involves the intervention of a skilled and experienced intermediary who attempts to facilitate a negotiated settlement to the dispute on a set of specific substantive issues" (Fisher & Keashly, 1991, 33).

The other manifestation of mediation can be labelled *power mediation*. "Mediation with muscle (or what might be termed 'power'

mediation) ... includes the use of leverage or coercion by the third party in the form of promised rewards or threatened punishments. In a very real sense, the third party becomes a member of a negotiating triad and bargains with each party, using carrots and sticks, to move them toward a settlement" (Fisher & Keashly, 1991, 33).

Both manifestations of mediation imply different approaches regarding neutrality. In the first form, neutrality takes the main priority, while in the second form it can sometimes be useful, but at other times can be an obstacle to a successful mediation. The role of the third-person party can be shaped according to its desired function. Its primary goal is to achieve a settlement that also satisfies the third-person party. Accordingly, in the second form of mediation, power is a central criterion for a successful mediation, whereas in the first form specifically the powerlessness of the third-person party is the condition for success.

Smith has pointed out that this distinction is necessary in order to clarify the question of the success of mediation. These two manifestations are different approaches that cannot be generally compared to each other regarding their successes. "In fact, it may be unfair to make such a comparison, as both may be effective under certain circumstances, and both options should be retained for that reason" (Smith, 1994, 448).

In terms of *pure mediation*, the role of the third-person party is non-directive, non-coercive, and non-evaluating, but instead supporting and diagnostic. It primarily takes care of the process optimisation. In terms of power mediation, the role of the third-person party is oriented towards the outcome. This means that rewarding, punishing and judging behaviour is used to motivate the parties to reach an agreement. Should the main priority lie in the kind of result afforded by the process of mediation, then the strategies, even those concerning impartiality or neutrality, must be flexible.

Moore has pointed out that a dogmatic position is not helpful in this situation. Such a narrow viewpoint

> *... ignores the range of successful models for practice, the variety of disputes, the specific capabilities of the parties, the expressed needs and goals of the disputants, and the diversity of cultural contexts in which interventions are practised. A more productive*

approach would be to explore the specific situation and adapt the process to meet the needs of the parties (Moore 1996, 54).

The advances embodied in conflict management procedures like mediation, have the principle effect that people are again made participants in (conflict-) resolutions immediately pertaining to their concerns. The realisation that the sustainability of conflict resolutions is the greatest when all involved parties remain or become competent and active actors reveals the underlying democracy-theoretical meaning of mediation (Zillessen, 2005, 90).

Condusion

In conclusion, it is a significant duty for social actors in general and especially social services to develop suitable and innovative forms of conflict management and make these accessible to society. This embraces an important political function: societies are held together by their conflicts – and the development of a constructive culture of conflict poses a prime challenge.

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Chapter Eight

Strengths Perspective: Fundamentals and Practice

Fatih Sahin

Abstract

A focus on "strengths perspective" has begun to appear in social work practice literature. In this perspective, the client is viewed as having the ability to solve his or her problems. The focus is on the client's strengths, rather than problems and/or pathology.

The article will include the following parts: 1. The historical base of strengths perspective; 2. The problems with problem focused approach; 3. Bases and assumptions of strengths perspective; 4. Practice based on strengths perspective, its phases and basic qualities; 5. A case example accomplished by a social worker who internalizes strengths perspective as a practice model; 6. Conclusion.

Introduction

Human life is full of conflicts and oppositions. As coping with complex realities, societies have created oppositions such as good

and bad, safe and unsafe, friendly and hostile, etc. Interestingly enough, attention has been focused on bad, unsafe and hostile. This emphasis on the negative aspect of life has shaped human beings and caused social work and other humans service professions get oriented towards pathology (Weick, et al., l989, 350). The strengths perspective which has been stressed recently in social work literature argues in favor of strengths and resources of human beings instead of problems and pathologies being the focus of helping process in social work (Chapin, l995; Cowger, l994; Goldstein, l990; Weick, et al., l989).

"Psychoanalytical theory" which developed as a structure to define individual problems and other approaches which developed relying on the former deeply influenced social work. Such a close relationship with psychoanalytical theory and the succeeding approaches has brought about the concepts such as "deficiency, pathology or inability" of human beings (Weick, et al., 1989, 350). These concepts have become concrete within the professional terminology and diagnostic categories have put emphasis on the deficiency, pathology or inability of human beings.

Therefore, sufficient assessment and diagnosis of the problem has almost been the major concern of social work profession. Seemingly, Compton and Galaway (1979) argued that the focus of social work is to make use of problem solving approach in coping with problems. In this sense, it has become important to examine problem focused orientation which was challenged by strengths perspective.

1. Problem based approach and its deficiencies

What relies on the very basis of the current helping perspectives is the very conviction that people need help due to their inefficiencies. Existence of problems is the reason behind the existence of the helping professional. Social workers try to put the causes of problems forth as they design their professional interventions.

While problems of client systems are defined, in fact, another problem is constituted once and in a different manner. In terms of social constructionist view, naming what client systems experience would make it appear as "reality" on which therapeutic endeavor

should focus. All emotions, intuitions and ideas the client experiences and feels have now been named and their source has become apparent. In other words, the unknown has been categorized and labeled.

The problem having been examined in a rational frame, the client can understand that it appears in some ways and even cope with it. Power of the professional stems from the fact that s/he has a strategy to name the problem and cope with it (Weick, et al., 1989, 351-352). Moreover, this naming process belongs to the jargon of the professional. Social workers who hold diagnostic categories focus more on the similarities of clients rather than their unique characteristics. Conditions of the client in this sense need to be identified according to pre-determined problem categories. Moreover, these categories are not determined according to their conditions. Categorizing one's situation as "depression" is the most general evaluation ever. Such an evaluation reveals neither the struggle of the person nor the strengths hidden in her/his story (Weick, et al., 1989, 350).

Problem focused orientation is inclined towards explaining problems of human beings on an individual level rather than on a social-environmental level. Thus, as Ryan states, defining the differences between individuals who are affected by a problem and individuals who are not as the cause of that problem and designing interventions to overcome these differences is an illusionary logic which is called "blaming the victim" by Kagle and Cowger (1984, 347). Despite the fact that problem based approach takes the environment into consideration, it hardly ever takes vast social variables into account. Since it is hard to change social conditions, professionals are in a position to exclude these factors. Thus, they start seeing people with problems as the main cause of problems (Weick, et al., 1989, 350; Cowger, 1994, 264). As matter of fact, problem based approach both restricts the use of personal and social strengths of the client system and reinforces social structures that victimize the client and reproduce and regulate unequal power relations (Cowger, 1994, 264).

As Şahin states (1999, 69), only the practices that transfer the principles, values and philosophy or in a succinct way, nature of the profession hold the quality of social work. Amongst these values the

most important is that people are unique and they have a capacity to develop, learn and change.

Focusing on problems is criticized in social work literature in two ways. First of all, social work attributes great importance to respect for value and honor of individual and her/his right to self-determination. Therefore, describing human beings with concepts such as problem, pathology or deficiency is not in congruence with the very essence of the profession. Moreover, interest in problem on practice level puts the practitioner into the position of **authority** and as a result makes it harder for clients rely on their own feelings in developing their lives. However, values of social work have considered development of strengths of human beings at the very basis of professional help since its very first day onwards. In fact, values are *sine qua non* of professional practice. This is just the point where strengths perspective appears out as the practice model of social work.

Strengths perspective is based on social constructionist view which argues that reality about the world in not independent of individual, but relies on her/his perception, thought and beliefs.

2. Theoretical bases and assumptions of strengths perspective

In social work literature, strengths based social work practice approach to working with many different client populations has been supported. This approach has been used in working with people who have chronic mental illness (Kisthardt, 1992; Rapp, 1992; Rappaport et al., 1992; Sullivan, 1992; Weick et al., 1989), elderly people (Perkins & Tice, 1995; homeless persons (Thrasher & Mowbray, 1995); families (Duncan & Brown, 1992; Laird, 1996; Wikler, et al., 1983), women with HIV infection (Gillman & Newman, 1996) and developmental resilience a youth development (Henderson, 1997) and corrections (van Wormer, 2001)

Strengths perspective emerged as an alternative to the current diagnostic model which categorizes human beings according to symptoms ignores important environmental factors and thus **blames the client** (Weick, et al., l989).

On the contrary, strengths perspective prioritizes the strengths of the client and her/his environment avoiding blaming of her/him, takes it into consideration that motivation of the client stems from focusing on strengths, and develops a collaborative relationship between a client and a social worker. In order to fill the gap between the values the profession defends and the current practice, strengths perspective gives importance to focusing on positive strengths of the person and her/his environment and to the principle of starting where the client is (Ronen, Dowd, 1998, 87; Stevens, 1998, 291).

Saleebey (1999,1992) argues that strengths-based perspectives differ from diagnostic approaches in both their language and the principles that guide and direct practice. Saleebey (2002,13) lists the following principles:

❖ Each individual, group, family and community has strengths. It is hard to invoke this principle, but that it is important to note that the person or family and the community own assets, resources, wisdom, and knowledge that, at the outset, you are not aware.

❖ Trauma and abuse, illness and struggle may well be sources of challenge and opportunity. According to Saleebey (1999,16) there are traumas that can overwhelm the coping capacities of any child or adult, that extra-ordinary measures are required to help such individuals getting back on track.

❖ Assumption that one does not know the upper limits of the capacity to grow and change and take individual, group and community aspirations seriously. Saleebey (2001,15) suggests that instead of regarding the assessment or diagnosis of the client as an indication of the limitations of the client, the client will be better served when we make a pact with his/her promise and possibility. Saleebey (1999,16) argues that we cannot know the limits of the client's capacities and that it cannot be assumed if it is not known.

❖ Clients can only be served by collaboration. Saleebey (2002,16) argues that we make a serious error when we "subjugate client's wisdom and knowledge to official views." He explains that there is something emancipating, for all parties involved, in connecting to clients' stories and narratives, their hopes

and fears instead of trying to stuff them in the narrow confines of "a diagnostic category or treatment protocol."

❖ Every environment is full of resources. Saleebey (2001, 17) argues that in every environment, there are individuals, associations, groups, and institutions who have something to give, something which others may desperately need: knowledge, succor, an actual resource or talent, or simply time and place, which usually exist outside the usual matrix of social and human service agencies, unsolicited and untapped.

❖ Caring, care-taking and context. Saleebey (2001) quotes Deborah Stone as saying that people have three rights to care. First, all families must be permitted to assist in caring for their members. Second, all paid caregivers need to be able to give the support and quality that is commensurate with the highest ideals of care without subverting their own well being. Finally, rights to care boils down to the fact that all people needing care get it.

Strengths perspective takes the intervention process as a holistic approach which attributes great importance to the wishes of the client, and directs the intervention towards the client's self-direction via increasing collaboration.

A strengths based practice includes four dimensions namely engagement, social worker-client relationship, assessment and disengagement. Among these the third one constitutes the very basis of strengths based approach, which is discussed below.

3. A strengths-based assessment

According to Cowger (1994), practitioners need to consider individual strengths such as psychological, emotion, motivation, coping, and interpersonal etc., environmental strengths such as personal deficits, and emotional deficits in a "multidimensional" approach. He and some others prefer assessment instead of diagnosis (Cowger, 1994; Weick, et al., 1989). The client and worker both participate in a process that includes discussion of a person's aims and how to gather all resources necessary to accomplish that

aim (Russo, 1999). According to Saleebey (2001) strengths of a client system include: (1) What people have learned about themselves, about others and their world; (2) Personal qualities, traits and virtues that people possess; (3) What people know about the world around them; (4) The talents that people have; (5) Cultural and personal stories and lore (6) Pride (7) The community surrounding the individual.

Assessment in strengths perspective is intended to draw out the uniqueness of the client rather than assign her/him to all-encompassing diagnostic categories. Social worker collects data on the client's past and present skills, abilities, successes and interests and this means putting forth her/his unique qualities. Focusing on success is fundamental to the helping process (Sullivan, 1992, 206).

Assessment is a process as much as a product. Assessment as a process is to help clients define their conditions. It is especially important to help clients tell their stories. Story belongs to the client. S/he could only share her/his story as long as a social worker respects this belonging (Cowger, 1994, 264).

Cowger (1994, 265-267) takes notice to the following points in strengths based assessment:

1) *Give pre-eminence to the client's understanding of the facts.* The client's understanding of the situation, the meaning the client attributes to the situation and the client's feelings on that situation are the main focus of assessment. Assessment around the intra-personal, developmental, cognitive, mental, and biophysical dynamics of the client is important in as much as they enlighten the situation presented by the client.

2) *Believe the client.* Strengths perspective holds the belief that clients ultimately are trustworthy. To stigmatize a client as being untrustworthy is contrary to the fundamental values of social work having respect for individuals and recognizing client dignity.

3) *Discover what the client wants.* Two dimensions of client wishes provide the structure for the worker-client contract: (a) What does the client want and expect from service? (b) What does the client want to happen in relation to her or his current problem situation? The second one involves the client's goals and is concerned with what the client perceives to be a successful resolution to the problem situation.

4) *Move the assessment toward personal and environmental strengths*. There are apparently personal and environmental barriers for solving difficult situations. However, if one believes that solutions to difficult situations lie in strengths, working on barriers ultimately means little.

5) *Make assessment of strengths multidimensional*. Multidimensional assessment is widespread in social work. Practising from a strengths perspective means believing that the strengths and resources in solving a difficult situation is only possible with the client's own interpersonal skills, motivation, emotional strengths, and ability to think clearly. The client's external strengths lie in family networks, significant others, voluntary organisations, community groups, and public institutions that support and provide opportunities for clients to act on their own behalf and institutional services that have the potential to provide resources. A multidimensional assessment also necessitates an examination of power and power relationships in transactions between the client and the environment. Obviously, critical examination of such relationships provides the client and the worker with the context for evaluating alternative solutions.

6) *Use the assessment to discover uniqueness*. Assessment that focuses on client strengths must be personalised to understand the client's unique situation. Normative perspectives of behaviour are only useful as long as they enlighten this uniqueness.

7) *Use language the client can understand*. Professional practice and social sciences do not accord with an assessment approach based on mutual participation of a social worker and the a client.

8) *Make assessment a joint activity between a social worker and a client*. Social workers can minimise the power imbalance with the client via stressing the importance of the client's own understandings and wishes. The worker's role is to help the client discover, clarify, and articulate. The client is the main factor and actor of the content of the assessment. The client must feel that he/she belongs to the process and the product and can do so only if the assessment is open and shared.

9) *Reach a mutual agreement on the assessment*. Social workers cannot manage assessments secretly. Clients should be informed

about and encouraged to participate in all assessments. Since assessment shapes the structure and direction of the resolution of the client problems, any secret assessment would make the client vulnerable to manipulation.

10) *Avoid blame and blaming.* Assessment can sometimes be confused with blaming. Client situations encountered by social workers are usually the result of the interaction of various events: personal interactions, intra-personal attributes, physical health, social situations, social organisations, and chance happenings. What can the worker and client do if blame is in scene? Blaming is at the heart of the client's feeling of low self-esteem.

11) *Avoid cause-and-effect thinking.* Causation can be the most detrimental exercises on clients. Social worker's inclination toward causal thinking should be minimised because they have the tendency to rely on simplistic cause-and-effect thinking. Causal thinking can easily lead to blaming. Client problem situations are usually multidimensional and reflect dynamics that are not well suited to simple causal explanations.

12) *Assess – do not diagnose.* Diagnosis is opposed to the strengths perspective. The preference for the use of the word "assessment" over "diagnosis" is widely held in the social work literature.

Conclusion

Profession of social work tries to accomplish self-determination and social justice with all its activities. Indeed, strengths perspective which is a social work practice model is in congruent with these two fundamental values of the profession because it dedicates itself to the client's successes, positive qualities, wishes and strengths.

Strengths perspective suggests vital changes also in terms of the client-social worker roles. Now the client is described as the one who owns the capacity to know what the best is for herself/himself, has the basic qualities to direct her/his own life, and is able to act. As a natural result of such a human typology, self-determination of the client is maximised in all professional activities, and this concept may well get its real meaning in line with the progress of human thought. Strengths perspective does not define human

beings in form of theoretical conceptualisations they could not cope with as opposed to what diagnostic categories offer, but prioritise themselves as the main source of the definition of what they experience.

This perspective believes in the capacity of human beings to reveal the social strengths that exist both in themselves and in their lives. These strengths are already available in themselves. And the role of a social worker is to help them reveal these strengths of their own. In fact, the role of each social worker as assumed in the diagnostic category is narrowed, and the role of a client is extended. The latter is an equal partner of the relationship.

Applying a strengths based practice model requires radical changes in both social work structure and practitioners. It would not be an easy job to implement strengths perspective in social work structures that are characterised with values of social control and in the forms that is characterised by "dependency" between a social worker and a client (Cowger, 1998, 25-26). Thus, besides the fact that system of service delivery is not ready for such a radical change, they may also resist it.

Strengths perspective believes that human beings will continue improving and developing via use of individual and social powers. In fact, relating the concepts of improvement and development with social powers would mean to re-introduce social work with its own philosophical roots. If a human being is a being as described in strengths perspective – which is in line with values and philosophy of the profession – social work will obviously have to emphasise more "macro social work practices" based on the idea that social functioning of individuals can be enhanced by developing societal conditions. It is a very sharp contradiction not to address development of extremely restricted social resources and conditions while it advocates that social functioning of human beings can be increased by using individual and social powers.

Macro social work practices such as community organisation and social welfare policy contribute to distribution of resources in favour of client groups and social justice. Thus, success of macro social work practices opens the door for revealing of the people's potential by increasing alternatives. Therefore, a strengths based

practice should focus on common human needs such as health care, food, shelter, income, education and work, etc. and the barriers against meeting these needs rather than defining and analysing problems.

At this point, carrying macro social work practices towards making clients benefit basic social facilities within social justice is to become the basic obligation of the profession. It is stated in literature by so many authors that the profession has been inclined towards macro social work practices which constitute the very basic resources for social justice at a relatively low rate. This appears out to be a harm for the mission and uniqueness of the profession (Şahin, 1999).

Despite all the difficulties of practice, it is obvious that strengths perspective is very suitable for transferring the basic mission and values of social work into practice. It is not possible to say that social work is not aware of emphasising powers of human beings and macro social work practices that are inclined towards social justice. Furthermore, social work's and strengths perspective's conceptualisation of human shares great similarities. Strengths perspective reminds social work of some of its *sine qua non* characteristics which are already immanent in its nature, but have been lost in its development. In this context, social work which constituted and developed its identity on the grounds of assisting human beings and society help themselves should maybe focus more on successes rather than pathology and be inclined towards the concept of solution based interview.

In my opinion, strengths perspective is not an **alternative** to social work's current pathology based practice model and implementation of the profession. Perhaps taking fundamental philosophical values of social work within its own philosophical riches takes social work to strengths perspective. In this sense, strengths perspective is social work itself.

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SECTION FIVE

Voluntarism and Social Work

Chapter Nine

Voluntary Work in Social Work Practice

Isil Bulut

Abstract
Social work is the professional activity of helping individuals, groups or communities enhance or restore their capacity for social functioning and creating societal conditions favorable to this goal. Social work is concerned and involved with the interactions between people and the institutions of society that affect the ability of people to accomplish life tasks, realize aspirations and values and alleviate distress. Interventions also include agency administration, community organisation and engaging in social and political action to impact social policy and economic development.

Much social work and social welfare provision has its roots in voluntary activity. Social work began before the profession with individual ministers and friendly visitors with voluntary effords. Voluntary social work is understood as a situation when an association of people or a single person is willing to work for the sake of other people free of salary. Professional social work is to be done by organisation for money. Both forms of social work include doing some sort of work for the benefit of the society. Social workers play the roles

of change agent, specialist, preventer and innovator roles in informal and formal voluntary organisations. The proper relationship between statutory and voluntary social work is a partnership in which the success of one is closely bound up with the health of auother.

Introduction

Volunteers, in a broad meaning of this word, are "people who give their time and labour to help others without financial reward" (Dearling,1993) or "people who work for a statutory or voluntary organisation without pay" (Thomas and Pierson,1995). A volunteer is a person who acts responsibly without remuneration, carrying out a project for the benefit of the community, obeying programme of action with the intention of being of service. The work of a volunteer is not his usual occupation and he or she totally respects the individuals for whom the work is done.

The resolution adopted by the European Parliament in December 1983 confirms the basic characteristics of volunteer work as follows:
  · Volunteer work is not obligatory
  · It is helpful to society
  · Normally unpaid
  · Done with a more or less organised context
  · Covers every kind of volunteer action (professional colleges, interest groups etc.)

The aim of voluntarism is the performance of gratuitous and disinterested service. It arises from the threefold ideals of citizenship: being an exercise of individual autonomy, being of social participation and being of solidarity with those who are weakest. According to this description, voluntary action is a part of practice of citizenship (Condures, 1999).

The civil society with its broader meaning is all societal activities of individuals and groups that are neither governed nor emanating from the state. According to Cohen and Arato (1992),development of the civil society in a community is a cultural process and is parallel with development of voluntary organisations.

1. Factors Influencing the Motivation of Voluntarism

Motivation is an internal state or condition that serves to activate or energise behaviour and to give it direction (Kleinginna & Kleinginna,1981). According to this definition, the internal state or condition activates behaviour and gives it direction. According to Boz and Palaz (2007) there are three main factors that influence motivation towards volunteering: needs, conscious reasons and benefits. Motivation is an internal state or condition that serves to activate or energise behaviour and to give it direction (Kleinginna & Kleinginna,1981). According to this definition, the internal state or condition activates behaviour and gives it direction.

1.1. Needs

Maslow describes motivation as the individual's response to internal needs. According to this description, internal needs influence people to participate in volunteer activities. Achievement (need to accomplish a task), affiliation (need to be concerned by the others) and power (need to have control over others) motivate individuals to behave in certain ways.

1.2. Conscious reasons

Conscious reasons are important motivators for individuals to become involved in voluntary work. It is classified into three categories:

a) Reasons that focus on the task: these are the type of the task; location or setting of the voluntary work and others

b) Reasons that focus on the client population: combination of altruism and self interest is considered to be the main reasons for voluntarism.

c) Reasons that focus on the volunteers themselves: beside altruism, egoism can motivate individuals to work as volunteers. The reasons for the voluntary   work may be the following: to gain some pleasure, to meet new people, to make new friends, to increase self-esteem, to gain new skills, competencies and career or to socialise with other volunteers.

1.3. Benefits

Benefits are the main factor influencing individuals to undertake voluntary work. According to exchange theory, human behaviour is profit motivated and volunteer activities are chosen if rewards are greater than costs. Major motivational benefits served by voluntarism are the following: expressing altruistic concerns to the others; having an opportunity to learn new experiences; meeting new people and sharing knowledge and skills with other volunteers; having career opportunities; protecting ego from negative features and reducing guilt over being more fortunate than others; enhancing on the ego's growth by helping other people.

According to Story (1992), voluntarism develops from two fundamental human inclinations: First is the self-regarding inclination that focuses on creative human powers, the second is the other-regarding tendency that focuses on altruistic human powers. Volunteer activities contribute to psychological and physical well-being and person's integration into society in the form of multiple roles, reduces psychological distress and promotes physical health (Henderson, 1990).

Voluntarism is an important part of the society. Without volunteers, many non-profit organisations would have to pay for many more services. Voluntarism unites groups of people under a common cause, empowering them to make a difference in society. Throughout history, voluntarism has often grown in importance during the times of need, such as e.g. wars.

2. Historical roots of voluntarism

The historic roots of voluntarism are difficult to trace. Throughout history there have been numerous voluntary efforts that we never documented and hence it is unknown where and when voluntarism began. In all likelihood it has existed for thousands of years in various forms (Perkins, 2008).

The English word **voluntarism** has Latin roots that date back before the fourteenth century, where *a voluntarius* referred to a person who was not restrained; a person who moved of one's own free

wills (UN Volunteers, 2004). The term *volunteer* started being used in the English language in the seventeenth century and described a person who entered military service, not through compulsion or obligation but of his own free will.

Voluntary Social Welfare has two major components:

❖ *Religious philanthropy*. It is practised all around the world. All major religions encourage almsgiving and this practice is governed by precise rules. Religions also provide a moral code that defines acceptable behaviour and enhances social well being. Today religious philanthropy is often provided by large organisations that engage in charitable activities. These activities are directed at the members of specific denominations, but often they often cover other groups as well.

❖ *Secular philanthropy*. This involves the provision of charity by private individuals and organisations. Secular philanthropy continues to be a very important social welfare institution today, particularly in the industrial countries where non-profit organisations are engaged in many different social welfare activities.

Voluntarism is at the heart of the philanthropic sector. The human act of volunteering came long before funding. While non-profit organisations need funding to reach their goals, they are also generally in need of volunteer help. Without voluntary efforts, it is doubtful that philanthropic sector would exist (Perkins, 2008).

3. Voluntarism in Turkey

As specified in the report issued by the World Bank (1997) regarding "NGO's in Turkey", civil society in Turkey developed with the concept of *voluntarism*. This is a process dating back to the years of establishment of the Ottoman Empire and has been continuing for 700 years. Some social services such as education and health care were performed by voluntary organisations during the Ottoman Empire. The cosmopolitan structure of the Anatolian population, diversity of religious and ethical identity have directed the central authority to offer major promotions of the selected and appointed local governors to establish foundations. Therefore, services for the population were provided by organisations named as foundations.

One of the main factors motivating individuals to perform volunteer services for altruistic reasons could be related to Islamic culture, which influences the way of thinking and the lifestyles of many people in Turkey. As the tools of the local administration, the foundations acting with the tradition of assistance based on Islam and the religious structure has provided infrastructure services as well as the community services when the central administration failed to render such services.

The Moslem theological schools, fraternities and sects of the Ottoman era emerged as the civil elements of that period (Yucekok, 1998). The guilds, which were the basic economical units of the provinces, functioned independently from the state and the artisans elected the management of the guild. The societal solidarity tradition initiated with foundations and guilds in Turkey filled a significant gap in the society (Yucekok, 1998).

Although volunteering has traditionally been valued by Turkish society, it has remained at the individual level for years. The main types of volunteer service have been the following:

- Providing financial help for the poor and accommodation for the homeless.
- Donating to schools, mosques and foundations.
- Contributing labour for the construction and maintenance of rural roads, schools and health care centres.

Boz and Palaz (2007) conducted a case study with the volunteers aged 17-25 who were members of Turkey's community volunteers. The results showed that altruistic reasons had the highest influence on voluntarism. Affiliate reasons and personal improvement reasons followed this.

4. Social work and the voluntary sector

Social Work is the professional activity of helping individuals, groups or communities to enhance or restore their capacity for social functioning and to create societal conditions favourable to their goals (NASW). Much social work and social welfare provision has its roots in voluntary activity. Social work began before the profession with individual ministers and friendly visitors undertaking important tasks of interpersonal and communal helping.

In any discussion about social work and the voluntary sector two difficulties arise. First, there is a singular inability to achieve the right perspective on the contribution of the voluntary sector to social services. The contribution is either grossly exaggerated or seriously underestimated. Second, discussions about the voluntary sector often founder because it is not made explicit enough just what is being meant by the term "the voluntary sector".

Voluntary sector comprises four main systems (National Institute for Social Work, 1982):

❖ Informal carers

The study by the Department of Heath and Social Security on community care (1981) showed that the strength of the network of informal support available to people is often critical to the feasibility and cost effectiveness of community based packages of care. The roles and tasks of social workers in relation to informal carers are the description of facilitating, enabling, supporting and planning; using skills associated with direct service provision such as assessment, communication or counselling; playing the specialist role when it is needed.

❖ Mutual aid groups

The variety of mutual aid groups is considerable. Some operate through very local networks, others have traditional or regional networks. Some may even employ social workers or other professionals while others are extremely guarded in the links they have with professional social workers. In many respects the roles and tasks of social workers in relation to mutual aid groups are similar to those referred to in connection with informal carers.

Community work and group work skills might well be required to undertake mutual aid groups. Indirect service role of a social worker could be significant in determining whether the group really survives. The skills that are required are no less professional then those used in direct service work and indeed may often be the same.

❖ Volunteers

Abrams and others (1981), in the review of *Good Neighbour* schemes in England, found that some schemes which recruited good neighbour volunteers had a problem of shortage of clients. It

emerged that the informal carers were operating very effectively, leaving only psychiatric or other complex cases to be helped. The volunteers, lacking the training and skills of the social workers which they saw as needed, felt unable to tackle these. For this and other reasons, some schemes were not therefore able to use the volunteers recruited. It doesn't mean that the volunteer can be stereotyped as untrained, inexperienced and unreliable. On the contrary, with high unemployment and retirement occurring earlier in people's life, volunteers could be highly trained and experienced. Therefore sometimes volunteers will be able to deal with more complex situations than a social worker.

Clients shouldn't be seen simply as recipients of a service, therapy or care. It is important that they are all regarded as potential volunteers. Organisations like Community Service Volunteers may be open for the service of those who have been treated for most of their lives as if they had nothing to give; in this connection, segregation of clients into age groups or categories may emphasize their needs and mask their potential contribution to other groups of people.

❖ Formal voluntary organisations

These organisations are associated with the roles and tasks of social workers as employees. A social worker in a voluntary organisation experiences different opportunities and constraints from one operating in a local authority setting. However, the roles and tasks of a social worker in voluntary organisations are essentially different from those in the statutory sector.

The National Council of Voluntary Organisations in their evidence lists six types of activity common to both settings: "Problem management, advocacy, information-giving, therapy, tending and development". There will, however, be differences between the two sectors in the emphasis given to particular activities, and perhaps in the way in which they are carried out. Some of the evidence from clients showed that they could distinguish between voluntary and statutory settings and did not necessarily attribute differences in work to the quality of individual workers.

5. The Role of social workers on the voluntary sector

According to the National Institute for Social Work (1982) volunteers fulfil in the society several important roles. They are the following:

❖ The independent role

Voluntary organisations of social workers observe critically both central and local government and press for change through creative conflict. They frequently find themselves engaged in debate or conflict with a number of departments or responsible organisations for particular services that affect their clients (social services, housing, health authorities etc.).

Clients can see local authority social workers as a part of the system that has produced a hostile and unresponsive environment. Because of this, non-local authority social workers become more attractive.

❖ The specialist role

Many voluntary organisations are set up to work with a particular client group, and social workers employed by these organisations must have special knowledge and skills in working with such clients. Within social service departments there is a specialisation in particular age groups, in residential or field services and clients with special needs

The specialist role is not related only to the client groups but, it is also related to the methods and style of work. Self-help groups, if they need a social worker, may choose the one who has experienced the problem before. They may want someone who has himself been an alcoholic, divorced, blind etc.

❖ The preventive role

Social workers are also preoccupied with helping people through in critical situations which would never occurred if suitable assistance had been available before. Voluntary organisations, without statutory responsibilities concern themselves, better than social services departments, with the preventive role. Much social work in any setting is concerned to prevent difficulties but here we are referring to primary prevention, activity before the distress signal.

❖ The innovative role

Voluntary organisations can take risks which statutory authorities with their public accountability would often find impossible. Social workers in voluntary organisations may be encouraged to explore situations and to test out new ideas, thus exercising an innovative role. They can take a risk which statutory authorities with their public accountability would often find impossible. They can assess needs in new ways, they can pioneer new methods of care and they can concentrate on certain people and a certain area while local authorities are supporting others.

6. Partnership between the statutory and voluntary sectors

It is not realistic to assume that voluntary sector can or should replace the statutory sector. Generally we can say that, there are things that the statutory sector can not and should not be expected to do. Equally, there are things that statutory sector can do better than the voluntary sector. The two sectors need each other if any comprehensive social caring is to be developed or maintained.

The voluntary sector is potentially an equal partner with the statutory in the planning and provision of services, but the relationship between the two sectors could seldom be described as a genuine partnership. It sometimes resembles that situation that statutory is a master, and voluntary is a servant! There are also examples of extremely productive co-operation between these sectors. It is observed that voluntary sector plays an active role in developing activities together with the state (Henderson, 1990).

One of the most significant factors effective for determining the voluntary and statutory sectors is related with the political regime effecting the perspective of voluntary sector's and the state regarding each other. Another factor significant for determining the voluntary and statutory sector relations is connected with the strategic aspects of voluntary sector.

It may be seen that in the partnership between the statutory and voluntary services voluntary organisations are providing direct services for clients wholly or partly funded from central or local

government (Dearling, 1993). The voluntary sector provides clients and the public as a whole with some elements of choice between alternative services. The religious or moral preferences of a client or his/her family may be better met by a voluntary than a statutory agency or it may be possible for a client to take advice from a social worker outside the local authority. Some parts of the voluntary sector may be better placed than statutory services to assist a family as a whole and they may feel themselves more comfortable and more close to the people in need. For some people, there is less shame attached to being a client of a voluntary organisation than of a social services department. For these people, it is important for their self-esteem (National Institute for Social Work, 1982).

Tabakodlu (2002) conducted a research aimed at deeper understanding of the development of voluntary sector in present through actors of voluntary sector in Turkey. Survey and depth interviews were used as data collection instruments: 129 interviews were conducted with administrators of 74 NGOs in 9 cities and altogether 1006 persons filled the questionnaire.

The majority of interviewers think that a strong and effective voluntary service does not exist in Turkey. People from voluntary organisations who are less politicised have relatively more moderate opinions and are more optimistic about the existence of civil society in Turkey. "The existence of repressive state" is indicated as the most important obstacle to the formation of voluntary work (40.7%) The majority of the interviewees from various voluntary organisations complain about the confrontations that they experienced with the state. The findings of research indicate also that voluntary organisations that are close to legal, centralised ideology of the state or have non-critical characteristics are welcomed by state, whereas the others which are in opposition to the state's legal ideology or too critical of it are excluded by the state.

7. Voluntary sector and community development

Communities are macro systems in which all social workers interact and for which practice models have evolved. However, communities themselves are comprised in large measure of networks of

organisations and these organisations usually hold the responsibility for carrying out basic community functions. Macro practice in social work involves intervention at organisational, community and social policy levels. Nething, Kettner and McMurty (1998) write that, "macro practice is a professionally guided intervention designed to bring about planned change in organisations and communities. In macro practice, the social worker must understand not only the problem and the populations' characteristics, but also arena (community or organisations) with which the problem is happening.

Community development understood as efforts made by professionals and community residents to enhance the social bonds among members of the community, motivate the citizens for self-help, develop responsible local leadership and create local institutions. Social workers act especially in underdeveloped rural settings and poor urban neighbourhoods to facilitate residents collaboration in increasing influence, self sufficiency and economic and educational opportunities (Barker, 1999). Social workers in direct practice have many opportunities to support the development of community consciousness and to encourage community participation (Mattaini and Meyer, 2002).

Voluntary organisations directly or indirectly contribute to enhancing the competition and economical growth. Their direct contributions include rendering of public services such as education, health care and social services, supporting the local economical growth and assuring reintegration of individuals and groups that have been excluded from social and economical aspect of the community. The indirect contribution of voluntary organisations is to positively influence the attitude of the society against competition and economical growth, disabled, racism, sexual discrimination and the elderly (www.deltur.cec.eu.int/civil.rtf).

Social workers, who are working at a voluntary sector, accentuate on self-help, income generating activities and sustainability concepts. They may find themselves working with rural or urban populations experiencing poverty related factors such as low income, poor food distribution, low education and large family size; people decimated by famine, disease; environmental contamination, population shifts from agrarian to industrial society or people marginalised by dominant groups. Social workers endeavour to provide skills

required for individuals and families to succeed in modern society by identifying local needs, developing programs, co-ordinating and providing services (Mattaini and Meyer, 2002).

It can be argued that social workers are uniquely suited to meet the needs of voluntary organizations, because they are skilled in collaboration and in understanding the policy context of services (Midgley,1995). But some factors diminish the opportunity for social workers to attain employment positions in international practice and leadership. Claiborn's study (2004) investigated full-time social workers employed in 20 international non-governmental organisations. The findings show that only 12 of 229 top administrative positions were occupied by social workers. These are positions for which they are trained and in which they are experienced. In addition, social workers held only 14 of 153 country director positions; 2 of 1059 development positions and 2 of 23 consultant positions. In this sample, no social worker held a position as a human resources director, researcher, policy analyst or political activist. The major concern is that social workers are not being sought for leadership positions. It can be inferred that they are not seen as the preferred professionals to provide organisational vision and direct the mission of voluntary sector.

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Chapter Ten

Special Attention to the Motivation in the Voluntary Social Service

Stanislav Košč

Abstract

One of the positive phenomena of the present culture is the enhancement of the voluntary engagement in social service. As far as the voluntary work is not financially remunerated and contemporary the social status of this service increases, motivation becomes the most important issue for understanding the reasons for this type of work. For the management of the voluntary services is more and more important to consider and to evaluate the motivation for this service, especially regarding the aspirants (but not only). The author focuses the attention on the religious motivations – both as the prevention from some "dangerous" motivational factors, and as the way to the integral social service.

Introduction

One of the positive phenomena of the present culture is the enhancement of the voluntary engagement in the social service.

As far as the voluntary work is not financially remunerated and contemporary the social status of this service increases, motivation becomes the most important issue for understanding the reasons for this type of work. For the management of the voluntary services it is more and more important to consider and to evaluate the motivation for this service, especially regarding the aspirants (but not only). In this issue some special attention could and should be given to the religious motivation – both as the prevention from some "dangerous" motivational factors, and as the way to the integral social service.

1. Motivation in the human acting

Motivation is a substantial feature of every human activity. In fact, it is even a characteristic attribute distinguishing significantly human work from animal activity, even though at first sight, they could seem to be (when speaking about some manual activities) very similar. Motivation engages human spirituality by means of *rational reflection* and *free decision-making,* which are exclusive characteristics of a human being. Even if the motivation absents (some activities, deeds, etc.) and man acts *unwittingly*, this aspect continues to be significant because the man remains rational and free in every case and situation. With the exception of acting under pressure (violence), motivation and intention, is what defines the quality of man`s deed or action. Even from the moral point of view motivation is one of three fundamental features which condition moral quality of an act (the other two are the object of the act and its circumstances). In accordance with Christian morality, good intention does not justify bad act ('the end does not justify the means'), but on the other hand, good act done with bad intention is morally disqualified just because of *bad motivation* with which it was done.[1]

Just for these reasons the issue of human acting, motivation accompanies the whole history of mankind, and exceptionally its

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[1] For instance, if I help my neighbor with her garden-work (good object of an act) when she is exhausted and there is going to be a storm in a while (good circumstances), but I do it to seduce her to be unfaithful to her husband (bad intention), from moral point of view the whole act is bad.

deliberations which can be said to be *psychological* by means of present terminology. Psychology has worked out plenty of theories trying to describe complicated processes running in one's mind while deciding rationally and freely to act in this or that way. It is not the aim of this reflection to analyse these theories. However, it does not mean they are not important for our topic.

2. Special attention to some motivation factors

If it is important to think about the issue of man's acting motivation, it is especially interesting to think about it as connected with *optional* or *voluntary*[2] activity which is not motivated by economic benefits and its incentives does not belong to the "give and take" category. In fact, this is what makes volunteering a worth noticing phenomenon – especially in present age and culture when people seem to hurry more and more intensively to achieve the biggest success in the shortest time and this motivation appears to be dominant, almost the only one. And yet, parallel with this "mainstream" culture of consumerism, awareness of need to do something selflessly as a demonstration of personal maturity spreads more and more as an alternative culture.

Of course, together with stating this, it is necessary to point out that the volunteering phenomenon itself would suffer the biggest damage if it were taken as a priori "rosily", as if it were automatically good, useful, beneficial and laudable. From the object of volunteer activity point of view it seems to be enough to differentiate volunteers dedicated to welfare services from destructive character volunteers (vandals, terrorists, etc.) and this statement would be applicable. However, concerning volunteers` motivation one should sometimes be on his guard against very useful service for man and society, because badly motivated volunteers can not only disqualify their work, but also ruin the whole volunteer organisation. In this context

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[2] For a discussion about the content and differences between these terms see: T. Matulayová, *Dobrovoľníctvo v sociálnych službách v kontexte andragogiky a sociálnej práce.* Prešov : Prešovská univerzita v Prešove, 2007, 17. We will use them as synonyms for this reflection purpose.

Vitoušová presents nine "dangerous" motivations which every non-profit company looking for volunteers should be careful about:

- compassion leading to degradation (putting down) of a client;
- inappropriate and unnecessary curiosity;
- service resulting from sense of obligation;
- effort to deserve something;
- personal unhappiness the candidate can not cope with, so he wants to look for his own spiritual balance in this service;
- loneliness and desire for friendship resulting from it;
- feeling of self-importance and irreplacability;
- lack of self-respect and consequently desire to meet even more miserable people;
- domineeringness, desire to control others and influence them (Vitoušová, 1998, in: Tošner & Sozanská, 2006, 46).

Such motivations hide unsolved inner personal problems which can hurt the service provided to clients very much, particularly when speaking about psychologically difficult situations of voluntary social service, and subvert entire organisation formed and represented by the volunteer. These reflections underline the need for *mature personality* for voluntary work, especially in social service.

3. Religious motivation in voluntary service

This is the first reason for which it seems to be very useful to think about *religious motivation* for voluntary work. Of course, this can also be a case of religious "overlaying" of some other motivation, however, on the other hand, religious motivation usually gets one to decision of engaging himself into religious, especially church charity works which are known for being interested in forming of their members, volunteers included, paying special attention to the forming of their heart. The present Pope Benedict XVI explains this forming as a requirement of love which demands special approach in relation to the volunteer as well as to his client: "It is needed to make them meet God in Christ who will awaken love in them and open their hearts for others, so that love to their brothers would not be a command given to them from outside, but a result of their faith

which becomes active by means of love" (Benedict XVI, 2005, DCE art. 31).

Such a formation works as a prevention of "dangerous" motivations mentioned above, respectively as help to identify them as voluntary work candidates. Along with that, a heart open to God by service to neighbour protects from temptations brought by this service – mainly from being discouraged when results don't appear, or from a temptation to excessive activism when one thinks help is needed everywhere as well as from a temptation to passiveness when it seems that our "drop in the ocean" won't solve anything (*Ibidem*, art. 35nn). What is maybe even more important, sincere connection with God in prayer helps to identify these thoughts as *temptations* and makes one to face and overcome them in the right way.

The *content* of religious motivation itself is the second aspect making us highly regarding this kind of motivation in social services (professional or voluntary). There are some basic religious motivating ideas (thesis) causing the fact that the social service voluntary work was not only mostly religiously motivated in the past, but is a characteristic trait of majority of voluntary activities in social area at present.

First of them is a *moral responsibility towards the created world*, common for all monotheistic religions (Judaism, Christianity, Islam) which make more than a half of world population together. This responsibility is based on common faith in God – the Creator and bears a vision of all creation as a harmonic "cosmos", work of God`s love, worth of protection and development with awareness of responsibility towards the next generations. According to the faith of all three monotheistic religions God will hold the man responsible for treating his creation, it means nature, natural resources, etc. From this point of view it seems to be especially urgent to fight intensively against tendency, typical for the last century, to subordinate the nature to higher and more devastating requirements of economic development: "A man, instead of carrying out his task of God's co-worker in the work of creation, stands onto God's position and causes a revolt of the nature tyrannising it more than governing it" (John Paul II, *Centesimus annus* 1991, art. 37).

From this point of view, ecological mentality seems to be a requirement of these days, a condition of constantly sustainable development of humankind. Religious motivation in ecological voluntary organisation helps to face frequent extremism of almost fundamentalist deification of nature even at the expense of man the result of which is very often a distrust of ecological associations and their work.

Other significant religious motivation for social service is an idea of *general brotherhood* also based on faith in the only God – Creator of all people. Even this idea is common for all monotheistic religions. The faith in the only originator leads to the faith in universal brotherhood among all people. So if the first religious idea motivates mostly to ecological activities, the second one carries motivation mostly to peace activities. From the religious point of view it is unacceptable to bolster hate among people seeking refuge in the same God – originator of both of them. Although it is only Christianity that names God "The Father", this close, familiar relationship is present at the other two religions too in some way, and that is what the term *brotherhood among people* gets from. Pope John XXXIII even identified this awareness of general brotherhood among people and desire for peace arising from it as a part of human nature (comp. John XXIII, *Pacem in terris* (especially the first chapter), 1963). That is why peace is a universal value and desire of all the people independently on their religious belief – as long as they let themselves to be led by their nature. Even here religious motivation helps at voluntary activities not to get to the extreme of pacifism in favour of peace and to respect the truth, justice, freedom and solidarity among people and nations when seeking peaceful solutions of existing conflicts.

The third significant motivation idea, present in this case too in theological reflection of all three monotheistic religions is a requirement of *love for neighbour*. It comes out from general brotherhood idea mentioned above, but leads a religiously based man to a deeper interpersonal relationship and to its specific manifestation. Of course, we can find different definitions of the term "neighbour" in particular religions, therefore our emphasising of presence of the mentioned motivating ideas in all monotheistic religions does not intend to put all of them on one level, but it wants

to highlight that in social service monotheistic religions have very wide (and fundamental) common base which leads and must lead their disciples to searching for co-operation in social area.

Shortly said, although there is more of what makes these religions different than what is common for them, the common features are substantial for social service motivation. On the other hand, it is necessary to point out that it is Christianity that brings the idea of universal brotherhood to results of universal treatment of the term "neighbour". The basic cornerstone of this idea are Christ's words defining the term "neighbour" in relation to "love for neighbour" requirement. It's mainly about a Good Samaritan parable in which Jesus turns the view of Hebrew culture, formulated by question "Who is my neighbour?" (Lk 10, 29) and after telling the story about the Samaritan who was, from three wayfarers, the only one being interested in a man in need, asks the question reversibly: "Which of these three was a neighbour to the man?" The present Pope Benedict XVI explains this "Copernicus" perspective change by words: "Whoever needs me and I am able to help him, is my neighbour.

The term of neighbour is generalised (universal – note of S.K.), remains concrete though. In spite of its spreading over all people, it does not narrow itself to non-obligatory and abstract love, but requires my activity here and right now (DCE 15).

Finally, there is one more substantial religious, in this case already specifically *Christian,* motivation for selfless social service, and that's mutual interdigitation, even identification between service to God and service to neighbour in need. Jesus' parable about the Judgement Day (Mt 25, 31-45) is maybe the most powerful motive accompanying Christianity from its beginning two thousand years ago until the present day and leading Christians as individuals as well as community towards a multilateral, persistent and single-minded creative service for people in need (Kość, 2006a in: Duda, 2006, 119-131; Košč, 2006b, 7-12)

Any act of service (esp. refusing of it) for neighbour in need is an act of service (esp. refusing of it) to God. This caused charity service to become one of the three inherent pillars of Christian life (together with preaching the Gospel and celebrating the sacraments). In his program encyclical the present Pope aims Christian community's

(especially Catholic Church the head of which he has become) attention just to this awareness at the beginning of the third millennium (comp. *DCE,* the whole 2nd part). In his words one can even sense a disagreement with rather widespread perception of social work as professional service and charity voluntary activity as a complement of it. He names professional competence the first requirement of Christian charity love: "The helping ones have to be formed in such a way that they will be able to act in the right way in right situation" (DCE 31).

This idea is exceptionally motivating for social workers as well as for social volunteers: *love* is the first motive that leads and forces to seek opportunities to help one in need , but also to form own competence with a goal of helping him in the most effective way if possible. What also helps with identification of love for neighbour and love to God manifestation from the beginning of Christianity is a reflection of St. John (being a part of the New Testament) in which the evangelist refuses vigorously as unacceptable and deceptive those religion (love to God) manifestations which are not demonstrated by charity service (love for neighbour); "if anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen."(*1 J 4,20*)

4. Christian voluntary work as a charity service

Just on this New Testament foundation Benedict XVI explains practical results of Christian religion and at the same time lays theological fundamentals of Christian motivation for charity service: "Love for neighbour is a way to meet the God and closing eyes just not to see our neighbour makes us blind towards God" (DCE 16). From the other side; "Just my willingness to go straight ahead my neighbour and to express my love for him makes me sensitive to God. Just service to my neighbour opens my eyes to see what God does for me and how He loves me" (DCE 18). Such taken a service to a neighbour is selfless by its very nature, but what is even more important, it is a meeting of a whole man with a whole man. In other words, it is a meeting of a person accepting a man in need as

a person too, with its richness and needs on physical, mental and spiritual level – which is of a piece with the gift of self-giving. In this way the volunteering in social service to people in need becomes in the true sense of the word "the school of life educating to solidarity and willingness to give not just some thing but education to self-giving too" (DCE 30).

In this meaning we don't speak just about "religious" motivation to voluntary work as it seems to be better to call it spiritual motivation. In our opinion, it is not about making the term wider, but narrower – a volunteer motivated by true love for neighbour does not engage himself in social service just because of his faith, but also for existential reason – it is a lifestyle form for him or her, a part of personal culture, his or her own spiritual life manifestation. It is remarkable that service in relation to spiritual life of a volunteer understood and provided in this way works as "connected containers": active voluntary work (especially in social service) makes spiritual life (of an individual or community) deeper, and together with that deeper spiritual life leads to more intensive engagement in voluntary service.

From *subjective* point of view, this motivation is an exceptionally effective part of integral personality development, particularly in the context of contemporary economist and consumerism mentality. However, the real cause why, in our opinion, society – however secularly and pluralistically oriented – should purposefully support just Christian religious motivation to volunteer social service as well as works done in this spirit, is its effect bringing from *objective* point of view. Self-giving, giving of own heart aimed by purposeful service at a whole man in need, with his needs in other words, taking into account all the three levels as we mentioned above, is really an effective way to reach success in providing social service as such.

In the course of history and nowadays too one can state that society, however secularly, atheistically or in anti-Christian manner oriented, bowed and bows itself to authentic Christian charity service and its fruit. Maybe it would be useful to ask an open question in what lies and by what is this service *motivated…* and subsequently to do the best to support it without any prejudices if we want the social sphere to provide real effective social service.

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SECTION SIX

Good Practice in Social Work

Chapter Eleven

Examples of Social Work Good Practice from the Lublin Region, Poland

Chapter eleven presents four examples of social work institutions located in the Lublin region, Poland that were described by teachers and students participating in the *Spring Academy 2008* program as institutions of "good practice". A fact worth noticing is that in this group there are both traditional state institutions, like Mother Therese of Calcutta's Social Welfare Home, NGOs established after the 89' transformation time, like Mother Veronica's Home and St. Albert's Brotherhood of Mercy, and lately created one, Rehabilitation-Therapeutic Centre for Disabled Children. It should mean that good practice in social work should not be ascribed only to the state or only to the third sector institutions, it is possible in any circumstances and depends mainly on the social workers and pedagogues' determination to keep the best standards in their work.

Care for the orphaned children in care and educational institutions like Mother Veronica's Home

Bożena Sidor

Natural families create the best educational and care environment for each child, but only under the condition that they fulfill properly their functions. When the family becomes dysfunctional (not fulfilling properly its functions) or pathological (withdrawing completely from fulfilling its functions), it is obligatory to undertake an intervention process and place a child in a foster environment (Węgierski, 2006).

The history of care for the orphaned children has a long tradition in Poland and these activities were especially intense in the 19th century. At this time both the political parties, trade unions and the Catholic Church (Węgierski, 2006, 12) stressed the demand for a systematic care for the orphaned children. First framework of such a care was created in the period of 1918-1939 (see: Balcerek, 1978, 5-7), being stopped with the breakout of the Second World War. In the period 1945-1970 the care for the orphaned children was widely institutionalized and criticized later for its organizational stiffness and inability to solve the problems of "social orphans". In the years 1970-1990 first postulates were formulated to strengthen the activities to fight the dysfunctional ways of conduct of *at risk* families. In professional literature the negative aspects of institutional forms of care were described, mainly in the context of their inability to fulfill the children's desire for love and attachment. As a result, the postulates of more varied, family-like forms of care for the orphaned children appeared, together with the postulates of work with the children's biological families in order to re-establish their proper forms of functioning (Węgierski, 2006, 12).

After the transformation period of 1990s the process of reorganization of the system of care for the orphaned children started. Economic and social transformation quickened and made in possible to join the European trends of searching new system solutions (Kamińska, 2005, 79). The reform postulates clearly stated that care

for the orphaned children should be closely connected with the social service delivery system in local community (see: Kamińska, 2005, 84-86). The practice of several decades of functioning of the state, institutionalized "Children's Homes" for the orphaned children made it clear that it is necessary to undertake social work with the children's families, so as to make it possible in some cases for the child to come back to his family home (Kamińska, 2005, 84-86).

Till the 1st January of 1999 care for the orphaned children in Poland was a part of the Ministry of National Education domain, while social work was supervised by other services. Since that date, however, Ministry of Work and Social Policy took over the responsibility, stating new laws and regulations[1]. According to them, the local authority is responsible for different types of care for the underprivileged groups of citizens, for material and financial standards of the institutions and standards of educational and care services provided by them.

Contemporary expectations for the system of care for the orphaned children concentrate on three main domains (Matyjas, 2005, 44):

- ❖ rationalization of the organizational activities adapting care for the orphaned children in Poland to European standards
- ❖ investing into the system of care, not into the development of institutions as this enables to adapt the types and forms of support more flexibly to the real needs of a given child in his natural environment of family and local community
- ❖ development of the system of past-care support that aims at stopping the process of social orphans reproduction

As the most effective forms of care for the orphans the family-like systems are considered. Among them there are forms of total care such as: adoption, foster families, family-like orphanages and children's villages. If the child's formal status does not allow him to be placed in any of these forms of care, care and educational institutions are organized (Gajewska, 2004, 93). These institutions co-operate closely with local social services and prepare the children, to such extent as it is possible, for independent life, managing at the same time permanent contact with the child's family[2]. Supporting the

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[1] Decree of the Minister of Work and Social Policy from the 1st September 2000, Dz.U.2000, nr 80, pos. 900.

[2] See: Decree of the Minister of Work and Social Policy from the 14th January 2005, Dz.U. nr 64, pos. 593, nr 99, pos. 100 and nr 273, pos.2703.

development of the child and his rights for undisturbed contacts with his family are respected (Kamińska, 2005, 84). Care and educational institutions co-operate also with so called "friendly families" that take care of the child's emotional needs and create for the child a model for his future family life. Handicapped children also can be supported by these institutions.

Taking into consideration the specificity of these institutions' tasks, there are several types of them (Kamińska 2005, p. 85): day-care centers, intervention centers, family centers, socialization centers and re-socialization centers. In this paper special attention is put to socialization centers. They provide care and education for children who are completely or partly lack parental care, for whom it was not possible to find an adoption or a foster family service.

Mother Veronica's Home in Lublin is one of such care and educational institutions. It was founded in 1995 as a private institution, managed by the Jesus Sacred Heart Capuchin Nuns Congregation[3] and for 15 years now has provided a round-the-clock service for the orphaned children in an environment similar to this of a family home. Fourteen children can live in the house. The Home is open 24/7. Children are looked after of in the familial atmosphere of the Congregation. Children are under the care of the same persons every day and this creates an opportunity for closer relationships and safer attachment between the children and their caregivers.

The atmosphere among the sisters and children is open and family-like. The children are brought up in accordance with the values of Christian personalism, with respect to the subjectivity and dignity of each human being. They are encouraged to participate in taking the decisions about their life and informed about any present of planned changes in their life situation. The children are advised to maintain personal contacts with their biological families too, with

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[3] The Congregation was established in 1987 in Italy and at the beginning the sisters worked only there. In 1970 the sisters started to do their work in Switzerland, in 1978 in Columbia, in 1987 in Poland and in Slovakia in 1994. The sisters' work is concentrated mainly on education and formation of abandoned children and adolescents in orphanages and homes for girls in difficult life situation. Apart from that they teach religion, visit families, especially of the poor and the sick people, run kindergartens and primary and secondary schools.

the exception of these situations when the rights of parents to contact their children are limited or prohibited by court.

Children in the Home are provided with proper material and practical assistance: Food is adjusted to their needs and development, primary and secondary medical care and access to educational and therapeutic activities and rehabilitation exercises (if needed) is provided. They are offered both help with their school homework and education and access to additional classes if they have any difficulties, and help in developing their interests, which is provided on the premises as well as outside by attending additional classes and recreational or sports activities. If the person does not study in Lublin, payment for accommodation in a dormitory is accessible. The pupils are also helped in achieving independence in their everyday life.

Intensive and effective work is devoted to creating the conditions in which the children may come back to their biological families or find foster or adoptive families. During the period of 13 years of the *Mother Veronica's Home* existence, out of 90 pupils 35 children have been adopted, 14 have come back to their natural families and 6 have been placed in foster families. These activities mirror the contemporary tendencies in care for children outside the biological family: avoidance of institutionalized forms of care for the benefit of adoption and foster care solutions.

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Social Work and Homelessness –
Brotherhood of Mercy in Lublin

Dorota Bis

Socio-economic transformations and changes in the political system which occurred in Poland after 1989 brought about numerous social phenomena in the work market, which affected a significant group of middle-aged people. Unemployment is such a social phenomenon and homelessness frequently occurs as its consequence. Despite the fact that homelessness is a worldwide problem, the phenomenon of homelessness, or a thereat of homelessness in Poland has been intensifying since the 1990's (comp. Babiarz, 2001, 122). In its structure, homelessness is a very complex phenomenon since it involves both individual men and families and whole societies. Thereby, it disrupts man's proper development and the way he functions every day, causing anxiety and constant tension and leading to conflicts and numerous extreme types of socially undesirable behavior. Intensification of negative social phenomena leading to marginalization and exclusion of the poor, old, sick, unemployed and homeless points to an ever greater need for and "a conscious necessity of solidarity and responsible involvement in the development of each and everyone" (Nowak, 1996, 41) and in particular social and legal protection for those most in need of support.

From among numerous definitions of homelessness, I will refer to its understanding by Porowski (in: Pilch & Lepalczyk, 1997, 434) who defines homelessness as "a relatively permanent situation of a man deprived of a roof over his head or not having a place of his own", as a result of:
- ❖ a freely chosen lifestyle (e.g. vagabondage),
- ❖ desperate decisions (e.g. sojourn as an exile),
- ❖ deviated behavior on the part of a person or of somebody else (e.g. eviction of people who violate regulations of accommodation law, rejection from home),
- ❖ random incidents (e.g. an earthquake, orphanhood),
- ❖ wrong social policy (e.g. a housing deficit, poverty)".

Homelessness can be analyzed with reference to an individual man life situation, treated as a social phenomenon or as an indication of pathology or a social problem connected with the welfare policy of a state. Hence, we can talk about the following forms of homelessness (Porowski, in: Pilch & Lepalczyk (ed.), 1997, 434): overt homelessness – real (lack of any place to live) or hidden homelessness (typical of people staying at shelters, social welfare institutions, as well as various places which do not meet criteria of accommodation standards and are frequently life-threatening).

The phenomenon of homelessness affects people of various ages, it influences individuals, groups of people and whole socially excluded societies. In Poland, the following factors of homelessness are among the most frequently mentioned:

❖ social reasons (institutional) – are connected with material factors, among other things with a lack of council flats and therapeutic and care centers as well as of nursing homes, an underdeveloped system of postpenitentiary care;

❖ personal reasons – concern family, marital problems, various forms of pathology and a poor state of health, both physical and mental;

❖ legal reasons – Polish legislation allows eviction for arrears in rent payments, as well as notification of authorities about a tenant's departure without providing substitute accommodation (Babiarz, 2001, 136-137).

With reference to the typology of homeless persons, we can distinguish the homeless by choice (such people are characterized by specific personal predisposition and convictions which reject social life norms and patterns of behavior, and as a result of this they end up in a state of deep destruction) and the homeless out of necessity (when homelessness affects a person against their will due to some life necessity. It is felt as a mental state of frustration and depravation and as an indication of social exclusion and social pathology) (Porowski, in Pilch & Lepalczyk (ed.), 1997, 440-442). This form of homelessness, depending on various environment factors and personal predisposition, can be of a transitory, episodic or long-term character. Increasingly frequently one also distinguishes homelessness which is a consequence of the development of civilization

(Mazur, 2007, 12). Here a very important role of institutions which provide various forms of care, support or therapy for the homeless, the poor and the socially excluded is essential. One of such public benefit institutions is St Albert's Brotherhood of Mercy in Lublin, which runs a shelter and a night refuge for homeless men.

St Albert's Brotherhood of Mercy in Lublin began to function in Lublin in 1983[1]. The Mission of the Brotherhood is "to restore dignity to the human person, to help people in extreme poverty and homeless people to return to the society and to the work market".

The year 1988 can be considered as a breakthrough in the welfare work of The Association of A. Chmielowski's Lublin Aid Society, when a kitchen for the poor was organized at Zielona 3 in a building made available by the Lublin Curia. The number of free meals distributed by the kitchen, both on the premises and delivered to people's homes, is systematically growing and has now reached 500 a day. There is also a health center and a dentist's surgery for the homeless. In 1992 the city authorities provided a dwelling house at Dolna Panny Marii 32 to function as a shelter for homeless men. At present, the biggest project of the Brotherhood is the expansion of an activation center for the homeless. A building in Bystrzejowice Trzecie, which used to house a primary school, made available in 2005 by the Piaski borough, is to become a model center of getting out of homelessness, promoting the best tested western models, adapted to Polish realities. The objective of the innovative center is to teach people anew how to discover both the previous work of the Brotherhood and to transform the perception of problems of poverty and homelessness in the society (comp. Miecznikowski, on-line).

The Brotherhood of Mercy runs the following programs:

- ❖ a kitchen – eating-house (c. 500 warm meals are distributed daily);
- ❖ a shelter for the homeless, in the winter period a night refuge (for c. 70 men);
- ❖ an adaptation flat for persons getting out of homelessness;
- ❖ a Social and Professional Activation Center in Bystrzejowice Trzecie.

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[1] Until 1991 the Society functioned under the name An Association of Fr. Albert's Aid Society.

The forms of aid involve in particular: providing temporary accommodation in the night refuge or the shelter for poor, sick, homeless and addicted people, motivating addicts to undertake a drying-out or detoxification treatment, providing medical care, helping to find a job, to become independent, to get out of homelessness and helping to acquire identity documents, pensions, old-age pensions, benefits, a place in a social welfare house, as well as clothes and furniture.

The primary goal of St Albert's Brotherhood of Mercy is to help people to get out of homelessness and poverty (most people to whom the Brotherhood provides help are not homeless, but they live in abject poverty). A growing percentage of the charges are people of a professionally active age who are unable to cope with socio-political changes and loss of jobs. Brotherhood employees use various methods of work with homeless people, among them are: a relaxed conversation, a psychological conversation, observations, an interview, specialist supervision, negotiations, crisis interventions, counseling and individual work, a resident's support therapy, work with a small or a big group and supporting community life.

The aims of the activities undertaken are the following:

- ❖ to sustain and inspire activity in order to protect homeless people against a consolidation of a passive attitude towards oneself, one's own matters, other people and their social environment;
- ❖ to teach people how to be systematic, responsible for oneself, others and property entrusted to them;
- ❖ to make them learn how to function in a group or in team work;
- ❖ to teach people social rules;
- ❖ to strengthen a sense of self-esteem and an alternation of personal attitudes, to show that others need them and that they can serve others;
- ❖ to point to the fact that a person is not alone and that they can count on others' help;
- ❖ to check out a person in situations which require taking decisions or fulfilling the obligations undertaken so as to prepare people to function independently in a society.

It is very important for the Shelter employees to create for a homeless person conditions to open up to such an extent as to

reduce or eradicate their resistance, to establish contact at a level of their understanding of reality, which will allow them to obtain information about their present situation, to find out the factors and the crisis situation itself, thanks to which it will be possible to convey information on possibilities and forms of acquiring help to those who need it. In some situations after an initial recognition of the problems of a person admitted into the center, they are suggested to establish a contract with a social worker of the Municipal Family Support Center in Lublin, concerning an individual scheme of getting out of homelessness, which enables a given person to acquire a health insurance. Moreover, homeless persons who take jobs in the Shelter have a possibility of being employed.

It is critical to undertake systematic institutional and legal activities that prevent social phenomena that allow the development of homelessness and social exclusion. However, what is most important is to bring up modern man in respect for the dignity of life, an ability to discern general human values and to constantly create himself/herself in order to discover humanity – both in themselves and in other people.

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Work with Children with Disorders in the Rehabilitation-Therapeutic Centre for Disabled Children in Krasnystaw

Iwona Szewczak

We meet people of varying degrees of development or people who cause various education problems in all the environments. "The number of such people is growing all the time (...), which constitutes a paradox as far as the development of civilisation and technological progress in our times is concerned" (Dykcik, 1997). People differ from each other in numerous aspects, they are characterised by different predisposition that either facilitate their self-realisation in life, or make it more difficult. People have varying potentials that can be fulfilled with the assistance of education that enables individuals to lead a good life in the society.

Development, education and rehabilitation of the disabled require a systemic approach as well as a complementary and interdisciplinary picture in which the integral vision of a person postulates the development of all the spheres of his/her functioning, such as the physical, the psychical, the social, the cultural, and the spiritual spheres. The point of these approaches is to provide optimal conditions for a person's development and to eliminate harmful factors that may threaten human existence.

1. The right diagnosis as the basis for planning of rehabilitation work

Work with a person with any kind of a disorder or dysfunction begins with an early and comprehensive diagnosis. In a comprehensive and multifaceted process of diagnosing pedagogical diagnosis plays a significant role as the basis for planning didactic and revalidation work. Pedagogical diagnosis focuses on obtaining information about

a child, assessing the child's intellectual abilities, and learning about his/her family situation. It also involves determining deficiencies in a child's knowledge and skills, as well as an investigation into the reasons behind these deficiencies. Pedagogical diagnosis has to be dynamic and formative and thus it should not be created once, but it should be developed through time and during this process revalidation activities that take place at that time need to be taken into consideration. These activities combined with a pedagogue's observations need to complement specialist diagnoses.

For children with developmental deficits comprehensive pedagogical diagnosis conducted right on time is a very important factor influencing their further development. This diagnosis constitutes a basis for any further therapeutic and revalidation activities. In order to conduct such diagnosis a group of specialists is to design a plan of a therapy for a child through his/her observation (Łakomy & Trojańska, 2000). Early diagnosis enables early recognition of certain abnormalities and it also allows intensive stimulation and revalidation. "The first measures to assist a disabled child should be taken already in the maternity ward" (Łakomy & Trojańska, 2000, 34), as the diagnosis not only describes the *status quo*, but it also explains the dynamics of the development of a particular disorder. It is only with this explanation that the situation can be comprehended adequately and that further development of the situation can be predicted. A good diagnosis determines the choice of appropriate methods of work.

2. The choice of methods of rehabilitation

The fact that approaches have to be adjusted to the particular needs and capabilities of a patient is particularly valid when talking about disabled children. Not every method takes into account proper stimulation of all the malfunctioning spheres of a child's development or the proper assistance that needs to be provided for a child.

The best results can be achieved through early treatment before certain incorrect patterns of posture or movements become fixed and as a result some muscular contractures or secondary deformations are developed. Two other main factors influencing the effects are regularity and the period of time of the treatment.

The methods of diagnosing, certification, classification, and selection as well as the methods of caring, educational, and rehabilitation-therapeutic activities together with some other forms of intervention have been improved for a long time and they are still being improved. However, it needs to be remembered that each child requires an individual approach. In rehabilitation the newest method may not turn out to be the best. The newest results of research on the development of methods of rehabilitation have to be considered with respect to the correct evaluation of a child that will enable to design an appropriate program for improvement, based on scientific medical and psycho-pedagogical basis.

In order to avoid accidental choices of therapeutic-educational methods a pedagogue should be directed in his/her work by pedagogical principles, the most important of which is the principle of personalization or an individual approach. It presumes that a handicapped person, no matter how large or serious his/her dysfunction is, makes an individual, a subject whose dignity and identity should be carefully protected. The next principle concerns normalisation of life, which implies creating optimal conditions for a person's development. Some other principles are also very important and meaningful, such as, for example, the principle of responsibility of the society for the disabled and the assistance for the handicapped that means supporting the efforts of those whose capabilities are insufficient or limited to complete their existential pursuits (Dykcik, 1997, 76-79).

3. Selected methods to enhance motor functions in the rehabilitation-therapeutic Centre for disabled children in Krasnystaw

The principles enumerated earlier in the text serve as a guideline for pedagogues, psychologists, and therapists working in the Rehabilitation-Therapeutic Center for Disabled Children in Krasnystaw. The Centre was established in 2005 by the Integration Association "Magnum Bonum" whose aim is to provide comprehensive assistance for handicapped children and adolescents and their families as well as to create multifaceted forms of

rehabilitation for these children that will lead to their complete personal, social, and occupational activity. According to its Statutes, the Association also provides assistance for gifted children and adolescents whose financial or social situation is difficult as well as for those who come from pathological families. In addition to that, the Association undertakes the tasks of social welfare by supporting both individuals and families in a difficult situation and by improving their opportunities for proper social functioning.

The Association also performs charity work, implements different projects related to health protection and health promotion, and it works within the fields of science and education. The aim of the Association is work for the European integration and the organisation and promotion of voluntary service.[2]

A Day Care Centre run by the Association implements a multi-specialist program of comprehensive rehabilitation for handicapped children who require intensive intervention and stimulation of development in peer group. The Centre has various rehabilitative equipment for hydrotherapy, electrotherapy, laser therapy, magnotherapy and kinesiotherapy.

The Centre assists disabled children in the improvement of their development through psychostimultaion, artetherapy, educational therapy, therapy through play, non-directive therapy, music therapy (behavioral therapy through music), and sociotherapy.

A child with developmental deficits can develop according to his/her capabilities. Progress in such fields as medicine or psycho-pedagogy has allowed a better understanding of the processes related to the development of disabilities and contributed to the verification of the methods used before. What seems crucial nowadays is multi-profile work with children without their separation from home or educational environment, as well as an integral approach that will ensure the development of all the spheres of a disabled child with respect to his/her capabilities. Work performed in the Centre together with the methods of enhancement applied there contribute to such a development of handicapped children.

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[2] § 8 of the Statutes of the Integration Association „Magnum Bonum", www.magnumbonum.pl/statut.html

The extent of this article does not permit to describe all the methods used in the Rehabilitation-Therapeutic Center for Disabled Children in Krasnystaw. For more information about the Center and the methods applied there please visit the website: www. magnumbonum.pl/osrodek/osrodek.html

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Prisoners as Care Takers? – Preventive Programme in the Mother Therese of Calcutta's Social Welfare Home

Ewa Domagała-Zyśk

Social Welfare Homes are, according to the *Social Service Act* (2004), institutions that provides round-the-clock service for people who are not able to provide this service for themselves because of their age, illness or disability. They stay under the supervision of the voivode and might be organised by local authority units, foundations and associations, the Church and other organisations, other legal subjects and individuals. Services provided in Social Welfare Homes include: food and accommodation, help in everyday basic activities, nursing in case of an illness, hygienic care, support in dealing with all the formalities in different institutions outside the Home, support in social integration.

Mother Theresa of Calcutta's Social Welfare Home for Elderly and Sick People was founded in 1957 and since then it has served as a place of medical care, social support and psychological security for many citizens of Lublin. Nowadays the institution consists of two divisions: the first, located at 26, Głowackiego Street is the home for the elderly and the sick and 115 elderly people, majority of them physically handicapped or somatically ill live there. At a branch at Miernicza Street there live 20 mentally handicapped people. Living conditions are adapted to these demanded by the national and European social care standards.

Community of the Home consists of the inhabitants, medical personnel, therapeutics, social workers and administrative staff.

The institution provides round-the-clock medical and psychological support for the clients. In the house, apart from single and double bedrooms, there are occupational therapy rooms, physiotherapy rooms and a chapel. The inhabitants of the house may take part in different kinds of occupational therapy activities: art. activities, ceramics, handicraft, dressmaking, cooking, music therapy or

a theatre group. There are a lot of volunteer groups co-operating with the home: a library group, Youth Centre groups, Students' Associations, alumni: students, children and adolescents from local schools. The inhabitants try to take part in different outside cultural and religious activities: religious ceremonies, pilgrimages, art. exhibitions, trips, concerts.

It is a common knowledge that not only the sick, elderly and handicapped need us, but we also need them in order to rethink our hierarchy of values, express our love and friendship, feel necessary, responsible and loved (comp. Vanier, 1985). Consequently, help not only has to be given to the inhabitants of the social welfare home, but they can also offer a kind of help for other citizens of Lublin. Last example of such an activity is a project undertaken in 2005 together with a local prison in Lublin, *Let's help each other.*

The aim of the project is to activate persons in difficult life situation, namely prisoners. Typically they spend the time in prison passively; though the staff tries to use this time for extensive social work and preventive activities, it is difficult to undertake them only in the prison building. At the same time it is difficult to find places and institutions which may feel sure enough to invite people in detention onto their premises and allow them to participate in their daily activities.

Extensive and difficult talks between the directors of Lublin's prison and Mother Theresa of Calcutta's Social Welfare Home had preceded the beginning of the programme and the inhabitants' delegates also participated in them. After that it was decided that four arrested men, carefully chosen by the prison staff would be given a chance to spend 6 hours a day, 5 days a week outside the arrest and work on voluntary basis in Mother Theresa of Calcutta's Social Welfare Home, firstly in the cleaning department. Such a procedure was absolutely innovative in Poland and that is why it was difficult to predict what the reaction of the inhabitants will be. Social Welfare Home staff made it a priority that the inhabitants must feel absolutely secure in contact with any person working at their home. Surprisingly, the sick and elderly feel very sympathetic and grateful for the prisoners. The inhabitants had been used to the presence of different volunteers working at home, they are

aware that it makes the quality of their living conditions better and that fact probably explains their attitude to this new group of volunteers.

After the first adaptive period prisoners started to work in other departments, also in direct contact with the inhabitants, participating in performing such activities as feeding and watering patients, helping in physical rehabilitation sessions, in art. therapy sessions and others. After some time a second group was established consisting of four women in detention. It was also an innovative practice, as women are considered a difficult group, more often that men using such opportunities as work outside the arrest to escape or do some other forbidden activities. Despite these fears, also this project has had positive outcomes.

On the had basis of this first experiences a permanent programme was designed. As its main aim it was considered to create for men and women in detention, who are considered as people in a difficult life situation, an opportunity for creative professional activity outside the premises of the arrest. This possibility changes their passive lifestyle into an active one, normalises their daily routine, and helps to maintain the habits of working or learning new skills, makes them aware about other peoples' needs, helps to mature emotionally and boost their social communication and social functioning, lets them feel useful. Participation in the project helps them also become more responsible and motivated to work for the society. Additional benefit is that co-operation with the sick and the elderly on daily basis teaches them a lot about the fragility of human health and life and sometimes helps to establish a new hierarchy of values and life goals. It may be said that the sheer presence of the sick and the elderly provided for them a unique possibility to take part in a kind of psychological rehabilitation. At the same time during this period, lasting usually for about 6 months, prisoners may learn new skills of professional care taking of the sick and the elderly people. Additional benefit for the Social Welfare Home is that each day they have several qualified workers who work carefully to raise the standard of daily conditions in the institution.

For both of the institutions, the social integration of their clients is one of the most important aims. Co-operation between Social Welfare

Home and Lublin's prison is considered by every participant of this project as a very useful tool that makes it possible to achieve this aim. After the trial or after serving the sentence people participating in this programme often come back to Mother Theresa of Calcutta's Social Welfare Home and ask about the possibility of a voluntary or professional work, one of the women started her job career in the institution last spring.

All the activities undertaken serve social integration of the patients with their families and local community. The staff tries to create such atmosphere as to make it as similar as possible to this of a family home. The described program showed that even the people mostly in need may help other members of the society to come back to it after some difficult life situations. The results of the *Let's help each other* programme are so far really encouraging and both institutions plan to establish new forms of mutual co-operation.

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APPENDIX 1.

Multilingual Dictionary of Social Work

Compiled with the help of *Spring Academy 2008* teachers and students by Ewa Domagała-Zyśk

	ENGLISH	POLISH	SPANISH	TURKISH
1	Ability	Zdolności	Capacidad	Yetenek
2	Ambiguity	Inność	Ambiguedad	Belirsizlik
3	Awareness	Świadomość	Conciencia	Farkındalık
4	Bachelor in social sciences	Licencjat z pracy socjalnej	Licenciatura en Ciencias Sociales	Sosyal bilimler lisans seviyesi (diploması)
5	Community	Społeczność	Comunitario	Toplum
6	Conflict	Konflikt	Conflicto	Çatisma
7	Consumerist culture	Kultura konsumpcyjna	Cultura consumista/ consumismo	Tüketim kültürü
8	Dialogue	Dialog	Diálogo	Karşilıklı konuşmata-rtışma
9	Disability	Niepełno -sprawność	Discapacidad	Özürlülük
10	Drop-out	Odpaść, nie skończyć szkoły	Abandonar	Eğitimi yarıda bırakmak, okuldan ayrılmak
11	Empathy	Empatia	Empatía	Empati
12	Empowerment	Wzmocnienie	Poder	Güçlendirme
13	Empowerment based practice	Praktyka oparta na wzmacnianiu	Poder basado en la práctica	Güçlendirme temelli uygulama
14	Ethical attitudes/ ethical behaviour	Postawa etyczna/ etyczne zachowani	Actitudes éticas/ conductas éticas	Etik tutumlar/ etik davranış

LITHUANIAN	SLOVAK	SWEDISH	FINNISH	GERMAN
Gebėjimas	Schonosti	Förmåga	Kyky	Fähigkeiten
Dviprasmiškas	Mnohoznačnosť	Otydlighet, tve-tydlighet	Moniselitteisyys epäselvyys	Mehrdeutigkeit
Supratimas	Vedomie	Medvetenhet	Tietoisuus	Bewusstsein
Socialinio darbo bakalauras	Bakalár sociálnej práce	Kandidatexameni samhällsveten-skap	Sosionomi	BA Sozialwissen-schaften
Bendruomenė	Spoločnosť, komunita	Samhälle	Yhteisö	Gemeinde
Konfliktas	konflikt	Konflikt	Konflikti, ristiriita	Konflikt
Vartotojų kultūra	Konzumná kultúra	Köpsamhälle	Kulutuskes-keinen kulttuuri	Konsumkultur
Dialogas, pokalbis	Dialog	Dialog	Dialogi, vuoropuhelu	Dialog
Negalia	Nespôsobilosť	Handikapp	Kykene-mätt-ömyys, vamma	Behinderung
Žmogus už visuomenės ribų	Odpadnúť	Drop-out, avhoppare	Jättää kesken	Aussteiger/ jemand, der her-ausfällt
Empatija	Empatia	Empati	Empatia, eläyty-minen	Empathie, Einfühlungsver-mögen
Įgalinimas, įtraukimas	Splnomocnenie	Empowerment	Empowerment, Voimaan-nutt-aminen	Empowerment/ Bestärkung
Įgalinimu pagrįsta praktika	Prax založená na splnomocnení	Empowermentba-serad verksamhet	Voimaannuttava menetelmä / käytäntö	Aktive Förderung von Selbstorgani-sation

	ENGLISH	POLISH	SPANISH	TURKISH
15	Ethical code	Kodeks etyczny	Código ético	Etik kod
16	Ethical principles	Zasady etyczne	Principios éticos	Etik ilkeler
17	Ethics	Etyka	ética	Etik, ahlak
18	Ethno-centrism	Etnocentryzm	Etnocentrismo	Etnomerkeziyetçilik; kendi ırkının üstünlüğüne inanış
19	Ethos of social work	Etos pracy socjalnej	Carácter distintivo de trabajo social	Sosyal hizmetin değer sistemi
20	Ethos of society	Etos społeczeństwa	Carácter distintivo de sociedad	Toplumun değer sistemi
21	Functionality / dysfunctionality	Funkcjonalny/ niefunkcjonalny	Funcionalidad/ disfunciona-idad	Işlevsellik/ Işlevsizlik
22	Hierarchy of values	Hierarchia wartości	Jerarquía de valores	Değerler hiyerarşisi
23	Human rights	Prawa człowieka	Derechos humanos	Insan hakları
24	Human suffering	Ludzkie cierpienie	Sufrimiento humano	Acı çeken insanlık, insanoğlunun dramı
25	Inequality	Nierówność	Desigualdad	Eşitsizlik
26	Integration	Integracja	Integración	Birleşme, bütünleşme
27	Inter-cultural competence	Kompetencje międzykulturowe	Competencia intercultural	Kültürler arası yetki
28	Inter-cultural identity	Identyfikacja międzykulturowa	Identidad intercultural	Kültürler arası benzerlik
29	Inter-cultural social work	Międzykulturowa praca socjalna	Trabajo social intercultural	Kültürler arası sosyal hizmet
30	Management	Zarządzanie	Gerencia	Yönetim
31	Maturing	Dojrzałość	Maduración	Olgunlaşma, gelişme
32	Morality in social work	Moralność w pracy socjalnej	La moral en el trabajo social	Sosyal hizmette ahlak, sosyal hizmette erdem

Etiškas elgesys	Etické postoje/ etické správanie	Etiska attityder/ etiskt uppförande	Eettiset asenteet / eettinen käyttäytyminen	Ethische/sittliche Einstellungen/ Verhalten
LITHUANIAN	**SLOVAK**	**SWEDISH**	**FINNISH**	**GERMAN**
Etikos kodeksas	Etický kód/ kódex	Etisk kod	Eettinen koodi / sääntö	Ethische/sittliche Grundsätze
Etikos principai	tické zásady	Etiska principer	Eettiset periaatteet	Ethische/ sittliche Werte
Etika	Etika	Etik	Etiikka	Sittenlehre, Ethik
Etnocentrizmas	Etno-centrizmus	Etnocentrism	Etno-sentrisyys	Ehtnozentrismus
Socialinio darbo etika	Etos sociálnej práce	Etik i socialt arbete	Sosiaalityön eetos	Berufsethos der Sozialen Arbeit
VIsuomenės etikos normos	Etos spoločnosti	Samhällsetik	Yhteiskunnan eetos	Gesellschaftlicher Wert
Funkcionalumas/Nefunkcionalumas	Funkčnosť/ nefunkčnosť	Funktionalitet/ dysfunktionalitet		Funktionalität/ Dysfunktionalität
Vertybių hierarchija	Hierarchia hodnôt	Rangordning av värden	Arvojen hierarkia	Wertehierarchie
Žmogaus teisės	Ľudské práva	Mänskliga rättigheter	Ihmisoi-keudet	Menschenrechte
Žmogaus kančia	Ľudské utrpenie	Mänskligt lidande	Inhimillinen kärsimys	Menschliches Leiden
Nelygybė	Nerovnosť	Ojämlikhet	Epätasa-arvo	Ungleichheit
Integracija	Intergrácia	Integration	Integraatio	Integration
Tarpkultūrinė kompetencija	Medzikultu -rálna kompetencia	Interkulturell kompetens	Kulttuurienv-älinen kompetenssi	Interkulturelle Kompetenz
Tarpkultūrinis identitetas	Medzikulturálna identita	Interkulturell identitet	Kulttuurienvälinen / monikulttuur-inen identiteetti	Interkulturelle Identität
Tarpkultūrinis socialinis darbas	Medzikultu -rálna sociálna práca	Interkulturellt socialt arbete	Kulttuurienvälinen sosiaalityö, Monikulttuur-inen sosiaalityö	Interkulturelle Soziale Arbeit
Vadyba	Manažment, spravovanie, vedenie	Ledarskap	Käsittely, hallinto	Management
Bręstantis	Dozrievanie	Mognad	Kypsyminen	Reifung

	ENGLISH	POLISH	SPANISH	TURKISH
33	Morality of a social worker	Moralność pracownika socjalnego	La moral del trabajador social	Sosyal hizmet uzmanının ahlakı, sosyal hizmet uzmanının erdemi
34	Motivation	Motywacja	Motivación	Güdülenme, motivasyon
35	Multi-factor perspective	Wieloczynnikowa perspektywa	Perspectiva de multifactor	Çok etkenli yaklaşim
36	Normalisation	Normalizacja	Normalización	normalleştirme
37	Participation of clients	Uczestnictwo klientów	Participación de clientes	Müracaatçıların katılımı
38	People with special needs	Ludzie ze specjalnymi potrzebami	Personas con necesidades especiales	Özel ihtiyacı olan insanlar, özel ihtiyaç grupları
39	Political	Polityczny	Política	Siyasal, Politik
40	Positive aspects	Pozytywne aspekty	Aspectos positivos	Olumlu bakış açıları
41	Poverty	Ubóstwo	Pobreza	Yoksulluk
42	Power distance	Dystans wynikający z władzy	Poder a distancia	Güç mesafesi
43	Preventive work	Praca profilaktyczna	Trabajo preventivo	Koruyucu çalisma
44	Protective factors	Czynniki chroniące	Factores protectores	Koruyucu etkenler
45	Religious faith	Wiara religijna	Fe relogiosa	Dinsel hatalar
46	Religious values	Wartości religijne	Valores religiosos	Dini değerler
47	Responsibility	Odpowiedzialność	responsabilidad	Sorumluluk
48	Right to self-determination	Prawo do samostanowienia	Derecho a la propia determinación	Kendi kaderini tayin hakkı
49	Risk factors	Czynniki ryzyka	Factores de riesgo	Risk faktörleri
50	School climate	Atmosfera szkolna	Clima escolar	Okul ortamı

Morališkumas socialiniame darbe	Morálka v sociálnej práci	Moral i socialt arbete	Moraalisuus sosiaalityössä	Moral in der Sozialen Arbeit
LITHUANIAN	**SLOVAK**	**SWEDISH**	**FINNISH**	**GERMAN**
Socialinio darbo moralė	Morálka sociálneho pracovníka	En social arbetares moral	Sosiaalityöntekijän moraalisuus	Moralische Haltung eines Sozialarbeiters
Motyvacija	Motivácia	Motivation	Motivaatio	Motivation
Plati perspektyva/perspektyva įtraukianti daug faktorių	Viac-faktorové hľadisko	Flerfaktors-perspektiv		Multifaktorielle Perspektive
Normalizavimas, normų kūrimas	Normalizácia	Normalisering	Normalisointi	Normalisierung
Klientų dalyvavimas	Úcast klienta	Klientdeltagande	Asiakkaiden osallisuus	Partizipation von Klienten/ Klientenbeteiligung
Žmonės su specialiais poreikiais	Ľudia so špeciálnymi potrebami	Personer i behov av särskilt stöd	Erityisiä tarpeita omaavat ihmiset	Menschen mit besonderen Bedürfnissen
Politinis	Politika	Politisk	Poliittinen	politisch
Teigiami aspektai	Pozitívne aspekty	Positiva faktorer	Positiiviset näkökohdat / puolet	Positive Aspekte
Skurdas	Chudoba	Fattigdom	Köyhyys	Armut
Galios skirtumas	Mocenský odstup	Maktförhållande	Valtaetäisyys	Machtunterschied
Prevencinis darbas	Preventívna práca	Förebyggande arbete	Ennaltaeh-käisevä työ	Präventive/ vorsorgende Arbeit
Saugantys faktoriai	Ochranné factory	Skyddsfaktorer	Suojaavat tekijät	Schutzfaktoren
Tikėjimas	Náboženská viera	Trosuppfattning	Usko	Religiöser Glauben
Religinės normos	Náboženské hodnoty	Religösa värden	Uskonno-lliset arvot	Religiöse Werte
Atsakomybė	Zodpovednosť	Ansvar	Vastuu	Verantwortung
Teisė į apsisprendimą	Právo na sebaurčenie	Rätt till självbestämmande	Itsemääräämisoikeus	Selbst-bestimmungsrecht
Rizikos faktoriai	Rizikový factor	Risk faktorer	Riskitekijät	Risiko-Faktoren

	ENGLISH	POLISH	SPANISH	TURKISH
51	School-based social work	Praca socjalna w środowisku szkolnym	Escuela basada en el trabajo social	Okulda sosyal hizmet
52	Self awareness	Samoświadomość	Propia conciencia	Kişisel farkındalık
53	Social activities	Aktywności społeczne	Actividades sociales	Sosyal faaliyetler
54	Social constructionism	Konstrukcjonizm społeczny	Construccionismo social	Sosyal yapılandırma
55	Social disintegration	Dezintegracja społeczna	Desintegración social	Sosyal parçalanma
56	Social engagement	Zaangażowanie społeczne	Compromiso social	Sosyal sorumluluk
57	Social exclusion	Wykluczenie społeczne	Exclusión social	Sosyal dışlanma
58	Social service	Instytucje socjalne	Servicio social	Sosyal hizmetler
59	Social support	Wsparcie społeczne	Soporte social	Sosyal destek
60	Social work	Praca socjalna	Trabajo social	Sosyal hizmet
61	Social worker	Pracownik socjalny	Trabajador social	Sosyal hizmet uzmanı
62	Strengths perspective	Mocne strony	Perspectivas de fortaleza	Güçler yaklaşımı
63	Sustainable development	Systematyczny rozwój	Desarrollo sostenible	Uzun soluklu gelişme
64	Time perception	Postrzeganie czasu	Percepción	Zaman algısı
65	To handle conflicts	Rozwiązać konflikt	Manejar conflictos	Çatismalarla başa çikmak
66	Tolerance for ambiguity	Tolerancja dla inności	Tolerancia a la ambiguedad	Belirsizliğe karşi hoşgörü
67	Training of communication	Trening komunikacji	Capacidad de comunicación	iletişim eğitimi
68	Truancy	Wagary	Absentismo	Okul kaçamağı
69	Volunteer	Wolontariusz	Voluntario	Gönüllü

Mokyklos klimatas	Školská atmosféra	Skolklimat	Koulun ilmapiiri	Schulklima
LITHUANIAN	**SLOVAK**	**SWEDISH**	**FINNISH**	**GERMAN**
Socialinis darbas mokykloje	Školská sociálna práca založená	Skolbaserat socialt arbete	Kouluissa tehtävä sosiaalityö	Schulsozialarbeit
Savęs supratimas	Sebauve -domenie	Självmedvetenhet	Itsetietoisuus	Selbst-Wahrnehmung
Socialinės veiklos	Sociálne activity	Sociala aktiviteter	Sosiaaliset aktiviteetit	Soziale Aktivitäten
Socialinė konstrukcija	Sociálny konštruktivizmus	Social-konstruktionism	Sosiaali-konstruktionismi	Sozial-konstruktivismus
Socialinė dezintegracija	Sociálna dezintegrácia	Socialt sönderfall	Sosiaalinen hajoaminen	Soziale Desintegration
Socialinis įsipareigojimas	Sociálna dohoda/ sociálne jednanie/ sociálne zapojenie/	Socialt engagemang		Soziales Engagement
Socialinė atskirtis	Sociálne vylúčenie	Social exkludering	Syrjäytyminen	Soziale Exklusion/ Ausschluss
Socialinė paslauga	Sociálna služba	Socialtjänst	Sosiaalipalvelu	Soziale Dienste
Socialinė pagalba	Sociálna podpora	Socialt stöd	Sosiaalinen tuki	Soziale Unterstützung
Socialinis darbas	Sociálna práca	Socialt arbete	Sosiaalityö	Soziale Arbeit
Socialinis darbuotojas	Sociálny pracovník	Socialarbetare	Sosiaalityöntekijä	Sozialarbeiter/ Sozialarbeiterin
Jėgos perspektyva	silá stránka	Maktperspektiv	Voimavaralähtöisyys	Ressourcen-Ansatz
Remiamas vystymasis	Udržateľný rozvoj	Varaktig utveckling	Kestävä kehitys	Nachhaltige Entwicklung
Laiko suvokimas	Vnímanie času	Tidsuppfattning	Aikakäsitys	Zeitwahrnehmung
Suvaldyti konfliktą	Zvládanie konfliktov	Att hantera konflikter	Ristiriitojen käsittely	Mit Konflikten umgehen
Tolerancija dviprasmiškumui	Tolerancia mnohorakosti	Tolerans för tvetydlighet	Epävarmuuen sieto	Ambiguitätstoleranz/ Mehrdeutigkeit aushalten
Bendravimo mokymasis	Tréning komunikácie	Kommunikation-sträning	Viestintä-koulutus	Kommunikations-Training
Neatėjimas į pamokas	Záškoláctvo	Skolk	Koulu-pinnaus	(Schul) Schwänzerin

APPENDIX 2.

European Spring Academy in Lublin, Poland
Programme of the 1st week

Monday 31.03.08	Tuesday 01.04.08	Wednesday 02.04.08	Thursday 03.04.08	Friday 04.04.08	Saturday 05.04.08
9.00-12.30 Lectures of the invited experts Prof. T. Zaleski, prof. A. Szostek,	9.00-12.30 Field visits in social care institutions**	9.00-12.00 Seminars* G1-III G2-IV G3-V G4-I G5-II	9.00-12.30 Field visits in social care institutions**	9.00 Field visit in a Therapeutic and Rehabilitation Centre in Krasnystaw	9.00-12.00 Seminars* G1-V G2-I G3-II G4-III G5-IV
12.35-14.25 Lunch	12.35-13.15 Lunch / 13.20-14.25 Staff meeting	12.05-13.55 Lunch	12.35-14.25 Lunch	12.35-13.15 Lunch / 13.20-14.25 Staff meeting	12.05-13.55 Lunch
14.30-17.30 Seminars* G1-I G2-II G3-III G4-IV G5-V	14.30-17.30 Seminars* G1-II G2-III G3-IV G4-V G5-I	14.00-16.05 A guided tour of the city (Royal Castle and Nazi Concentration Camp in Majdanek)	14.30-17.30 Seminars* G1-V G2-I G3-II G4-III G5-IV	17.15-18.00 Evaluation in national groups	14.15 Field visit and integration party in "Happy Childhood" Foundation in Motycz
17.35-18.20 Presentations of social work issues (Finland)	17.35-18.20 Presentations of social work issues (Spain)	16.10-17.55 Presentations of social work issues (Poland)	17.35-18.20 Presentations of social work issues (Germany)	18.05-18.50 Presentations of social work issues (Irland)	Social evening & barbecue party
		18.00-18.45 Evaluation in national groups			
18.25-19.10 Supper	18.25-19.10 Supper	18.50-19.35 Supper	18.25-19.10 Supper	18.55-19.40 Supper	

European Spring Academy in Lublin, Poland
Programme of the 2nd week

Time / Session	Monday 07.04.08	Tuesday 08.04.08	Wednesday 09.04.08	Thursday 10.04.08	Friday 11.04.08	Saturday 12.04.08	(Departures)
Morning	9.00-12.30 Lectures of the invited experts: 1. Prof. A. Sękowski, 2. Prof. dr hab. K. Motyka	9.00-12.00 Seminars* G1-V G2-I G3-II G4-III G5-IV	9.00-12.30 Field visits in social care institutions**	9.00-12.30 Field visits in social care institutions**	9.00 Field visit in Schools for the Blind in Laski	Social afternoon in Warsaw	9.00-12.00 Evaluation of European Spring Academy 2008
Lunch	12.35-14.25 Lunch	12.35-14.25 / 13.15-14.25 Lunch, Staff meeting	12.35-14.25 / 13.20-14.25 Lunch	12.35-14.25 Lunch, Staff meeting	12.05-13.55 Lunch	Lunch	12.05-13.55 Lunch
Afternoon	14.30-17.30 Seminars* G1-I G2-II G3-III G4-IV G5-V	14.30-15.15 Evaluation in national groups	14.30-17.30 Seminars* G1-V G2-I G3-II G4-III G5-IV	14.30-17.30 Seminars* G1-II G2-III G3-IV G4-V G5-I	18.00-18.45 Evaluation in national groups	Evaluation in national groups	14.00 Departures
Late afternoon	17.35-18.20 Presentations of social work issues (Turkey)	15.20-18.20 Seminars* G1-V G2-I G3-II G4-III G5-IV	17.35-18.20 Presentations of social work issues (Lithuania)	17.35-18.20 Presentations of social work issues (Sweden)			
Supper	18.25-19.10 Supper	18.25-19.10 Supper	18.25-19.10 Supper	18.25-19.10 Supper	18.50-19.35 Supper	Supper	

* G1 – first group
  G2 – second group
  G3 – third group
  G4 – fourth group
  G5 – fifth group
  I   – 1st bi-national pair of teachers
  II   – 2nd bi-national pair of teachers
  III – 3rd bi-national pair of teachers
  IV   – 4th bi-national pair of teachers
  V   – 5th bi-national pair of teachers

** **Field visits: during 1st week each student will have the chance to visit two of them:**

> Regional Voluntarism Centre in Lublin
> Mother Theresa of Calcutta's Social Welfare Home
> Local Mutual Aid Home "Misericordia" in Lublin
> St Albert's Brotherhood of Mercy
> Single Mothers' Home
> Social Welfare Home in Matczyn

** **Field visits: during 2nd week each student will have the chance to visit two of them:**

> Regional Voluntarism Centre in Lublin
> Mother Theresa of Calcutta's Social Welfare Home
> Local Mutual Aid Home "Misericordia" in Lublin
> St Albert's Brotherhood of Mercy
> Single Mothers' Home
> Social Welfare Home in Matczyn

APPENDIX 3.

European Spring Academy
Lublin
31.03.2008 – 12.04.2008

Photos

Spring Academy 2008 teachers at the Inauguration Session

Teachers and students at KUL patio – day first

Teachers at John Paul II monument

Walking along Krakowskie Przedmieście
and greeting those that were not able to come

Rev. Marian Nowak, Spring Academy 2008 co-ordinator

Ewa Domagała-Zyśk, Spring Academy 2008 co-ordinator

Rev. Marian Nowak and Josef Freise's seminar group

Discussion time – Anton Fabian, Elisabeth Olin, Auli Jungner,
Magdalena Stemmer-Lueck

Seminar with Ari Vesanen

Seminar with Cynthia Martin

Seminar with Remigijus Civinskas

Social work national presentation

Painting together – at Mother Therese of Calcutta DPS (photo J. Adamczuk)

Georg Albers – discussion after experts' lectures

Making friends at Mother Therese of Calcutta DPS (Photo J. Adamczuk)

Our mini-office

Dance classes

Discussion after
introductory
lectures, week two.
Isil Bulut is
speaking

The young together wish the elderly – discussion at Mother Therese of Calcutta DPS (Photo J. Adamczuk)

Field visit in Association for the Care of the Blind, Laski

Field visit in Association for the Care of the Blind, Laski

Art workshop with the intellectually disabled at Mother Therese of Calcutta DPS
(Photo J. Adamczuk)

Daffodils growing for us straight on the pavement – Spring Academy time

It is good to be together

Free time at Poczekajka

Enjoying the time together at Mother Therese of Calcutta DPS
(Photo J. Adamczuk)

Evening at Podwale 15

It was not too cold for an international match

Jola Mazur as a tour guide in Warsaw

Josef Freise and Rev. Marian Nowak at KUL patio

Quick five o'clock coffee in Grodzka Street

Polish team in Motycz

Time to say goodbye – daffodils to say thank you

APPENDIX 4.

Participants of European Spring Academy 2008

Catholic University of Applied Science Northrhine Westphalia, Germany

Teachers:
Georg Albers
Josef Freise
Magdalena Stemmer Lűck

Students:
Steffen Heinz
Kathrin Stechmann
Sybille van Haaren
Andjela Devcic
Raphaela Nix

University College Cork, Ireland

Teachers:
Cynthia Martin
Maria Egan

Students:
Deirdre Kirrane
Triona NiAdhaister
Audrey Macdonald
Norma Power
Luckie Garrett

Baskent University in Ankara, Turkey

Teachers:
Isil Bulut
Fatih Şahin

Students:
Ilker Gökçam
Mahmet Kirliođlu
Ceylan Pinar Karataş
Huriye Irem Kalayci
Gizem Çelik

Gőteborg University, Sweden

Teachers:
Elisabeth Olin
Bjőrn Andersson

Students:
Korinn Harring
Petra Abrahamsson
Lina Abrahamsson
Stina Haldën
Stina Therese Hansson

Kymenlaakso University of Applied Sciences, Finland

Teachers:
AriVesanen
Auli Jungner

Students:
Laura Annamaria Kantonen
Niko JuhanaTorvinen
Kreetta Susanna Vallioniemi
Hanna Mari Savolainen
Mia Annika Kalpa

Catholic University in Ružomberok, Slovakia;

Teachers:
Stanislaw Košč
Pavol Pukaj
Anton Fabian

Students:
Monika Danišová,
Ivana Popovičová
Viera Urdová
Anna Bodnárová
Andrea Koštialiková

Vytautas Magnus University in Kaunas, Lithuania

Teachers:
Remigijus Civinskas

Students:
Gediminas Pocius
Gitana Vaičiulytë
Indrë Zenkevičiűtë
Aurelija Adomaityte

University of Sevilla, Spain

Students:
Maria Dolores Echániz de Benito
Paula del Castillo Furest
Castro Hormigo Rosario
Paz Juardo
M Del MarTabales Hidalgo

John Paul II Catholic University of Lublin, Poland,

Teachers:
Rev. Marian Nowak
Ewa Domagała-Zyśk

Students:
Magdalena Bednarczuk
Joanna Golińska
Kinga Siembab
Piotr Łempicki
Marek Marczak
Anna Rozdzialik
Monika Maciniak
Karolina Mazur
Jakub Nowacki
Agnieszka Zbierska