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# Sociální pedagogika

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časopis pro vědu a praxi

**Sociální pedagogika | Social Education**

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**ročník 4, číslo 1, rok 2016**

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## Editorial

[Czech version/Česká verze](#) 

### *Thoughts from the editor's office*

Dear Readers,

You are about to read the third monothematic issue of the *Journal of Social Pedagogy* dealing with the serious topic of the positions of Social Pedagogy and Social Work. Before we proceed to their delimitation, we would like to introduce several bits of news and observations from the current publication of our journal.

Even though the current website is satisfactory for both the editors and readers, we decided to begin an extensive content reconstruction. The structure of information remains unchanged, but a complete English version – a copy of the Czech one – is being added. The impulse for communication in English is not only increasing the opportunities for being registered by international scholarly databases but also attracting the attention of a growing number of international authors and readers. In providing an English version, we are trying to offer an equal influx of high quality information. Furthermore, opening the journal to the international scientific community directly and positively influences the quality of published texts. Until now, we included English versions in the titles of the contributions, abstracts, keywords, the table of contents and author affiliations. Taking another step forward, we will start publishing full texts in English, German or possibly other world languages, with the coming monothematic issue being a good example. Moreover, the fall issue of 2016, currently under preparation, will be our first English-only issue. This step is being taken to gradually increase international visibility for the journal and its authors.

In our future editorial plans, we count on English-written texts in combination with Czech, Slovak or German texts. However, some conditions must be met. Primarily, we want high-quality and well-written contributions that help advance the field of Social Pedagogy. Thus, even if an article passes review, the editors reserve the right of rejection for failing to meet our stringent language requirements, especially in English. For this reason, we plan to introduce on our website an English dictionary of specialized terms in the field of Social Pedagogy that will help English language authors properly orient themselves in the terminology.

Another problem area seems to be the lack of appropriateness for the specialized field. We constantly see the ongoing search for the delimitation of the field of Social Pedagogy, which often results in receiving contributions that are thematically too distant or content inappropriate from the point of view of Social Pedagogy. It can be argued that this is the exact reason why a journal like this exists; however, we would appreciate more thorough authorial deliberation on the focus of the journal. In other words, texts directly focused on the discipline of Social Pedagogy and connected practices are highly valued, unlike texts written for other disciplines. Geographical and thematic diversity remain much appreciated.

The other novelty is offering a wider variety of formats in which the published texts are available. A PDF (containing metadata) will be available along with HTML and MOBI versions. Checking for plagiarism and self-citations remain unchanged (self-citations at the maximum level of 20%). As we are interested in the most user-friendly journal web presentation (especially shortening the information search), we decided to implement the widened search options located in a search line in the top right corner of the screen. Now searching for contributions is quick and easy by title, key words or author name. We also implemented a new audio-visual dimension of the journal by launching a YouTube channel. The published recordings can be viewed via a Journal Videos link in the first slide of the journal web presentation. See and judge for yourself by visiting [www.soced.cz](http://www.soced.cz). The editors wish you pleasant reading.



## Editorial

[Czech version/Česká verze](#) 

### *Introducing a monothematic issue*

#### **An unsolved puzzle: Social Pedagogy and/versus Social Work**

What is the relationship between Social Pedagogy and Social Work? Sometimes the two seem to compete with each other, sometimes they cooperate nicely, and sometimes the two look like two sides of the same proverbial coin. The truth remains that their origins and their approaches have unique geographical specifics that, over time, became intersected and cross-linked, their original motivations forgotten and new ones established. This complicated origin and development often veils an important issue. Both Social Pedagogy and Social Work appeared as professions of practical activities and later as professions supported by theoretical studies in the times when the one-sided development of modern society needed compensating for. The aim of this monothematic issue is to try and clarify, at least partially, the puzzle of this mutual relationship. As the birth of modern society was not an event and a process that took place in a geographically clearly delimited area, no nationality can consider their understanding of the relationship between Social Pedagogy and Social Work as the only generally accepted truth. That is why we do not confine ourselves to the Czechoslovak space. We established a dialogue with distinguished foreign authors, and we are proud to present their academic contributions in this issue. We also highly appreciate that some Czech scholars tried to ground their work in the international perspective. Thus we provide our readers with at least a partial transnational view of the problem. To encourage the breach of local limitations, the editorial board decided to publish, in the Studies section of this issue, contributions in English (with one exception representing the *varia* – see later).

The current issue opens with an invited study from abroad. It is our pleasure to introduce the study **Social Pedagogy and Social Work: Analysis of the Relationships from the Socio-pedagogical Perspective**. The author, Ewa Marynowicz-Hetka, introduces an unusual interpretation of the relationship between Social Pedagogy and Social Work, where Social Pedagogy is interpreted from a broad perspective. She proceeds from the philosophy of John Dewey, who understood socialization, education and social work as “forming a joint experience.” Such understanding of Social Pedagogy is not strictly a pedagogical discipline and does not focus strictly on education. It is an environment where problems of social reality can be analysed. Thus, it can offer a meta-theory to Social Work for analysis of its activities, methods and target groups. As will be described below, such a view can be shocking for a Czech reader, but it has its deep rational justification.

Another article, **The Relationship Between Social Work and Social Pedagogy – Similarities in Theory and Profession from the German Point of View**, is again an invited study by foreign scholars, Klaus Kreimer and Lena Altmayer. Their contribution focuses on a relatively new approach in Social Work – the so-called case-reconstructive Social Work. This approach is, according to the authors, reflected only rudimentarily and insufficiently in the Federal Republic of Germany, but the authors consider it to be highly stimulating and perspective. It is based on three dimensions in which the client is worked with: somato-psycho-social integrity, law and justice based on applicable laws, and the methodically-explicit verification of applicability in notional and sensual perception. The description of work with a client culminates in the final section where a goal is formulated that helps a client cope with risks by basing their autonomy on realistically-chosen goals. The style and depth of this approach suggests that an important role is played by what used to be reserved for Social Pedagogy. This contribution also suggests that Social Pedagogy and Social Work have had more in common than could have been understood fifty years ago.

Scholars Jitka Navrátilová and Pavel Navrátil, in their study **Educational Discourses in Social Work**, focus mainly on the topic of the identity of Social Work in relation to the discipline of Social Pedagogy. Referring to academic sources, they claim the identity is not easy to determine because

Social Work appears to be a multiparadigmatic, discursively-open discipline. They identify the four most important discourses: social-pedagogical (here the overlap with Social Pedagogy), scientific, reflexive and competence (understood as placing emphasis on competences to solve a problem). Based on the analysis of these discourses, they clarify the identity of the discipline within the given discourses. In the end, they present the results in a clear table, which shows the individual discourses as representing individual emphases rather than understandings of Social Work itself. If we look at the section “key values” (proof – scientific discourse; competence to solve problems – discourse of competence; reflexion leading to understanding a client – reflexive discourse; empowerment/development – social-pedagogical discourse), then we cannot imagine effectively helping the needy with any of the mentioned values absent. That leads us back to the question of the overlap of Social Pedagogy and Social Work, since reflexive and socio-pedagogical values are primarily the integral part of the curriculum of educating social pedagogues in the same way as emphasis on the scientific analysis of a problem and on the ability to help effectively.

The fourth article in the issue is **The Relationship of Social Pedagogy and Social Work**. The authors, Blahoslav Kraus and Stanislava Hoferková, analysis the development of the relationship between Social Pedagogy and Social Work in the Czech Republic and abroad. Further on, they typify three relationships among the mentioned disciplines: identifying, differentiating and converging. Ultimately, they state that the “trend towards multiparadigmatism” is starting to prevail in both disciplines. This trend is not accidental since, according to the authors, Social Work is not strictly distinguished from Social Pedagogy by work methods or target groups. Both disciplines used to be differentiated on the basis of simplifying principles. For example, it used to be believed that Social Work offered primarily help in the material sphere while Social Pedagogy concerned social education. The authors determine that the tendency of blending both disciplines is increasing. This article can thus be read also as a claim that both Social Work and Social Pedagogy have focused too intensively on their mutual differences to justify the independence of their disciplines, and they tend to forget the object of their interest – human beings in need of help. In other words, one cannot be helped by material means without the social-educational reconstruction of their relationship with themselves and their surroundings. Material help without help in social education is ineffective. Fortunately, this erroneous trend of simplification has dissipated.

The authors of **Convergent and Divergent Aspects of Social Work and Social Pedagogy** are Andrej Mátel and Andrea Preissová Krejčí. Their article focuses on an analysis of academic sources (primarily Czech and Slovak) dealing with both disciplines. The analysis is profiled through the following themes: character of the discipline, actors, objects of the activity, character of the activity, and space of the activity. Based on the analysis of the current state, the authors describe the convergent and divergent elements. In the final section, they introduce two typologies of the relationship between the two disciplines (from J. Schilling and from P. Ondrejkoivič). Even though the authors find the traditionally-mentioned differences to be in the core of both disciplines (Social Pedagogy is more theoretical and general; Social Work is more practical and rather an applied science), they nevertheless claim “the importance of intensive cooperation.”

The last study in the monothematic issue, by Helena Skarupská, is **Selected Methods of Intervention Suitable for Work Social Educator with Children at Risk of Social Exclusion**. The author examines the growing exigency of expanding excluded localities. She recommends that social pedagogues working in these localities should adapt and use some methods of social workers. To clarify, she begins by referring to the concept of “culture of poverty” (O. Lewis) as critically examined by C. Murray. She proceeds by detailing three intervention techniques (goal-oriented approach, reality therapy, anti-oppressive approach) and two broader strategies (case social work and the social-ecological model of work) that social pedagogues should adapt, thereby broadening their work methods especially in excluded localities.

The study by Skarupská is subject to the **study review** of Martin Stanoev. He appreciates the overall aim of the study but warns of dangers that can arise from utilizing Murray’s concept of the “culture

of poverty” in order to assess the essence of poverty. He mentions the work of the office of D. Drábek, Czech Minister of Work and Social Affairs, as a cautionary tale of how applying this approach can be economically counterproductive and socially dangerous.

Stanoev’s reflections close the section on studies, and that is where the language switches to Czech<sup>1</sup>, for the current issue, as agreed upon by the editorial board, was never intended to be monolingual. Moreover, a media change follows. For this issue, instead of the typical interview, the editorial board decided to organize a round table discussion on the current topic, of which an audio-visual recording is available. This shift marks a permanent change in course, and coincides with the editors’ desire to transform what was a primarily read-only medium into a modern multi-media space that will take into account the latest trends in the development of scientific journals.

**The round table**, which discussed the topic, *An unsolved puzzle: Social Pedagogy and/versus Social Work*, was held on February 16, 2016 at Masaryk University in Brno, Czech Republic. Four participants met; two of them representing academia and two from the field of practice, each participant being from the field of Social Pedagogy or Social Work. Social Work was represented by doc. Pavel Navrátil and Mgr. Ladislav Ptáček, Social Pedagogy by Dr. Lenka Gulová and Mgr. Dagmar Gasnářková. The discussion was friendly and constructive, even when it turned to the present and highly controversial Czech Bill on Social Workers. Despite the expected disagreement, we hope an increased understanding of the concerns of both sides was reached. The whole section was concluded by a bon mot, “The Chamber (as in the Professional Chamber of Social Workers) is a help, not a threat,” in which the participants tried to characterize the modern world, detail how these characteristics transform social risks, and identify what challenges these new risks pose for Social Pedagogy and Social Work. The participants eventually uncovered an idea that should serve as food for thought in both disciplines. The idea: It is not only the appearance of social risks and risk groups that changes; our modern problem lies in traditional explanatory frameworks. We cannot effectively help the needy if we use old points of departure for the analysis of their current situation.

The audio-visual recording of the round table is available via a hypertext link located within the text in the current issue and also via a permanent link in the first slide of the journal web presentation in the section Journal Videos. The written summary of the two-hour discussion is brief but does contain a time frame where all the questions and answers of the individual participants are presented so that users can navigate directly to sections of interest.

The last part of the monothematic Social Pedagogy and/versus Social Work issue is an **expert essay** by Věra Teplíčková: *Paradigms of unique sciences*. Without losing connection with the specialist way of thinking, the author was not afraid to take risks. She begins by stating that help is a basic anthropological category, as help in most of its forms is essential for human survival. The roots of social thinking are seen in deep antiquity and their new quality is noticed in the so called “new paideia,” which appeared in ancient Greek philosophy and leads from “self-acting” to realization. The author leads us from the characters of Greek and Roman traditions into the modern times, during which the need for social workers and social pedagogues has intensified by overemphasizing individualism. Even though the author sees the difference between social pedagogues and social workers (as both operate in times when the diversity of social reality requires specialization), she eventually urges the two disciplines to cooperate closely. It is their cooperation that should help their acknowledgement by experts and the lay public alike.

And with this comes the end of the monothematic part of this issue. The closing comments of Teplíčková and the unique overlap of both disciplines as made obvious from the issue’s other articles have led the author of this editorial to several thoughts. First of all, there was originally no

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<sup>1</sup> Monothematic focused studies are also accessible in Czech or German language via hypertext link located at the head of the studies. Studies are accessible not only to a wide international audience, but also to domestic readers. It is necessary to refer your citation to the English studies, since these versions are seen as prime, i.e., they contain digital object identifier (doi) and are indexed in databases.

differentiation between Social Work and Social Pedagogy, and their generic difference was outlined only in the first half of the twentieth century when both disciplines found it necessary to establish themselves as independent sciences. It is therefore commonly believed that Social Pedagogy is different from the field of Pedagogy, as is Social Work from the field of Sociology; that one is rather more general and the other more applied is what differentiates them from each other. However, if we look to the United States, the cradle of modern Social Work, we will find a completely different picture. The activities of Jane Addams (1860–1935) at Chicago's Hull House did not clearly separate Social Work from Social Pedagogy. Likewise, we cannot separate them in the thinking of John Dewey, who underpinned the theoretical and practical activities of his friend Addams, who by her activities and thoughts on the continuously changing society simultaneously inspired Dewey to reach his most revolutionary philosophical, pedagogical and social ideas. We also cannot forget that this is where the major wave of "social work" in the First Czechoslovak Republic found its motivation, having been imported directly from Hull House by Alice Masaryk and her colleagues. However, this direct lineage was never duly appreciated. The probable reason is that the first half of the twentieth century, when the inspiration reached Czechoslovakia and when both disciplines started to establish themselves as scientific fields, was an era in which most Europeans (Masaryk being a notable exception) looked down on American intellectual and practically-oriented social affairs from the position of an older and wiser brother.

Even though it is clear from this issue that Social Pedagogy and Social Work significantly overlap and support one another, it still surprises many. The current relationship of Social Pedagogy and Social Work can be characterized as a gradual awakening from a dream of separate disciplines only to find a mutual multidisciplinary origin. This is the reason we believe that Social Pedagogy and Social Work should be seen as the proverbial coin with two sides (a metaphor used by one of the contributors). And if this is so, then both disciplines should in the long-term think of intensifying their cooperation on the level of ideas as well as on the academic, practical and organizational-legislative levels.

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This monothematic block is, uncharacteristically, followed by another study that did not perfectly fit in the univocal section on the relationship between Social Pedagogy and Social Work. As three monothematic issues followed one another and none were appropriate for this contribution, the editorial board decided to include the text in this issue in the form of *varia*. The work of Peter Ondrejko, **Understanding in the Social Research** departs from the hermeneutical tradition to ascertain and come to terms with the differences between the natural sciences and the humanities. The humanities, he contends, are unique because they rely on interpretation, and this leads to the application of different methods of research and analysis.

Three more sections follow this study. **Reviews** offer critical evaluations of Jakub Hladík's book, *Multicultural competence of students of helping professions* and Nicollete V. Roman's book, *Parenting: Behaviors, cultural influences and impact on childhood health and well-being*. The **news** section contains Hladík's report on the General Assembly of the Association of Educators in Social Pedagogy. This is followed by an **obituary** of one of the pioneers of Social Pedagogy, doc. Jiljí Špičák, to whom we pay our respects. Finally, we include a collegial advertisement of the *Pedagogická orientace* journal, and we wish its editors and editorial board a successful year ahead.

Thanks are extended to the members of our editorial board as well as to the authors and reviewers for their cooperation in the preparation of another monothematic issue. Without this energy and determination the creation of a uniquely specialized scientific journal would not be possible.

*Editorial board*

# Social Pedagogy and Social Work: An analysis of their Relationship from a Socio-pedagogical Perspectiv

*Ewa Marynowicz-Hetka*

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**Abstract:** A proposal for the relationship between social pedagogy and social work will be made in this manuscript. It is assumed that social work is a certain type of practice cultivated by representatives of the social professions. Social pedagogy can provide an analysis of the field of social work, helping to orient activities within the field and to determine the proper selection of ways of conduct, a kind of a meta-theory. Such an approach enables interaction and cooperation between representatives of multiple disciplines within the humanities and social sciences who are engaged in social work. It also has consequences for the acceptance of multi-faceted and multi-dimensional approaches to activities in the field of social work, which is recognized as an important field for social pedagogues, allowing them to carry out social actions from various perspectives, socio-pedagogical among them. The socio-pedagogical perspective on social work will be analyzed in this article.

**Keywords:** social pedagogy, social work, field of practice, orientation of activity, relational model of social work, integrated paradigm

## Sociální pedagogika a sociální práce: Analýza vztahů ze sociálně-pedagogického hlediska

**Abstrakt:** V tomto příspěvku je analyzován návrh vztahů mezi sociální pedagogikou a sociální prací. Předpokládáme, že sociální práce je určitým druhem praxe kultivované představiteli sociálních profesí. Navíc může sociální pedagogika poskytnout určitou meta-teorii pro analýzu pole sociální práce, pro orientaci aktivit v tomto poli a pro výběr způsobu chování. Takový přístup nám umožňuje potkat představitele mnoha disciplín humanitních a společenských věd v poli sociální práce a spolupracovat s nimi. Převzetí takové pozice má za důsledek přijetí mnohotvaré a mnohadimenzionální přípravy aktivit v poli sociální práce. Uvědomujeme si, že sociální práce se může chápat jako jedno z důležitých polí aktivit sociálního pedagoga, ve kterém se sociální akce provádí z různých perspektiv. Jednou z nich může být sociálně-pedagogická perspektiva. Tento sociálně-pedagogický úhel pohledu je předmětem analýzy v tomto příspěvku.

**Klíčová slova:** sociální pedagogika, sociální práce, pole praxe, orientace aktivity, relační model sociální práce, integrované paradigma

## 1 The starting point: The imperative of modernity – searching for comprehensive knowledge for an analysis of the field in practice

Contemporary social work is suspended between theory and practice, which are intertwined but nevertheless develop at different rates and in different contexts. For the development of social work in these two areas at the same time, as a practice and as an academic discipline, it is necessary to find positions that make it possible to comprehensively analyze the complexity of both the field of practice and the reflection on it. What is needed is “comprehensive knowledge.” One of the sources of which may be the concept of social pedagogy, due to its completeness (Radlińska, 1935; Witkowski, 2014) expressed in the integrated paradigm of understanding the field in practice and the activities in it.

Various theoretical positions and approaches lend themselves to different meanings of social work, but what is fundamental is determining whether we understand it as a field of practice (profession, type of practice), or as a separate, self-contained academic discipline (in the substantive rather than institutional sense of it). Answers to this question divide scholars. When considering social work as a discipline, we look for specific reasons, a separate linguistic apparatus, a method of research, and a specific point of view. Furthermore, we question its status and the course of the process of becoming a science of social work. When we think of it as a field of practice, we wonder from what perspectives we can analyze, understand and explore this field, and what approaches can orientate activity in it. We then consider a social employee, their level of professionalism, the methods of work, the consequences, etc.

Obviously, the two perspectives can and even should intersect, but this dichotomous division differentiates the positions and the perception of social work. Since the beginning of the 1990s, Poles have adopted the perspective of combining the disciplines for which social work is an area of study and field of practice, and of searching for common elements. In this way, Poles have been trying to create the conditions for the sharing of concepts, ideologies, values, and goals, in the name of *unitas multiplex*. Such intentions undoubtedly influenced the present level of development of the social work academic discipline. As a result of discussions held at meetings of the Polish Association of Schools of Social Work, the establishment of several posts of professors of social work was rejected in Poland, a decision which counters those made in some other European countries. In Poland, several (sub) disciplines aspire to analyze the area of social work recognized as a field of practice. One of them is social pedagogy.

This paper will provide an analysis of this outlook and the socio-pedagogical perspective on the field of social work, carried out in relation to the discipline’s requirements and development process. This article will tackle this broadly-formulated topic in a context-based way, showing the dilemmas, doubts and conditions of the relationships between social work and social pedagogy.

## 2 Social work – multiplicity of meanings: A proposal of a socio-pedagogical interpretation

In order to get to know the field of social work and activity occurring in it, we can examine it through different perspectives and take different theoretical and methodological approaches that significantly modify its definition and make it a specialized discourse. They include, *inter alia*, feminist, general, minority, radical, participatory, organization and management, institutional, critical, and other trends. The adoption of a particular theoretical perspective determines the multiplicity of the meanings of social work and differentiates the range of social work in practice. It especially affects the orientation of the activity, which, depending on the specifics of the adopted outlook, is characterized by the following oscillation:

- From protection, continuance, stabilization, standardization and normalization, distribution of goods and services, management of problems and excesses of power exposed in the relations.
- Through mediating and creating a space of common experience (French: *d'expérience partagée*)<sup>2</sup>, co-participation, and cooperation.
- To a change in the reforming dimension (transformation, melioration) and in the radical dimension (contestation, systemic change).

This analysis suggests that perceiving social work and attributing meanings to it spans between the field of practice and the disciplinary discourse. It also encourages a question: "What is social work (is to be, should be), the field of practice (action/activity) or the disciplinary discourse, in meta-theoretical terms?" The answers often situate it as a field of activity/practice, and also provide for it a description, interpretation, and orientation of activity. One such answer is social pedagogy, a category of action/activity, the analysis of which determines the orientation of professional conduct and builds an integrated paradigm of the activity analysis.<sup>3</sup>

### 3 The conditions for creating the discipline in a substantive sense

Before examining the relationships between the field of social work and social pedagogy as one of the possible meta-theories describing this field of practice, let us examine the conditions for creating the discipline in a substantive sense (Ossowski, 1962).

Many of us, who are engaged in thinking about social work, in educating in this area of practice, in research and activity in this field, put forward this question: "How can social work become a discipline in a substantive sense?" Without going into a detailed discussion of the differences in recognizing when some reflection on the practice already is a discipline,<sup>4</sup> it should be noted that it is not about "being" a discipline in the formal, institutional sense, which is achieved through establishing a course of studies. Therefore, it is not about decreeing the discipline but about developing it. In this sense, the process of generating an academic discipline on the field of practice and developing theories is typical of the practical disciplines, that is those which – according to Tadeusz Kotarbiński (1961) – are involved in designing, which is expressed through a long phase of "pre-professional" practice. In the case of social work, this phase was formed in Europe as a result of two different teleological interpretations: *miser sacra est* and *miser pudibunda est* (Wroczyński, 1964).

The process of generating a discipline related to a field of practice requires an understanding of the elements that define phases and thresholds of becoming a discipline in a substantive sense<sup>5</sup>. In general, the following items are distinguished: the subject, the way of analysis and conceptual apparatus, and the specific point of view, relevant to the discipline. However, it is not only about the specification of individual examples for each of these elements that make up the discipline in a substantive sense, but about its possibly comprehensive/complete vision (Witkowski, 2014).

Similarly, the conceptual apparatus depends on the assumed theoretical approach and should not (as sometimes happens) be only a registry of the events in the language of the practice. In the phase of creating the language of the discipline, this is one of the greatest challenges. The conceptual

<sup>2</sup> A term derived from the concept of activity by John Dewey (cf. Dewey, 1968). I refer to it in greater detail, *inter alia*, in Marynowicz-Hetka (2014, pp. 17–31).

<sup>3</sup> I discussed this issue in several texts. For the most comprehensive analysis, see Marynowicz-Hetka (2010).

<sup>4</sup> I discussed this issue in the handbook of social pedagogy, Vol. 1 (cf. Marynowicz-Hetka, 2006, 2007, 2009a), Chapter 1.

<sup>5</sup> An example of the discipline creation process embracing the influence of practice is the development of social pedagogy and the identification and use of tools for its analysis, including the phases and thresholds of its development (cf. Marynowicz-Hetka, 2006, 2007, 2009a), Chapter 7.

apparatus on the one hand expresses the applied theoretical and methodological references and is a derivative of the positions and research approaches, and on the other hand, it is altered under the influence of the changing paradigms, as well as the requirements of the language present in the field of practice. It requires a careful analysis of the differences in the vocabulary used in the language of communication and the intelligibility of the activity (Barbier, 2006). In this analysis, what is of particular importance is how the determinants of the intelligibility of an activity are expressed verbally and how it differs from the specificity of the language used by those participating in the field of practice to communicate with other actors. The issue of the language used in the activity constitutes a vast area of analysis that requires interdisciplinary competences (Sierocka, 2003). The map of issues related to the conceptual apparatus of the point of view on action/activity in the field of practice is extensive, and the problem of the semantics of the intelligibility of the activity becomes extremely important for the construction of meaning and the sense of the concepts describing the activity.<sup>6</sup> Creating the language apparatus is the essence which makes it possible for the scientific discourse to begin to take shape.

#### 4 Searching for a comprehensive concept for the analysis of the field of social work

The process of developing the discipline of social work is challenging also because of the complexity of the related field of practice. The complexity of the procedure, which can gradually lead to the emergence of a science (or sciences) concerning social work becomes both a challenge and a requirement.<sup>7</sup> This requirement of comprehensive thinking and such activities is all the more justified when we do not have aspirations to create the discipline of social work, but we are looking for a meta-theory that will be suitable for us and which in the complete dimension (for instance: social pedagogy) will explain this field of practice and will orient the activity therein. The process of reaching such a concept is also complex.

Primarily, the dilemmas that arise from this position relate to the need to build analytical tools that would allow for the identification of changes taking place towards the complexity of analysis, research, and activity. The preparation of such tools should be preceded by a reflection *inter alia* on the changes of methodological approaches. The following aspects need to be taken into account:

- The methodological orientations that allow for clarification of that complexity by adopting an interdisciplinary, transversal, integrated perspective.
- Noticing the effects of the methodological shift in research orientations towards ethnographic, participatory research demanding a clear role reversal in the axis of the researcher-the subject.
- Highlighting the ways of understanding, typical for the intersubjectively shared practice: through cooperation or commonalized (shared) experience (*expérience partagée*), requiring in effect the creation of a symbolic space.
- Anticipation of the threats brought by the comprehensive approach, which are most often enumerated in its criticism, manifested in the superficiality of analysis, vagueness and ease of generalization, the lack of analysis tools, etc.

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<sup>6</sup> For instance, the term *habitus*, coined by Pierre Bourdieu, introduced to the socio-pedagogical discourse (Marynowicz-Hetka, 2006, 2007, 2009a), which according to Barbier (2006) is the term of intelligibility of activity. It can also be applied as a "mobilizing concept" when its proposed use is to take up an activity (Barbier, 2006, p. 266).

<sup>7</sup> It is worth recalling a long discussion on this issue in the European and American circles (cf. Staub-Bernasconi, 2001; Wagner, 1998; Sibeon, 1996; Sałustowicz, 2003), to name only some of the works in the present discourse.



Among the multi-faceted and multi-reference approaches to the analysis of the field of activity and research, perceived as groups of beliefs and analysis tools orienting the exploration of the field, three solutions have been identified: pluridisciplinary, interdisciplinary and transversal. A similarly organized discussion is taking place (Sabirón & Arraiz, 2014) around the specific logic of forming knowledge (for example that concerning the social processes and phenomena), which departs from the native disciplines and is situated in a cross-disciplinary and therefore complex approach. It becomes “comprehensive knowledge” (Ibid.), determining disciplinary evolution processes (e.g., the science of social work, or the science of education). It runs (Ibid., p. 40) in the following oscillation:

- From the disciplinary approach clearly defining the subject and method of research and giving as a result fragmentary knowledge, applied generally in technological/instrumental solutions.
- Through the pluri-multi-disciplinary approach, which is a meeting point of many disciplines, but each retains its references, and the application of research results evidently raises the level of professionalism.
- The interdisciplinary approach where the redefinition of the object and method of research takes place, which is often a reaction to the discourse position of “the end of science and exhaustion of the object and method of study” (Ibid., p. 40). This is the approach generally useful for the analysis of the field of practice and its optimization.
- To the transdisciplinary approach, which is characterized by the unity of knowledge yielding new meanings and discovering new aspects of reality, e.g., the virtual one (Ibid., pp. 40–41).

This view does not differ much from the viewpoint of Edgar Morin (2007), which is the praise of comprehensive thinking and acting, in contrast to the universal segmentation and fragmentation of these areas, which are dangerous for our social life. The comprehensive approach, both in its scientific and practical dimensions, gives new meaning to the theory and is useful in research and streamlining the activity in the field of practice. It seems that for practical disciplines, it is a recommended path. Social pedagogy is an example of such a comprehensive concept.

However, before this point of view on the field of social work is discussed, it is worth paying attention to the concerns posed by the complexity position. This analysis may be the basis for suggesting questions/assertions for further discussion. First of all, what is the influence of the multiplicity of references and the variety of positions and concepts for the development of social work? Does this multiplicity not generate fragmentation and segmentation in the approaches and in the action/activity in that field? And, consequently, does it not induce the effect of excessive specialty and specialization in education? In other words, does this practice not fit perfectly into the process of institutionalization of social work? Second, can the use of a comprehensive approach to the analysis of the field of social work be a sufficient antidote to its theoretical and conceptual separation? How to reconcile integrated approaches (for instance an integrated paradigm of the analysis of activity), and in particular the model of polyvalent education for activity (by designing) with the expectations of the practice, and especially the limitations of social work to the structures of social assistance, which is a clear *casus* in Poland. And third, within this line of thinking, the category of action/activity in the field of social work becomes particularly important, together with the analysis of the concept and its development and changes. Social pedagogy has noteworthy proposals in this respect, as will be discussed below.

## **5 A comprehensive socio-pedagogical proposal of an analysis of the action/activity in the field of social work**

Against this background of the multiplicity of meanings of social work, the concept of social pedagogy, formulated in the 1930s by Helena Radlińska, has lost none of its freshness. It is expressed by the understanding of the field of activity in areas traditionally linked with social work in terms of

societal work. This means that such practices of social work, activities “for” individuals, social groups and communities, “together” with them and “through” them, becomes societal work. The activities in the field of social practice understood in this way rather require references to the humanistic paradigm than the technology-related one. The orientation proposed in this approach (societal work) of exerting influence with others and through them allows social work to fulfill the mediation or even contestation function. It proves much less useful in carrying out by the practice of social work only the function of stabilizing the status quo.<sup>8</sup>

The proposed socio-pedagogical perspective allows to a greater extent the fulfillment of this methodical principle of social work, which is defined by the well-known metaphor, give a man a fish and he will eat for a day; teach a man to fish and he will eat for a lifetime, which aptly expresses its educational meaning. This is also associated with a whole set of issues related to the relational model of social work (Marynowicz-Hetka, 2006, 2007, 2009a), which is so important for this perspective and expresses the socio-pedagogical specificity of social work becoming societal work. This specificity is simultaneously the essential link in the relationships between social work and social pedagogy.

**The societal dimension of the action/activity in the field of practice of social work – elements of the analytical tool.** This part of the analysis includes an attempt to determine the specificity of the societal dimension of social work. In view of the location of action/activity of social work in the social context, its characteristic within the socio-pedagogical dimension is acquiring the attributes of processuality and complexity, as the reality in which this activity (social work) is taken up turns out to be comprehensive and increasingly complex (Marynowicz-Hetka, 2009b).

While analyzing what the societal dimension of the activity in the field of social work is and what it can be, it may be useful to apply such tool of analysis which takes into account the following aspects: the subject, the method of analysis, the conceptual apparatus, the conduct, the specific point of view on the issues of the activity in the field of social practice.

**Subject: commonalized experience.** The first register of questions, differentiating the positions, includes the following questions: “What are the characteristic features of the situation of performing activity in the field of practice? What are the outer expectations towards it interiorized by the subject? What are the reasons for taking up this activity? and What is the best way to do it?” These are therefore questions concerning the subject of the analysis of the activity. Answering them would require an extensive study and the analysis undertaken in this paper is rather an attempt to provide a contextual answer.

Social work, recognized from the socio-pedagogical perspective, constitutes a certain type of activity in which a special place is occupied by its societal dimension. It is an activity aimed at change and transformation. Therefore, it is a dynamic process, facilitating the engagement of individuals and groups in relationships with themselves, with others and through others. This process is described according to different models, formulated depending on the prevailing theoretical and methodological references.

Adopting the position of John Dewey who stated that the act of construction and reconstruction of experience occurs in interactions (Hałas, 2006; Szacki, 2002, pp. 554–555) and is heading towards commonality, we probably may similarly recognize activity in the field of social practice as a relational (interactive) process. Such reasoning allows for the formulation of the thesis that the specificity of activity in the field of social practice, its essence, sense and meaning will depend on how we perceive social work. If this is the space of commonalized experiences of the subjects of this activity, it also has similar attributes. Consequently, social work acquires the attributes of societal work.

The concept of activity, recognized from the perspective of non-strategic conduct, generates the concept of social activity, understood as an activity of a subject focused on building a symbolic

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<sup>8</sup> This classification of the functions of social work was proposed by Robert Castel (1998).

institution (Castoriadis, 1975; Marynowicz-Hetka, 2006, 2007, 2009a) in the milieu, which is the object of the societal dimension of the practice of social work. This practice is aimed at empowering individuals and collectives, which are characterized by four dimensions of the *disoeconomicus model* (Wagner, 1998): “burden (load), support (base), protection, and subjectification (use)” (Witkowski, 2010, pp. 60–65). They define in a complete way the multiplicity of situations, which an acting subject may come into contact with in the field of social work, and their complexities. They also point to elements that can interact with (and through) one another.

**The method of analysis.** The second element of the tool is the adopted method of analysis of the phenomenon that is characteristic of a given approach. The issue of the societal dimension of activity in the field of social work cannot be considered in isolation from the social contexts in which this practice is located and in which the research processes are carried out, particularly those relating to its analysis. They are important for the understanding of the societal dimension of activity and the development of the ranges of its senses and meanings. In addition, they matter for its location – not on the outside of these contexts, and not only as an externally-determined attribute, but also within these spaces, as an essential characteristic and the source of credibility of the undertaken activity. Such a perception of the societal dimension of the practice of social work emphasizes the importance of such attributes as relational character, processuality, temporality, contextuality and location. These features define its scope, including the boundaries and possibilities as well as the ways of crossing them. This is also important for the specifics of defining the situation and affects the design of the conduct in which processuality and interactivity are considered special features.

**The conceptual apparatus.** An essential aspect of the tool is the conceptual apparatus that enables taking care of the overall consistency of the evaluative communication on the activity and explaining its meaning and significance. The core concepts of this apparatus are “social work” and “activity.” The first of these is situated within the humanistic and relational paradigm of the model of activity. This makes it possible to proceed to the determination of the societal dimension of this practice. The second, recognized from the perspective of the non-strategic conduct, generates the concept of societal activity understood as an activity of the subject oriented at creating the symbolic institution in the milieu. In both of them, an important function is fulfilled by the concept of “experience,” which, subjected to continual reconstruction and reorganization, enriches its content and increases the ability to manage the further process of experiencing (Dewey, 1968). The conceptual apparatus is a derivative of the adopted positions and research approaches. In the concept presented in this article, a particularly important role is played by participatory, interactive and action research approaches.

The construction of the conceptual apparatus affects the vocabulary used in the process of acting and indirectly also the vocabulary applied during the evaluation process. Two types of vocabulary are differentiated: the language of communication and the language of the intelligibility of activity (Barbier, 2006). In particular, it is important to draw attention to the specificity of the language used by the subjects acting in the field of practice, in communication with other participants of the activity. Characteristic features of this type of vocabulary are its strong axiological mark and the fact that its meanings are used simultaneously in several orders: imaginary, affective, and cognitive (Ibid., p. 187). The majority of the statements in this type of communication in the field of practice are assessments of the effects of the activity or inspiring statements to undertake it. In association with the location of the concepts in a kind of a network with others, we note the “inter-meaning relationships of this kind of vocabulary” (Ibid., p. 187).

**A specific point of view on the societal dimension of an activity in the field of social work – a relational model of the practice of social work.** The key element of the tool of analysis exploring the societal dimension of an activity in the field of social work is the assessment of the self-awareness of the scientific approaches used and their epistemological references. Undoubtedly, the diversity of the assumed perspectives is facilitated by the choice of the theoretical understanding of the activity. For instance, in performing the dichotomous division into a strategic and non-strategic

activity,<sup>9</sup> in the former we are “the perpetrators of the deed” and while acting we have the awareness that we influence the natural course of things. We are guided by rational solutions, which in effect are relatively easy to be assessed by a reference to the previously-formulated goals. In the latter (non-strategic activity), in acting, we only change the configuration of a given process, as well as its structure, course, sequence of events, etc. This is of course significant for the occurrence of difficulties in assessing the activity in the field of practice, because it is hard to define clearly the evaluation references and liability of the assessments resulting from the unpredictability of the course of the activity. In these types of activities, evaluation changes status. Often, assessments are expressed probabilistically and heuristically, and they contain many more phrases that are frequently shaped intersubjectively.

The assumed understanding of activity, as a process located in time and space, may be specified closer through its elements: defining the situation, orientation of activity, designing it and implementing it. These are not stages or phases of the activity, but rather components of this spiral process, wherein they can permeate and transform.

The specificity of the point of view on the adopted understanding of the social dimension of activity in the field of social work is expressed in emphasizing the importance of the relational model of such work. Acting with this awareness allows the process to gradually acquire the societal dimension and become societal work oriented at the Other, to find a humanistic dimension of the relationship, based on searching for and revealing individual and collective forces in the milieu and performing activity for this particular milieu, through it, aiming at creating a community, understood as a values-sharing community. It is a systematic and continuous activity, containing the essential features of the process such as anticipation of consequences and rationalization through prior consideration and designing activities focused on transformation and optimization. The most significant features of this activity are determined by its three dimensions: acting for a community, together with it and through it.

## **6 Instead of the conclusion – a return to the title: Possible configurations of the relationship between social work and social pedagogy**

Determining the relationships between social pedagogy and social work becomes a problem also because the concept of social work has been “imported” and incorporated from outside of the theoretical system of social pedagogy, where social work was positioned as one of the functions of social pedagogy, thus leaving the area of social activity open also for other disciplines. Social pedagogy not only points to the pedagogical and social issues of social work recognized as societal activity, but primarily explains the mechanisms favoring the act of designing changes and transforming the environments. In this sense, its educational dimension may be outlined, and what is referred to as the educational approach to social work, and social pedagogy itself, may be one of the disciplines that constitute the theoretical bases of the area of social activity, which is defined as social work. At the same time, it still is a good link between the group of educational sciences as well as the culture – and society-related sciences.

Summing up the preliminary terminology findings and referring to the sources of associations of Polish social pedagogy with social work, we are referring to a kind of social pedagogy that raises questions about the societal significance of social work conceived as one of the areas of this field of practice. Thus, referring to the Polish tradition of social work (Radlińska, 1935), it is difficult to talk about the full symbiosis of social pedagogy and social work. However, if the socio-pedagogical point of view of social pedagogy is expressed in its practical dimension, then this function of social

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<sup>9</sup> Discussed in more detail in Chapter 3 of a handbook of social pedagogy entitled *The category of social activity – the sense and importance* (cf. Marynowicz-Hetka, 2006, 2007, 2009a). The inspiration for this typology was the proposal of Jürgen Tillmann (2005).

pedagogy in relation to social work is particularly accented. Furthermore, in the adopted analysis, we only emphasize the recognition of social work as an area of practice and culture of the profession creating it, but we do not analyze the positions related to the process of academization and disciplinarization of social work observed in many countries (Safustowicz, 2003).

The importance of social pedagogy for orienting the activity of the subject in the field of practice is that it forms the basis for constructing:

- Tools to analyze and explain the situation and their evaluation and interpretation (for example: a qualitative measurement, the overall index of the environment, and a tool to assess the threshold of development risk).
- Models and patterns as well as valorizing perceptions/representations (axiological), which may constitute grounds/reasons for engaging in an activity from the socio-pedagogical perspective.
- Anticipating and optimizing imaginings/representations necessary to create projects and proposals for transforming the environment, facilitating the construction of methodological reasons that form the answers to the questions "how to act?" and "why act in such a way?" Among these are affecting by enhancing the forces of the milieu, which in turn can be done by the training/formation (French: *formation*, German: *Bildung*) of the acting subjects; affecting through forecasting and anticipating the events; exerting influence by creating a community – creating the symbolic institution.<sup>10</sup>

Reflecting on the possible associations of social pedagogy and social work, as well as on what a socio-pedagogical orientation can contribute to social work understood as a field of action/activity, it is worth noting that this specificity of social pedagogy and its usefulness for social work is expressed in four characteristics that briefly define its point of view. These are globality, dynamics, compensation and valuation.

The quality of relationships between social pedagogy and social work will depend among other things on:

- The level of development of reflection in the field of social work as the field of operation, the field of professional activity.
- The level of institutionalization of social work and social pedagogy, expressing itself both in the creation of formal institutions (research centers, education centers, schools of social work, research fields), and in the forms of institutionalization occurring within the existing structures. An important distinguishing feature is the process of academization of education for the field of social work, expressed in the establishment of a course of study at three levels of higher education.
- Isolating or inclusive tendencies within social work and social pedagogy. The discussion on this topic was begun by Antonin Wagner, who asked, "are we representing a homogeneous or heterogeneous paradigm?" (Wagner, 1998).
- Views as to what social work is: a field of activity, in other words, the practice of social pedagogy (Urbaniak-Zajac, 2003, p. 32), or, as defined by Wagner (1998), the societal work, or even a separate discipline, which has its own subject and research methods (Safustowicz, 2003).

While observing the practice of social work or the expectations imposed on it by society, and while analyzing the results of the reflection on it and thinking about it, one gets the impression of an

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<sup>10</sup> In the concept of social pedagogy presented in this paper, an important category is the symbolic institution discussed in chapter 3 of the handbook of social pedagogy (Marynowicz-Hetka, 2006, 2007, 2009a). It is a development of the concept of the invisible environment formulated by Radlińska (1935) and approximated to modern readers by Lech Witkowski (2014).

explicit dissonance between designing the reality and the reality itself. We may simply say that the practice of social work “does not match” the increasingly common paradigms situated within the understanding of others, in their participation, which is generally referred to as the non-strategic activity. Specifically, a gap is created when its societal dimension, located inherently in the complex process of activity in the field of social work, is overlooked. Consequently, operations in the field of social work are often limited to individual acts, isolating individual components of the complex process of activity from the whole.

The idea of comprehensive thinking is very much present in social pedagogy (Radlińska, 1935), which is seen as a “complete” concept (Witkowski, 2014). In the center of its interests, there are diverse fields of practice. The complexity of observed social phenomena requires a deeper reflection on the activity of subjects located therein. Social pedagogy is a certain mainstream of transversal thinking that situates itself “at the crossroads of the human, cultural, social and educational sciences.” It refers to such currents of thought as progressivism and pragmatism. The problem of cooperation is one of the most important in its discourse.

The complexity of social phenomena observed in various fields requires a deep reflection on the activities of the engaged actors. These activities can take many forms. One of them is societal work, which refers to concepts comprising epistemological elements related to “how to work together.” These include such categories as processuality, breaking, the relational character of the approaches, which can be summed up by the expression, “I give-I take” (Radlińska, 1935; Dewey, 1968) and the concept of the invisible environment (Radlińska, 1935), the symbolic institution (Castoriadis, 1975), or a double-bind (Bateson, 1979), to enumerate only a few of them. These are all contained in the culture of practice/activity (Barbier, 2011).

The culture of the practice of social pedagogues is saturated with the idea of co-operation, which means doing “with”, “for”, “together” and also “through/owing to others.” A particular advantage of this cooperation are the Others, that is individuals or collectives that we are looking for in the milieu, going beyond/growing above others, due to their capabilities, possibilities and availability. These are individuals capable of transforming the space into a community in which the primary merit is the sharing of values, emotions, affections, and thoughts.

This analysis leads us to the concept of commonality of experience and co-design of space developed by Dewey (1968). Its specific feature is the dynamics of the reconstruction of experience shared with others. The concept of commonalized experience enriches an important category of social pedagogy, namely the concept of the invisible environmental and the symbolic institution, emphasizing at the same time the multi-dimensionality of space. Thus, social pedagogy, understood in this holistic/comprehensive way, may provide for social work and its practice an extensive proposal of meta-theoretical overview of the field and its changes.

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# The Relationship Between Social Work and Social Pedagogy – Similarities in Theory and Profession from a German Perspective

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**Abstract:** The contribution focuses on similarities of social work and social pedagogy in the German-speaking area and with relation or reference to International classic authors such as Mary E. Richmond and Alice Salomon. The similarities that were elaborated point in particular to a concentration on “education to maturity” (Adorno, 1969), which should be indispensable in both theoretical traditions. The article is a short version of the study *Case Reconstructive Social work* developed elsewhere (Kraimer, 2000, 2014) which includes the social-pedagogical perspective as an integral part.

**Keywords:** social work, social pedagogy, professional work, vicariously coping with crisis, qualitative respectively reconstructive social research

## Vztah mezi sociální pedagogikou a sociální prací – teoretické a profesní podobnosti z německé perspektivy

**Abstrakt:** Příspěvek se zaměřuje na podobnosti mezi sociální prací a sociální pedagogikou v německy mluvící oblasti a na jejich vztah k mezinárodně uznávaným autorům jako jsou Mary E. Richmond a Alice Salomon či odkazy na tyto autory. Podobnosti, které jsou rozpracovány, poukazují v první řadě na důležitost „vzdělávání k dospívání“ (Adorno 1969), které je v obou teoretických tradicích nepostradatelné. Příspěvek je zkrácenou verzí studie *Fallrekonstruktive Soziale Arbeit* (Rekonstrukce případu jakožto metoda sociální práce) publikované jinde (Kraimer, 2000, 2014) která zahrnuje sociálně-pedagogickou perspektivu jako svoji nedělitelnou část.

**Klíčová slova:** sociální práce, sociální pedagogika, profesionální práce, zprostředkované zvládání krizí, kvalitativní respektive rekonstrukčně sociální výzkum

## 1 Introduction

*“Vicariously coping with crisis because these activities... are about dealing with the crises of others, be it specific other persons or groups subject to sovereign collectivisation, or even future generations” (Overmann, 2009, p. 114).*

This contribution aims at providing a brief insight into the relationship between social pedagogy and social work. In the German-speaking area, the term “Social Work” is by now used as a heading for both social work and social pedagogy<sup>11</sup>. The focus is on both the historical genesis (Section 2) and on current research and treatment methods which are presented based on their characteristics (Section 3). The explanations will look at case-oriented – in contrast to classificatory – research and treatment methods. The two theoretical traditions discussed (social work and social pedagogy) have similarities particularly in terms of their case orientation. The fourth part – largely in the shape of a thesis – deals with disciplinary and profession-related bases for “case-reconstructive Social Work”. A case-reconstructive process implies the establishment or re-establishment of an autonomous life practice. Pedagogy and Social Work professionals should enable this e.g., in nurseries or at schools and as such, early on in a person’s life. Autonomy must be re-established in a person’s life where this has been lost or become impossible and should continue throughout their life. Collective disasters (epidemics, wars) and human tragedies accompanying these are examples of situations in which a person’s autonomy can suffer damage or destruction. This can also be caused by political and social deficiencies, such as socialising interaction if deficient child-raising and educational processes prevail.

Overall, the aim is to present a current model that we consider to be internationally forward-looking: Social Work as vicarious coping with crisis, in which social pedagogy and social work professionals work in the hybrid work relationships of social aids to perceive social activities (such as in special needs and curative pedagogy or in adult education) in order to estimate and promote the autonomy options of their service users. As a result, we believe that “case-reconstructive Social Work” constitutes a comprehensive model for designing Social Work because this offers support in coping with crisis for different ages. “Case-reconstructive Social Work” relates to three dimensions of professional action, which Oevermann (2009, p. 120) developed in the context of his professionalisation research. These are the dimensions of: Somato-psycho-social integrity, law and justice based on applicable laws, and methodically explicit verification of applicability in notional and sensual perception (science and art) (cf. Section 4).

At the moment, the current debate in the Federal Republic of Germany only reflects these perspectives rudimentarily. For instance – in the context of the primary social work discourse at (specialised) universities – the socio-political development characterised by the neoliberal restructuring of macrosocial conflicts and crises is increasingly a topic of discussions (cf. e.g., the agenda of the 9th Federal Congress for Social Work in Darmstadt; 30 September to 2 October 2015). The focus of educational science, which continues to dominate the socio-pedagogical discourse at universities (cf. the topic *Spaces for education. Spaces of education* – 25th DGfE<sup>12</sup> Congress 2016 at the University of Kassel), is currently on education. Discussions primarily deal with how education is granted or withdrawn, as well as with how the rooms used for education are or could be designed and what an optimal modulation of the cultures of education and child-raising could look like within the given socio-spatial structures and the conditions for designing public education and child-raising in social institutions.

## 2 Short historical outline: Social Work, social work and social pedagogy

From the 1960s, professional practice of social work and social pedagogy in Germany – nowadays frequently combined under the heading of Social Work – undergoes a quantitative expansion (across its life span and from cradle to grave) as well as a qualitative differentiation (such as school social work). This applies increasingly from the 1980s, especially in the field of social work and social pedagogy services, resulting in a summary of the formerly separate education and work areas. Historically speaking, both the development of social work and that of social pedagogy can be

<sup>11</sup> In the essay at hand the term “Social Work” when used for the German term “Soziale Arbeit” is capitalized. When used for the German term “Sozialarbeit” it is not capitalized.

<sup>12</sup> German Society for Educational Science (DGfE).

interpreted as the systematisation of honorary and professional activities on an ethical basis – initial similarities in the two traditions also become apparent here. Nevertheless, the two traditions have a different focus as regards content. In social pedagogy, the reconstruction of educational and child-raising crises is significant, whereas social work looks at the reconstruction of crises resulting from poverty and hardship. Little by little, based on the anthropological fact that humans are dependent on help in a crisis, methodical models arise in the context of historically grown, social reactions which demonstrate increasing efforts towards professionalism. This is true of both theoretical traditions. The aim here is to examine these different threads in more detail from a case-reconstructive perspective by way of example – for further perspectives on the genesis of social pedagogy see Reyer (2002), Dollinger (2006) and of social work see Lüssi (1991); for the genesis of Social Work see Engelke (1992).

The origins of *traditional social work* are identified in the “poor relief by 19th century communities, free acts of love and aid work, the... feminist movement and... welfare” (Bock, 1986, p. 746). Key figures include Mary Richmond, Jane Addams and Alice Salomon. They trigger a collective professionalisation, specifically because they establish connections with the classics of philosophy, sociology and empirical social research, which are significant for the methodical context of theory and practice. As a result, conventional social work is based primarily on sociological, socio-political and legal knowledge, making reference to social connections, social co-habitation, *social acts* or regulation by written norms and laws as well as opportunities for the provision of social aid. Social work is centred around public welfare and social aid, which in the Republic of Germany is organised primarily where private care or care by the family is disrupted or unavailable based on the principle of subsidiarity; as a regulatory factor, this principle aims to characterise the need for, provision or refusal of aid alongside the possibility of a person coping independently. At the heart of this tradition are efforts to humanise living conditions through practical social work and its disciplinary reflection in relation to principles such as a focus on the common good, social justice or opportunities for everyone to participate in property, culture, child-raising and education. The current “social security” system used in many countries in Europe – albeit applied very differently in each country – basically follows this idea.

In contrast to social work in the traditional sense, *social pedagogy* focuses primarily on the pedagogic body of thought and – more or less explicitly – follows a basic thought process based on theories of education. This corresponds to the body of knowledge of general or systematic pedagogy, and above all in pedagogic anthropology. This body of knowledge largely relates to matters of child-raising and on *pedagogical action* as well as on theoretical statements about education, child-raising and learning processes. Particularly Klaus Mollenhauer, Hans Thiersch and Burkhard Müller form part of this tradition of social pedagogy – along the lines of a democratisation of living conditions – and in favour of a more academic approach towards the discipline and profession now called Social Work. These authors are turning hermeneutic and phenomenological approaches with connections to earlier traditions into integral parts of the development of theories, practical research and practical design relating to the two original traditions.

For instance, Thiersch is clearly speaking up in favour of a pedagogic focus of Social Work. In 1959, Mollenhauer also suggests pedagogy, and more specifically social pedagogy, as the sole “basic theoretical reflection” for Social Work as a whole. Mollenhauer in a later paper: “What we summarily assign to the sphere of social pedagogy/social work is in fact a highly heterogeneous field of actions, measures and institutions. Only part of this can be related to pedagogy” (Mollenhauer, 1988, p. 54). With this, Mollenhauer opens up the opportunity of a re-alignment, which is expressed in today’s use of the term Social Work. Niemeyer agrees: “For a long time, the term social pedagogy was closely linked to the pedagogic knowledge base and argumentation culture and, if we focus on the theoretical tradition for which Nohl has provided evidence, can be interpreted as finding its origins in reform pedagogy and the German Civic Youth Movement. By contrast, social work – respectively

Social Work – is founded in the tradition of poverty relief and its origins lie in the civic feminist movement” (Niemeyer, 2012, p. 146).

E.g., the ground-breaking compendium by Otto and Thiersch (2011) shows that nowadays, the term Social Work is used to denote both social work and social pedagogy: Whereas the titles of the first three editions (1984 with Hanns Eyerth, 2001, 2005) include the terms social work and social pedagogy, the title of the fourth edition (2011; 5th edition 2014) only uses the term Social Work. “An approximation in terms of content is also apparent in that phrases such as ‘social pedagogy/social work’ are frequently used as if they are synonyms. Even universities, which Nohl – during his time in Göttingen in the Weimar epoch – still recommended should emphasize social pedagogy as a sub-discipline of pedagogy to distinguish it from the ‘science of welfare’ (Salomon) taught at Women's Social Colleges, nowadays often combine these two terms” (Niemeyer, 2012, p. 147). In terms of the historic development of professional associations, it becomes apparent that the German Professional Association for Social Work (DBSH) founded in 1995 combined the then existing professional associations DBS (German Professional Association for social work) and BSH (German Professional Association for Social workers/Social pedagogues, Curative Pedagogues – United Representation of Social Pedagogy Professions e. V.). As such, the generic term Social Work also takes hold in this area.

As an interim conclusion, it can be stated that, while social pedagogy and social work developed as distinct entities, today they have merged into one research and behavioural framework as Social Work. This can e.g., be demonstrated as follows: When Social Work looks at the migration crisis, it discusses macro-societal questions in the context of socio-scientific knowledge; if the topic is education and raising the next generation, then the themes of education sciences are prioritised. The two scientific reference systems act as two drives of one hybrid knowledge and behavioural framework (cf. Schütze, 2014). As a result, this paper takes the approach that, given the current heterogeneity and hybridity of Social Work, some of these areas cannot be substantiated in terms of either pedagogy or education science.

### **3 Case reconstruction as a model for Social Work research and practice – between abstraction and reification**

*“Case structures are always case structures of a historically concrete life practice... and as such contradictory units of decision-making pressure and justification obligations as well as centres for coping with crisis” (Oevermann, 2000, p. 148).*

Today, Social Work – as a community of the two previously separate areas of social pedagogy and social work – is basically dominated by two types of methods: They are research and behavioural methods which have developed over time with more or less reference to each other and which currently, within the meaning of habit<sup>13</sup> creation (see Figure 1), are essential for ensuring the long-term autonomy of Social Work as research and behavioural practice. In order to understand this connection, a distinction must first be made between “abstraction” (theory) and “reification” (practice): This differentiation is required at all times in this regard in order to clearly underline what can and should be achieved in each case so that an amalgamation that might damage the purity of the process can be avoided. Research methods – using the mode of abstraction – require an unconditional relief from the tasks of concrete practice. In principle, this is about developing

<sup>13</sup> According to Bourdieu, habit describes the interplay of routines, habitualities and attitudes characterising a person's manner. “The hermeneutic case understanding and theoretical understanding to form a routine in professionalised practice cognitive structures used by social actors in their practical cognition are incorporated social structures,” which “work beyond consciousness and discursive thinking” (Bourdieu, 1984, p. 730). In his revised professionalisation theory, Oevermann describes a habit formation which ideally employs the components of applying the logic of vicarious coping with crisis (1996) (professional habit).

scientific findings which are brought to bear independently of political or institutional expectations. In this respect, scientific practice is free from the pressures of expectations, time or results in order to be able to research the “matter itself” without being patronised. The aim is to develop theoretical models, ideally through a prior reconstruction of practice, which operate in the reality of practice and which can be taught to those studying the subject in the course of their studies – such as in research workshops (cf. Kraimer & Wyssen-Kaufmann, 2012) so that the mentioned habit creation becomes possible and is facilitated. The methods used are primarily research processes based on reconstruction logic and hermeneutically inspired case work.

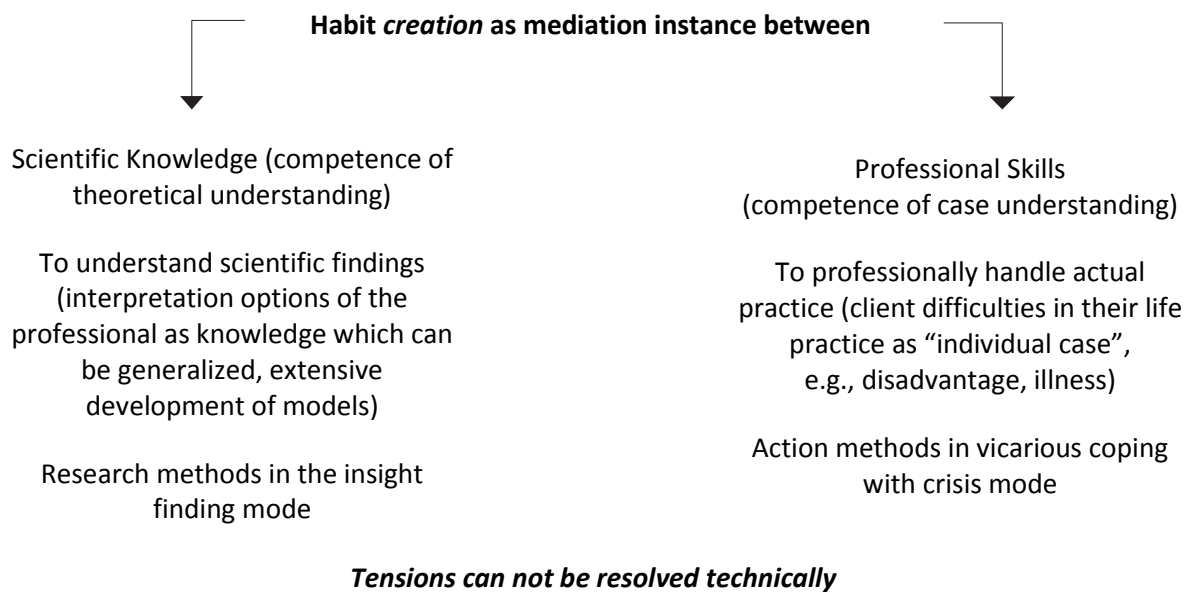


Figure 1 Habit creation in discipline and profession (Kraimer, 2014, p. 19)

Professional practice experiences time pressure and as such focuses on dealing with practical life problems. As a result, methods for action – using the mode of reification – require the person acting in professional practice to find relief by accessing methods which have previously been founded in the discipline and whose approach has been habitualised. In principle, this is about practising vicarious coping with crisis applying the knowledge basis of academic studies. The aim is to create a work alliance to (re-)establish autonomous life practice. Accordingly, professional practice is bound by the ethics of action, the disciplinary empiricism of research ethics.

The process of case reconstruction can be useful for both method types. The process of **case reconstruction**, which constitutes a theory of art, is aimed at revealing case-specific social connections in terms of meaning and actions, which are embedded in the structural system and system of rules. This makes it possible to examine the relevant materials of expression – corresponding primarily to the context of social aids, social prevention or social services – in relation to their structural logic (research) and then apply this to the conceptualisation of an intervention (practice), e.g., as vicarious coping with crisis or as biographical guidance.

Ulrich Oevermann (2000) introduces the method of sequence analysis, a process which can be used to determine the analytical difference between the varied options of a given empirical reality and the actual choices made (as a result of decisions). A distinction must be made between two characteristic dimensions (parameters). The dimensions presented as creation and selection parameters are:

- (1) **Rules for creating meaning**, which create possible connections in the relevant sequences (thought-experimental generation of choices).
- (2) **The totality of options available** as a togetherness necessitating a choice.

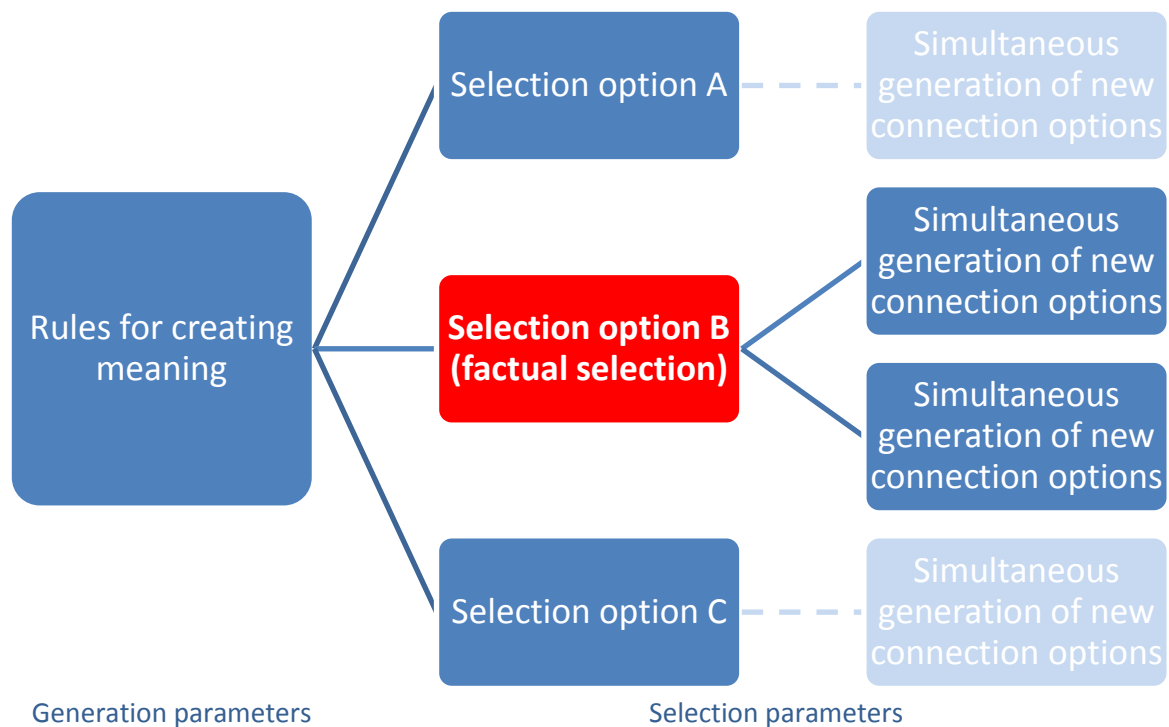


Figure 2 Generation and selection parameters, own presentation based on Oevermann (2000)

The sequence analysis method follows the sequential nature of life. As such, it is based around the idea that human action is structured sequentially by rules. “Every apparently single action is sequentially linked to a previous action within the meaning of a well-formed, rule-like connection. In turn, it opens up scope for well-formed, regular connections” (Oevermann, 2000, p. 64). The reconstruction of the material of expression is based on this.

The essential characteristic of case reconstruction is the approach that a case to be examined is analysed in relation to its differentiation by practical decisions and based on objective data to identify latent and manifest structures of meaning.

The aim of the methodically controlled reconstruction process is to reveal the origins of a case as structural genesis. This is achieved by formulating key structural characteristics, which can be set out in the shape of case structural hypotheses (cf. in detail: Kraimer, 2014; Oevermann, 2000). As a result of a case reconstruction, a scientific object can be delineated explicitly and identifiably in its historical development and in a characteristic, definable shape and rule-relatedness. This brings about the essential difference compared to case descriptions, case studies or procedures whose aim is to analyse content or to categorise, which merely allocated individual phenomena by applying subsumption logic (normally terms or categories classified in advance) and which are missing a dimension which unlocks the matter itself. In contrast to quantifying research (which applies subsumption logic), an empirical generalisation is not the aim – instead, a structural generalisation according to the methodology of objective hermeneutics is intended. A case reconstruction shows how practice/a case operates or proceeds from a structural perspective – different from, or even adding to, the presentation of the case history by the case itself or the person presenting the case or the biography. Practice can also become involved in the course and on the basis of a case reconstruction so as to reveal alternative options for action or develop suggestions for vicarious coping with crisis/biographical consultations, as intended as part of Social Diagnostics. However, above all, professional practice can be designed as case-reconstructive to begin with.

The reconstructive process can be used to find types of readings (using thought experiments) which help to reconstruct the choice and reasoning of decisions. The aim is to read a text artistically and creatively in order to identify the structure of meaning contained within it – no additional

meaning should be “superimposed” on the text. Oevermann has developed principles of interpretation for just this purpose (cf. Oevermann, 2000): Absence of context, literalness, economy, totality/extensivity, and sequentiality. The meaning is stored within a text, it is discovered sequentially by different types of readings and finally it is revealed in its structuredness: Early on in an interpretation, many different types of readings are still possible; in the course of the reconstruction, the number reduces as inapplicable types of readings are excluded until the case structure becomes clear.

#### 4 Disciplinary and profession-related basis of Social Work: Vicariously coping with crisis as a model of professional practice

The model of vicarious coping with crisis can be said to constitute a basis for Social Work as a theoretical discipline and a professionalised activity as far as research on autonomy options and the establishment or re-establishment of a somato-psycho-social integrity is concerned. The aim is essentially to relate professional action in Social Work to the following dimensions in this context:

Table 1  
*Functional areas of focus of professionalization (Oevermann, 2009, p. 120)*

	Functional focus	Client	Central type of practice	Dominant type of crisis	Mode of experience
(1)	somato-psycho-social integrity	particular life practice	work cooperation	traumatic crisis	experience of nature and body
(2)	law and justice based on applicable laws	community based on law	processes based on formal/rational rules	crisis of decision-making	religious experience
(3)	methodically explicit verification of applicability in notional and sensual perception (science and art)	universe of discourse (represented by the sovereign community based on law)	methodical criticism of deliberative discourse (logic of the better argument and suggestiveness of sensual presence)	crisis due to inactivity	aesthetic experience

Below, three theses will be presented for this context, which could lead a future development of social work as a discipline and a profession along the lines of a case-reconstructive process:

**Thesis 1: The project of professionalising “case-reconstructive Social Work” must be designed based on the principle of vicarious coping with crisis.**

“At the heart of our version of a professionalisation theory is the simple thesis that all professional practice in need of professionalisation basically deals with the tasks of vicarious coping with crisis for a client based on explicitly methodical knowledge, and that the manifest professional state of these professions is linked to the perception of such vicarious coping with crisis” (Oevermann, 2013, p. 119).

The regulating idea of vicarious coping with crisis, whose aim is to construct an autonomous life practice, determines action for “case-reconstructive Social Work”.

Vicarious coping with crisis<sup>14</sup> constitutes a regulating principle which guides the professional’s action. In the course of life, this is expressed in different ways and qualities in the support to cope with the crises of appropriation, loss and regaining of autonomy. In this context, we must also ask about the viability dynamics of a specific life practice – assuming a professional intervention – which can be developed by reconstructing the individual history in interacting with professionally offered support in an institutional context. Vicarious coping with crisis is based on “case-reconstructive Social Work” action by a social lawyer. As a representative of those objectively or subjectively in need of help, it has a duty to balance out any impairments of a humane life and to obtain the funds required for this purpose and allocated by the legislator (cf. Oevermann, 2009).

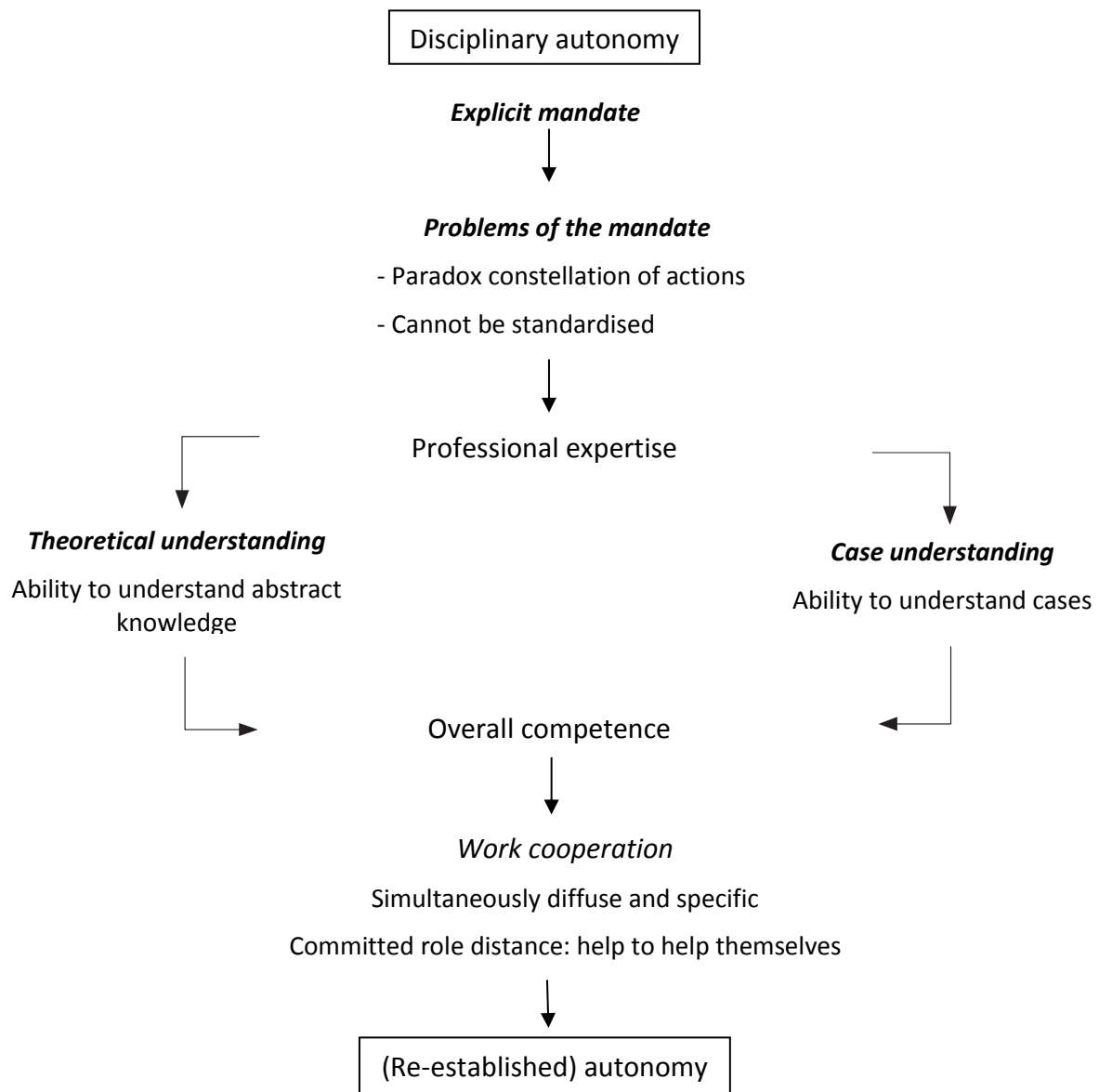


Figure 3 The logic of vicarious coping with crisis (Kraimer, 2012, p. 92)

A client deficient in autonomy (see table 2) requires a type of help provided based on a mandate which ensures the kind of expertise that does not lead to a de-autonomisation of the client but instead contributes to the identification of options and their realisation for an autonomous life.

<sup>14</sup> By way of example for this model, cf. the study by Czarny and Marks (2015) and the paper by Kraimer and Altmeyer (2016).



The habit formation of the aide professionalised in this manner enables a work cooperation to be established, enabling a factual dealing with the problem through help but not through control. It is extremely important in this context for intervention practice which becomes effective in the work cooperation to always remain aware of a realistic estimate of the client's autonomy options and mobilisation. This assumes an awareness of the conditions of an autonomous life practice and of the term "free action". The conceptualisation of a work cooperation requires the mentioned knowledge as well as an ideal model based on an awareness of the theoretical foundations. Both of these must be acquired during studies, as does knowledge of potential obstacles to such a cooperation (cf. *ibid.*).

Table 2  
*Theoretical process based on Liebermann and Loer (2009)*

Phase	Client	Professional	Objective
Initial phase	Client must realise that help is needed (psychological strain)	Attitude of waiting	Mutual communication
Anamnestic-diagnostic phase	Reveals his need for help	Anamnesis and diagnosis	Clarity about the crisis to be resolved together
Constellation phase	Contributes potential for crisis resolution/realises own options	Professional maieutically promotes the potential	Verbal identification of the crisis to open up scope for a solution
Modelling phase	Releasing potential/move to independent crisis resolution	Promoting the client's autonomy	Joint modelling of crisis resolution
Conclusion phase	Client acceptance of responsibility	Recognition of autonomy to be re-established	Autonomy of life practice

The process shown in table 2 shows an organisational model which constitutes an ideal process. This process might be hampered in practice. The difficulties in contrast to the model developed by Liebermann and Loer (2009) with reference to Oevermann can be found primarily in the specifics of the type of social work practice so far (cf. Oevermann, 2009; Wigger, 2013). To summarise, these are primarily the following problems:

- The problem of incompatibility between help and control.
- The problem of the stigmatising effect of help.
- The problem of a (frequent) lack of voluntary involvement.

For the latter reason alone, initiating a work cooperation – fundamentally based on voluntary involvement – is made more difficult largely due to social control and help, creating a potential to traumatise, particularly where help results in obligations to show gratefulness or shame and control becomes overpowering.

**Thesis 2: The logic of case reconstruction aims to reveal realistic options for an autonomous lifestyle in practical Social Work.**

The stylistic features of a case-reconstructive focus consist in showing that a dialectic context exists between "what is" (mode of existence) and "what could be" (options for the future). The logic of

case reconstruction largely apply in that differentiated evaluation of a case is performed from different perspectives. The case-reconstructive process thus serves the purpose of offering a realistic insight into a life practice subject to crises and requiring help (cf. table 3).

Table 3  
*Perspectives of “case-reconstructive social work”*

Perspective	Activity
(1) Humans and society as the subject	Reconstruction of appearance and entity – of what is latent and what is manifest
(2) Constructive criticism of the ‘given’	Comparison between the reconstructed situation with what is possible, between idea (target) and reality (actual).
(3) Creating options for change	Realistic evaluation to change the given conditions

Knowledge gained through reconstructing a case serves the purpose of enabling an examination of biographical processes, courses of action of a practice or institutional types of responses from the perspective of coping with crisis as well as staying true to a realistic evaluation of a case. A social worker who in light of this is introduced to the logic of “case-reconstructive Social Work”, “must still get to know the factual situational principles of considerate social work action – e.g., assuming the clients’ definitions of situations” (Schütze, 2002, p. 147). He can use case reconstruction as a tool to identify the biographical sources of meaning with regard to the case in question and to become aware of his own biographical traumatic dispositions (traumatic childhood experiences which appear in a present case in a structurally similar way). Case reconstruction must be used to reveal this during the case-handling process in the same way as paradoxes<sup>15</sup> and typically sources or tendencies towards mistakes in professional work (cf. Schütze, 1997). A sober reconstruction of objective data, authentic materials for expression and biographical conditions – on both sides – in the relevant case problem enables new, structurally realistic options to be determined, which solidify the work cooperation. Once responsibility for oneself has been factually achieved in work, parenthood and citizenship, coinciding with the end of the moratorium of coping with the crises of adolescence, any autonomy already achieved generally takes effect. This “logic of autonomisation” in broader versions contrasts with the propagation of “lifelong learning”, whose principles are structurally contrary to an autonomy already achieved.

**Thesis 3: “Case-reconstructive Social Work” serves the purpose of promoting autonomous thinking and action in the discipline and the profession.**

Autonomous thinking and action are based on the anthropological basis of freedom. In the battle to gain recognition, as described by Hegel, it becomes apparent that freedom is related to the ability of humans to cross the borders of self-preservation and having to choose to maintain one’s freedom<sup>16</sup>. Language provides the means to achieve this. The method of objective hermeneutics make it possible to reconstruct this battle for recognition as well as the history of decisions (individual or collective choices) and to draw conclusions for Social Work. An interpretation may never be entirely complete, but it can reach a temporary end point if no further general or specific statements are possible – until a newly discovered context opens up a convincing reinterpretation. Identifying such a structure, which delineates a pattern of meaning with the “mode of existence of a meaning” according to Schleiermacher (2000), requires an act of methodically controlled understanding,

<sup>15</sup> Schütze defines the paradoxes of prof. action as “difficulties and dilemmas in the work process, which cannot be undone or avoided, and in which the professional necessarily becomes enmeshed” (Schütze, 1992, p. 137).

<sup>16</sup> “Hegel was the first to correctly present the relationship between freedom and necessity. For him, freedom is the insight into necessity” (Engels, 1990, p. 106).

enabled not by empathy but by strictly methodical control and substantiality. The objective richness of meanings – revealed by the hermeneutic method of case reconstruction – opens up because subjective imagination is triggered early on in the cognitive process (relating to a life practice in crisis). This is required to enable interpretation and is provided by the theory of art. In this way, options to uncover what is new or “latent” are revealed. This is achieved through participation in an educational process which decrypts latent meaning – represented in case and in theories – using case reconstruction. The realisation of an objective meaning thus unfolds its effect step by step if discursive communication based on the material of expression occurs. For instance, this is essential when conceptualising a social diagnostic which requires as rich a data basis as possible and which if possible must take into account all perspectives affecting a case, situation or event – meaning a set of data about a social act. In this context, autonomous thinking and action are apparent in that reconstruction logic is asserted against the usual subsumption logic. Whereas the latter subsumes using theoretical terminology or commonly used definitions, the former analyses is based on sequence and aims to identify the laws which a case represents in its totality “with reference to readable, audible and visible symbols and markings” (Oevermann, 2002a, p. 23). Vicarious coping with crisis is to make the crisis process of child-raising and socialising individuals, which offers an opportunity to create autonomy in life practice, easier – as demonstrated. This assumes autonomous thinking and action on the part of the professional actors – these can be social workers or researchers who in the individual case act with the tradition of hermeneutic empirical science. The realisation of a typological core case, the reconstruction of further cases to expand and modify experience and the focus on structural generalisation logic in order to imagine an educational process whose future is characterised by the case structures of a specific life, are the contents and objectives of a case-reconstructive activity, which can commence its (Social) Work in life practice.

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# Educational Discourses in Social Work

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**Abstract:** An expert discussion about the nature of identity in social work has been led in the Czech Republic for more than a quarter century. This debate did not bring a definite shift in the understanding of what social work is, nor did it bring a shared stance on what its domain should be (Chytil, 2007; Navrátil & Navrátilová, 2008; Matulayová & Musil, 2013; Punová & Navrátilová, 2014). However, if there is any consensus on the identity of social work, it refers to the fact that social work is a socially constructed field (Navrátil, 1998, 2013a) and therefore also multiparadigmatic or discursively open. If it is difficult or impossible to capture sectoral identity with a clear and final definition, sectoral identity can be seen in a pluralistic way through discourses. This paper is built on the premise that one of the most important factors influencing a sectoral understanding of sectoral identity is university education, which is one of the key social institutions that influence or even shape social discursive space (Etzkowitz & Dzisah, 2012). In the paper we present the most influential contemporary discourses, which are applied in the education of social workers, and answer the question: What assumptions about the performance of social work and more generally the concept of sectoral identity are implied by the selected discourses of education in social work? Particular among these discourses is a socio-pedagogical perspective we compare these other discourses with and show what values are crucial for each of the different discourses and how they can enrich social work as a discipline. We proceed from the extensive overview of Czech, Slovak and English-language scientific literature, published in regard to the problem of educating social workers in the past twenty years.

**Keywords:** education, identity, social work, evidence-based discourse, reflexive discourse, competence discourse, socio-educational discourse

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## Vzdělávací diskurzy v sociální práci

**Abstrakt:** V České republice se již více než čtvrt století vede odborná diskuse o podstatě identity sociální práce. Tato debata však nepřinesla jednoznačný posun v poznání, čím sociální práce je, a ani nepřinesla sdílený postoj o tom, co by mělo být její doménou (Chytil, 2007; Navrátil & Navrátilová, 2008; Matulayová & Musil, 2013; Punová & Navrátilová, 2014). Pokud však v něčem shoda ohledně identity sociální práce panuje, týká se toho, že sociální práce je obor sociálně konstruovaný (Navrátil, 1998, 2013a) a tedy rovněž multiparadigmatický, či diskurzivně otevřený. Je-li tedy

obtížné až nemožné postihnout oborovou identitu jednoznačnou a konečnou definicí, lze na oborovou identitu nahlížet pluralitně prostřednictvím diskurzů. Tato stať pak staví na předpokladu, že jedním z nejzásadnějších faktorů ovlivňujícím chápání oborové identity je univerzitní vzdělávání, které je jednou z klíčových společenských institucí, které diskurzivní prostor sociální ovlivňují, či dokonce utvářejí (Etzkowitz & Dzisah, 2012). Ve stati představujeme nejvlivnější soudobé diskurzy, které se uplatňují ve vzdělávání sociálních pracovníků, a odpovídáme na otázku: Jaké předpoklady o výkonu sociální práce a obecněji o pojetí oborové identity implikují vybrané diskurzy vzdělávání v sociální práci? Specifické místo mezi těmito diskurzemi zaujímá sociálně-pedagogická perspektiva, s níž tyto ostatní diskurzy komparujeme a ukazujeme, jaké hodnoty jsou pro každý z jednotlivých diskurzů stěžejní a čím mohou obohatit sociální práci jako obor. Vycházíme přitom z extenzivního přehledu české, slovenské a anglicky psané odborné literatury, která k problému vzdělávání sociálních pracovníků byla publikována v uplynulých dvaceti letech.

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**Klíčová slova:** vzdělávání, identita, sociální práce, evidence-based diskurz, reflexivní diskurz, kompetenční diskurz, sociálně-pedagogický diskurz

## 1 Introduction

Social work is a field in which it is impossible to define the aim, as well as the content or performance of social workers in an exhaustive and for all contexts valid manner (McDonald, 2006). The diversity of the perception of social work affects the diversity of views on the education of social workers, and vice versa, education has a significant impact on the concept of social work. With regard to the objective of this study, it can be said that a number of approaches to learning has emerged throughout the history of social work (Lishman, 2011). One of the crucial points, in which they differ from one another, is the difference in what values social workers deem crucial when preparing for their future occupations. Some directions emphasize the need to provide students with sufficient theoretical knowledge, while other ones prefer the training of practical skills, and others emphasize the topic of self-development, critical thinking and the ability of active participation. We believe that accentuating a particular educational concept points the way not only for how the social worker will be prepared for their future profession, but also what will constitute the actual performance of social work. We proceed from the assumption that the method social workers' training affects the form of social work. Although in general terms each approach seeks to "help clients manage interaction with their social environment," they are based on different assumptions and emphasize different elements of education.

Although we can record a series of partial approaches through which social workers can be educated, for the purposes of this study we present the four main discourses that sufficiently clearly illustrate the scale of differences in the concept of preparing social workers for their future careers, both at home and abroad. They are (1) the socio-pedagogical discourse, (2) evidence-based discourse, (3) competency-based discourse, and (4) reflexive discourse. Each of them represents an important direction in social work, each emphasizing different aspects of the training of social workers. The task of this paper is to compare the differentiation of these discourses, present their different premise and their consequences for the education and experience of social workers. The presentation of the philosophical foundations which it is based on, makes it easier to understand the accents of different

approaches in a broader context. We analyze the findings on the individual discursive approaches in order to understand their basic starting points and the direction of their original ideas. It is not so much about identifying the approach that should be perhaps the most correct, but rather about recognizing how different approaches in the education of social workers are manifested and what they are directed towards.

In the following section we will introduce the different discourses regarding the training of social workers. The structure of the analysis of discourse in education proceeds in the following structure. First we always attend to general *assumptions* of the relevant discourse, then we proceed to evaluate its approach to *education* and then analyze the *identity* that will be anchored in the given discursive approach.

## 2 Social work and social pedagogy together, but each of them different

In our study, we had at least two basic options on how to approach the interaction of social work and social pedagogy. First, it is possible to engage in social work and social pedagogy as two self-establishing departments, which of course can govern common interests, theory and practice. The second option is to deal with social pedagogy as one of the discourses that found its place also in the context of social work. Given that the aim of this paper is to compare selected key discourses in social work, we choose the second perspective as dominant. The belief that this approach can be productive is also supported by the fact that it is possible to encounter the application of socio-pedagogical perspectives in practical social work. For example, in Germany the socio-pedagogical aspect was significantly identified with social work, but it is also possible to encounter this view of social work in some Czech educators. Nevertheless, we consider it necessary to introduce at least briefly, how the relationship between these two disciplines crystallized.

If we look at the emergence of modern forms of both fields, then we can find some parallels in the causes of their institutionalization. Revolutionary social changes at the break of the 19th and 20th centuries associated with industrialization, urbanization and modernization, whose consequences influenced the life of all society, opened the way to the emergence of social work. Some authors (Ševčíková & Navrátil, 2010; Navrátilová, 2015) put the emergence of the field in the context of social risks that provoked these social changes, and thanks to which a large number of individuals and entire families plunged into fatal poverty. Omnipresent poverty and the fight against it found a response in the form of various types of assistance, which have tried to eliminate the consequences of dramatic social change. Hugman (2009) points out that it is possible to trace two basic approaches to social work. The first one, which was represented by the “settlement movement” supports a structural view of social work, under which the activity of social workers should be focused on providing tools and resources to certain groups of people to change social structures and conditions that puts them at a disadvantage (Barker, 1995). Social workers are thus understood as active players who should make their clients capable of changing social conditions. This approach represents the beginnings of macro-level social work practice and focuses on the structural understanding of social issues. In this context, social workers seek to mobilize clients to make structural changes.

In the second perspective, like the first, it was about helping individuals adapt to the conditions of the social environment. Musil (2004) points out that the work of The Charity Organization staff, who were the bearers and pioneers of this trend, was however directed to assisting individuals in adapting to the conditions of the social environment through the effect on individuals and families. Hugman (2009, p. 1139) associates the creation of this organization with the increase of professional sensitivity at the end of the 19th century to charitable assistance for those individuals and families who experienced the problems of poverty, family breakdown, poor housing, etc. Through direct work with clients focusing on individual assistance to clients in their difficult situation, they created their own work method. It was based on the use of the relationship between those who need help, and their individual case workers. This relationship became a foundation to help the needy. Thanks to it,



clients tried to better cope with their problems, as well as to better achieve the resources available through charitable funds and use them. One of the basic methods of social work – namely the case of social work, was formed as inspiration for the activities of these charity workers. This concept of work, which focuses on the individual functioning and issues of social order, represents the beginning of micro-level approaches in social work.

According to Human (2009), what linked these two streams was the attempt to respond to the increase in social problems arising from the processes of industrialization, urbanization and modernization, which created a massive social movement of the industrial revolution across northern Europe and North America (see Keller, 2007; Chytil, 2007). On the contrary, what divided these two approaches was the understanding of the causes of client problems and the solutions that should be applied (Hugman, 2009).

The diversity of approaches and traditions can also be seen in social pedagogy. Many authors point to the great variability, but also the diversification of social pedagogy in Europe (e.g. Lyons & Huegler, 2012; Kornbeck & Jensen et al., 2009; Ezechiel, 2015; Hämäläinen, 2015). As with social work, the roots of social pedagogy are clasped with large social changes, which the processes of industrialization and urbanization were characteristic for. Lyons and Huegler (2012) point out that the origins of social pedagogy are primarily associated with the two paradigms. One of them saw social pedagogy as a tool for social transformation through education communities, which was aimed at all ages. The second, which appeared in 1920 in connection with the provision of professional and academic field identity, established a closer understanding of social pedagogy as the education of children and youth living outside the school and family context. Both of these views then had a profound influence on the development of the profession itself and the field's development in individual countries. Critics of these streams have pointed to idealism and susceptibility to exploitative practices on one side, and little sensitivity to socio-political contexts on the other (Böhnisch, 1999).

The beginnings of the establishment of these industries shows that, although each of them sought to address the consequences of major social events in the daily life of individuals and communities, their accents were different. In general we can say that social pedagogical perspective saw the solution of social problems through the training of selected groups of individuals and communities as well as their growth and socialization, while the perspective of social work sought to empower and support individuals and communities in order to improve their social functioning.

It is evident that both fields are characterized by the intrinsic variability and ambiguity of objectives and identities. This diversity and ambiguity of what is the domain of social work and social education creates a space in which these disciplines can get closer together or even overlap. Another reason for these overlaps may be the fact that both disciplines work with the same target groups, use the same theoretical and conceptual resources and, ultimately, professionals from both sides strive for the same thing: they want to improve the functioning of individuals, groups and communities though they approach it from different perspectives. According to Böhnisch (1999), a significant approximation of social pedagogy and social work occurred in the 60s and 70s through an emphasis on emancipation and lifelong socialization. A shift toward education and sensitivity to socio-political aspects became typical for both professions. Important concepts that both professions worked with became those that focused on human development, personality and coping with everyday life situations in interaction with structural, social and individual factors.

### 3 Social work in the socially pedagogical discourse

#### 3.1 Basis

Hämäläinen (2015) explains that social pedagogy is associated with diverse ontological, epistemological and axiological bases. In our study, we cannot deal with social education in all its forms, but we choose what we believe very strongly influenced one of the discourses of social work. It is the area of critical theory, which moreover, according to Hämäläinen, applies in the present in social pedagogy (2015). According to Giroux (1997) and Marsh (2011) in this concept of social pedagogy it is significant that social pedagogues are understood as part of the wider world, social community, and contribute with their active influence to a critical change and empowering of the disadvantaged. The concept of social pedagogy, critical consciousness is a fundamental defining feature of social pedagogy.

One of the classic authors who followed the requirement of cultivating critical consciousness and its application when making changes, is Paolo Freire (1972). His key premise included the challenging of technical-rational education as a neutral model, arguing that many of its forms do not reject sexism, racism, exploitation and actually conserve unjust social conditions. Therefore he developed programs that should stimulate the growth of (critical) consciousness, and which may be the basis for a creative and liberating action. Freire's work aimed the focus of teachers on topics such as power, oppression, dialogue, empowerment and awakening consciousness. These ideas have become part of not only teaching practice, but influenced the development of social work and its theory. Radical, and later anti-discrimination and anti-oppressive directions, adopted the thesis on the need to promote critical awareness as their central starting point.

These procedures started to be applied in social work in the 80s and 90s, and the increase of these social work models was related to the need of some Western countries to face the explosive social problems associated with "guest workers", refugees, migrants from the east of Germany, the UK and other developed Western countries. Specific discourse of social work whose accents were clearly linked with socially critical thinking in pedagogy began to be cultivated under the banner of "anti-oppressive" approaches (Navrátil, 2013b).

#### 3.2 Approach to education

This type of discourse understands teachers – social workers as intellectuals who are able to understand the teaching space as a place where students can explore, discuss, analyze the language of knowledge and skills. All this should lead to the growth of critical thinking skills. The socio-pedagogical perspective is based on the belief that the personal growth and development of critical thinking are essential to improving the functioning of individuals and entire groups.

One of the models of critical thinking development and the development of consciousness is represented by a model of didactic planes when preparing social workers for their future profession (Sherpner, 1999). It is a model of application of social and pedagogical perspectives in the training of social workers, which should lead to the development of critical thinking and awareness especially among students, but quite naturally it also leads to the growth and progress of teachers. The application of this perspective should lead not only to a student's progress, which is not only characterized by acquiring new knowledge and skills, but also a deeper awareness of themselves, their personal background and their impact on the performance of social work. Sherpner (1999), building on the work of Garland, Jones and Kolodney (1976, pp. 17–71) defines and characterizes these five didactic levels:

- (1) Information intermediation

This plane is not only about obtaining new information on social work, but especially the development of new knowledge. So it is mainly about confronting new information with what the student already knows, what they have experienced on the level of opinions and attitudes. This didactic level significantly shapes the initial opinions and attitudes towards the performance of social work. It expands new knowledge and receives information that may become a basis for changing opinions and attitudes towards the practice. In this context, Scherpner (1999) points out one pitfall of this plane. If the teacher merely transmits information without understanding the context, this way of teaching will have little effect on student learning and will have a rather negative influence.

(2) Reflection of professional role, its development and acquisition of new methods

In this plane, the teacher encourages the student to ask critical questions. Through them they obtain the image of the subject and its context with which they work with in practice. Their questions are focused on finding ways how to proceed, how they can deal with the particular situation in the context of their experience. The teacher who leads the student within their practical experience shows them instructions on how to approach certain situations. However, they should only be some kind of guidance. The student should be encouraged to have courage in finding their own way when recognizing discrimination and oppression. At this level the student acquire specific professional methods and techniques that are intended to improve their training and professional skills. Students deepen their knowledge through direct experience.

(3) Self-education, self-reflection and self-knowledge

The personality of the social worker is one of the tools of social work. Students are therefore encouraged to be more deeply engaged with their inner integrity, their attitudes to the subject of their work, as well as professional values. They learn to distinguish their own stereotypes, prejudices and other characteristics that reduce their ability to adequately work with clients. The issues of motivation for social work come to the fore here. Motives can be different and their timely non-differentiation may lead to subsequent errors and faulty performance in the negotiations with the client. The student is slowly confronted with themselves, which they may find very difficult and sometimes unpleasant. The teacher may assist with their own emotions and experiences. By giving the student the opportunity to look into their inner feelings and experiences, the learning process may deepen for the student (Seden, 2003).

(4) Biography and life plan

Experience from critical practice, which the student has built, naturally bring the question of what this experience means for their next direction, especially for their professional life. They ask themselves questions aimed at finding answers to where they will go in their professional lives. They already have a sufficient idea of what types of difficulties and risks must be tackled in their work, and realize how this work enriches them. They have a greater awareness of their personality, their strengths and weaknesses affecting their practical execution of social work. All this gives the student the space in which they may decide. In this context, they may be able to think about their own as well as professional identity better.

(5) Transcendence and spirituality

This didactic plane refers to the fact that social work as a profession can have a spiritual and transcendent dimension both for social workers and clients. These are particularly affected in relation to human suffering. Face to face with these painful experiences, social workers are confronted with finding a deeper meaning to their life and their work. Teachers should therefore be sensitive to this area and prepare their students for it. Cultural and spiritual sensitivity is becoming an essential prerequisite for the quality practice of social work.

Didactic planes can serve as the structure of the process in which social work students acquire skills related to critical thinking and develop their critical consciousness. The issue here is not just about the ability to understand oneself, but also about understanding one's anchor in the broader social contexts that may influence our thinking.

### 3.3 The concept of identity

The basic concept of this discourse is the concept of “oppression”. This term refers to the structural disadvantages for certain groups who are denied certain rights and options normally available to the majority of the society or its elite. The aim of this concept of social work is to face these handicaps, reduce individual and institutional discrimination based on race, gender, disability, social class and sexual orientation (Thomas & Pierson, 1995, p. 16). This concept of social work generally deals with various forms of oppression of women, members of different races, classes and ethnic groups, religious groups and other social and cultural groups. It approaches them as a complex of relationships that must be viewed from a single, discrimination revealing and declining viewing angle.

One of the authors trying to develop an anti-discrimination approach as a comprehensive model of social work is Neil Thompson (1992). According to him, it is downright dangerous if a social worker is unaware of discrimination or oppression, which the client is exposed to. Social workers here aim to highlight in particular the oppression that arises between categories of people, e.g. oppression of men against women (gender), one culture against another (ethnocentrism), between generations (ageism), healthy people towards the disabled and so on. Social worker follows the principle that intervention of social work can either strengthen or eliminate oppression. The basic values which departmental identity stands on in this approach, is justice, equality and participation.

While the concept of “enabling” was emphasized in other concepts of social work, the purpose of antidiscrimination approaches is the “empowerment” of people. While the concept of enabling is individualistic and implies social work which helps people to acquire the skills that will help them cope with the conditions in which they live, the concept of empowerment means helping people to acquire more power (control, government) over their lives and living conditions.

The hallmark of good practice in traditional social work is a sensibility to the feelings of the client. In the case of the anti-discrimination approach, a similar emphasis is put on sensitivity towards the experience of discrimination, oppression. The social worker must be able to take into account such factors as: race, ethnicity, gender, age, disability, sexual orientation, etc., and the role of these aspects in the client's situation. Failure to do so may damage the client more than help them. Another feature of classical social work is the recognition of each person's uniqueness. Representatives of the anti-discrimination approach do not want to question this value, but seeks to deepen it even more by directing attention to the fact that uniqueness is not worth talking abstractly about, and that every person is set in a quite specific social context.

## 4 Social work in evidence-based discourse

### 4.1 Basis

The approach largely came to the attention of social workers in the last decade of the 20th century. What is typical and what distinguishes it from other approaches is the emphasis on the *evidence-based method*. Although in other approaches to education in social work we can follow their link with research and academic tradition, this approach is primarily based on the fact that the basis for the decision-making of social workers must be *scientifically (understand empirically) verified by evidence* (Sackett et al., 1996; Griffith, 1999; Sheldon, 2001; Webb, 2001). Social workers are expected to be able to provide procedures and guidance that would be measurable and offer the certainty of objectivist knowledge. In social work practice, this means that proven (verified by evaluation

research) or empirically-based interventions are utilized. Evidence is primarily used in the phase when the social worker decides on a certain intervention in the role of an expert (solving the client's problem). To reduce the risk of bad decisions made on the basis of unsubstantiated assumptions, stereotypes or even prejudices, the decision must be supported by research findings. A major role is therefore played by scientific support, which may be relevant information in the form of different statistics, research summaries, research reports and scientific papers, etc. *A primary emphasis is placed on scientific evidence, because thanks to them the decision-making process when working with a client becomes more objective, based on verified evidence-based research.*

In the course of its development, evidence-based social work got under certain influences essential to its current form. From the extreme view, which completely eliminated the influence of the practical experience of social workers when dealing with the cases of clients, to an approach when social workers have a certain space in the interpretation of scientific recommendation. Theses by Rubin and Babbi (2010), who developed an integrative model of scientific practice, which in the work of social workers takes into account (1) practical experience, (2) the best research evidence and, finally, (3) the client's characteristics, are an example of the moderate understating of evidence-based discourse in social work. The authors talk about the fact that none of these elements can stand off to the side, as they can mutually support one another.

## 4.2 Approach to education

The close relationship between social work with scientific methods, which have become the basis for decision-making and the intervention of social workers, naturally has a great influence on what is expected within the education and professional training of social workers. The skills that they are to gain in the course of social training derive mainly from precise scientific methodology based on gradual steps that should lead the social worker to their mastery and success in working with clients. According to Rubin and Babbi (2010), the methodology of "evidence-based practice" consists of six basic steps: (1) the formulation of basic questions, (2) a search for evidence, (3) the critical evaluation of the results of relevant work, (4) the selection of appropriate interventions, (5) the application of intervention, (6) evaluation and feedback. The aim of vocational education is to teach students to seek proper evidence, scientifically founded conclusion. It is therefore obvious that this type of training of social workers emphasizes the development of methodical thinking, capability in the use of research sources and their critical evaluation. According to Jarolímková (2004), ability to find the best proof required the information literacy of users. Only via its development, we can be successful in practice based on evidence. Therefore both students and social workers should be supported in information literacy. This support should be provided, e.g. by training, counseling centers or through specialized seminars and conferences. Within them they learn the hierarchical categorization of evidence or information sources, according to the value attributed to the "evidence-based" methodology. Study goals are focused on the acquisition of skills for the use of scientific resources and evidence that serves as support for the decision to intervene.

## 4.3 The concept of identity

The identity of social workers in this discourse is very different from the other three. The thing in which this approach is fundamentally different from others is mainly the approach to assessing the client's life situation and deciding on intervention. In the first place it is expected from a social worker here that they can accurately operationalize the client's problem and then find the appropriate scientific evidence to support an effective intervention option when working with a client. According to Novell (1990), the point is that the social worker is able to obtain resources and support scientific data carriers for their decision-making on the intervention. In this context, the emphasis is put on *information fitness* of social workers. If they have this skill, they can help their clients, and moreover, their work will be efficient.

Rose (1985) points out that in the context of evidence-based practice, a social worker becomes an ingenious processor able to choose the best solution for the given situation, and thus make the best decision. Under this approach, the social worker is thought of as someone who can apply basic logical principles to clients' problems, since it is based on the fact that the clients' behavior will probably develop in a certain direction. Although there are different directions and perspectives in social work based on evidence, it is clear that the center of gravity is in finding scientific evidence. The practical experience of social workers, although it has application in this approach, does not play such a role. The position of the theoretical framework is more influential in this approach than the experience generated by practice. Less emphasis on the reflection on their own role and own identity in the process of working with the client is also an unintended consequence of this.

## 5 Social work in training discourse

### 5.1 Basis

The competence-based discourse occupies a very significant place in the training of social workers, especially in recent years. The idea that social workers should mainly learn to respond to clients' life situation with appropriate behavioral strategies during studies has become very attractive for many. In the Czech Republic, competence-based discourse penetrated most curricula in social work in the last twenty years. The survey carried out among social work educators has shown that education focused on competencies was a prevailing approach in the Czech Republic, through which students are being prepared for their future profession as social workers (Navrátilová, 2010). This shift to the training discourse is, however, also visible in other European countries, as reported by, for example, Chytil (2007), Kearney (2000), Lorenz (2007); Webb (2001), and others.

Many authors point out that competency models are based on behavioral movement, which began to emerge in the 20s and penetrated the educational systems in the 50s (Ainsworth, 1977; Kuhlmann, 2009; Parker, 2006), and massively affected the education of social workers in the past five decades in particular. A competence-based method of learning first appeared in public education of youth and soon expanded to educational programs for teachers at larger universities and became dominant in the educational programs and standards of various areas (Kuhlmann, 2009). It is worth mentioning that the American psychologist and theorist of learning, David McClelland (1973), whose article from 1973 *Testing for Competence rather than Intelligence*, which unleashed a storm of controversy contributed very strongly to this, and de facto launched a "competence movement" in the US (Adams, 1997). The "founding father" of the competency approach questioned its previously used model for evaluating success through intelligence tests. He pointed out that the achieved competencies should become the tool for this assessment.

Behavioral foundations highlighting interest in influencing human behavior brought elements of objectivity, quantification and certainty into education. As stated by Navrátil (2001) and Matoušek (2003), it was assumed that the results of empirical research would bring new knowledge about general laws of behavior, while every human behavior under this approach is seen as the result of what one learned or did not learn. According to Navrátil (2001), classic behaviorists do not focus on specific (empirically measurable) behavior of the individual in the context of their environment. Classical behaviorists do not follow the inner motives and causes of human behavior. On the contrary, they believe that all behavior, whether it shows signs of normality or abnormality, is learned in interaction with the environment. For this reason, behaviorists focus their attention to the conditions and circumstances that affect the learning process. Findings from observations are used to make the procedures used to re-teach undesirable behavior (Kuhlmann, 2009).

Behaviorism ideas that found their use in many social sciences (sociology, anthropology, political science, social work, psychology) have gone through numerous changes since their early beginnings. The fact that the initial disinterest of behaviorists about inner feelings and motives was replaced by a

focus on cognitive processes associated with human experience and behavior (experiences, expectations, perceptions) may be considered among the most significant. The emergence of behavioral theories that emphasize the emotional side of human behavior next to the rational side, are an example. Such an instance can be Dryden's rational-emotional-behavioral therapy (Dryden, 2008).

Fay (2002, p. 152) states that the most developed and most influential theories of competence in social sciences are those that are a mainstay for rational choice. In social work we can understand this statement in response to a requirement that social workers were able to solve practical problems. Reid and Epstein (1977) who developed the task-based approach in social work responded to this request in the early 70s. The structure and methodology of this approach were to bring about fundamental changes in the activity of social workers by increasing the efficiency of solving practical problems encountered by the clients of social workers. This approach, like so many others, which sought this efficiency, are characterized primarily by: being based on research findings, structured, provide clear and specific guidelines, allow the adoption of a wide range of competencies, focus on specific objectives, targeted on the fulfillment of tasks; they are time-bound and so they mobilize efforts (Tolson, Reid, & Garvin, 2013).

Rationality of dealing thus became synonymous with efficiency in solving client problems. The authors following behaviourist ideas consider the named characteristics to be positives and benefits, especially in the education and practical experience of social workers.

## 5.2 Approach to education

The expansion of the competence-based model affects the entire education of social workers and specifically the concept of professional experience which has a significant place in the professional training of social workers. Clark (cit. according to Arkava & Brennen, 1996) pointed out that although the competency approach is conceived in different ways in individual study programs, it is likely that in these programs we encounter the following characteristics:

- Emphasis on outcomes rather than on the learning process. Within competency models it is usually required that the student demonstrate achievement of a specific and predefined competencies. Learning methods by which this competence is achieved are not so important. The achievement of results in itself is therefore essential, the result.
- Teaching and learning are defined in terms of performance. Students must be able to demonstrate that they are successful in demonstrating the performance desired in advance.
- Performances are understood in a behavioral approach. Performance requirements are often given very clearly and lists of commands and requirements associated with the achievement of specific competence are often compiled.
- Criteria for measuring performance are given. They determine when a student is successful in their performance and when they have not achieved the desired result. These criteria are usually presented by precise criteria that indicate different levels of competence.

Shardlow and Doel (1996) note that in the context of these models it paradoxically occurs that the end of the educational process is actually the beginning. For this reason, the attributes of a competent social worker in terms of desired behavior that fulfills the role of a social worker are very precisely described. The "behavior" is most often specified through a system of skills, which a social worker should be trained in. Each skill is operationalized at the level where it is clear what can be considered evidence of achieving the competency. This kind of education is also reflected in the relationship between teacher and pupil, as well as a social worker and client. Gabura with Pružinská (1995) talk about the educational function of a relationship. A teacher is one who teaches, who is the bearer of rules and clear instructions on how to proceed in certain situations. The student is expected to critically question these instructions.

### 5.3 The concept of identity

Although we can say that the competence-based approach is highly popular, it simultaneously causes extensive criticism by a number of authors, both foreign and domestic. For example, Lena Dominelli (1996) examines the influence of a competence-based model in social work and its impact on the practical experience of social workers. According to Dominelli, the competence-based model simplifies different elements of complex and dynamic social interactions and reduces the social nature of its individual components. Likewise, Bogó and Vayda (1987) point out that the competence-based approach is focused on the specification of individual professional skills in measurable behavior. There is only little room for reflection on the student experience. Dominelli (1996) states that an emphasis on competence-based approach in education and social work leads to technicistic and decontextualized learning, leading to the atomization of teachings, the problems of the client and social work in general. He points out that this method of competency perception does not emphasize the achievement of the best result, but even a satisfactory standard can be understood as good enough in this sense. This can of course lead to a reduction in the quality of education. Education is seen primarily in terms of rationality and therefore effectiveness. People should acquire, or rather buy such a type of education, which will be based on market needs rather than the needs based on the reality of daily life.

Dominelli (1996) points out that the competence-based approach in social work introduces fundamental changes in social work deeper than they seem at first glance. Pressure on the implementation of the competence-based approaches is not based on user needs or aspirations of social workers, but from the ephemeral and unpredictable market, whose main driving force is to gain profit. When transferring commercial thinking into education in social work, this caused a fundamental shift in the distribution of power from professionals in social work (e.g., academics and practitioners) to those who make decisions about financial resources. Competence-based discourse in education is part of the global marketization of the welfare state and its reduction (McDonald, 2006).

Chytil (2007), Lorenz (2007) and Laan (1998) point out in connection with the privatization of education of social workers that the commodification of education means a gradual loss of the ethical identity of social work. They warn that the activity of social workers has also become a commodity that has the same value as the other offered services. Help service itself has become the subject of purchase, as it happens with common consumer goods. Hugman (1998) points out that social workers have become producers of “welfare” and service users have become consumers. The fact whether this service will be offered or not does not need to be dependent on whether the need is felt by those who need help, but whether it can withstand the competing offer of other services. This situation is, however, in many cases, inconvenient and dangerous, because the driving force of the market is profit rather than helping those in need (Nussbaum, 2011)

## 6 Social work in reflexive discourse

### 6.1 Basis

In the last two decades, reflexive approach has raised a lot of expectations in many areas of professional human activity and some authors even talk about the development of massive interest in the use of reflection in diverse areas. Interest in reflective processes was opened by authors who have begun to question the usefulness of linear thinking in applied technical professions, which besides academic knowledge also need to take into consideration not only the experience of professionals but also clients (Argyris & Schön, 1974; Schön, 1983). In social work, this motif occurs primarily in authors from the Anglophone linguistic circle (but not exclusively). Reflexive approaches have quickly become the subject of interest to a number of scientific and educational books in social



work, because the idea that the experiences of workers and suggestions from clients must be used for adequate decision-making in social work seemed very natural in this context (D'Cruz, Gillingham, & Melendez, 2007; Ferguson, 2003; Chow, Lam, Leung, Wong, & Chan, 2011; Morley, 2015; Nixon & Murr, 2006).

It seems that in social work there is growing interest in the concepts of reflection, reflexing, etc. in the context of growing awareness of uncertainty and ambiguity of the postmodern man thrown into the world of many opportunities and risks (Bauman, 1995; Giddens, 2003). Social workers are forced to respond to the status of "blurred" professional coordinates that formerly flanked the normative practice of social workers (Musil, 2004; Musil & Šrajer, 2008; Navrátil, 2005). Social workers are turning to reflecting their personality, experience and social conventions as a tool, which is a means of feedback and which help shape a certain perspective of thinking and practical action in the "blurred" (Musil & Šrajer, 2008) contours of profession and society.

Jane Fook (2002) also explicitly compares reflectivity and reflexivity as well as highlights the different discourses from which these concepts have emerged. While according to Fook, reflectivity is associated more with disciplines such as management and engineering, reflexivity was formulated in the discourse of social sciences as a key research skill and associated with qualitative and especially ethnographic research. According to Fook (1999), reflectivity is based on the positivist tradition, and its purpose is to generate an objective theory, which should be deductively applied in practice. Reflectivity in social work was rather connected with the social worker's effort to distance themselves from their experiences and feelings and try to attain an objective approach to practical work. Reflecting should also serve to uncover a formal contradiction between formal theory and the practical experience of the social worker. The process of reflection is used here to deny the practical wisdom of social workers, which arises inductively from daily practice. Reflexivity is conversely associated with late-modern critique of objectivism and it values the practice of social workers more (as well as the cognitive process). Fook (2002) also states that reflectivity is more related to the process of reflection on practice, while reflexivity characterizes the social worker's ability to perceive and evaluate their impact on research or practical activities. Fook also explains that reflectivity applies particularly to efforts in understanding how things work, while reflexivity lies in efforts to bring as many different perspectives and views when thinking about the client's life situation. A comparison of selected characteristics of reflective and reflexive approach is presented in the following table 1.

Table 1  
*Comparison of reflective and reflexive thinking*

	Reflective thinking	Reflexive thinking
Discursive origin	Management and engineering	Social sciences
The nature of social reality	Objective	Constructed
Knowledge objective	Creation of objective theory	In-depth understanding of the individual
Purpose of reflecting/reflexion	Technically understand and improve practice	Cultivation of personality, expanding awareness of their own impact on the ongoing processes
Approach to practical experience	Development and application of a single "correct" model of how things happen and how they should be influenced	Finding different perspectives, interpretations and ways of solving

Timing	Following the completion of work with the client or its compact part	During work with the client
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Source: Adjusted according to Schön (1983) and Fook (2002).

It is interesting that although Fook (2002) distinguishes the meaning of reflective and reflexive, she proposes using the concepts complementary with the fact that reflexive attitude position supports reflection of practice. In her idea, reflexive attitude is, simply put, rather a predisposition toward reflexivity, while reflection is rather a process of reviewing practice. With this step, Fook (2002) combines both concepts and makes them a part of one unit in practical terms. I will discuss the options of connecting reflectivity and reflexivity later in the third section of this chapter. Since the concept of reflexivity seems more apt to social work based on the performed comparison, I will deal with it further in greater detail and in the text below I will introduce different concepts of reflexivity and focus on identifying subtypes of reflexivity to describe their main characteristics.

## 6.2 The concept of education

Extensive work of John Dewey (1930, 1933, 1947) affected a number of later writers who have dealt with the reflexive approach. Besides Donald Schön, who opened the gates of reflective thinking not only for social work, we can mention Jack Mezirow (1985, 1991) and Stephen Brookfield (1987, 1995). They engaged in the learning process, in which individuals are drawn into a reflexive evaluation of their experiences and interpretations. These authors focus primarily on the transformation of knowledge and learning, in which they suggest to critically confronting the possible interpretation of particular experience. Reflexive education is clearly focused on developing the ability of future social workers to realize different perspectives, planes and interpretations of their experiences and the experiences of clients. Within reflexive learning there are many models that can be applied in the learning process. For example, Thompson and Thompson (2008) created a three-dimensional model of a reflexive approach that takes into account the development of reflective thinking and summarizes knowledge about this approach. These three dimensions of reflective approach include reflection: (a) cognitive (b) affective and (c) value.

In cognitive reflexion it comes to cultivating simple thinking and even creative thinking, which is the source of the skills of professionals, able to consider problems in their complexity and yet creatively use all possible resources to be able to approach clients in a unique way. In the context of thinking reflexion, Thompson and Thompson (2008) talk about several types of thinking that social workers should develop so that their work with clients can be professional. Social workers should thus have an open mind, receptive to the needs of clients and the context in which they live, and should be able to think analytically. Thanks to the reflection of thinking, social workers should be able to use their creative thinking in favor of the client. Unlike traditional approaches that did not recognize the importance of emotions for the helping process, the reflective approach emphasizes their significance in practice and reflecting on emotions is one of the prerequisites of this approach (Biestek, 1957; Webb, 2001).

Developing a reflexive approach in practice also brought a new perspective, which is based on the fact that just as thinking is important, the feelings also have an irreplaceable role in the process of reflexion. Thompson and Thompson (2008) note that we would make a big mistake if we did not recognize what a crucial role feelings and emotions play in the assisting process. Their significance is primarily associated with the ability to share the problems of our clients, as well as the ability to adequately respond to clients' problems. The development of the reflective approach in practice also brings the realization that emotions play a key role in working with clients, and they are even a moral compass in learning and practice. Thompson and Thompson (2008) follow the fact that within reflective practice it is absolutely necessary for emotions to be integrated as one of the basic elements of reflection.

Social work was associated with certain values, which are an indicator of social workers. They represented something considered good and desirable in a profession. Emphasizing certain values influenced the form and shape of social work. Through them anything that is deemed appropriate, useful and appropriate to follow (Clark, 2000) was emphasized. It is therefore very important to recognize on what value foundations our work as helpers stands on. Moss (2007) remarks, that “without realizing values, our work can become dangerous. Values not only create our thoughts and feelings, but also our response.” In this context, the integration of values into our practice supports congruent behaviors, through which there is a consensus on how a client is thought of, what feelings we have towards them, and how we treat them (Dryden, 2008). The absence of this consensus is risky not only for the client but also for the social worker.

The above-described dimensions and elements provide us with an idea of the structure of the reflexive approach in the training of social workers. Just mere knowledge of the structure and the pursuit of its integration into the training of social workers will likely not be enough. The key is the willingness to bring openness to the educational process and ability to integrate the diversity of human experience as a source of creativity and innovative practices.

### 6.3 The concept of identity

We believe that the reflexive discourse of social work whose key principle lies in reflective thinking represents a particularly useful way of checking the prerequisites and circumstances a social worker operates with in their work with clients. Social work is conceived as an activity that should carefully consider each step. Reflexivity in this direction is perceived as a better and more meaningful way of regulating the practice than the emerging trend to make the implementation of social work bureaucratic in all its aspects. Reflection and reflective practice are also a better and more convenient practice management model for the profession of social work than the proceduralization of its procedures, or any other restriction on the professional exercise of social workers. Reflexivity is also philosophically and ethically closer to participatory approaches that understand the client as an equal partner of the social worker. The nature of reflexivity is an effort to control the interpretation of a social worker with all stakeholders (e.g., colleagues, supervisor, clients). The aim of reflexive participation is not to reveal an objective truth, but rather open space to reflect on different truths, with which and in which all the participants and especially the clients live. Parton and O'Byrne (2000) mention the willingness of the social worker to share their insights in the living situation with the client as an important characteristic of a reflexive approach, and consider this social worker's ability as relational reflexivity.

In the context of reflexive discourse, social work can be understood as the instrument that not only wants to promote reflection on the process of social work helping professionals. It also places the responsibility to help clients reflect on their life situations so as to enable them to perform multiple critical decisions about life. According to Giddens (1992), the objective of such efforts is for citizens of all classes, ethnicities, abilities, sexual orientation and gender to be able to face questions on the meaning of life, death, intimacy and personal relationships. The purpose of such social work is the empowerment of people to enable them to take responsibility for their life and its control in the very complicated living conditions of late modernity.

## 7 Conclusion

In this paper we focused on the question: *What assumptions about the performance of social work and more generally the concept of sectoral identity are implied by the selected discourses of education in social work?* It is necessary to say that every discourse is inherently quite specific and also presents specific concepts of social work. In the following table 2 we attempt to clearly characterize our findings:

Table 2  
*Overview of discourses*

	Evidence-based discourse	Competence-based discourse	Reflexive discourse	Socio-educational discourse
General basis	Social work as a science	Social work as a craft	Social work as reflecting partnership	Social work as empowering and development activity
Key value	EVIDENCE	COMPETENCE	REFLEXION	EMPOWERING/DEVELOPMENT
Approach to education	The goal is to educate an expert who knows what is best for the client	The goal is to educate an expert who can solve the problem	The goal is to educate an expert who seeks understanding	The goal is to educate an expert who deepens their critical consciousness
The concept of identity of SW	Expert profession	Technical profession	Participating profession	Empowering profession

In our work, we have tried to identify the general basis, core value, access to education and the concept of sectoral identity in every discourse. Further, we briefly summarize our findings, which are presented in figure two.

The socio-educational approach in social work emphasizes the perspective of critical thinking that enables the empowering of clients and their growth. A key aspect of evidence-based discourse is the social worker's ability to find evidence that will allow them to devise the best possible intervention. Competence-based discourse then assumes that it is essential that the social worker handle the craftsmanship, thanks to which the client will provide the best support. Reflexive discourse is based on the assumption that the best service can only come from reflecting cooperation.

These discursive bases are subsequently also reflected in the image of the adequate training of social workers. Socio-educational discourse aims to educate an expert who deepens their critical consciousness, susceptible to various forms of discrimination, and drawing up strategies to overcome them and develop the client's potential. Evidence-based discourse identifies an expert who "knows" and is able to obtain valid information as an ideal social worker. Competence discourse formulates a vision of the ideal worker as a technically equipped professional who can solve the client's problems. The ideal of a reflexive discourse is an expert seeking to understand the ambiguous dimensions of the client's situation. Each of the discourses also represents a different image of the profession. Socio-educational discourse creates an image of social work as a profession, which aims to empower individuals and communities, their growth and development of potential. In the case of evidence-based discourse, social work is depicted as an expert profession. Competence-based discourse then depicts social work as a profession of tech-savvy experts who solve life problems. Reflexive discourse represents a vision of social work as a participating profession, in which the best is a solution achieved by cooperation.

The emergence of this paper was motivated by the search of the context of social work and social pedagogy. Lyons and Huegler (2012) point out that despite the approximation of social education and social work, their relationship remains controversial and changeable. This statement is supported by research analyses conducted by Hämäläinen (2003), Kornbeck and Lumsden (2009), which identified three different approaches to these relationships: (1) the position of hostile divergence, within which social work and social pedagogy are two separate disciplines; (2) the position of convergence where both disciplines are more or less the same, and (3) the position where

social pedagogy and social work are linked either in a complementary manner or through subordination involving the management of one of the disciplines.

In terms of the said analysis of interdisciplinary collaboration relationships, our study falls into the third position in which we point to the mutual permeability of social work and social pedagogy. We have shown how one specific concept of social pedagogy influenced the educational discourse in social work.

With our paper we wanted to contribute to the reflection of interdisciplinary cooperation in the field of education of social workers. We found that the area of education opens up significant opportunities for this collaboration. The proof of this assertion is the fact that currently one of the most important educational discourses in social work was created through interaction with the ideas of social pedagogy.

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# The Relationship of Social Pedagogy and Social Work

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**Abstract:** The article analyses the development of the relationship between social work and social pedagogy at the end of the 20th century in the Czech Republic and compares this relationship to the one in neighbouring countries (Germany, England, France, Switzerland, Denmark, Sweden, Finland, Poland, Slovakia, Russia, Lithuania). The article further deals with various concepts of this relationship (including identification, differentiation, and convergent principle). It also compares the paradigms of social pedagogy and social work (autonomy, similarities and differences mainly in epistemological terms). Series of paradigms appear in both social work and social pedagogy during their development. A prevailing tendency towards the multi-paradigmatism can be seen. Furthermore, the article discusses the differences in professional aspirations within both fields and the number of job opportunities for the fields graduates. A conclusion of the article is dedicated to the professional career within social pedagogy and social work regarding the real life situation in both fields.

**Keywords:** social pedagogy, social work, development of paradigms, pedagogization, social education

## Ke vztahu sociální pedagogiky a sociální práce

**Abstrakt:** Cílem studie je identifikování konvergentních a divergentních prvků sociální práce a sociální pedagogiky prostřednictvím obsahové analýzy a komparace. Výzkumný soubor tvoří vědecké a odborné texty slovensky, česky, německy nebo anglicky píšících autorů, s důrazem na definování obou disciplín a priorizaci slovenské a české jazykové oblasti. Ve studii identifikujeme konvergentní a divergentní prvky sociální práce a sociální pedagogiky jako dvou jedinečných disciplín a profesí, přikláníme se k názoru, že sociální pedagogika je teoretičtější a všeobecnější, zatímco sociální práce je praktičtější a vědou více aplikovanou, avšak pro obě disciplíny je důležitá intenzivní spolupráce usilující předně o prevenci sociálně patologických jevů ve společnosti a vedoucí k zdravému fyzickému, psychickému a sociálnímu vývoji jedince.

**Klíčová slova:** sociální pedagogika, sociální práce, vývoj, paradigma, pedagogizace, sociální výchova

## 1 Genesis and concepts of social work and social pedagogy

Concepts of social work and social pedagogy vary regarding the genesis of each field. Both disciplines have special status within the system of science disciplines in the Czech Republic. Even though social pedagogy has longer tradition (more like a way of theoretical thinking than a science discipline) it gained fundamental position as well as social work after the year 1990. Both disciplines have undergone interesting development since then. Common phenomenon of both fields is their still increasing professionalisation, increasing importance from the theoretical and practical point of view, and an interest in their study.

Some roots of social work can be found during the period of First Republic in connection to the figure of Masaryková. However, the social work did not exist as a science discipline and its development started after the year 1990, it was conducted at sociological workplaces within the Anglo-American concept which distances itself from the social pedagogy. To this can be added that pedagogy is not taught anywhere in the Czech Republic as a part of social work. Association of Educators in social work does not even include social pedagogy in a minimum standard study plane.

An initial discussion regarding the legitimacy of social work as a scientific discipline resulted in an opinion that social work has defined itself as an individual, integrated science discipline (separate workplaces at universities are taken as evidence of that fact). Social work undergone longer-term and more extensive development in western countries. In the broadest sense it is generally defined as a scientific field engaging in activities that prevent or solve the problems of individuals and groups, rising from the conflict between the needs of an individual and social institutions, with the intention of improving quality of life. In real life it is a realisation of social policy. Social work enters the social policy when the needs of citizens are not adequately met.

In that context it mainly provides these functions:

- a) Curative – social work removes barriers, dysfunctions, and their results from life of an individual that prevent his or her optimal development.
- b) Stimulatory – social work secures a harmonic relationship of an individual and a society.

The state of social pedagogy (its roots go back to G. A. Lindner) must be described as chaotic mainly in the first years after the velvet revolution (see Kraus, 1996). At the beginning the term “social pedagogy” was used to describe whole methodological approach to pedagogy in its broad sense, as well as the individual discipline that was (before the revolution) called educational theory. Nowadays the term social pedagogy is clearly defined as an individual scientific discipline, which has strongly multidisciplinary and integrating character.

Social pedagogy focuses on the everyday life of the individual, analyses his or her life situations and creates such changes of social environment so as to help to optimize a personality development, and minimize the discrepancy between an individual and a society. Emphasised is socio-educational help for vulnerable groups of children and youth, and educational work with marginal groups. Main theme of the whole field is a development of social creativity and an activation of everyone’s individual power. It also focuses on a development of individual’s healthy lifestyle regarding his or her individual abilities (Kraus, 2014).

In any case, we accept the broader concept of social pedagogy, according to which is this discipline focused not only on problems of pathological character, marginal groups, on parts of populations that are at risks of their development, and on people with potentially deviant behaviour, but also, primarily, on the whole population in terms of creating a harmony between the needs of an individual and a society, in terms of creating an optimal way of life in a given society.

Basic functions of social pedagogy are:

- Preventive (to minimize all threats to optimal social development and to prevent deviant behaviour).
- Compensational (to compensate all disadvantages, handicaps, and to correct behaviour deviations).

In Germany both disciplines have many years of tradition even though the origin of every discipline can be found in different historical period. Whereas social pedagogy and social pedagogical work can be traced to the middle of nineteenth century, the concept of social work is forming after the Second World War. Further development has, mainly in recent years, strongly integrative character. The coordination board, lately working in Germany on ensuring comparability of education programs across the federation, is recommending to replace the existing dualism (two titles are used *Sozialpädagogik/Sozialarbeit*) by one title *Soziale Arbeit* which is more in accordance with the Anglo-American concept of "Social Work." This concept is related to the overall status of pedagogy as such in those countries.

According to the Huppert and Schinzler (1995), activities of a social nature relate to both fields and boundaries are drawn artificially. As Wagner declares, social work and social pedagogy have homogeneous professional paradigm, and the question is, whether it means a unity of both disciplines or maintaining their own autonomy (including the fact that social pedagogy is viewed as being more academical discipline than social work). Wagner advises to maintain some autonomy of both disciplines even at the price of certain dualism (Wagner, 1998). Schilling believes that even though both fields had common historical roots, in the 20th century they had evolved into relatively independent fields, and its current trend is towards convergence (Schilling, 1999).

In Switzerland there is a similar view on social pedagogy and social work. "Although in real life practice the fields of social work and social pedagogy are increasingly overlapping, in the theoretical studies separate approaches are still applied. In the near future, however, an integration is assumed" (Hochstrasser, 1991, p. 21).

In other western countries social work has usually longer and grater tradition than social pedagogy. In English speaking countries the socio-pedagogical issues, and theoretical issues regarding education in general are being dealt with in terms of sociology (or psychology), and therefore the term social pedagogy is rarely to be seen. Recently is the situation changing and social pedagogy is being discussed. A proof of this is the book by Camerona and Mosse (2011) "Social Pedagogy and Working with Children and Young People" or the journal "International Journal of Social Pedagogy," which is being published since 2012 and aims to support a discussion about social pedagogy in English speaking countries (International Journal of Social Pedagogy, 2006). The current state of both disciplines is described in the third part of this paper.

Different situation is in Poland. Here the field of social work started to develop from the discipline of social pedagogy, which has a longer tradition in Poland. Social pedagogy was seen as methodological and theoretical base, and therefore, the founder of pedagogy Radlinská viewed the social work as a branch of social pedagogy, other branches being: educational provident, cultural educational work, and educational health care (Pilch & Lepalczyk, 1995). Social work is seen as a practical activity for helping individuals and families that got into difficult situation in life with the aim of their full participation in society. It is recently developing as an independent science discipline regardless the social pedagogy (Braćiel, 2001).

In Slovakia, the development was similar. It was given mainly by the fact that the field of social work was forming mostly at pedagogical work places (departments and faculties), namely in Banská Bystrica, Prešov, Bratislava. Consequently, it also formed the view on the relationship of both disciplines. Further development of both disciplines lead to convergence (Hroncová, Hudecová, & Matulayová, 2001). Social work has gained, nowadays, an independent status as a field of science, it

has its own scientific support and independent workplaces. It justifies a different concept and a significant shift to the aforementioned Anglo-American model. To this situation that is similar to our situation, Kratochvílová says: "It is alarming that study plans of social work, at some faculties, are missing pedagogical disciplines. I believe that this mistrust and neglect of pedagogy is the result and a relic from the period of excessive criticism after the social changes in 1989, when pedagogical disciplines were criticised not only for its theories marked by the regime, but also for the mistakes and failures in a practical implementation of a school policy" (Kratochvílová, 2001, p. 422).

In Lithuania, the social work and social pedagogy began to intensively develop in the 90s. Currently they are perceived as distinctive and independent disciplines. Social work is developing on the basis of sociology and social pedagogy is based on education science. Even though the profession of social worker and social pedagogue are regulated by different resorts, both pursue similar goals and are often using the same methods and means to achieve them (Leliūgienė, Giedraitienė, & Rupšienė, 2006). In Lithuania, social pedagogue became a part of a school assistance system and is perceived as specialist, who cares for the solution of children's social problems at an educational institution – school, kindergarten, children's day centre, care institution (Vaitkevicius, 1995; Leliūgienė, 2003).

In Russia, the 90s were, as well as in our country, the period of searching. It was a time when social pedagogy, being a relatively new discipline, was defining itself, and was defining the relation to the other scientific disciplines not only to pedagogical disciplines including social work. According to Lipskij, social pedagogy is mainly theoretical discipline whereas social work is a practical approach in real life (see Lipskij, 2004). Lipskij notes significant development in both fields in response to the development of a social sphere of the whole society. He addresses gnoseological and methodological basis of social pedagogy, he deals with technologies and processes in socio-pedagogical practice. The work of Nikitin and others (2002) is, by its approach, closer to the practical use. It defines social pedagogy in a broad sense as pedagogical aspects of social development of an individual, so called "social functioning", and social activities. The main topic is the educational assistance in the whole socialization process, and its regulation. Nikitin also focuses on socio-pedagogical profession, including activities associated with social work in to the field of social pedagogy, mainly in fields of children's and youths social-rehabilitation, and a work with people with personality disorder, socially maladjusted people, including penitential care and "corrective" re-socialization pedagogy.

## 2 Paradigms of social pedagogy and social work

Concept of paradigm is not unambiguous. Accepting the basic definition by Kuhn, who perceives a paradigm as a set of generally recognized scientific results representing, in a given time, a model of issues and their solutions, for a given group of academics (Kuhn, 1997, p. 10), we must find the situation confusing in both fields, social work as well as social pedagogy. As has been already mentioned, several paradigms appear in both fields.

A. Regarding **social work paradigms**, there have been several of them during the course of its development. Charitable paradigm (its essence was actually missionary work among atheists), medical paradigm (it was an effort to get to know the social context in which the client lives on the basis of "social diagnosis" and to propose an adequate way of helping him or her – "social therapy"), psychotherapy (applying a psychoanalytical approach in order to understand client's personality, and to act also preventively within the "field therapy") Next model is a sociological paradigm that turns the attention of social workers from internal to external causes (client's social and economical conditions) and the social worker takes the role of a "social reformer." A relatively recent model, which appeared in the 80s, is the paradigm of a manager, where a client becomes a customer and into a social work vocabulary are getting expressions like market, competition, commercialization, supply, demand, etc. (Kappl, 2008).

The last decades show that it is not possible to rely only on one concept, and therefore, at the end of the 90s, Payne brings the concept of “small paradigms” (Payne, 1997).

1. Reflexively-therapeutical: the aim of social work is to help to secure a psychosocial well-being of an individual or group. Social work is a reflexive process through which clients can gain control over their own lives.
2. Socially-collectivistic – according to which people are gaining an influence on their lives by the help of socio cooperation and solidarity. Social work aims to strengthen people’s consciousness in order to participate on the creation and modification of institutions, to contribute in changing the social order, and to create a society based on equality.
3. Individualistically-reformatinal – this concept sees the social work as one aspect of a whole system of social services. Its aim is to meet the individual needs and to try to improve social services. It means helping mainly by providing information, qualified advice, and making resources available. It is a change in society and its institutions in order to be able to suite to the needs of its citizens (Navrátil, 1998).

The concept of Ondrejkoivič (2000) is also based on the above mentioned point of view:

1. Therapeutic – based on client principal; It’s about helping individuals and groups in order to restore a distorted balance in the functioning of society. Main condition is a serious social diagnosis.
2. Consulting – based on consulting service regarding legal issues, psychological problems, relationships (domestic violence), and social issues (unemployment).
3. Reform paradigms – it focuses on problem solving strategies on the macro-social level including social policy, economy, with the aim of effective social planning (for example help for the whole region)
4. Educational – teaching social skills, pro-social education, helping with multicultural issues solutions, re-qualification, etc.

According to DuBois and Miley, the aim of social work is to ensure that clients will no longer need the help of social worker, and also that clients will be able to manage their problems on their own, what’s more to ensure that they will not get in to the problems at all in the first place.

The title *Social Work – An Empowering Profession*, defines the aim of social work as an effort for awaking manpower so everybody will be able to update their skills and knowledge. This is the mission of modern social work – empowering clients to solve their problems by themselves, enhance human ability to cope with their lives and operate efficiently. According to the authors, social work performs three functions (DuBois & Miley, 1992):

1. Consulting – its core is the client’s problem.
2. Resource management – use and coordination of social services, connecting clients with the formal and unofficial resources.
3. Educational.

B) Looking in history for **paradigms of social pedagogy** we will find, similar to social work, charity paradigms, therapeutic paradigms, consulting and especially educational paradigms.

Ondrejkoivič mentions *therapeutic paradigms*, including individual help, crisis intervention (quick help), socio-therapy (a set of steps having a positive impact on life situation of people, who are at risk regarding negative phenomena), *counselling paradigms* (crisis and drop-in centers, helplines, pedagogical and psychological counselling, premarital counselling), *educational paradigms* (healing pedagogy, retraining, preventive programs), *macro-social paradigms* (social planning, solving

problems on the macro-level, being consistent with state social policy) (Ondrejko, 2004). Knotová (2004) speaks about these paradigms: *counselling, anthropological and re-educational*.

A trend towards multi-paradigmatism is clear from above mentioned approaches. In this spirit is social pedagogy described in a book *Man-Environment-Upbringing (Člověk – prostředí – výchova)* with subheading *Questions of Social Pedagogy (K otázkám sociální pedagogiky)* by Kraus and Poláčková et al. (2001). Here is social pedagogy presented as a scientific discipline of trans-disciplinary nature focusing on the role of environment in upbringing and education not only in connection to the problems of disadvantage groups that are at risk, potentially deviant acting groups, vulnerable groups, but also in connection to the whole society by creating a harmony between the needs of individuals and the society and contributing to the optimal way of life at a given time in a given social conditions. Similarly is social pedagogy seen by Kraus (2014) in his new work *Basics of Social Pedagogy (Základy sociální pedagogiky)*.

Huppertz and Schinzler are bringing an interesting point of view, arguing that social pedagogy/social work fulfil these functions (Huppertz & Schinzler, 1995):

- Pedagogical (contributing to the optimal development of personality, formation of a lifestyle).
- Preventive (activities and programs contributing to the prevention of various deviations).
- Compensation (activities balancing deficits from e.g., a very little stimulating environments).
- Correction (activities related to population placed in jails, institutions, homes).
- Tutorial (e.g. legal assistance and protection for those who find themselves on the margins of society).
- Structural (influencing processes relating to living conditions at the macro-social level, e.g., in the field of employment).
- Distributive (help and work with refugees and immigrants).

Noack defines in publication titled *Sozialpädagogik* the scope of social pedagogy as: leisure time and education experience, socio-cultural work, work with children and youth, work with families, work with the elderly but also work with the unemployed, the homeless, helping those who are dependent, advice on debt (Noack, 2001). Again, it is clear that these concepts mingle the areas of social pedagogy and social work.

In both social work and social pedagogy can be found some basic paradigms that can be summarized as follows: counselling, therapeutic, re-educational, reform (structural), and also a paradigm that is crucial for social pedagogy, educational. From some points of view, prophylactic paradigms are integrated in social work

Paradigm stressing educational aspect of social work is based on the opinion that the social work activities have educational character and that there are not many activities without educational aspect in them (Tokárová et al., 2003). It should be noted that this paradigm is accepted very rarely in the Czech Republic. Mollenhauer (1966) states that the activities that cannot be seen as pedagogical phenomena are slowly disappearing.

### **3 Context and specifics of social pedagogy and social work**

Social work that excludes pedagogical aspects is based, uncritically, on American "Social Work." It copies the system that originated in different social and historical conditions and today does not exist in its original form. Strict rejection of pedagogical aspects in social work relates to false notions of pedagogy associated with traditional paternalistic activities, authoritarianism in the family and at



school. On contrary, social work often takes on socially progressive pedagogical approaches and solutions (e.g., group work, individual approach of education reform, intervention into the client's environment, etc.) (Ondrejko, 2000). Additionally, both areas benefit from disciplines like sociology, psychology, law, medicine, and others.

It can be said that, overall, there are three possible views on the relationship between the two disciplines (Ondrejko, 2000):

- a) The first approach, used in German-speaking countries, is a unification of both disciplines.
- b) The second approach, typical for English-speaking countries, represents a clear differentiation of both fields (if social pedagogy is even mentioned).
- c) The third approach, is based on integration while maintaining a certain independence of both disciplines (this approach is typical for Slovakia, and in a certain sense, Poland).

The first approach, in addition to already mentioned German authors, holds also Pfeiffer (1994). Social work and social education are, according to Pfeiffer, disciplines dealing with certain professional conduct in the given society, which is predetermined by the normative foundations of that society. Social work is referred to as a practically oriented science that must necessarily take into account the living conditions of the clients. Noack (2001) sees social work as part of social education and speaks about social pedagogical work. Erler also highlights the conceptual ambiguity, both terms are understood essentially as synonyms and their differentiation, according to him, lies in the core of the individual discipline that is either in social care (social work), or in social education activities (social pedagogy) (Erler, 1993).

There is a consensus that in practice socially educational activities are closely associated with social work. Solution of the scientific identity of both disciplines is still stimulating a discussion. In any case, both fields, relating to social development, consistently pursue a goal of an active improvement of life quality (Braches-Chyrek & Süncker, 2009).

The second approach is typical for the USA, Great Britain and other Western countries that have adopted this model. As has been already mentioned, the situation is slowly changing in recent years. In England during the 90s within the concept of social work, social pedagogy is beginning to be mentioned referring to the German tradition, pointing out that it could enrich individualistic conception of the English understanding of the concept of social work (Szmagalski, 2010). Petrie also played an important role in the development of social education, in addition to the already mentioned Cameron. Both understand social pedagogy as a discipline that forms the basis of educational and care work with children and youth, especially in orphanages. Following the European tradition they define four basic areas where is the social pedagogy applied: theory of education in the environment, education policy, social and educational work with children and youth, and education of social workers (Petrie & Cameron, 2009; Petrie, 2001).

In France, social pedagogy is not understood as a separate discipline, it is more about pedagogical reflection of serious topics regarding socio-educational activities in connection with the psychoanalytic theories, humanistic psychology and pedagogy, and critical pedagogy. Such socio-educational topics then become part of the professional preparation of educators, social and cultural animators and social workers (Bon, 2009).

Social pedagogy is discussed also in the Northern countries, discussions are about epistemological and ontological questions of social pedagogy (Hämäläinen, 2003). For example, in Sweden is the social pedagogy increasingly perceived as an important theoretical concept for the development of social work as well as having practical applications in the fields of social work, but it is not perceived as an individual discipline. Social Pedagogy seems to be a current issue mainly in connection with the growing social problems and their solving process, and in cooperation with social work and special need education (Eriksson & Markström, 2009, 2004). Similar situation is in Finland, where Hämäläinen defines social pedagogy as meta-theory of social work. According to him, social workers,

who work in different environments, must have knowledge and skills in the field of social education, social mobilization and personal social development (Hämäläinen, 1989).

Also in Denmark is social pedagogy viewed as an academic discipline that has its own place within the academic teaching. It is defined as a wide range of integration activities, which develop personality, and skills necessary for life in contemporary society. It establishes forms of social work prioritizing help to individuals with integration into society and in a processes of helping and learning (Madsen, 2006). Social pedagogy is reflected in education and care work of social workers and pedagogues, who work with children and youth in their environment, in support of families, seniors and other socially disadvantaged groups.

The third concept of social pedagogy is typical for Poland. Marynowicz-Hetka (2008), understands social work as a field of social effects of various subjects that help in individual development, social groups to overcome difficult life situations. In this context social pedagogy brings aspects axiological, anthropological, and educational, into the social work and is giving it a sense, wholeness, and educational foundations in terms of an individual and a society. Socio-pedagogical perspective on social work can be conceptualized as field of social worker's impact based on social interaction. Social pedagogy also helps to clarify the mechanisms of designing and shaping the environment. Radziewicz-Winicki states that social pedagogy creates theoretical and philosophical basis for social work and is bringing an educational aspect into it (Radziewicz-Winicki, 2008). A remarkable work in this aspect is the work of Kantowicz (2013) *Pedagogika (w) pracy socjalnej*. Kantowicz draws attention to educational aspects of social work primarily in connection with strengthening the client's ability to be active and using knowledge of social pedagogy about the social environment.

As has been already mentioned, this approach prevailed also in the Slovak Republic. According to Hroncová, Hudecová and Matulayová (2001), social pedagogy is a theoretical and general science, which stresses socio-educational aspects in the relationship with a person who found himself in need and also helps to prevent dysfunctional processes in human lives by intentional intervention into their lives. Strieženec (2000) emphasizes the need of cooperation of both disciplines. According to him, they have a common object of interest (a person), subject (social activity in a social environment), humanistic approach (human assistance). As has been already stated, even though, both disciplines have similar roots, social work has earned an individual position, as verified by Tokárová. According to her (2008), a certain autonomy of both fields manifests itself as follows: Social work as a scientific discipline is based on social policy, while social pedagogy on educational policies, and in a same time there exists a certain bond between them. Social pedagogy is rooted in educational science and social work is connected to the wide range of scientific disciplines.

We therefore believe that the optimal approach regarding the development of both disciplines is the third one. The situation in the Czech republic, as has been already mentioned above, however, is different, and only further development will show what direction it will take. To clarify the third point of view, we can state that both disciplines have essentially the same functions, similar professional paradigm, but also its own autonomy. For example, in an object of their interest and operation. The concept of social pedagogy in our country, unlike social work, considers alongside specific population categories, minorities, basically the entire population.

Intensive studies and scientific reflection of socio-educational reality led, by Levická (2002), to adoption of definitions of both disciplines and to consideration of the following facts:

1. Social pedagogy is an individual pedagogical discipline (that is understood as a discipline oriented on help in life) which aims, in a system of complex care, to provide help for children, youth, and adults in different types of an environment by finding optimal forms of help and by compensating various deficits.
2. The basic methods of social pedagogues, used in practice, include pedagogical methods.
3. Social pedagogy includes mainly educational activities.



4. Social work grew out of the real need of society to handle socially difficult situation of its members, it is society's responses to undesirable social phenomena.
5. Social work abroad is characterized by the advance theory of social work, and in most countries it is accepted as a separate profession.
6. Identification with the assertion that the social work is using teaching methodologies.

If the aim of social work is to help the client to understand their own situation, to adapt to the changed conditions, to acquire new skills, to take an active part of a community life, then a social worker aims to achieve an optimum degree of harmony between the client's needs, rights, requirements and his or her real possibilities that are significantly influenced by the client's environment. In real life it means that social work intentionally uses pedagogical methods in order to help individuals to prepare to take an adequate role in a society (focusing on socialization), and in order to help to manage and cope with significant changes in their lives.

In contrast, the social pedagogue is preparing individuals for their entry into the widest social environment, is equipping him with an arsenal of required knowledge and skills the individual needs in order to be fully capable of social integration in its broadest sense. This pedagogical effort is nowadays focused more on acquiring a certain amount of skills, so called social skills, especially problem solving skills, civic engagement, or critical thinking competence, solidarity thinking and acting, and the development of individual skills so they contribute to the comprehensive development of an individual as a social being. It offers help in the form of education and social education for individual age groups, not only by methodical processes, but also by appropriate organizational forms. Social pedagogy is a meaningful response to the requirement of permanent renewal and expansion of knowledge and skills of individuals so as to maintain their full social functioning and quality of life.

Differences and the autonomy of both fields can be, therefore, seen especially, depending on the angle of view, from the epistemological perspective. And even if this perspective was very close, it is always better to have two view points than only one.

It is evident that some differences can be found in a theoretical definition of both disciplines:

1. Firstly, "definition of the situation." While social work is mainly focused on solving adverse social events, a situation that has already occurred, the social pedagogy is focused more on prevention.
2. Consequently, the second difference, described as "specification of the target population." Social pedagogy focuses on the entire population that is lead, by it, to a healthy lifestyle, whereas social work has its target population "that has been already filtered". "The filter" is represented by a certain socially problematic situation.
3. The third difference arises from the "tools" used by both disciplines. Social pedagogy uses social education as a tool for leading clients to optimal personality development and a healthy lifestyle. And education in general is defined as deliberate process of personality formation. Social work focuses more on changing the behaviour of individuals than on changing their personality. Different view, therefore, concerns the ambition of the complexity of achieved change (Janebová & Bartáková, 2001).

Social pedagogy, unlike social work, devotes significantly greater effort to preventative work with so called "healthy and non-problematic" individuals, contributing to the development of a healthy lifestyle and to the quality of life. It also helps individuals in terms of secondary prevention. It is therefore clear that the goals of both disciplines partly overlap mainly in secondary and tertiary prevention. Social work as well as social pedagogy focuses on helping risk individuals. From the above mentioned, is clear that the optics of social work is mainly "practical" oriented, focused on the goal. Formal object of social work is a "change of unfavourable social situation." View of the material

object of social work, a relationship of an individual and a society, is a view through a deviation from the norm, through deviance. The view of social pedagogy is little different. It has no need to view relationship of a man and a society via the filter of social deviance. It is interested in this relationship in the long term, with the aim of optimal personality development and formation of a healthy lifestyle.

Social pedagogy and social work have, undoubtedly, similar functions. The convergence theory of social work and social pedagogy represents so called “demilitarized zone” between militant supporters of Social Work and opponents of social pedagogy on the one side, and conservative social pedagogues, who are highlighting differences between social work and social pedagogy, on the other side (Ondrejko, 2000).

Sachße (1987) cites three reasons for pedagogization of social work:

- The clientele of social work has changed: It does not include only minority groups of society, but it aims at a wider population.
- The differences between educational institutions and institutions of social work are increasingly diminishing.
- Methods, principles and measures of social work are increasingly resembling educational methods.

Pedagogization of social work is desirable, especially, in the area of social prevention, namely in drop-in centers for children and youth, social activation services for families with children, and social rehabilitation services. These facilities are, by the law, included in the group of social prevention services and their primary target group are mainly children and youngsters. An Act No. 108/2006 Coll. (2006) defines activities that form a group of mandatory offered activities, these being:

- Educational and motivational activities.
- Activities mediating contacts with a social environment.
- Social therapeutic activities.
- Assistance with asserting rights, justified interests and dealing with personal matters.

As is evident from the Act itself the main target group of these services are children and youth. Activities mentioned are educational, training, and motivational activities. The field of training and educational activities is in competence of social pedagogue, whose professional contribution may be a welcomed enrichment to the area.

“Regarding the actual work with clients, in the spirit of this law, I believe that the current concept of social work is designed for working with clients, who have at least a minimal ability to define their social needs. If the client is recognized as being in need he or she is offered a range of services, from which they themselves select the services they want to use. In cases where the client is a child the situation is complicated by the fact that the very process of negotiating the form of help is for the child very demanding and sometimes may even be in disagreement with the child’s understanding of the world. The model of service provision to children should be based on the concept of social pedagogy, because it better reflects the needs of children clients than the concept of social work, which is more suitable for the work with adult clients” (Caltová Heparová, 2009, p. 82).

A similar situation occurs in the case of facilities for children requiring immediate assistance. These facilities are governed by The Act No. 359/1999 Coll. (1999), and fall under the Ministry of Labour and Social Affairs. Their main objective is to provide protection and assistance to vulnerable children for the necessary period of time (usually a few weeks or months). They fulfill, to the certain extent, the objectives of school facilities, for example children's homes. By the law, facilities for children requiring immediate assistance have to provide, among other things, educational care. Legislation governing school facilities (e.g. children's homes) establishes the level of professional competence of

the pedagogical staff, the same is not true in the case of facilities for children requiring immediate assistance. The same situation is at schools. Social work is there also discussed. For example, Hopf states that social work at school should act preventively and help students and teachers with overcoming critical situations, and it should also define the objectives and tasks of social work at school. According to Hopf (2001), social work at school should:

- Prevent deviation in the behaviour of pupils in schools.
- Promote social competence of children and youth by targeted events and offers.
- Mediate the youth free time activities outside the school and their activities within the school environment.
- Look after groups of pupils with the consent of pupils and teachers.
- Alert the parents of socially handicapped pupils if they have the need of assistance or support means.

Even though Hopf (2001) speaks about social work (in German concept), it is clear that he means in fact social pedagogy.

#### **4 Social work and social pedagogy in practice**

Even with a different concept in theory, approaches of social pedagogy and social work mingle in practice. Social Work provides assistance primarily in the material area, while social pedagogy in social and educational area. The work of Lukas (1979), but also some other works (Bakošová, 2006; Kraus, 2001, 1996; Ondrejkošovič, 2000) show mingling themes and areas of practice of both disciplines. A brief comment regarding those themes follows.

Lukas states that in the approach, which stresses social work aspects and suppresses aspects of social pedagogy, interest in work with older people used to be found. Today, however, even this is not true. In foreign countries, and also, recently, in our retirement homes, animators and moderators of free time are trying to fulfil seniors' free time with meaningful activities. This effort clearly is a pedagogical activity. The two approaches, in the concept of this work, can be found in two areas. An area determining social benefits can be viewed as explicitly social work oriented, and an influence of free time of children and youth can be seen as a purely pedagogical activity (for example in children houses). There are areas where the social pedagogical aspects of social activities directly interferes with social work. It is prominent in a work with youth and children. Work of social assistant and curator is a matter of social work as well as of social pedagogy.

Some specifics of both approaches can be illustrated by a concrete example (Janebová & Bartáková, 2001). Let's imagine a young unemployed Gipsy with primary education, addicted to heroin. What can be offered by every area of practical activities? The aim is to create a social change towards full integration into society. While social work is primarily focused on basic needs and physiological needs, social pedagogy is focused more on the highest needs (meta-needs), for example personal fulfilment. An area where both disciplines meet is the area of higher psychological needs.

Some difference is manifested in the ambitions of both professions. While social work approaches the client pragmatically in order to, at least, diminish the risks associated with their behaviour, social pedagogy aims to change the personality of the client. In this sense, social work operates with a wider variety of deviant behaviour and therefore aims at wider range of goals. An objective of social work can be "a very small change" as is for example a usage of a sterile needle or a change of the way of drug intake from injection to inhalation. Social pedagogy demands more from the clients, it aims to influence them so as to be able to live in a given society.

An important factor of social pedagogy is also working with the clients even after they have overcome their problems (heroin abuse, unemployment, and social exclusion) in a sense of supporting the development of free, fulfilled, happy life style within the standards of society.

At this point it is possible to identify another significant difference between the two approaches. In social work a strong emphasis is on termination, an end of work with the client. Among other things, this is due to contracts. There is an increasing tendency to sign a contracts with the client, defining goals of the work with the client, means to achieve those objectives, and their evaluation criteria, on what principles will the achievement of those goals be controlled. A fulfilment of those objectives relatively clearly determines the end of work with the client.

An accurate term to describe a process happening within social pedagogy is **social education**. But this is a term that appears also in social work, even in official documents. Let us take The Educational Standards of Social Work within which it is commonly spoken about. The problem being that it is not defined. It's just a typical activity of the Czech social worker. It is probably one of following activities: "providing social help (including a range of professional activities from counselling through therapy and training to management, negotiation, and representation), aiming at improving of client's psychosocial functioning; better use of different client's sources from intra-psychic and interpersonal to social sources; causing a social change that is beneficial to the client in the social environment" (Tomeš et al., 1997, p. 29).

Pedagogical Dictionary defines social education as a development of social skills of an individual. Its aim is to equip students with knowledge, skills, habits and attitudes that are necessary for their life in a society with other people (Průcha, Walterová, & Mareš, 2013). The objective of social education in social work is to ensure that the client no longer needs an assistance of a social worker, he or she is able to manage their own problems. Moreover the clients will no longer get themselves into any problems in general. Social education in the context of social pedagogy assumes a focus of an individual on relationships, on moral profile and social activity. A term "personality and social development" is also used (Kraus, 2014, p. 66).

## 5 Conclusion

The analysis of paradigms of both fields confirmed our starting hypothesis that the basic paradigm is essentially homogeneous. It is desirable to build up the identity of our scientific disciplines and professions, and also to mutually benefit from learned findings. In The Czech Republic, however, social work, as was already mentioned, ignores social pedagogy. It is obvious that the process of finding the boundaries between social work and social pedagogy is happening more in theoretical level than in practical level. The situation in practice is different from the theory. Members of both professions are often meeting the same clients in similar situations and are often using similar methods to meet the same goals. Sometimes they even compete for the same jobs. In this sense, they are sometimes rather competitors.

The fact that in our country, social pedagogue as a profession has no legislative basis, is partially compensated by the fact that it is entirely legitimate for graduates in Social Pedagogy to find an employment within the department of Ministry of Education, Youth and Sports (under the Act on Pedagogical Staff of 2004), and in the field of social work (under the Act on Social Services of 2006).

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# Convergent and Divergent Aspects of Social Work and Social Pedagogy

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**Abstract:** The study in hand aims to identify convergent and divergent aspects of social work and social pedagogy through the means of content analysis and comparison. The research sample consists of scientific and specialised texts written in Slovak, Czech, German, and English with emphasis on defining both disciplines and prioritizing the Slovak and Czech language area. The study identifies convergent and divergent aspects of social work and social pedagogy as two unique disciplines and professions. The authors incline towards the view that social pedagogy is more theoretical and general, while social work is a practical and applied science. However, intensive mutual cooperation is equally important for both disciplines aiming primarily at preventing socially pathological phenomena in society and thus leading to a healthy physical, psychological and social development of the individual.

**Key words:** divergence, convergence, social functioning, social pedagogy, social work

## Konvergentní a divergentní prvky sociální práce a sociální pedagogiky

**Abstrakt:** Cílem studie je identifikování konvergentních a divergentních prvků sociální práce a sociální pedagogiky prostřednictvím obsahové analýzy a komparace. Výzkumný soubor tvoří vědecké a odborné texty slovensky, česky, německy nebo anglicky píšících autorů, s důrazem na definování obou disciplín a prioritaci slovenské a české jazykové oblasti. Ve studii identifikujeme konvergentní a divergentní prvky sociální práce a sociální pedagogiky jako dvou jedinečných disciplín a profesí, přikláníme se k názoru, že sociální pedagogika je teoretičtější a všeobecnější, zatímco sociální práce je praktičtější a vědou více aplikovanou, avšak pro obě disciplíny je důležitá intenzivní spolupráce usilující předně o prevenci sociálně patologických jevů ve společnosti a vedoucí k zdravému fyzickému, psychickému a sociálnímu vývoji jedince.

**Klíčová slova:** divergence, konvergence, sociální fungování, sociální pedagogika, sociální práce



## 1 Introduction

The act of defining, in terms of linguistic semantic structure, makes an important statement about the nature of the research object. According to Strieženec (2006, p. 98), a definition is to be as complete as possible, yet at the same time the content is to be dense, and it should possibly form a single sentence. The definitions and defining of social work and social pedagogy constitute the central subject of this research, as they implicitly include the essence of social work and social pedagogy as perceived by professional and experts.

The most common approach in terms of conceptualisation of contemporary social work and social pedagogy is their understanding through the terminology used in different countries due to the fact that they are culturally conditioned. The proponents of this constructivist approach, in which scientific theories of social work or social pedagogy always depend on the social context, are for example M. Payne (2005), N. Thompson (2000, 2008, 2010), P. Navrátil (2000, 2001), and others. In contrast, Göppner and Hämäläinen (2008, p. 28) argue that such an approach tends to ignore the issues of epistemology and the theory of science.

The presented paper seeks to outline the convergent and divergent elements of social work and social pedagogy as two unique disciplines and practical activities. As convergent are seen those elements through which the two disciplines “converge” (from lat. *vergo* incline, bend, verge + *cum* together, with, in relation). The divergent elements are those through which the two disciplines “diverge”, differ, or deviate from each other (from lat. *divertó* divert). By examining convergence and divergence of the two entities above, we will be able to identify, determine and describe the uniqueness and diversity of both disciplines.

## 2 Research methodology

The selected research topic is social work and social pedagogy in terms of their convergence and divergence. The research question was formulated as follows: “How is social work and social pedagogy defined by the contemporary Slovak, Czech, and selected foreign experts, while taking current legislation into account, and what convergent and divergent elements can be identified in the selected fields based on an analysis of their definitions?” The aim of the research is therefore to identify the convergent and divergent elements of social work and social pedagogy.

Qualitative research was chosen as the research strategy. The research instrument used was an analysis of documents using hermeneutic methods, mainly the content analysis. As the data selection method is of significance in a content analysis, and with regard to the research topic and objective, the following rules were applied when selecting the research sample:

- Literary sources must belong to one of the following types of documents:
  - Dictionary or encyclopaedia, which explicitly define the terms “social pedagogy” and/or “social work.”
  - Monographs and textbooks of a collective character and providing the introductions, basics, theory, methodology and methods of social work and social pedagogy, which is explicitly stated in their title (journal articles, publications focused on selected target groups of social work, etc., were excluded from the research data sample).
  - Legislative documents.
- The text must explicitly provide a definition, or a certain implicit character of defining must be evident.

- In terms of content, we chose definitions which the authors of publication explicitly identify with, i.e., present them as their own (yet nested quotations of other authors' definitions were excluded).
- A representative sample with a local focus – primarily Slovak and Czech publications were chosen. Additionally, international context was also taken into consideration, therefore, publications from the Anglo-Saxon and German environment were also included in the research sample.
- As for the time perspective, material created after 1989 was selected due to significant changes in the socio-political systems of the Slovak and Czech Republics.

The research sample consisted of 67 sources, 55 were from the Slovak and Czech language area (26 of which were Slovak and 29 Czech), 9 were of the English origin and 3 of the German origin.

In the first stage, and with regard to research data management, content analyses of the examined terms “social work” and “social pedagogy” were conducted separately. Individual definitions were first separated into their elementary building blocks (entries) and semantic content units (phrases). The main categories were then distinguished within these elementary units and subcategories were assigned to them. Only in the second stage, did we compare the terms and content. The aim was to identify the common and different elements of both definitions within the selected categories.

Within the content-oriented defining, five basic categories emerged describing the essence of both disciplines studied:

1. Nature – What is social work? What is the nature of it?
2. Actors – Who performs it?
3. Object – Who / What is it performed for?
4. The nature of the activity itself – What are its goals, processes and tools used?
5. Field (resort) of functioning and conditions.

### 3 Research results

#### 3.1 Defining social work

1. In the examined sample, we mainly watched for the terminology which the individual authors defined social work with, the content, and structure of the definition itself. Given **THE NATURE** of social work, it is possible to distinguish four basic subcategories with emphasis on the relationship among them.

I. Almost all definitions present social work as **a profession**. Such understanding is supported by the use of nouns *activity, practice, activity* and adjectives *practical, specialised, professional* a *helpful*. These often collocated in: *practical activity* (Matoušek, 2003; Žilová, 2005), *practice* (Tokárová et al., 2009), *professional activity* (Barker, 2003; Pierson & Thomas, 2006; Tokárová et al., 2009), *a form of professional help* (OBDS, 2004), *professional activity* (Strieženec, 2001; Mátel & Schavel, 2015), *specialised activity* (Act No. 219/2014 Coll., 2014), *helping activity* (Brnula et al., 2011).

II. Many definitions also present social work as **a science**. In addition to the term science, other nouns corresponded to this understanding of the term, e.g. *discipline* as well as a collocation *scientific area* (Levická, 2002) and *scientific discipline* (Žilová, 2005). The adjectives used either accentuated the scientific character of the discipline: *a scientific discipline* (Tokárová et al., 2009), *a professional discipline* (Strieženec, 1997; Mühlpachr, 2008; Novotná & Schimmerlingová, 1992; Levická, 2002), or specified the area of science: *social science*

discipline (Matoušek, 2003) and its character: *applied* science (Barker, 2003; Mühlpachr, 2008; Mátel & Schavel, 2015) *applied* scientific discipline (Žilová, 2005). The specific nature of social work as a science was presented by many authors in their *multidisciplinary* (e.g., Novotná & Schimmerlingová, 1992), *interdisciplinary* (Tokárová et al., 2009) or *pluridisciplinary* nature (Žilová, 2005).

III. The latest trend is to emphasize social work as **an academic discipline**, or a field of education. Internationally, it is to do with the influence of the International Association of Schools of Social Work, which also reflected in the new global definition of IFSW (2014). Social work is also represented as an academic discipline in the research sample by Mátel and Schavel (2015).

IV. Many authors (Barker, Strieženec, Levická, Žilová, Tokárová and Mátel) emphasized the parallel of the two aspects of the nature of social work as **a profession and a science**. It is explicitly expressed by the American Dictionary of Social Work by the term *empirical-theoretical discipline* (Barker, 2003), in Slovak by Strieženec (2006) and his *theoretical and practical branch*. Other definitions further describe the relationship between the two aspects of social work in parts of sentences, such as *social work applies scientific knowledge into practical activities* (Novotná & Schimmerlingová, 1992; Strieženec, 1997; Mühlpachr, 2008; Mátel et al., 2011; Gulová, 2011). From the diachronic perspective it is the original idea of Novotná and Schimmerlingová (1992) that other authors have adopted and reproduced. A global definition of social work (IFSW, 2014) provides the following wording: *social work is a profession based on the practice, and it is also an academic discipline*. Mátel and Schavel (2015) emphasizes the connection between all three dimensions, namely that it is *an applied scientific and academic discipline, and a professional activity of social workers*.

2. With regard to social work as a profession and professional activity, many texts explicitly list **ACTORS** who perform this activity. The authors express a certain consensus that the actors can only be social workers. A classic statement attributed to a British author Neil Thompson (2000) claims that, "Social work is what social workers do." Some authors emphasize *the professional basis* of their activities (Strieženec, 1997, 2001; Mühlpachr, 2008; Levická, 2002), in Mátel et al. (2011) their *qualifications*, and Navrátil (2000) *own professional community*. Barker (2003) describes the connection between the scientific basis of the discipline and the work of social workers as *a requirement of cognition or knowledge*, and in IFSW (2014) *supported by the theory*. Due to the International Federation of Social Workers and its influence, social work has been seen as a profession based on values (Mátel et al., 2012), with a key role in this respect played by social workers. It is them who *apply values and principles in their professional activity* (Barker, 2003). Of particular principles/values of IFSW (2014) the following are emphasized: social justice (Thompson, 2010) and respect for human rights, and most recently, shared responsibility, and respect for diversity (IFSW, 2014). Based on the activity of social workers, some authors also provide a certain specific scope of their activities (Novotná & Schimmerlingová, 1992; Tokárová et al., 2009), but for the purpose of this study we do not list the particular activities here.

3. **THE OBJECTS** of social work are not listed uniformly among the selected authors. Generally, we can distinguish two categories of objects of social work, which are the clients of social environments, or the relationship between them, which is often termed as social functioning.

I. **The clients** of social work can be referred to as the primary objects of social work in the studied texts. In the analysed definitions, these are referred to either in general as *clients*, or they are distinguished among. All authors who explicitly included clients in their definition of social work mean primarily *individuals*. Besides individuals, the term clients also includes other *social systems* (Sheafor et al., 2000; Gulová, 2011), mainly *family, group, community*. Some authors also explicitly list *institutions* (Strieženec, 1997; Mátel & Schavel, 2015), and *society* is also listed among clients (Levická, 2002). With emphasis on the individual as the primary client

of social work, it is necessary to pay increasing attention to *human relationships and solving the related problems* (IFSW, 2014; Navrátil, 2000; Mátel et al., 2011; Gulová, 2011). Mühlpachr (2008) emphasizes the *integrity of a human* and its preservation, while Navrátil (2000) introduces the concept of *social roles*. In addition to the primary objects that are viewed personally, objects of social work are also identified factually, through the concepts of *social issues* (Schilling & Zeller, 2007; Matoušek, 2003), *unfavourable social situation* (Gulová, 2011), *collision situations* (Strieženec, 2006), *serious difficulties/obstacles* (Pierson & Thomas, 2006), *material and social need* (Act No. 195/1998 Coll., 1998), *a lack of* (Mühlpachr, 2008) and *dysfunctional elements* (Strieženec, 2006), *fulfilling their daily needs* (OBDS, 2004).

II. The newest trend of contemporary social work is the emphasis on **social environment** (Barker, 2003; Tokárová et al., 2009; Mátel et al., 2011; Mátel & Schavel, 2015; Sheafor et al., 2012), which significantly affects the lives of clients, as well as the working environment of social workers. These can be considered as the second category primary objects of social work. The term used for these categories are *social conditions* (Schilling & Zeller, 2007; Matoušek, 2003).

III. **The relationship between the clients of social work and their social environment** is conceptualized by the term and the concept of *social functioning* in the studied definitions (Navrátil, 2000; Barker, 2003; Sheafor et al., 2012; Mátel & Schavel, 2015), or *psycho-social functioning* (Barker, 2003; Mátel et al., 2011).

4. Based on **THE NATURE OF THE ACTIVITY** of social work itself, or of social workers' activity, we can distinguish the goals of social work, the process and tools by which the selected goals are achieved.

I. **Goals** – In this respect there is a relatively wide variety of goals within individual definitions, also depending on the type of objects of social work which they relate to:

- With regard to clients IFSW (2014) emphasizes *strengthening, empowerment* (Thompson, 2010; Mátel et al., 2011), *liberation and enhancement of prosperity* (Thompson, 2010). Due to the individual function of social work, the German authors Schilling and Zeller (2007) list assistance in *self-determination and self-help, experience and support of one's personality*. In Slovak conditions, *the individuals' own responsibility* is emphasized (Tokárová et al., 2009), as well as their *security* (Strieženec, 1997). The Collins Dictionary of Social Work mentions *protection* (Pierson & Thomas, 2006). Matoušek (2003) uses help of social workers towards the clients in order *to achieve the client's return into active life in the society*. Brnula and others (2011), in their definition, work with the concept of *quality of life*. According to these authors, the goal of social work is to increase or stabilize the quality of life of people whose quality of life is threatened or limited, in a humane manner and so that the process of providing help is in accordance with their needs and ideas and so that it leads to self-help.
- With regard to social environment Barker (2003), Matoušek (2003) and Mátel et al. (2011) use *creating favourable life conditions or social conditions*, Tokárová et al. (2009) *mitigating the environmental impact*, and German authors Schilling and Zeller (2007) use *a change in social conditions, or change of environment* (Sheafor et al., 2012). In a similar way, IFSW (2014) and the *American Dictionary of Social Work* (Barker, 2003) set out social change as the objective of social work. At this point, it should be noted that German authors Schilling and Zeller (2007) explicitly mention *focus on the European, world and social perspective, as well as human rights' perspectives and goals of social work*.
- Regarding the interaction of clients with their social environment, *their mutual adaptation, or improving mutual adjustment* is accentuated as the goal (Tokárová et al., 2009). In the context of social functioning, the goal of social work is the *improvement of social functioning* (Sheafor et al., 2000; Barker, 2003), its *renewal* (Mátel et al., 2011),

*achieving its optimal* (Mátel & Schavel, 2015), *sufficient* (Barker, 2003) or *maximum level* (Sheafor et al., 2012). In the case of imbalance in social functioning, it is important that the clients are *protected against difficulties* (Sheafor et al., 2000).

II. **The process** of social work activities, or directly of social workers, is best viewed through identification of the verbs used. From the quantitative point of view, the verb *help* prevails, which corresponds with the other used terms of *providing social assistance*, *helping people*. Quite often in the texts, we find the verbs *take care/caring* (Strieženec, 1997, 2001; Levická, 2002; Pierson & Thomas, 2006; Tokárová et al., 2009; Seithe, 2012), which is related to the close connection between social work and social pedagogy, especially in German authors. Therefore, one German definition also contains *education* (Seithe, 2012). In the newer concepts of social work, the term *accompaniment* prevails (Mátel & Schavel, 2015), *support* (Pierson & Thomas, 2006; Mátel et al., 2011) and *strengthening/empowering* (IFSW, 2014; Thompson, 2010; Mátel & Schavel, 2015), which were cited above also as the goals of social work. Regarding the secondary objects of social work and in the context of social issues, the following verbs were detected: *determine*, *identify*, *explain*, *mitigate*, *eliminate* and *solve* (Matoušek, 2003; Tokárová et al., 2009; Gulová, 2011). The latter is also used in connection with the notion of conflict situations in the form of *need for its solution* (Strieženec, 2006). The term deficiency or lack collocates with *removal* (Mühlpachr, 2008) and prevention of its *formation/prevention* (Mühlpachr, 2008; Levická, 2002). Regarding social environment as another relevant primary goal of social work, predominately used verbs were: *change* (Schilling & Zeller, 2007; Sheafor et al., 2012), *improve* (Schilling & Zeller, 2007; Tokárová et al., 2009; Mátel et al., 2012), *shape* (Barker, 2003; Matoušek, 2003; Mátel et al., 2011), *alleviate* (Tokárová et al., 2009), *protect* (Sheafor et al., 2000; Pierson & Thomas, 2006).

III. **Tools** – In their definition of social work, some authors also mention the tools to reach goals, or tools used by social workers in their professional practice. They usually do so by general naming *special working methods* (Strieženec, 2001; Levická, 2002; Mühlpachr, 2008). Some authors emphasize a specific method, for example *counselling* (Strieženec, 2001; Levická, 2002; Mühlpachr, 2008; Seithe, 2012); *group work* (Seithe, 2012), *community work* (Pierson & Thomas, 2006) and *advocacy* (Pierson & Thomas, 2006). The second group of instruments are *services*, whether *organized social services* (Levická, 2002), *tangible services* (Barker, 2003), *social services* (Barker, 2003; Gulová, 2011) or *facilities* (Seithe, 2012).

5. As for the **FIELD** or scope of action of social work, we can distinguish several areas where the profession of social work is exercised. In the Slovak Republic the primary area of social work is the field of labour, social affairs and family, which falls under the agenda of the Ministry of Labour, Social Affairs and Family of the Slovak Republic. Act No. 219/2014 Coll. (2014) regulates the exercise of the profession of social work exclusively in this area. The same holds true in the Czech Republic, where social work falls under the responsibility of the Ministry of Labour and Social Affairs and its exercise in the absence of professional Act is regulated by partial laws, especially the Act on Social Services (Act No. 108/2006 Coll., 2006).

In addition to this area, social work also pertains to the field of healthcare, justice, and to a limited extent to education, in both Slovak and Czech Republics. In the health sector it is still true that, *“If a medical facility is providing healthcare in the paediatric, geriatric, aftercare, psychiatric, drug addiction, gynaecology and obstetrics, or long-term care units, there must be a social worker employed in order to alleviate or remove the social consequences of the patient’s health situation in connection with their hospitalization and release”* (MZ SR, 2012). However, the above is a regulation whose status is below an act, therefore, it is often ignored in the Slovak and Czech practice.

As a result, the presence of social workers in health care facilities is still largely administrative, if they are present at all (Kuzníková et al., 2011, p. 20). In the Slovak Republic, social work is also performed in the field of justice, which covers mainly Corps of Prison and Court Guard. According to the

regulation in force, “*The performance of social work with the accused and sentenced is ensured by a social worker or a pedagogue authorised to perform social work*” (Collection of orders, 2008). By this regulation, the social worker is understood as a qualified expert in the field of social work. However, the resort itself also allows other university educated professionals, including social pedagogues. In the Czech Republic and under the Ministry of Justice, social work is performed both in detention facilities (e.g. regulated by the Regulation of Director General of the Prison Service of the Czech Republic, Decree No. 109/1994, 1994) and as a probation and mediation service (defined by Act No. 257/2000 Coll., 2000). The least favourable situation is in the Slovak education system, where a social worker is not officially included in the relevant legislation on pedagogical employees and professional employees, unlike a social pedagogue (Act No. 317/2009 Coll., 2009). In the Czech Republic, the position of a social worker in school facilities is most often legally recognised in counselling centres or in facilities for institutional and protective education (e.g. Children's homes, children's homes with schools, residential educational institutions and diagnostic institutions), while the profession of a social worker is not recognised by the Act on Educational Staff of the Czech Republic.

### 3.2 Defining social pedagogy

In the process of defining social work above, five basic categories emerged. The same categorization was applied when analysing texts concerning social pedagogy in order to allow for a comparison of both disciplines.

1. As for its **NATURE**, social pedagogy is seen either as a profession, science, academic discipline, or its theoretical and practical complements are also reflected within the definitions.

I. Social pedagogy is often associated with **science** in the analysed publications. In this sense, the following terms are used: *discipline* (Procházka, 2012), *scientific branch* (Bakošová, 2005), *professional discipline* (Matoušek, 2003). Its pedagogical side was usually accentuated: *pedagogical discipline* or *teaching science* (Kolář et al., 2010; Kraus, 2008; Kraus et al., 2001). However, emphasis was also placed on its interdisciplinarity: *a multidisciplinary field* (Sekot, 1997), *an interdisciplinary scientific branch* (Soják & Čech, 2010), *trans-disciplinary science* (Kraus et al., 2001), *the science bordering between pedagogy and sociology* (Tománek, 2013).

II. Social pedagogy rarely appears as a **profession** in the analysed definitions. As for the terms used, the following nouns correspond with this notion of social pedagogy: *activity*, *process*, *practice*, and collocations such as *an educational process* (Kraus, 2008), *public care* (Schilling, 1999), *socially significant practice* (Hrdá & Šíp et al., 2011), *leisure activities* (Kraus, 2008; Lorenzová & Poláčková, 2001), *preventive action* (Kraus, 2008).

III. The nature of social pedagogy also defines its concept as **an academic discipline**, *field of study* or *academic activity*. As with social work, such a characteristic is more of a recent trend and is characterized, for example, by definitions of L. Gulová (2011), M. Procházka (2012) or J. Němec et al. (2010). In Slovakia, social pedagogy is not a separate study programme, as opposed to social work, and is taught as a subject within the study programme of pedagogy. In the Czech Republic, although “some universities have programmes of social pedagogy, most of their subjects draw from social work” (Gulová, 2011, p. 71).

IV. The authors of the analysed texts in their definitions most often emphasize the parallel **theoretical and practical parts** of social pedagogy. Social pedagogy as a member of humanities has its *theoretical and practical sides* that cannot be separated (Manniová, 2005; Gulová et al., 2012; Hrdá & Šíp et al., 2011). Similarly the Dictionary of Andragogy defines social pedagogy as a discipline of pedagogical science and at the same time as a field of practice (Průcha & Veteška, 2012, p. 232). Terminological glossary of social pedagogy defines social pedagogy as *a science examining the social objectives of education* and also as *a socio-educational and preventive action* (Bakošová et al., 2013; cf. Hroncová et al., 2000). Other authors speak of

*applying the expertise of social pedagogy in practice* (Klíma, 1993) or *an analysis of social factors and implementing procedures* (Matoušek, 2003).

2. The definitions of social pedagogy are formed with respect to its **ACTORS**. Across the analysed publications, an actor is *a social pedagogue*, distinguished from a social worker (Kolář et al., 2010). A social pedagogue is seen as *a graduate in the given field*, who is professionally prepared to work in different areas of the social sphere (Bakošová et al., 2013; Soják & Čech, 2010). Some authors placed social pedagogues in schools where they serve as *assistants and advocates of students* (Lorenzová & Poláčková, 2001), *contributing to a healthy socio-psychological climate of the school* (Kraus, 2008), *professionally supporting teachers* in schools at the level of education, prevention, intervention, etc. (Soják & Čech, 2010) and *providing social assistance with pedagogical orientation* (Hrdá & Šíp et al., 2011).
3. Social pedagogy is delineated by its **OBJECTS**. As in the case of social work, objects can be both *clients* (individuals and groups) or *the social environment and the relationship* between them. Children are usually considered clients of social pedagogy with various adjectives often added: *vulnerable children* (Matoušek, 2003), *children of poor and young people* (Schilling, 1999), *disadvantaged children*, *Roma children* or *children of immigrants* (Gulová et al., 2012), *children from vulnerable families* (Průcha, Walterová, & Mareš, 2001; Průcha & Veteška, 2012). Some authors, however, point out the need to view children/pupils as *members of various social groups* (Hradečná, 1998). Different social groups thus become clients of social pedagogy: *family, peer groups, interest groups of extracurricular activities, school* (Přadka et al., 1998; Hroncová & Emmerová, 2004). Therefore, in addition to children and adolescents, *adults* are then considered clients, including the *endangered population* as well as *the whole society* in terms of creating a balance between the needs of the individual and society (Bakošová et al., 2013; Kraus et al., 2001). In the broadest sense, *every human* can become the object of social pedagogy (Balvín & Prokaiová, 2013; Strieženec, 1999).

Due to the position of social pedagogy within pedagogical sciences, all participants in the educational process tend to be labelled as clients of social pedagogy, i.e. not only students but also *teachers, school headmasters and other staff in the school*. Regarding the social environment, *its impact on education* becomes an object of social pedagogy (Průcha & Veteška, 2012), *social factors threatening human development* (Matoušek, 2003), *pedagogically valuable stimuli* (Bakošová, 1994), *the social aspects of education and personality development* (Hroncová et al., 2000), generally termed as *conditions of education* (Kolář et al., 2010) or *a wide range of issues* "connected with the educational influence on risk and socially disadvantaged group of youth and adults: dysfunctionalities in family and parenting, foster care, the issue of abused, neglected, and sexually abused children, social deviation including delinquency and aggression, drug abuse, child prostitution, pornography and the like." (Průcha, Walterová, & Mareš, 2001, p. 217).

4. The **NATURE** of the activity of social pedagogy itself, can be analysed with regard to its goals, processes and tools.

I. The most important factor in determining the **goals** of social pedagogy is a prerequisite of a relation between the social environment and education. Social pedagogy is to deal with *the negative social phenomena* that threaten the society (Manniová, 2005). Emphasis is placed on *rectification or optimisation of relation conditions between the client and the environment* (Bakošová et al., 2013; Bakošová, 2008; Balvín & Prokaiová, 2013; Kolář et al., 2010; Průcha, 2009; Strieženec, 1999), *assistance in various social problems* (Bakošová, 2008, 1994; Kraus et al., 2001). More specifically, the goals of social pedagogy can be seen *in activation of the socially disadvantaged groups* (Gulová et al., 2012) or in *interdisciplinary research* (Hrdá & Šíp et al., 2011). Most authors logically emphasize the goals connected with the educational process, e.g. *changing people through education* (Bakošová, 2008), *analysis of the conditions of*

*education* that help or hinder the achievement of the goals of education (Kolář et al., 2010), or *professional training of social pedagogues* for school practice (Gulová et al., 2012).

II. Similarly to social work above, in the case of social pedagogy an analysis of verbs will be used to help understand the **process** of activity of social pedagogy. As for frequency, the most important activities of social pedagogy are: *preventing negative social events or prevention* (Schilling, 1999; Hroncová et al., 2000; Sekot, 1997; Němec & Vodičková, 2010; Kraus, 2008; Soják & Čech, 2010; Bakošová et al., 2013). Equally important are *educational and re-educational activities* (Sekot, 1997; Soják & Čech, 2010; Průcha, Walterová, & Mareš, 2001; Gulová et al., 2012), as well as *resocialization* (Procházka, 2012; Průcha, Walterová, & Mareš, 2001; Hroncová & Emmerová, 2004; Kraus, 2008), *integration* (Bakošová, 1994, 2008; Tokárová et al., 2000; Sekot, 1997) and *intervention* (Hroncová & Emmerová, 2004; Bakošová et al., 2013). Social pedagogy *purposefully influences humans* (Kolář et al., 2010; Strieženec, 1999; Bakošová, 1994). In relation to negative social phenomena, the following verbs are used: *protect* (Schilling, 1999), *compensate* (Bakošová, 1994), *create balance* and *stabilize* (Kraus et al., 2001; Bakošová, 2008), *educate and utilise the goals of education* (Kolář et al., 2010; Klíma, 1993; Kraus, 2008; Bakošová, 2005, 2008), *deal with crisis situations* (Hroncová & Emmerová, 2004), *influence or initiate changes* (Matoušek, 2003; Schilling, 1999; Soják & Čech, 2010), *clarify* (Bakošová, 2005).

III. Among the **tools** of social pedagogy mentioned in the definitions rather less frequently, are the procedures and methods that are to balance the adverse effect of social influences (Matoušek, 2003), such as various *preventive and curative measures* (Schilling, 1999). According to Z. Bakošová et al. (2013), the following instruments belong among the tools of social pedagogy: *education, re-education, self-education, counselling, prevention, intervention and management*.

5. Regarding the **FIELD** of action of social pedagogy, several areas can be distinguished for this profession to be exercised. The primary areas of the activity of social pedagogues in Slovakia, is the area of education. According to the Act No. 317/2009 Coll. (2009), a social pedagogue belongs in the category of professional staff. According to this law, a social pedagogue “carries out professional activities in prevention, intervention and counselling especially for children and pupils at risk of socio-pathological phenomena, from socially disadvantaged backgrounds, drug addicts or otherwise disadvantaged children and pupils, to their legal guardians and pedagogical representatives of schools and educational facilities. A social pedagogue fulfils the roles of social education, support of pro-social, ethical behaviour, socio-pedagogical diagnostics of environment and relationships, socio-pedagogical counselling, prevention of socio-pathological phenomena, and re-education of behaviour. They also perform expert and public educational activities” § 24 (Act No. 317/2009 Coll., 2009). Furthermore, they may also act in the field of labour and social affairs and family in execution of the selected activities, such as when exercising socio-legal child protection. Relatively large competencies can be gained in the area of justice, particularly in the penitentiary practice. In the current Slovak penal and judicial system, a person on a position of a “pedagogue” amasses a fairly high level of competences and responsibility when dealing with the accused and convicted.

Among other activities, a pedagogue proposes a treatment program, provides the convict with a list of activities that are organized in the facility; coordinates and facilitates the treatment of convicts in the selected area, while managing a comprehensive agenda with decision-making rights regarding disciplinary action against the convicts (Decree No. 368/2008 Coll., 2008). In the Czech Republic, a similar delineation of the scope of activity of a social pedagogue is missing. It is defined only in the area of social services, namely under § 110 (Act No. 108/2006 Coll., 2006), which states that it is sufficient for the professional competence of a social worker to complete an educational programs focused on social work and social pedagogy.



### 3.3 Comparison of convergent and divergent elements

*Convergence in terms of nature.* Social work and social pedagogy are interdisciplinary-oriented fields, independent helping professions and academic disciplines.

*Divergence in terms of nature.* In terms of the scientific nature, social pedagogy is a more theoretical and more general discipline, while social work is a more practical and applied discipline. Social work in Slovakia is a separate scientific and study field, while social pedagogy is rather a subspecialty of pedagogy and is taught at universities merely within a study programme of pedagogy. Social work belongs among social-behavioural sciences, social pedagogy among pedagogical sciences.

*Convergence in terms of actors.* Social work and social pedagogy are performed exclusively by qualified staff.

*Divergence in terms of actors.* In most countries, social work is exclusively carried out by social workers with a university degree in social work. Social pedagogy is performed by social pedagogues with a university degree in social pedagogy. The qualification requirements, however, are socio-politically conditioned, and in certain cases, rather vaguely set. For example, in the Czech Republic social work can be performed by persons educated in social pedagogy, and even without university education (Act No. 108/2006 Coll., 2006) as the professional competence of a social worker is: higher vocational education, university education or completion of accredited training courses with particular focus, for example in the following fields: social policy, social and humanitarian work, social pathology, special education, etc.

*Convergence in terms of objects.* The objects of the action of the two disciplines are not just clients (individual, family, group, community, institution), but also the influence on the social environment in which they exist.

*Divergence in terms of objects.* The individual disciplines have different preferences of clients, yet the range of both is very wide. Social pedagogy prefers school and non-school environment, and in terms of age, it works mainly with children and youth. Social work is provided to a greater extent to adults and seniors, and in addition to its field or outreach forms, it is exercised in the natural environment of the clients (in the family, community, open environment), as well as in the outpatient and residential settings, especially in social service facilities. Matoušek differentiates between both disciplines on the basis of their target groups as follows: social work as work with adults, while social pedagogy as prevention of social failure among children and youth (Matoušek, 2003), while Machalová through the concept of “preventive social work” sees educational social work as a border discipline of findings and methods intertwined with social pedagogy and social andragogy. The concept of educational social work and counselling is seen as a lifelong process, as a sub-discipline of social work, which aims to “develop and cultivate individual spiritual, mental and social potential of individuals” of the target groups of social work (Machalová, 2013, pp. 24–25).

*Convergence in terms of the nature of the activity.* For both professions, it is rather symptomatic to cover a broad spectrum of different activities and to manifest a holistic approach, using various yet common methods and procedures, especially prevention, re-socialization, counselling and mediation.

*Divergence in terms of the nature of the activity.* Social pedagogy prefers mainly socio-educational, preventive and re-educational activities. Social work uses various, own methods of work, such as case, group, and community social work, street work and family social work.

*Convergence in terms of the field or scope of activity.* Both professions operate in several areas. The common areas are labour, social affairs and family, and justice.

*Divergence in terms of the field or scope of activity.* The primary areas of activity of social work is the resort of labour, social affairs, and family. The primary areas of activity of social pedagogy is education. While in the Slovak Republic social workers work in education, they do so without legislative anchoring. Unlike social workers, social pedagogues do not work in the healthcare area.

#### 4 Discussion and conclusion

The relationship of social pedagogy and social work is historically and culturally conditioned. According to the German professor Johannes Schilling (1999), we can distinguish several models from the historical perspective:

- Subordination – the proponents of this model argue which is a superior term, social pedagogy or social work.
- Substitution – arbitrary interchangeability of the two terms, i.e. no distinction between them.
- Identity – identical disciplines as in “two sides of the same coin”.
- Alternative – both expressions are well established and can be used as alternatives.
- Convergence – mutual approximation of both disciplines while preserving their own identity.
- Subsumption – a double concept of social pedagogy/social work, or seeking an umbrella term for both, e.g., social services.

Schilling (1999, p. 140) inclines towards convergence: “Social pedagogy and social work are not two completely different fields, but they are neither completely identical. We can imagine them joined together into one unit. Such convergence does not refer to tasks, decomposition, or a composition of the areas. Instead, it refers to a joint development of social pedagogy and social work towards a growing agreement, while taking into account their independence and individuality.” In German-speaking countries in the area of education, it has been acknowledged for decades, that the areas of Sozialarbeit (or Soziale Arbeit) and Socialpädagogik were very closely linked, to the point of being identical.

According to Kraus (2008, cf. Ondrejko, 2000), there are three main views on the relationship between the two disciplines in our settings:

- Identifying – practically means identification of both disciplines, metaphorically expressed as “two sides of the same coin,” typical for German-speaking countries.
- Differentiated – both disciplines are clearly separated historically and on the basis of the objects of their research. It is typical for the Anglo-Saxon area, and also applies in the Czech Republic. In this regard, Kaplánek (Matoušek et al., 2013) states that mutual “passing by” of social pedagogy and social work in the Czech theory and practice is not only due to different theoretical approaches. The fundamental problem is the strict separation of social work and pedagogy in practice on the basis of valid legislation.
- Convergent – means integration, while maintaining a certain uniqueness of both disciplines. According to Kraus, it is practiced in Slovakia and Poland. Yet, in this respect we disagree with Kraus. We believe that the current Slovak social work practice is dominated by the Anglo-Saxon differentiation model, with the exception of schools (e.g., UMB Banská Bystrica) and representatives, who professionally originate from social pedagogy and therefore at least theoretically strive for convergence of both disciplines (e.g., Ondrejko, Bakošová, Hroncová and Machalová).

Based on the study, we are inclined to think that it is possible to distinguish between convergent and divergent elements of both professions that are understood as separate (differentiated) professions, disciplines and fields of study in the Slovak Republic and the Czech Republic. We agree with Hroncová

(In Kraus, 2008) according to whom, social pedagogy is more theoretical and more general, while social work is more practical and a more applied science.

Due to many convergent elements, intensive cooperation between the two is crucial. A relationship between the two disciplines is described as cooperative, for example by Žilová (2005). Both disciplines have their own field of exact development and scope of activity in relation to the joint entity of their subject that is defined by the specificity of their goals in relation to the target focus – a healthy physical, psychological and social development of the individual. Naturally, this requires a reciprocal use of theoretical knowledge, findings, generalization of empirical researches and mutual adaptation and utilization of methods of work, i.e. cooperation on the principle of acceptance, mutual respect and cooperation with other border disciplines. Due to interdisciplinary collaboration between social pedagogy and social work in the area of prevention of socio-pathological phenomena, Bakošová (In Ondrejko, 2009, p. 489) aptly notes that “the two disciplines will fare better if they offer effective prevention programmes that are systematic, planned, long-term and will lead not only to new behaviour practice, but also to their internalisation.”

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# Selected Methods of Intervention Suitable for Work Social Educator with Children at Risk of Social Exclusion

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**Abstract:** The study deals with the possibilities of the use of certain methods, which have their origins in social work and are also useful in the work of social educator working in socially excluded localities. The study is based on the concept of social educator as a separate profession and highlights one of the ways in which social workers should act. Deliberately focuses on the methods of work as a fundamental instrument profession. Socially excluded localities, unfortunately, become an integral part of Czech society. When working with the residents to create multidisciplinary teams that include social educator who acts as a bridge between educational establishments, family and welfare authorities. In the paper, we introduce a few selected methods, which are suitable for the job and that could broaden the skills and hence the competence of social educator, including the definition of social exclusion and its associated culture of poverty as a specific phenomenon.

**Keywords:** social pedagogue, social exclusion, child at risk, method, intervention, culture of poverty

## Vybrané metody intervence vhodné pro práci sociálního pedagoga s dětmi ohroženými sociálním vyloučením

**Abstrakt:** Studie se zabývá možnostmi využití některých metod, které mají původ v sociální práci a jsou využitelné i v činnosti sociálního pedagoga působícím v sociálně vyloučených lokalitách. Studie vychází z konceptu sociálního pedagoga jako samostatné profese a poukazuje na jednu z možností, kde by sociální pracovník měl působit. Cíleně se zaměřuje na metody práce jako základního nástroje profese. Sociálně vyloučené lokality se bohužel staly nedílnou součástí české společnosti. Při práci s jejich obyvateli se vytvářejí multidisciplinární týmy, jejichž součástí je i sociální pedagog, který zde působí jako most mezi školskými zařízeními, rodinou a orgány sociálně právní ochrany. Ve stati představíme několik vybraných metod, jež jsou pro tuto práci vhodné a jež by mohly rozšířit dovednosti a tím i kompetence sociálního pedagoga, včetně definování sociálního vyloučení a s ním spojené kultury chudoby jako specifického jevu.

**Klíčová slova:** sociální pedagog, sociální vyloučení, ohrožené dítě, metoda, intervence, kultura chudoby

## 1 Introduction

In this study, focusing on description of selected methods/approaches inspired by social work which are suitable for the intervention of a social educator as a member of the multidisciplinary team working with children at risk of social exclusion. The social educator has not had a clear legislative and thus competent anchoring in the system of helping professions even if social pedagogy in the Czech Republic has been developing intensively for a quarter of century by which his position in a multidisciplinary team becomes difficult. It follows that the choice of procedures, ways and methods of intervention is not always completely clear to everybody.

The first part of this article is devoted to defining differences between the social worker and social educator. It very briefly describes how different these two professions are and what is the most common conception of a social educator in contemporary Czech discourse.

The fundamental part of the article is focused on methods/approaches, specific intervention approaches<sup>17</sup> that are not uniform in the theory of social pedagogy. Kraus (2008) belongs to the authors who are engaged in social pedagogy methods. He works with the methods of social and educational activities.<sup>18</sup> His approach to the methods is based on the fact that the social educator will do educational work – that he was useful as a leisure time educator, tutor or teaching assistant. These methods of social and educational activities are needed but their application within the multidisciplinary team in working with endangered children in socially excluded areas, is not sufficient.

Another author, more properly speaking, a woman author – Bakošová devotes to the issue of methods in the theory of social pedagogy. The author (2008) attempted to make her own classification of methods of social pedagogy by linking educational methods with the methods of social work where only some approaches were chosen, as for example compensation of inappropriate stimuli, strengthening own competence, offering of incentives resulting from individual needs, planning a positive perspective and support for orientation to self-realization, as well as methods of counseling and prevention, including consultation, supervision and intervention. Her description of methods is very brief, mostly providing information, it is more concerned with brief characteristics than with the own process analysis.

Already here in the introduction, it is necessary to define terminology of a method and an access. In most sciences a method is considered as a way leading to a goal, that is the procedure. In social work three basic methods of work were historically developed – work with individuals, groups and community. Own intervention is called an approach that is based on theories of social work. There already is a visible difference between social work and social pedagogy because in pedagogy procedures are called methods.

The aim of this study is based on a theoretical analysis of the culture of poverty as a phenomenon accompanying social exclusion and thus to submit several approaches in social work, including their description and appropriate use of work when working with endangered children in socially excluded localities. The social educator can now work according to them and thus extend his practical skills of socially educational activity methods.

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<sup>17</sup> Intervention is interpreted as professional interference in the social situation of an individual or a group, or a community exercised in their favour.

<sup>18</sup> Kraus (2008) describes a method of organizing, group work, situational, staging, regime, animation and mediation.



## 2 Social educator is not social worker

Before we begin the selection and description of our appropriate methods, we must first focus on defining of a social educator. As was written in the introduction, a social educator does not have a clear legislative definition in the Czech Republic.

Currently, the graduate of social pedagogy, according to Act No. 563/2004 Coll. (2004) can act as a tutor, a teacher responsible for leisure time activities and a teaching assistant. All these teaching professions have a description of activities and determined competence. They also have their own degree courses that prepare for these specific positions. The social educator is not educated to be **only** a tutor, teaching assistant or a teacher of leisure time activities. His academic field is different. He specializes in issues of **social phenomena** related to education – the education in the broadest sense.

The social educator can also perform, according to Act No. 108/2006 Coll. (2006) work of a social worker. Even here, however, we have specialized fields of educating social workers directly. Is social pedagogy considered to be a social work? Certainly not, although the focus is very similar. The definition of Social Work approved by the International Federation of Social Workers (IFSW, 2015) says that “social work is a practical profession and academic discipline that promotes social change and development, social cohesion, empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversity are fundamental to social work. Supported by theories of social work, social sciences and humanities as well as local knowledge, social work involves people and structures to solving problems and improving welfare.” According to this definition, social workers are bearers of changes in society and in the lives of individuals, families and communities. Thus their focus is very similar to a social educator. He is also a bearer of changes. In contrast to the social worker, who uses social attitudes while working with a client or clients, the social educator is primarily a teacher, i.e. the one who works in the field of education and chooses educational approaches. Laca (2011) perceives a social educator as a specialist, who helps children, youth, adults and parents in situations of balancing socialization deficit. He seeks possibilities for a better quality of life through prevention, counseling or education.

Who is a social educator? A social educator is located on the border among pedagogy – educational sciences and social work. The main difference between these two professions should be competence and based on them the tools that are used to achieve the goal. Another difference is in the position in which he stands in the organization. And the position is based on the concept of a social educator.

Regarding the position of the institution where the two professions meet, the social worker is intended for direct work with clients to assess the situation<sup>19</sup> and determine the therapy, plan, what will happen next with the client. The social educator, like special education teacher or school psychologist in direct work with a client or a pupil performs a specific therapy.

The first concept of a social educator, which is quite widespread in the Czech Republic, is a social educator as **a manager of social problems**. This concept is reported by the authors Andrysová and Martincová (2014, p. 45), who say “that the social educator organizes and manages the educational process at a professional level and he influences the subject at two levels – integration and development.” Thus they adopt the definition of the profession, as it is accepted by Kraus (2008).

Other concept is offered by the workers of Faculty of Arts, Masaryk University. In their conception the social educator is perceived primarily as **a counselor**, which corresponds to the field of specialization offered by the study – Social Education and Counselling. Social educator as a counselor who would realize educational counseling, prevention of risky behaviour and career counseling at one position at schools and school facilities, is already currently very necessary specialization of teaching staff. Unfortunately, the current state of law does not allow it, it is a pity to everyone

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<sup>19</sup> Assessing is a term replacing the term of *diagnosis*, *diagnose* that was used in the past.

– teachers, pupils, parents. While abroad, the school counselor is a normal specialization for several decades, for us it is still a tendency to replace this place by a school psychologist. However, the psychologist is not educated in the issues of education on one side and on social issues on the other, which is now involved in a range of school issues.

The author of this article further defines the social educator as **a therapist**. It is based here on the definition of social therapy “as a specific kind of professional intervention aiming at achieving, by a direct and indirect effect, desired changes in client behaviour and in his social environment, to solve the situation, which directly threatens the client and prevent risky behaviours and conditions that may support its development” (Zakouřilová, 2014, p. 15). The social educator uses methods of socio-educational action to remedy, remove, recover a social problem with the active participation of the client. He may do so himself within his work in various types of equipment, or as a team member. This concept is also directed to this study. As stated in the introduction to this paper, a social educator should be a member of a multidisciplinary team that is committed to improving the situation of children in socially excluded localities, i.e., to correction – therapy.

Professional work and assistance in these areas is only effective when the team is working well and in accordance. The team mostly consists of a community worker who manages the team, streetworkers, staff of the Social and Legal Protection Children, Labour office workers, curators, possibly psychologists and lawyers in cooperation with schools, governments and businesses. In this team there is an irreplaceable position for a social educator who should be primarily **a mediator** among school, family and staff of social and legal protection of children. Therefore, such worker must be – a social educator – equipped with appropriate methodological approaches to choose the appropriate form of intervention.

### 3 Endangered child and social exclusion

Before I get to own methods of intervention, it is necessary to define who is an endangered child, a child in a socially excluded locality and what the socially excluded locality is.

In the Czech Republic there is no single definition of an **endangered child**. We find this concept in legal documents in the early 90s of the last century, when in 1990 the *World Declaration on the Survival of children, their protection and development* was adopted by the United Nations. Article 22 of the *World Declaration* (1990) defines the terms that apply to child endangerment. For an endangered child is thus considered a child – “an orphan, street child, a child of refugees, displaced persons, victims of wars, natural and man-made disasters, children of migrant workers or children living in other socially disadvantaged groups, working children, children and young people trapped in prostitution, sexual abuse and other forms of exploitation, disabled children, adolescent offenders, victims of apartheid and foreign occupation.”

The problem of inconsistent terminology is warned by the materials of the Ministry of Labour and Social Affairs such as *Proposed measures to transform and unify the system of care for endangered children – basic principles of 2009*. Here an endangered child (2009a, p. 3) is defined “as a child who does not meet or there is an assumption of unfulfilled basic biological, psychological, emotional, social and spiritual needs (need for stimulation, order, love, safety, social and societal recognition, open, shared future). Another role is played by the social determinants of health and child rights. We can say that every child is potentially at risk, more or less. Border is not possible to be determined strictly, there are many factor threats as well as their intensity and development. Attention must be focused on potential risks.”

*The National Action Plan to transform and unify the system of care for endangered children for the period from 2009 to 2011* defines the basic concepts on the basis of the multisectoral nature of the entire document. For an endangered child (2009b, p. 5) is considered “**a child whose basic needs are**

**not met adequately and is threatened by risky behaviour.**“ This definition is short but the more concise and in this study will draw from it.

The second term, that stands in the title of this chapter and which is to be defined before we proceed to the choice of methods of intervention, is **a social exclusion**. Social exclusion is a term that first appeared in the 70s in France for individuals or groups of people who were excluded from the system of state social security. The founder of the concept is considered a French politician René Lenoir, who dealt with the concept in his book *Les exclus: Un Français sur dix* from 1974. The concept was gradually taken over by the European Community in the 80s of the 20th century and began replacing the term “poverty”. Current literature offers many definitions of the term. The Czech space is most often used by the general definition based on the documents of the European Union (2001), where social exclusion is a process which leads to crowding of people on the margins of society and they are limited to access to resources. It follows the fact that the socially excluded are difficult or limited to access to social institutions, they are not represented in political organizations, they can not participate in their rights by representation in governing bodies, have significant limitations on the labour market and thus they become long-term unemployed and unemployable.

Social exclusion is not only poverty, as it is sometimes inaccurately reported, as has been observed by a British sociologist Levitas (2003). Apart from poverty, she classifies unemployment and a specific behaviour with features of pathology – **people without morals** as a part of social exclusion. For Mareš (2006), this is not a complete list and he adds to these phenomena **dimension of diversity** – cultural, religious, linguistic. Here we can see a different view of cultural exclusion feature. Levitas incorporates it into the underclass, to people without morals, people of other subcultures while Mareš can see it as a separate phenomenon. All these phenomena are a part of current discourses on social exclusion in Europe.

Czech specific perceptions of social exclusion during the 90s of the 20th century, almost the entire first decade of the 21st century is narrowing to only one ethnic group and Roma. At that time social exclusion was viewed as **a problem of the Roma ethnic group** and its inability to integrate into mainstream society. The change was brought by the crisis of 2008–2013, which affected a large part of the population of the Czech Republic, and as shown by analysis of socially excluded localities, 2014 (GAC spol s.r.o., 2015), the Czech Republic increased in these areas **without** Roma. According to this analysis about 95 to 115 thousand inhabitants of the Czech Republic lived in socially excluded localities in 2014, in 297 municipalities with 606 locations and 700 dormitories, where a substantial part of the population lives<sup>20</sup>. Number of children is alarming. “A total of 22 percent of all pupils growing up in socially excluded localities are trained in a highly ethnically homogeneous schools. In absolute terms, this could mean a total of 3.000 to 3.500 pupils,” as presented by the authors of the Analyzes (GAC spol s.r.o., 2015, p. 10).

Because **poverty** is a central concept of social exclusion, let us look at it more closely now. Poverty is a phenomenon that has accompanied mankind since the time when a person became aware of social differentiation. From this point poverty is considered as a source of social problems. Defining of poverty is very diverse and therefore there is a large number of different definitions of poverty, which differ from each other by different views of this phenomenon. The concept of lack is the basis of all definitions. Most often, poverty is defined as a situation in which an individual or a social group can not meet the most urgent needs of its own funds (Dohnalová, 2011). When creating definitions two approaches are usually considered. The first approach is **objective** and focuses on the determination of universal human needs and their degree of fulfillment. Second, the **relative** approach shows that poverty must be seen in historical and sociocultural contexts in particular. Objective approach establishes peace, threshold, border or poverty line, which is the lowest level of income, which is still considered to be sufficient in a particular country.

<sup>20</sup> In the Czech Republic was to 2015, 1 January 10 261 791 inhabitants and 6 259 municipalities (MVČR, 2015).

Poverty is seen as a source of human problems, different authors were dealing with the causes of poverty and the characteristics of people living in poverty both in the past and in the present. A view of the poor again has two levels. One group of authors sees the poor as independent, sincere, honest, happy and divinely ordained, the second group is perceived as incompetent, lazy, dirty, evil, who can blame themselves for a life in poverty. These two levels affect the forms and procedures for dealing with poverty. Supporters of the first plane advise to leave the solution of the problem on their own people because they consider them to be motivated, capable and able. Conversely, the second group recommends setting programs to combat poverty in the form of direct control of specific public authorities.

On this topic, whether poverty is the result of the inability or failure, a scientific study by an international team of behavioral economists was published in the 341st issue of the journal *Science* in 2013. The study is called *Poverty Impedes Cognitive Function* and focuses on **measuring cognitive functions**, especially the intelligence, in the groups of people who are experiencing a period of poverty. The study authors Mani, Mullainathan, Shafir and Zhao<sup>21</sup> (2013, p. 980) emphasize, that “the data reported here suggest a different perspective on poverty: Being poor means coping not just with a shortfall of money, but also with a concurrent shortfall of cognitive resources. The poor, in this view, are less capable not because of inherent traits, but because the very context of poverty imposes load and impedes cognitive capacity. The findings, in other words, are not about poor people, but about any people who find themselves poor.” In the next section of the text the authors draw attention to the results regarding the measurement of intelligence. As a result of becoming poor, differences in intelligence reached to 13 points. It follows that intelligence is not a fixed constant, but is significantly affected by socio-cultural influences. The paragraph ends with the sentence (2013, p. 980): “These sizable magnitudes suggest the cognitive impact of poverty could have large real consequences.”

The American anthropologist Lewis<sup>22</sup> points to the need to distinguish between the concepts of poverty and a culture of poverty. Already in the 50s of the 20th century, he studied behaviour in poor areas of Mexico, then in Puerto Rico and New York. In Social Sciences he brings the term **culture of poverty**, which clearly defines the article called *The Culture of Poverty*, published in the 4th issue of the journal *American* from October 1966. The term culture of poverty is used as “a specific conceptual model that describes a subculture of Western society, which has its own structure, internal logic and their own way of life, passed in family lines from generation to generation” (Lewis, 1966, p. 19). Lewis in his article identified 70 characters that characterize the culture of poverty. These characters are summarized into four dimensions of the system. The first is the relationship between subculture and mainstream society, second is nature of slum communities, the third character of the family (sexual life begins very early, marriages are rare, most couples live only in partnership, family centers around mother and mother's family, the relationship of mothers to children is rational, with a minimum of love and protection, childhood is very short), and the fourth is formed by positions, values and structure of the character of an individual.

Another typical feature of the culture of poverty is **living in the present**. People do not plan, live in the moment, if they receive some benefits, which are paid for a month, so they consume them immediately and according to what is interesting for them at the moment. There is no motivation to change, they are dependent on the system. Language is poor, they do not understand to many

<sup>21</sup> Anandi Mani is a professor of economics at the University in Warwick and she devotes to behavioral economics and a culture of poverty. Sendhil Mullainathan, a professor of economics of Harvard University, dealing with behavioral economics and poverty. Eldar Shafir, professor of Princeton University in the cognitive sciences, with a focus on behavioral decision making and policy and Jiaying Zhao, associate professor of psychology, University of British Columbia, with a focus on behavioral science.

<sup>22</sup> Oscar Lewis (1914–1970) originally studied history, gained a doctorate in anthropology at the Columbia University in research focusing on the lives of peasant families and neighborhoods – slums (see <http://what-when-how.com/social-sciences/lewis-oscar-social-science>).

concepts, they have poor verbal skills. "These people only know their surroundings and their own way of life, their outlook is at a provincial and local level, with little knowledge of history. They usually do not have knowledge, vision or ideology to see the similarities among their problems and their counterparts elsewhere in the world. They have no conscious of class, although they are really sensitive on symbols of their condition" (Lewis, 1966, p. 23). An explanation of these attitudes, structures and values is now clearer. As found by the authors of the study *Poverty impedes cognitive functions*, which is written above, it is the underdeveloped cognitive processes that reduces visibility and overall perception of those persons.

Lewis was very often criticized for his concept of the culture of poverty. Opponents accused him with psychological schemas as machismo, unclear sexual identification or inclination towards high number of psychopathological behaviour among people in a culture of poverty. Furthermore, he was criticized for his suggestions. Lewis was socially democratically oriented, therefore he thought that introduction of a state system of social protection in the form of benefits will solve poverty (cf. Smelser & Baltes, 2001, pp. 11904–11907). A very broad setting of social assistance system is currently a cause of living in a culture of poverty and is making social exclusion.

In 1984 the issue of state guaranteed benefits was highlighted by Murray<sup>23</sup> in his book *Losing Ground* (published in Czech Republic under the title *Too much good*, 1998), which analyzes 30 years of social policy in the USA from 1950 to 1980 and concludes that it was the generosity of government in social policy and it is the cause of the **stagnating poor** in American society. According to him, the poor lost not only the motivation to do something about their poverty, but also self-esteem. "Governmental social policy helps to establish the rules of the game... When population is more endangered and the less number of independent sources it has, the stronger effect of the rules of the game is, applied from above. The most convincing explanation for the significant change in the fortunes of the poor is that they continue to respond to the world as before, i.e. in the form as they found it, while we – meant non-poor and non-concessionary – we have changed the rules of the game of their world. Not the rule of our world, only of theirs. The first of these new rules was that the poor have begun to behave in a short term in a way that was disastrous in the long term. The second effect was to camouflage these long-term losses – subsidizing irreparable mistakes. We have tried to give more to the poor, and instead we have increased their number. We have tried to remove the obstacles on the way out of poverty and thus inadvertently we have built a poverty trap" (Murray, 1998, pp. 21–22). Murray, on the contrary, proposed reduction in social benefits, their abolition at the state level and transfer to the **local level**, closer to the beneficiaries and to assess their real claim on the basis of **need**. His proposals were also highly criticized, especially from the social democratic positions. The crisis of the welfare state in many respects, however, gives the author the truth, it turns out that living on social benefits is a poverty trap and as Lewis (1966, p. 21) says "when the culture of poverty occurs, it tends to maintain."

Lewis's concept of the culture of poverty and social exclusion concept begin to fade together in the late 20th century, at the time when, according to some experts, for example Toušek (2007, p. 14) is "happening that ways of adapting to the conditions of social exclusion are so specific and comprehensive that they set up their own subculture. According to the same author the existence of this subculture may be the actual cause of social exclusion."

Based on these findings, I would like to make a summary **that social excluded is a specific subculture of a developed society, characterized by a culture of poverty manifested in the dimensions of economic, cultural and social, symbolic, political and spatial exclusion.**

The economic dimension of social exclusion is given by unemployment, indebtedness, usury and living on benefits. Cultural, social and symbolic are reflected in norms, rituals, language, attitudes,

<sup>23</sup> Charles Murray (1943) is an American conservative political scientist, who became famous mainly as an co-author of the controversial book *The Bell Curve* from 1994. Much of his interest is the welfare state, intelligence and education policy (see <http://www.aei.org/book/education/real-education>).

values, family structure and identity. The political dimension is given by a lack of interest in public affairs and negativity to everything official, in conformity, represented by the state or self-governing powers. Dimension of spacial exclusion is given by a creation of excluded localities in the form of ghettos or slums. All these dimensions are intertwined with one another and their separation is artificial, serving only as an auxiliary tool to describe.

The above text makes clear that every child who lives in such location is a **child at risk**, because its basic needs are not met adequately and is threatened by **risky behaviour**.

Unfortunately, the number of children in the Czech Republic amounts to several thousands. The number of 606 excluded localities in 2014 is a high number, to which must be paid sufficient attention. Therefore there is a need for the creation of multidisciplinary teams that are working in socially excluded areas and trying to change the conditions of life of these people. Targeted focus on children at risk can help to ensure that at least they emerged from these locations and integrated with mainstream society.

Therefore, every worker of a team should have in mind **the specifics** of socially excluded groups and sites that concern to children, and their summary follows:

- They live in the present, do not know long-term planning, the future is something so remote that they do not work with it.
- Cognitive functions are limited, the child is unable to use all the cognitive potential due to its environment; Language is simple, children often do not understand the words, which are used by a member of the majority.
- If a language is different, thinking is different, too – is focused on the present, opinions are simple and practical, leading to survival, without insight into a broader context.
- Education is underestimated, has no value for them.
- The family is characterized by weak relation links.
- Relationship to mainstream society and particularly its norms and values is negative, often completely opposite.
- They are not interested in participating in public.
- They expect that the state or municipality will ensure them, they do not understand that they themselves should be able to take care of themselves, be active in a legal search of livelihood.
- They assume the way of life from generations of parents and consider it to be natural.

Presented characteristics are brief and incomplete list of different thinking and behaviour in children and adults living in social exclusion but it is considered to be essential and necessary to understand the differences and also important for the correct selection of interventions and at the same time the methods of working with these children and their families.

#### **4 Selected methods of intervention at work of a social educator with an endangered child in a socially excluded localities**

Because social work as a discipline has been concentrating on the issue of solving poverty and social exclusion for several decades, it is appropriate for a social educator to find inspiration for using methods of social intervention just in it.

First, however, let's have a look at the methods that social educators learn the most often during preparation for their profession. They are primarily educational methods. The pedagogical textbooks contain these methods of educational work – the method of explaining, persuading, asking requirement, repression, advice, pleas, orders, encouragement (stimulation), example (pattern),

exercise, reward, punishment regime, cooperation, competition, ritual (cf. Grecmanová et al., 1996; Kraus, 2008). These methods are effective in work of any teacher. However, they are inadequate for quality work of social educators.

Therefore, this chapter of the article extends classification of methods designed by Bakošová (2008), which is based on both the methods of educational influence and the methods used in social work. Unlike the brief characterization of methods I will focus on the detailed description of the possibilities of using them by a social educator working with endangered children from socially excluded localities.

When choosing approaches, the author of the study held the division, as used in social work.

As the first method of social intervention I chose **an approach oriented to tasks**. Approach is based on the theory of social learning, theory of systems and cognitive theories. For authors are considered Reid and Epstein, who in 1972 formulated a system of a short-term intervention. The basis for this approach is a partnership and strengthening. Navrátil and Matoušek (2013, p. 109) state “that the basis of an approach lies in the idea that the little success develops self-confidence, and that a man would rather accept the tasks of his own choice.” The method is based on six stages – preparation, exploration of the issue, agreement on objectives, formulation and implementation of tasks, completion and testing. The individual steps **in detail** include:

1. Preparation is the legitimacy of the intervention, which is based on cooperation and understanding to the objectives of the intervention.
2. Exploration is clarifying the client's interests, defining and sorting by order of importance.
3. Agreement on objectives is about direction of change and is based on eight categories of problems established by authors and they are:
  - Interpersonal conflicts.
  - Dissatisfaction of social relations.
  - Problems with formal organizations.
  - Difficulties in fulfilling roles.
  - Problems arising in connection with the social changes.
  - Reactive emotional distress.
  - Inadequate resources.
  - Difficulties with behaviour (behavioral problems).<sup>24</sup>
4. Formulation and implementation of tasks means the frequency of contacts, length of contract and specific tasks.
5. Termination is determined at the outset that the client knows how long it will take cooperation.
6. Testing applies only to a social worker who discovers how successful his intervention was (cf. Navrátil, 2007).

Task oriented approach has great potential of application uses because it can be applied both in the development of mental activities and in training of real activities. Its advantage is that it results in a change, to the strengthening of self-confidence of an individual and groups.

Use of task-oriented approach when working with an endangered child from socially excluded localities, is wide. It can be applied to both the educational sphere and on the change and development of an individual and his family.

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<sup>24</sup> The exact description of the Encyclopedia of Social Work (Navrátil & Matoušek et al., 2013, pp. 110–111).

Because social excluded live in the present, they can not plan future and that it is so remote that it does not motivate them, it is appropriate for the individual educational objectives, when applied in the educational field, to divide them into smaller sections and then further into individual tasks.

For better understanding of a pupil and thus the correct setting of individual tasks, educator can be helped by completing eight categories of problems, as listed in the agreement on objectives.

We must also realize that children have small, almost zero motivation. And here it is appropriate to motivate them to perform tasks which are short and the child can see a rapid result. It is better than to set long-term objectives, such as – if you are successful in elementary school, so you can choose a quality secondary school and your work perspectives will improve. Such motivation is not natural and therefore useless for pupils from socially excluded backgrounds.

If you can make contact with the parents of the child, even here, it is appropriate to show the benefits of education in the present than in the future. Most parents of socially excluded pupils perceive school as a hostile territory, as an institution that belongs to the major society.<sup>25</sup> An educator can not rely on the fact that parents are willing to work with the child at home, that they will help or check homework. It must also reckon with the fact that it is a big problem for the child to bring to school all devices that are needed for a particular day. A task-oriented approach can help here, too.

This approach can also be used in cases when a volunteer is involved in the educational process who provides tutoring. Then there is a very good agreement between the teacher, volunteer and the pupil's parents, when various tasks and responsibilities of the different actors are set. The agreement should be set, with the cooperation of different actors, by a social educator who acts as an expert and coordinator. The role of a social educator as a member of the multidisciplinary team lies in the fact that he helps the school to find suitable volunteers, ensures contact with voluntary organizations and cooperation among the school, parents and social workers – from communities, terrain, department of social and legal protection of children and curators.

The second method of intervention is the **reality therapy**, which as a counterweight to the psychoanalytic approach has been created by an American psychiatrist Glasser<sup>26</sup> in 1960. In 1965 he published a book *Reality Therapy*, which describes the method. The basis is the principle of reality and responsibility. The aim of this approach is that people are able to evaluate their behaviour as right or wrong in compliance with applicable laws and social standards. People who deviate from the standard, they are unable to meet their basic needs, especially the need for affection and the need for respect – to know that I have value for myself and for others. The purpose of intervention is to focus on working with clients at present and future, not to deal with the past.

In the reality therapy it is necessary to help clients to understand the world realistically and realistically meet their needs. For this it is important for the client to be in personal deep relationship with one or two persons. These relationships are the most important because through them the client gains strength and encouragement to be able to cope with reality. The client has to learn how to correct and appreciate himself. Responsibility is the ability to meet the needs in such a way as not prevent other people in meeting their needs. A responsible person is motivated to make struggle and suffer hardships in order to become self-esteem. Socio-educational activities lead toward greater maturity and responsibility of clients who are inadequately socialized. A social educator must teach a client in a short time what is learned during childhood or adolescence, both in his family and school environment. Reality therapy consists of three complementary techniques:

- Develop a deep personal relationship with the client.

<sup>25</sup> Claiming that most parents perceive school as a hostile territory as we find already in the aforementioned Lewis (1966), and Smelser and Baltes (2001).

<sup>26</sup> William Glasser (1925–2013), in addition to real estate therapy, he is also an author of *Choice Theory*, which according to him explains all human behaviour (cf. William Glasser Institute, 2015).



- Reject such behaviour of a client, which is unrealistic and irresponsible, but in spite accept the client and be involved in his life.
- Gradually teach the client better, more responsible and more mature ways of meeting the needs within the boundaries of reality (cf. Novotná & Schimmerlingová, 1992).

Procedure of reality therapy can be summarized in the following steps:

1. Participation – here is to create a relationship between the two parties, a worker must be able to gain trust and act upon a client as a natural authority, as a mentor who understands and also gives a clear sense of belonging and acceptance.
2. Evaluation of the current behaviour – it discovers what the client is doing, why he is doing that, if he understands what he does, and a therapist or a worker explains neighborhood response to client behaviour, what are the norms, rules and leads the client to make himself recognize, where his behaviour or conduct is inadequate with the standard in a given society.
3. Planning of possible behaviour – if, in the form of small steps, a change in client behaviour is planned, with understanding and insight of the client, identification with the necessary change in his behaviour. It is good when the first tasks are scheduled to be successful, it leads to strengthening the client.
4. Commitment to plan – this phase is built on acceptance of the plan of changes in behaviour of the client. It is advisable, if only it is possible, a plan to be drawn up in writing and the therapist and the client sign it.
5. No excuses, no punishment – because it is worked with explaining, acceptance or rejection of the client's behaviour, but not with punishment for bad behaviour or failure to comply with the plan, thus eliminating unnecessary excuses why something is not possible. If the client is not able to keep the plan, he has the option to propose adjustments after agreement with the employee (see William Glasser Institute, 2015).

Reality therapy has been primarily directed to the social rehabilitation of prisoners. It is very close, as well as the first mentioned method, to the cognitive behavioral approaches. In the current social work its use is much broader and can be used where an individual has set no boundaries of his behaviour, he does not know any commonly applied rules of conduct, and he does not recognize conformity.

The author of reality therapy Glasser used this approach in education. Centre of use of this approach lies in the field of education. With respect to that, students from socially excluded backgrounds have different boundaries – what is allowed and what is not, they live in other rules and standards are different and often hardly identifiable with the standards of the majority, reality therapy is very suitable for the change in behaviour.

Social educator explains what is appropriate behaviour, what the rules are and what are the standards that the majority recognizes. He explains everything through step by step techniques and performs feedback or reflection or mirror techniques, and thus he demonstrates his disagreement with the pupils behaviour outside the norm. Because the pupil is usually very well aware of his rights from his home, the teacher has to explain that rights mean also obligations. If the pupil or his parents want to exercise the rights, they must also perform the duties. The basis is made by patience, calm communication and consistency on the part of the teacher. The same techniques can be used to communicate with parents.

Third chosen method of intervention is **antioppressive approach**. This approach has its origins in the 80s and 90s of the 20th century in the USA, UK, Germany. It is based on a term oppressive – oppressed. Antioppressive thus means against oppression and it is also used in the sense of anti-discrimination. This approach aims to reduce individual and institutional discrimination based on

race, gender, disability, social class and sexual orientation, according to the *Dictionary of Social Work* by Thomas and Pierson (1995).

In 1992 British author Neil Thompson came with antioppressive approach as a uniform model of social work. He identifies three basic requirements of antioppressive approach:

- Justice – each will be handled according to law, without any restrictions.
- Equality – does not mean sameness, but a necessity based on specific needs, therefore equality of opportunity.
- Participation – involvement of clients, client involvement in selecting targets and resources.

Other authors, for example Denney (1983) distinguish the following types of antioppressive approaches:

- Assimilation – minority receives culture of majority, and surrenders most of its original culture in the process of acculturation.
- Liberal pluralism – the principle of equal opportunities are the result of anti-discrimination laws.
- Cultural pluralism – based on the possibility of coexistence of different cultures in the same place, the result is multiculturalism, currently very difficult approach.
- Structuralism – is based on the concept of social layers that have different access to power and resources, the result is either a confirmation of inequality or a fight for its settlement.

Neither of these approaches is ideal. Based on past experience, it is advisable to combine these approaches based on specific situations.

According to Navrátil (2013), Thompson introduces a concept of empowerment into antioppressive approach.

The author of the concept of empowerment, however, is not Thompson, but the Brazilian educator Freire.<sup>27</sup> He devoted himself to improving the lives of the poor in the form of education. At the end of the 60s of the 20th century he comes with the work of *Pedagogia del oprimido (Pedagogy of the Oppressed)*, which sees the individual as a self-forming entity that is aware of its historical development. Freire notes that oppressed groups based on various justifications of oppression perceive themselves negatively and feel unable to deal with the situation themselves (cf. Freire, 2001; Ledvinková & Macků, 2011).

Navrátil (2013) in the analysis of Thompson's work *Anti-discriminatory practice* from 1997 states that Thompson replaces the concept of capacitation, which was normally used in social work, by authorization. Capacitation is a concept of adaptation, while authorization is a control over own life and living conditions. Correct application of antioppressive approach must be based on structural factors such as gender, identity and ethnicity, race, age, disability, sex or social orientation and their role in the life situations of people. To reflect these factors Thompson suggests P-C-S analysis, which means to assess the life situation of a specific person at a personal level – P (ideas, attitudes, feelings, actions), cultural – C (perception, thinking, behaviour), structural – S (social relationships). The result of this analysis is awareness that oppression and discrimination is not a matter of individuals but is based on cultural and social conditions. “Antioppressive model comes with initiatives to encourage social workers to reflect different aspects of the use of power and its impact on the life of the client” (Navrátil, 2013, p. 95).

In the current educational practice antioppressive approach is irreplaceable. It is preventing all forms of discrimination. It is used in everyday education. For being properly used by a teacher, he must be

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<sup>27</sup> Paulo Freire (1921–1997) a Brazilian educator, reformer, a Christian thinker, in our country known for the concept of critical thinking.

able to work with prejudices, stereotypes and ethnocentrism. In working with different we often meet outminded and hard – to – realize prejudices. These are hard to control by individuals and in the mainstream society they are quite widespread, so you can expect that they also meet a teacher. Becoming aware of prejudices and stereotypes in attitudes and behaviour is the first way to anti-discrimination and application of the concept of P–C–S analysis. The second is to work with own ethnocentrism, that I can not assess culture of different people through the eyes of our culture.

A social educator should use the concept of empowerment in the intervention with socially excluded. It should encourage pupils or their parents to take responsibility and control over their lives, over their living conditions. The concept of empowerment also leads to self-acceptance, self-awareness, and that brings us to identity and ethnicity. Educator, as a guide empowerment expands students' social group that runs the culture of poverty, a broader community, transforms the feeling of belonging and perception of the concept **we** to more people, disrupts honored cultural patterns of culture of poverty, participates in forming a broader ethnicity, leading to assist integration and social inclusion.

The following two approaches are not direct methods of intervention in a specific sense. For the work of a social educator in working with a socially endangered child in socially excluded localities they are important.

One of these approaches is **case management**. Case management, sometimes a case social work – a case conference “is a coordinated action leading towards client support, with participation of all available sources (family, professionals, social and health services etc.). A professional is responsible for implementation of case management (usually a social worker) who is responsible for evaluating client's needs and together with the client and other people, who are interested in it, creates an individual plan” (Solařová, 2013, p. 4). It is a method that has not been considerably expanded in the Czech Republic so far. It is basically about contemporary classical case work, which is the basic approach of individual social work. Unlike traditional case work where one worker works with a client, the method of case management assumes more heads – more reason, therefore, of teamwork. Formation of multidisciplinary teams is so typical for case management that are currently used in working with socially excluded. The objective of this intervention is making a support network.

Knowledge of case management for a social educator is suitable for its understanding of the competencies of the multidisciplinary team members, for understanding the role of a coordinator and knowledge of support network formation. A social educator often becomes a coordinator, a case manager among students, school, family, volunteers providing tutoring, workers of social legal protection and curators. Knowledge of networking, namely, knowledge of networking and informal relationships among children, parents, siblings and people of the same age as well as assisting in the creation of non formal links and relationships among children, teachers, tutor, curator, etc., is essential for successful intervention. The result of this activity is an individual development plan, as it is in the Act No. 359/1999 Coll. (1999).

The second approach is **a socio-ecological model** or in literature sometimes referred to by the term ecological perspective. Social ecological model is based on the assumption of a man as a part of the ecosystem. It focuses on the individual in his environment, both social and natural, his relationship to this environment and interaction.

This approach appears in the 60s, when starting to develop the concepts of social functioning. An important personality was Gordon, who in 1969 came up with the idea for social work as the work between systems and environments. Thus ecological approaches are classified into system theory. Navrátil (2001) reports that Heard summarized Gordon's basic ideas of social work into seven points:

1. Social work has concurrently a dual perspective. It focuses both on man and his situation – that is, the system and its environment.

2. Social work takes place at the interface between the human system and its environment.
3. Phenomenon, which occurs at the interface between the system and the environment, is transaction.
4. Transaction is a process in which the system and its environment mutually attune. On the side of the system it is in terms of managing, and on the side of immediate environment it is in terms of its quality.
5. The interface of the system with the environment causes a change in both.
6. The best transactions are those that support the growth and development of a body while improving the environment (that means that it becomes a better place for all systems that depend on it).
7. For growth and development, it is essential that there is a persistent redistribution of entropy between the body and the environment.

Ecological approaches introduced additional terms into social work. The first is the adaptation, i.e., the ability to adapt to the social environment and the second resilience, or resistance, hardiness.

Tasks of social work in socio-ecological approaches lie in strengthening the competencies of clients in meeting their needs and the appropriate response to the demands of the environment in influencing social environment to allow meeting client needs and improving interactions between them and the social environment.

In the literature<sup>28</sup> we meet definitions of three basic types of social functioning:

- Adaptive – adaptable, people have capacity to solve problems, working with them on a contract basis.
- Risk – do not have their own resources to deal with or are at risk of another system. Here it is necessary to use prevention, reduce hazardous systems.
- Maladaptive – problems are so serious that the systems are not able to solve them. Here it is necessary to use curative – protective activities of social work or social pedagogy.

Socio-ecological approaches do not focus only on the individual. Systems creating social support, which is kinship, neighborhood, local systems, but also social policy and social security systems. are getting in the foreground.

These approaches should be close to a social educator because he also is being educated in the field of environment. According to the type of environment he can choose appropriate types of interventions. In intervention at the level of the microsystem he is focused on the individual or his family where he tries to change. In intervention at the level of mesosystem he focuses on groups, eg. peers, class groups, and in intervention at a macro level he seeks to change the community, which includes a socially excluded locality.

Both these approaches – case management and social ecological model complete intervention methods. Possibilities of his position in a multidisciplinary team are presented to a social educator and especially lead him to work with an endangered child in socially excluded localities and be aware of the importance of the whole social environment and not to focus only on the child's personality.

## 5 Conclusion

In the presented study, I first dealt with the issue of defining differences and connections between a social worker and a social educator, defining phenomenon of the culture of poverty and

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<sup>28</sup> Cf. Bartlett (1970), Giddens (2013), Gordon (1969), Kraus and Poláčková et al. (2001).

consequently the possibility of appropriate interventions for endangered children from socially excluded localities. I am of the opinion that the social educator, is not a social worker, everyone has a different mission in solving social problems, although both are aimed at the same target group. Social worker approaches to solving problems from social and psychological point of view, while social educator in terms of educational ones. Where the two professions can and should intermingle or supplement is the possibility of using approaches and methods that are used in both fields.

In this study I focus on a social educator who works in socially excluded localities. First of all, I describe the culture of poverty as a specific behaviour that is not still sufficiently known in the Czech professional public. Secondly, I am offering several approaches to a social educator that are applied in social work and are being recommended for work with this target group. My aim is thus to contribute to the expansion of professional competences of a social educator.

Selected methods of intervention can be used either independently or in combination with others. This is due to the complexity of the problems that occur in socially excluded localities. Social situation of a child is not only one social problem but affects the child, his personality, his education, socialization and its environment – family, school, work environment of parents, municipal environment, etc. For these reasons, the problem of a child is not possible to deal with without respect to the social situation of his family and community. Therefore, it is necessary to solve it comprehensively and precisely, for these reasons it is advisable to choose an eclectic approach. This approach gives us the possibility to choose among different methods of interaction, and variously combine and interconnect them. Thereby setting the intervention directly on the requirements of the endangered child and thus successfully operate and achieve the needed results.

As I explained in the third chapter, in the Czech Republic after the last crisis, the number of socially excluded localities increased and thus increased the population and children in these groups. In 2008 the government set up Agency for Social Inclusion to help socially excluded localities, however, it works on the principle of login, not on the principle of prevention and screening. Currently it only works with 26 sites, however, research of an agency GAC saw 606 of them for 2014.

If the state and government want to begin actively solve the situation of socially excluded localities in the future and thus children at risk of social exclusion, they will have to change the system of aid and especially in these localities to establish the position of social educator as a school worker in a socially excluded locality and thus a member of the multidisciplinary team. Then it is necessary that the social educator has to be well equipped for the job with knowledge of the problems of socially excluded groups, the specifics of culture of poverty and the different kinds of intervention, and especially could work with them.

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## Study Review

[Czech version/Česká verze](#) 

### *Selected Methods of Intervention Suitable for Work Social Educator with Children at Risk of Social Exclusion*

The author of *Selected Methods of Intervention Suitable for Work of Social Pedagogue with Children Endangered by Social Exclusion* deals with a significant topic: the introduction of social work methods into pedagogical practice. In my opinion, there is an increase in the number of pupils that can be labelled socially disadvantaged as defined by the education legislation (this is true not only for the socially-disadvantaged locations referred to by the author, but also in connection with the rise of social benefits receivers, overindebtedness, and an increase in poverty of the majority of single-parent households). The importance of skills and knowledge connected to social work is growing in pedagogical practice. Social pedagogy can thus play an important role in introducing methods into school practice or in creating cooperation of the non-profit sector with primary and secondary schools.

I see a problem spot in the study in the interpretation of the culture of poverty leaning towards the *underclass* concept where the author refers to the propositions of Murray. The partial responsibility for the problems of poverty (and its reproduction) lies, according to Murray, with the expenses of a social state that allows for the certain adaptation and life strategies of the underclass (see Mareš, 1999, pp. 175–184). In the political context of the United States, the given interpretation served to justify cuts in social benefits.

I do not believe that restrictions in social expenses can help poor and poverty-endangered people in any way. A recent experience with the so-called social reform of minister D. Drábek allows us to learn a lesson about what practical consequences of moralization can be seen in connection with poor people, together with the effort to cut down social benefits that in this particular case led to the repression of poverty (e.g., public service and the DONEZ project).

The growth in the number of socially-handicapped families can be blamed, in my opinion, on the economic crisis together with the insensitive social policy of the Nečas government in 2010–2013. The receivers of social benefits became one of the neoliberal rhetoric topics of the Nečas government, despite the fact that the real expenses of paid social benefits form no significant burden for the state budget. The stigmatization of the receivers of social benefits served the political goals of the government that introduced a policy of restrictions as a recipe for surviving the economic crisis.

Social benefits are by no means an ideal solution for poverty, and a former colleague of mine (a social curator) compared their effect to sedatives. Unless we have a more efficient cure, is there a reason to get rid of this kind of help? Generational passing of the “culture of poverty” pattern is a problem, and discussions looking for more efficient solutions of poverty than social benefits are clearly necessary. Restrictions in social benefits are not the correct step. The road from socially-excluded locations to a different life is not easy, and we cannot expect children from such environments to accept our values (the values of middle class Czech society). Fulfilling these values (high school leaving exams, university diploma, work enabling securing a mortgage, etc.) is more difficult for children that were born into the environment of Czech “ghettos.”

What prevents integration of socially-excluded citizens apart from discrimination in the labour market, the so-called trade with poverty or the anti-Romani mood, is the culture described above, life strategies of adapting to a marginal social position and the significantly lower cultural capital of the majority of the mentioned citizens. It should be social pedagogy that knows how to work with this handicap.



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Reference

Mareš, P. (1999). *Sociologie nerovnosti a chudoby*. Praha: Slon.

## Kulatý stůl

# Záznam ze zasedání kulatého stolu na téma Nedořešený hlavolam: Sociální pedagogika a/versus Sociální práce



**Termín konání:** 16. 2. 2016

**Místo konání:** Ústřední knihovna PF MU v Brně

**Moderátoři:** Radim Šíp a Martin Stanoev

**Pozvaní účastníci:** Pavel Navrátil, Lenka Gulová, Ladislav Ptáček, Dagmar Gasnářková

### Otázky diskuse:

- Jaká je historie a současnost vztahu sociální práce a sociální pedagogiky po roce 1989?
- Jak se současná situace (globalizace, integrace Evropy, uprchlická krize/hysterie) promítá či by měla promítnout do výuky oborů i do praxe samotné?

**doc. Mgr. Radim Šíp, Ph.D.** Působí na PdF Katedry sociální pedagogiky MU v Brně. Stál u vzniku časopisu Sociální pedagogika, kde působí jako redaktor studií.

**Mgr. Martin Stanoev, Ph.D.** Zaměřuje se na oblast sociálního vyloučení, sociální marginality a sociální pedagogiku. Před svým působením v Centru empirických výzkumů na Fakultě veřejných politik SU v Opavě pracoval deset let jako sociální kurátor v Brně, kdy se zabýval sociální prací s lidmi bez domova a po propuštění z výkonu trestu.

Dne 16. 2. 2016 se v prostorách Ústřední knihovny Pedagogické fakulty Masarykovy univerzity v Brně uskutečnilo **historicky první zasedání kulatého stolu časopisu Sociální pedagogika**. Cílem diskuse kulatého stolu bylo přiblížení vztahu sociální pedagogiky a sociální práce z pohledu předních českých akademiků a praktiků obou disciplín. Zasedání moderovali Radim Šíp a Martin Stanoev a v debatě odborníků kulatého stolu vystoupili Pavel Navrátil, Lenka Gulová, Ladislav Ptáček a Dagmar Gasnářková.

Záznam zasedání byl publikován prostřednictvím video kanálu časopisu na [YouTube](#), kde lze sledovat vývoj diskuse od vstupního představení účastníků, přes konkrétní příspěvky v diskusi dle vymezených časových stop ve dvou hlavních proudech.

První z nich přináší okruh otázek vztahující se k **historii a současnému vztahu sociální práce a sociální pedagogiky po roce 1989**. Diskuse byla zahájena otázkou etablování sociální práce a sociální pedagogiky v ČR. Dále se diskuse zabývala otázkou, co mají sociální práce a sociální pedagogika společného a v čem se liší. Prostor byl věnován také vyjádření zkušeností (názorů) a přínosů vzniku Asociací vzdělavatelů

**doc. PhDr. Pavel Navrátil, Ph.D.** Působí na FSS Katedry sociální politiky a sociální práce MU v Brně. V minulosti působil jako ředitel Občanské poradny v Brně, byl vedoucím katedry Křesťanské sociální práce UP Olomouc a Centra praktických studií. Vědeckovýzkumná činnost zahrnuje mimo jiné výzkum sociální exkluze a inkluze v české společnosti a oblast etnika, minority a marginalizovaných skupin v ČR.

**Mgr. Lenka Gulová, Ph.D.** Působí jako vedoucí Katedry sociální pedagogiky PdF MU v Brně. V rámci své profese se specializuje na oblast multikulturní výchovy, sociální práce, andragogiky, axiologie a pedagogické praxe. Je garantkou CŽV vzdělávání, obor vychovatelství.

**Mgr. Ladislav Ptáček, DiS.** Působí jako vedoucí Oddělení sociální prevence a pomoci Odboru sociální péče Magistrátu města Brna, pracovník linky důvěry a předseda správní rady o. s. Modrá linka, mediátor a předseda rady o. s. Mediační centrum.

**Mgr. Dagmar Gasnářková.** Profesně působí na Oddělení sociálně-právní ochrany dětí města Břeclav. Je zástupcem vedení odboru, kde uskutečňuje přímou klientskou práci a odborné sociální poradenství.

*Redakce děkuje uvedeným za jejich účast na zasedání kulatého stolu.*

v sociální práci, vzdělavatelů v sociální pedagogice a Profesní komory sociálních pracovníků. Diskuse rozvíjela současně aktuální téma vyjednávání o změně legislativy, otevření připravovaného zákona spontánnímu konsensu sociálních pracovníků a pohledu na Zákon o sociálních pracovnících v otázkách působení Profesní komory při udělování akreditací. Dotkla se také otázky, zda nový návrh zákona a role Profesní komory v sociálních pracovníků v tomto zákoně nejsou vedeny snahou o vyloučení absolventů některých oborů z možnosti být zaměstnán na pozici sociálního pracovníka. V diskusi bylo zdůrazněno, že se nejedná primárně o vyloučení některých skupin, ale o zkvalitnění přípravy sociálních pracovníků a vytváření profesní platformy, která bude schopna efektivně vyjednat s institucemi státu tak, aby byla zabezpečena náležitá péče o klienty. (K tomu srov. především pasáž: 30:45–50:35).

Druhý okruh otázek otevřel rozhovor o **promítání současné situace (globalizace, integrace Evropy a uprchlické krize/hysterie) do výuky oborů i do praxe samotné.** Diskutována byla proměna sociální reality pozdně moderních společností procesem globalizace, případně integrace Evropy a s ní související vyvstání nových nároků a výzev, jež jsou na sociální pracovníky a sociální pedagogy kladeny. Akademici i praktici obou disciplín dále přispěli k diskusi o způsobu, jakým lze ve veřejném prostoru prosazovat hodnoty tak, aby byly naplněny, a jakým způsobem lze dle vlastní zkušenosti směřovat proti proudu.

Závěr diskuse byl věnován životnímu krédu ve vztahu k pozici (práci) sociálního pedagoga/sociálního pracovníka. Poděkování všem zúčastněným, včetně doc. Chytila, doc. Gojové a doc. Vávrové za spolupráci na přípravách zasedání na závěr přednesl Radim Šíp.

**Celý záznam kulatého stolu lze sledovat na [YouTube](#) v rozsahu 01:50:26.** Pro rychlou orientaci v záznamu lze využít níže uvedených časových stop, které jsou umístěny rovněž pod záznamem online.

### Záznam časových stop zasedání kulatého stolu

Vstupní intro: 00:00–00:22

Úvod a představení účastníků: 00:23–04:22

#### 1. oblast: 04:23–50:35

#### Historie a současnost vztahu sociální práce a sociální pedagogiky po roce 1989?

*otázka: (R. Šíp: 04:23) Jak se etablovala sociální práce a sociální pedagogika v ČR?*

P. Navrátil: 05:00

L. Gulová: 06:38

L. Ptáček: 12:06

*otázka: (R. Šíp: 13:17) Co má sociální práce a sociální pedagogika společného a v čem se liší?*

P. Navrátil: 14:00

L. Gulová: 15:58

*otázka: (M. Stanoev: 18:07) Jaká je Vaše zkušenost (názor) a jaké vidíte přínosy vzniku Asociací vzdělavatelů v sociální práci, vzdělavatelů v sociální pedagogice a Profesní komory sociálních pracovníků nejen pro obory, ale i samotné klienty?*

L. Ptáček: 19:17

P. Navrátil: 20:57

*otázka: (M. Stanoev: 23:53) V jaké fázi je dnes vyjednávání o změně legislativy? Do jaké míry by měl být připravovaný zákon otevřen spontánnímu konsensu sociálních pracovníků, který se zatím zcela nezformoval?*

L. Ptáček: 24:48

D. Gasnářková: 25:46

M. Stanoev: 30:27

*otázka: (R. Šíp: 30:45) Jaký je Váš pohled na návrh Zákona o sociálních pracovnících v otázkách působení Profesní komory při udělování akreditací?*

P. Navrátil: 32:13

L. Gulová: 34:52

L. Ptáček: 37:50

M. Stanoev: 39:56

P. Navrátil: 40:21

L. Gulová: 43:53

R. Šíp: 45:55

D. Gasnářková: 46:13

L. Gulová: 48:27

P. Navrátil: 48:56

L. Ptáček: 50:07

**2. oblast: 50:36–01:49:33**

**Jak se současná situace (globalizace, integrace Evropy, uprchlická krize/hysterie) promítá či jak by se měla promítnout do výuky oborů i do praxe samotné?**

*otázka: (R. Šíp: 50:36) Jak proměnil sociální realitu pozdně moderních společností proces globalizace, případně integrace Evropy? A kde se obyčejný člověk může s těmito proměnami setkat?*

P. Navrátil: 51:52

M. Stanoev: 56:23

L. Gulová: 56:39

P. Navrátil: 59:10

*otázka: (R. Šíp: 59:54) Pociťují lidé z praxe tyto záležitosti nějak intenzivněji za posledních 5 až 10 let než dříve?*

L. Ptáček: 01:00:05

*otázka: (M. Stanoev: 01:02:13) Mohl byste upřesnit cílové skupiny, kde dochází podle Vás k posunu?*

L. Ptáček: 01:02:19

D. Gasnářková: 01:03:32

R. Šíp: 01:08:01

L. Gulová: 01:08:48

*otázka: (R. Šíp: 01:09:36) Souvisí nárůst agresivity se současnou situací či je podmíněn změnami?*

L. Gulová: 01:09:42

*otázka: (M. Stanoev: 01:10:35) Jaké vyvstávají nové nároky (výzvy) pro sociální pracovníky a sociální pedagogy?*

P. Navrátil: 01:11:07

R. Šíp: 01:14:58

L. Ptáček: 01:16:20

L. Gulová: 01:18:16

P. Navrátil: 01:21:06

L. Ptáček: 01:23:16

*otázka: (M. Stanoev: 01:24:40) Jakým způsobem lze hodnoty prosazovat ve veřejném prostoru tak, aby byly naplněny?*

L. Ptáček: 01:25:00

P. Navrátil: 01:25:43

R. Šíp: 01:28:09

L. Gulová: 01:29:06

*otázka: (R. Šíp: 01:33:19) Jakými způsoby jdete proti proudu?*

L. Ptáček: 01:33:43

P. Navrátil: 01:35:40

D. Gasnářková: 01:36:50

R. Šíp: 01:40:00

D. Gasnářková: 01:40:09

L. Gulová: 01:40:47

P. Navrátil: 01:41:01

R. Šíp: 01:41:15

P. Navrátil: 01:41:25

*Otázka: (R. Šíp: 01:43:50) Jaké je Vaše životní krédo ve vztahu k profesi sociálního pedagoga / sociálního pracovníka?*

P. Navrátil: 01:44:26

L. Gulová: 01:45:27

D. Gasnářková: 01:46:44

L. Ptáček: 01:47:10

M. Stanoev: 01:48:02

R. Šíp: 01:48:56

Poděkování a rozloučení: 01:49:34–01:50:08

Závěr: 01:50:09–01:50:26

Záznam kulatého stolu lze sledovat zde:



## Odborná esej

### Paradigmy jedinečných vied

Ak sa zaoberáme podstatou alebo riešením sporného vzťahu sociálnej pedagogiky a sociálnej práce, je potrebný malý exkurz do histórie ľudstva, kde sa rodili počiatky solidárneho a sociálno-výchovného myslenia a kde je možné zreteľne rozpoznať predmet záujmu, ktorým sa tieto *budúce vedy* v budúcnosti zaoberali. Základným objektom, ktorý sa k obidvom viaže, je človek v spoločenstve. V prípade sociálnej pedagogiky je to človek, ktorý sa od ostatných a s ostatnými učí byť platným a zároveň spokojným členom spoločnosti; v prípade sociálnej práce je to človek, ktorý v nejakom ohľade zlyhal, bol zo spoločnosti vylúčený a k tomu, aby ho spoločnosť opäť prijala, potrebuje od ostatných špecifický prístup, pomoc alebo podporu. Domnievame sa, že tento druhý prípad má oveľa hlbšie korene, pretože isté formy solidarity sa v spoločenstvách objavovali už niekoľko tisíc rokov pred našim letopočtom, čo vysvetľuje Levická tým, že pomoc je prirodzenou a nevyhnutnou kategóriou ľudstva, ktorú človek potrebuje na prežitie (Levická, 2004, s. 17). V najstarších dejinách ľudstva nachádzame rôzne formy útlaku a zneužívania, no na druhej strane i starostlivosti a ochrany. Najstarší známy sumerský zákonník Urnammu (2111–2093 p. n. l.) alebo Chammurapiho zákony (1728–1686 p. n. l.) môžeme považovať za jedny z prvých legitímnych snáh chrániť a pomáhať slabším a nemohúcim, či podporovať vybrané skupiny obyvateľov, napr. vojenských veteránov. Starostlivosť, pomoc a ohľad nachádzame v rôznych náboženstvách, ako napr. budhizmus, judaizmus, islam a najmä kresťanstvo, ktoré je považované za nositeľa základov sociálneho učenia. Práve v období šírenia kresťanstva, kedy sa pomoc bližnému začína chápať ako cnosť, prestávajú byť isté formy solidarity individuálnou záležitosťou či nepísanou povinnosťou v rámci rodiny a stávajú sa zámernými snahami spoločnosti. Tieto snahy smerujú v rôznych formách (almužny, ubytovanie, ošetrovanie a iné) k rôznym cieľovým skupinám (žobráci, pocestní, vdovy, siroty, chudobní, chorí, umierajúci atď.), no nepresahujú rámec solidárnych činností. Nezaoberajú sa prevenciou alebo nápravou, neskúmajú príčiny ani nerozdávajú sankcie. Základným motívom a objektívnym cieľom prvých predchodcov sociálnych pracovníkov je podať pomocnú ruku tomu, kto ju práve v tej chvíli potrebuje.

Ak sa snažíme najstaršie pramene solidárneho myslenia a sociálnej práce hľadať v dobách prvých štátov a opierame sa najmä o pojmy ako pomoc a ochrana, tak prvopočiatky sociálnej pedagogiky je možné spájať až s myšlienkami antických filozofov. Predmetom nášho záujmu v súvislosti s týmto obdobím a s témou je najmä oblasť výchovy, ktorá sa v období Antiky spája s pojmom *paideia*. Nie *stará paideia* v zmysle živenia, výživy, vychovania (5. stor. p. n. l.), ale *nová paideia*, ktorá predstavovala formu starostlivosti o dušu, čiže základnú formu výchovnej činnosti, učenie sa životu. Paideia podľa Kudláčovej (2007, s. 64) značí priviesť človeka k tomu, kým je a jej zmyslom nie je len sebaopoznanie, ale predovšetkým sebakonanie – realizácia možností a potencialít skrytých v človeku a najmä v tom, čo je pre ľudskú bytosť určujúce – v duši.

Takéto poňatie paidei je podľa nás výstižným definovaním pojmu a je možné ho považovať za základ výchovy v každej spoločnosti, či už sa jedná o spoločnosť primitívnu alebo vyspelú. I v dielach Platóna a Aristotela s takýmto videním paidei nachádzame zhodu, no hovoriac o Platónovej alebo Aristotelovej paidei je v porovnaní so staršími autormi možné spozorovať akúsi nadstavbu, ktorá sa u predošlých autorov nevyskytuje. Ak vychádzame z toho, že paideia je učením sa životu, Platón a Aristoteles zdôrazňujú sociálny aspekt tohto procesu. Paideia je učením sa životu v spoločenstve a pre spoločenstvo. Potrebu ľudskej spoločnosti v súvislosti s vlastným poznávaním je možné zaregistrovať už v Platónovom podobenstve o jaskyni (2001), kde autor jednak zdôrazňuje význam poznania pre človeka samého, a zároveň poukazuje na fakt, že poznanie je naplnené až v súvislosti s interakciou s inými ľuďmi. Nejde tu teda len o individuálne objavovanie a poznávanie pravdy,

ale zároveň o prirodzenú potrebu človeka sa o svoje poznanie s niekým podeliť. Už v tomto momente môžeme hovoriť o sociálnom rozmere paidei.

Aristoteles si tiež uvedomuje hodnotu a silu spoločenstva, rozvíja tieto myšlienky a posúva ich na ďalšiu úroveň, keď v Politike nabáda k verejnej a spoločnej výučbe: „Pretože však celá obec má len jeden účel, je zrejmé, že i výchova musí byť jedna a tá istá pre všetkých a že starostlivosť o ňu musí byť vecou spoločnou, nie súkromnou, ako dnes, kedy sa každý o výchovu svojich detí stará sám a súkromne ich vyučuje predmetom podľa vlastnej voľby. Spoločné úlohy vyžadujú spoločnú prípravu. Nesmieme sa tiež domnievať, že by každý občan prináležal len sám sebe, ale musíme byť presvedčení, že všetci prináležia obci, pretože každý je časťou obce; i musí potom starostlivosť o každú jednotlivú časť dbať prirodzene o starostlivosť o celok“ (Aristoteles, 1939, s. 259).

I keď sa na prvý pohľad môže zdať, že sa Aristotelove myšlienky zásadne dotýkajú problematiky vyučovania, implicitne je možné vnímať dôraz na sociálny význam výchovy. Aristoteles v nich zdôrazňuje potrebu jednoty a spoločného vedenia pre zachovanie spoločného účelu (dobro), ktorý má priniesť prospech nielen samotnej obci, ale i každému z občanov.

Zástancom týchto myšlienok bol i QUINTILIANUS, rímsky rečník a teoretik rečníckeho umenia. Tento sa ešte viac sústreďuje na hodnotu a dosah sociálneho kontaktu a v jednej zo svojich úvah uvádza: „Predovšetkým si budúci rečník, ktorý bude musieť žiť medzi veľkým množstvom ľudí a byť na očiach všetkým, od mladosti zvykne (v škole) nemať strach z ľudí a viesť samotársky život, akoby sa bál svetla. Mysieť potrebuje neustále podnety a pozdvihovanie a v odlúčenosti takéhoto charakteru buď chradne a chytá akoby plesň v tieni alebo sa nadchýna planou vierou. Ten, kto sa nemá možnosť s niekým porovnávať, sa nutne preceňuje. Ak chce potom ukázať svoje vedomosti, je oslepený slnkom a do všetkého nového vráťa ako človek, ktorý sa sám učil to, čo mal robiť medzi ostatnými. To nespomínam priateľské vzťahy, ktoré pretrvávajú až do staroby, pretože sú presiaknuté posvätnosťou blízkeho vzťahu. Ani zasvätením pri posvätných obradoch nevzniká pevnejšie puto ako pri štúdiách. Kde sa priučí zmyslu, ktorý nazývame spoločnosť, veď prirodzene sa zhromažďujú nielen ľudia, ale i nemé tvory. K tomu pridaj, že doma sa môže naučiť len to, čo sa mu ukladá, v škole však tiež to, čo sa ukladá iným“ (Kudláčová, 2007, s. 62–63).

Quintilianus sa síce obracia vo svojich úvahách na budúcich rečníkov, no jeho videnie absencie sociálneho kontaktu človeka s človekom zároveň vystihuje podstatu *sociálneho sveta* každého človeka. Quintilianus poukazuje na dôsledky a negatíva sociálnej izolovanosti a zároveň na prínos spoločenských interakcií počas štúdia. O jeho chápaní významu potreby stretávať sa s inými ľuďmi svedčí najmä poznámka o chradnutí mysle v dôsledku odlúčenosti, zmienka o posvätnosti priateľských vzťahov ale i o výhode a možnosti učiť sa od iných alebo prostredníctvom iných.

Ak zhrnieme podstatu myšlienok týchto troch autorov, dostaneme základy praktickej sociálnej pedagogiky v tej najčistejšej podobe. I bez hlbšieho vhladu je v hore uvedených úryvkoch cítiť dôraz na význam spoločenského ovplyvňovania a interakcie, na význam rozvoja sociálnej povahy. Jedná sa o akési spoločnosťou uznané vzájomné pôsobenie, ktoré sprevádza človeka počas celého jeho života a učí ho byť platným a zároveň spokojným členom ľudského spoločenstva. Učí ho akceptovať platné pravidlá a normy a zároveň sa presadiť. Učí ho prijímať vekmi overené vzorce správania a zároveň ich odovzdávať ďalej. Tu je možné vidieť spojenie *paidei* nie s odovzdávaním a so získavaním informácií a poznatkov o svete a veciach v ňom (teda s vyučovaním), ale s odovzdávaním a prijímaním ľudského, sociálneho kapitálu. Nositeľom takejto *paidei*, a vlastne sociálnym pedagógom v tom najširšom slova zmysle, je každý človek – rodič, priateľ, sused, každý, kto predstavuje istú šablónu žiadaného správania sa v spoločnosti a kto sa o svoje sociálne vedomosti a zručnosti delí s ostatnými a odovzdáva ich ďalej. V súčasnosti je však bežným javom to, že sa človek, resp. dieťa s takýmto *prirodzeným sociálnym pedagógom* stretáva čoraz menej. Podporovaný individualizmus, uprednostňovanie technických a digitálnych kontaktov, nedostatok spoločne stráveného voľného času v rodinách má a ešte len bude mať za dôsledok to, že spolunažívanie párov, rodín, komunit ale i generácií bude čoraz problematickejšie. Ľudia sa budú musieť učiť žiť spolu. Tak, ako ľuďom trvalo

viac ako jedno storočie prijať a akceptovať existenciu a pôsobenie psychológov alebo špeciálnych pedagógov, tak si spoločnosť bude zvykať na sociálnych pedagógov. Sociálnych pedagógov už nie v tej prirodzenej podstate každého človeka, ale sociálnych pedagógov ako odborníkov. V tomto (teda užšom) poňatí je sociálny pedagóg odborník, vychovávateľ, ktorý je znalcom zákonitostí spoločenskej výchovy, vie na ostatných pozitívne pôsobiť a predstavuje, či poukazuje na možnosti, ako prežiť potrebný, zmysluplný a spokojný život v spoločnosti ostatných ľudí. Obsah sociálnej výchovy je v tomto videní protikladom dnes tak prezentovaného individualizmu. Podporuje a propaguje všetko, čo súvisí so socializáciou, s podporou sociálnych vzťahov a s generačným prenosom. Sociálny pedagóg by mal byť osvetárom a špecialistom na prácu so skupinami, napr. s rodinami, so školskými triedami, s pracovnými skupinami, s komunitami, s verejnosťou a prezentovať pozitívnu komunikáciu, pozitívnu výchovu, rozvoj vzťahov a spoluprácu. Sociálny pedagóg by mal byť prirodzeným partnerom a spolupracovníkom rodičov a učiteľov, vychovávať k životu v spoločnosti a snažiť sa o prevenciu sociálnych problémov a sociálnych zlyhaní človeka. Takto pochopenú a prezentovanú sociálnu výchovu/pedagogiku si nie je možné zameniť so sociálnou prácou, ktorej objektom záujmu je síce ako v sociálnej pedagogike človek, no v súvislosti s jeho zlyhávaním v spoločnosti a so zameraním sa na pomoc, podporu a sprevádzanie. Na rozdiel od sociálneho pedagóga by sociálny pracovník mal byť predovšetkým špecialistom na prácu s jednotlivcom a zamerať sa na tých, ktorí v príprave na život v spoločnosti neobstáli, ktorí zlyhali alebo sa ocitli v zložitej životnej situácii. Sociálny pracovník by nemal byť úradníkom a jeho základným pracovným miestom by mal byť terén. Profesia sociálneho pracovníka je veľmi náročnou a v jeho osobnostnej a profesijnej výbave by nemali chýbať predovšetkým empatia, schopnosť načúvať a schopnosť odborne zasiahnuť v rôznych problémových či krízových situáciách. Tieto predispozície by sa mali stať jedným z kľúčových výberových kritérií záujemcov o túto profesiu.

Sústredením sa na prvopočiatky sociálno-výchovného myslenia a pomoci a na základe hore uvedených poznatkov nemusíme teda vzťah medzi sociálnou pedagogikou a sociálnou prácou nutne chápať ako sporný. Najmä keď si uvedomujeme, že sociálna pedagogika je predovšetkým vedou pedagogickou, tzn. že základom je výchova človeka k životu v spoločnosti, a sociálna práca, ktorá je označovaná za praktickú pomáhajúcu profesiu, je založená na pomoci a starostlivosti o človeka v tiesni či zložitej životnej situácii.

Prečo teda, ak sú paradigmy také jasné, sa pôvodný význam a zámer týchto činností nemôže stať elementárnym kľúčom k rozlíšeniu a definovaniu týchto dvoch vied i dnes?

Prekážkou tejto jednoduchej orientácie je v prvom rade historické prepojenie sociálno-výchovnej a solidárnej činnosti. I keď sa dnes v záujme jasného definovania predmetu paradoxne pokúšame nájsť čo najviac rozdielov a špecifik v týchto odboroch, nemôžeme poprieť, že prepojenie medzi sociálno-výchovným pôsobením a sociálnym cítením má hlboké historické korene. O prirodzenosti tohto prepojenia v praxi môžeme hovoriť najmä preto, že sociálno-výchovné pôsobenie či pomoc bližnému vychádzali z každodenného spôsobu života (v stredoveku ovplyvneného predovšetkým učením Ježiša Krista) a z potrieb človeka priamo v rodinách a v samotných komunitách. Ľudia boli nútení z existenčných dôvodov byť a žiť spolu, učiť sa jeden od druhého, pomáhať si.

Druhým dôvodom sporného vnímania vzťahu týchto dvoch disciplín je súčasné chápanie inter-, trans- a multidisciplinárneho prístupu k obidvom vedám. Pod vplyvom rôznych názorových prúdov, v snahe *vinterpretovať* do pôvodných základov rôzne prístupy, v snahe poňať a pochopiť predmet i objekt záujmu v obidvoch disciplínach z čo najširšieho uhla pohľadu, teda čo najkomplexnejšie, nie je možné sa vyhnúť stretom v istých bodoch, ktoré zákonite musia byť pre obidve vedy spoločné. Ak sa prekrývajú i metódy, formy a prostriedky práce, je možné očakávať, že v odbornej ale i v laickej verejnosti budú vznikať určité pochybnosti a že verejnosť bude vnímať tieto dve disciplíny často ako kolízne.

Problém je pravdepodobne i na strane absencie obojstranného rešpektu a uznania jednotlivých profesií medzi sebou, čo je dôsledkom najmä nevyjasneného vzťahu a kompetencií medzi obidvomi



vedami. I keď sa tento stav môže javiť ako vnútorná záležitosť dotknutých vied, zasahuje i do vnímania bežných ľudí, ktorí nemajú dôvod zamýšľať sa nad rozdielmi či riešiť akademické spory a reagujú tým najbežnejším spôsobom – nezaujmom. Len málokto z opýtaných by dnes vedel odpovedať na otázku, ako sa odlišujú tieto dve profesie. A čo je na zváženie – často to nevedia ani samotní sociálni pedagógovia a sociálni pracovníci. Tieto dve profesie ľuďom splývajú do jednej, neurčitej, a tú potom vnímajú najčastejšie v spojitosti s problémami a so „sociálkou“. Ak pre porovnanie uvedieme medicínske disciplíny, ktoré majú tak ako sociálne vedy spoločný objekt záujmu, nemôže sa v žiadnom prípade stať, že pediater supluje prácu zubára, alebo že sa chirurg odváži zastupovať očného lekára. Potreby a narastajúce zdravotné problémy ľudí si počas stáročí vyžiadali rozčlenenie pôvodnej medicíny na samostatne fungujúce odbory a ich vymedzené činnosti rešpektujú nielen samotní lekári, ale aj ich klienti, pacienti, ktorí vyhľadávajú odborníkov striktne podľa svojich potrieb. I keď vychádzajú z jednej podstaty, jednotlivé medicínske odbory sú jedinečné, sú presne definované a kompetencie, ktoré z nich vyplývajú, presne vystihujú činnosti jednotlivých odborníkov. Naše dve skúmané vedy pravdepodobne potrebujú prejsť podobným procesom a predovšetkým potrebujú dostatok času k tomu, aby boli plne akceptované a uznávané verejnosťou i samotnými odborníkmi. Vyjasnenie vzťahu a kompetencií prinesie nielen poriadok v samotných vedách, ale i reálnu šancu ich nadväznosti a efektívnej spolupráce. Ak túto snahu podporí i štát (najmä finančne), môže vzniknúť symbiotický tandem dvoch výnimočných vied, ktorý bude na jednej strane naplňovať a odovzdávať medzigeneračné odkazy a na strane druhej sa postará o tých, ktorí *nevládsu alebo nemôžu*. Tak, ako jednotlivé odbory medicíny smerujú k naplneniu celostného zdravia človeka, tak by tieto dve vedy mohli byť zárukou a istotou jeho optimálneho sociálneho sveta.

K riešeniu nášho hlavolamu neprispieva ani súčasná legislatíva. V tejto súvislosti uvádzame príklad zo Slovenska, kde sa vo vyhláske Ministerstva školstva SR č. 437/2009 Z. z. (2009), uvádza, že na výkon profesie sociálneho pedagóga je potrebné vysokoškolské vzdelanie druhého stupňa v študijných odboroch, medzi ktorými je uvedený i odbor sociálna práca. Ako je možné na pozíciu sociálneho pedagóga v školstve zamestnať niekoho, kto sa počas štúdia odboru sociálna práca s pedagogikou takmer alebo vôbec nestretol? Toť otázka.

Sociálna pedagogika a sociálna práca sa ako vedné disciplíny začali formovať v 19. storočí. Museli prejsť stovky rokov, kým sa zo zmienok o prvých formách pomoci a prvých sociálno-výchovných myšlienkach stali ucelené systémy právoplatných vied. Prispeli k tomu myšlienky a diela desiatok filozofov a pedagógov, teoretikov i praktikov, ktorí si začali všímať tejto oblasti ľudského života, zamýšľať sa nad jej podstatou, hľadať riešenia vzniknutých problémov a svoje zistenia verejne prezentovať. Vo svojich snahách ani len netušili, že postupne rozvíjajú koncepty budúcich vied. Už od raného novoveku sa objavovali myslitelia, ktorí vo svojich úvahách o sociálnom svete človeka nadväzovali na myšlienky starovekých a stredovekých osobností a ktorí svojimi pohľadmi a názormi ovplyvnili celé budúce generácie autorov. Ján Amos Komenský, Juan Luise Vives, neskôr Helvétius, Basedow, Pestalozzi, Don Bosco a iní stavali nové a rozvíjali už existujúce teórie, a doslova vytvárali podmienky pre tých, ktorí o niekoľko desaťročí neskôr stanovili jasné teoretické a metodologické východiská týchto spoločenských vied. Táto dlhá cesta odvíjajúca sa od dvoch obyčajných, ale pre ľudstvo nesmierne dôležitých činností, je symbolom ľudskej nespokojnosti a zároveň entuziazmu a tvorivosti. Je ukázkou toho, že sociálny svet človeka je nestabilný, že je v nekonečnom pohybe plnom zmien, na ktoré je možné neustále reagovať. Stovky názorov, kompilátov, pochybností a kritických reakcií dali vznik bohatým, no zároveň komplikovaným systémom, ktoré sa niekde stretávajú, inde prelínajú a zároveň sa dostávajú do rozporov.

I napriek nedoriešenému vzťahu majú dnes tieto dve vedy nezastupiteľné miesto v spoločnosti. Nezáleží na type prostredia, nie je dôležité ani spoločenské usporiadanie. Historicky podložená prestíž sociálnej funkcie výchovy i jedinečnosť sociálnej pomoci sú totiž pre prežitie ľudstva nevyhnutnosťou v každej dobe a v každom prostredí. Vzhľadom na túto nevyhnutnosť a význam solidarity a sociálno-výchovného pôsobenia v spoločnosti bol vznik obidvoch vied v dejinách ľudstva najmä otázkou času. Ich vývoj a smerovanie bol a je predovšetkým otázkou chápania zmyslu

človečenstva a úcty k životu. Je možné predpokladať, že najbližšia budúcnosť obsahu sociálnej pedagogiky a sociálnej práce bude poznačená najmä nezdravou podporou egocentizmu a súťaživosti u detí, problémami vyplývajúcimi z narastajúceho individualizmu, sociálnymi konfliktami a prehľbujúcimi sa sociálnymi rozdielmi medzi ľuďmi a národmi. Nachádzame sa v období, kedy sociálna pedagogika a sociálna práca síce majú svoje právoplatné miesto v systéme spoločenských vied, no o svoju prestíž stále usilujú. Sociálna pedagogika a sociálna práca sa môžu v najbližších desaťročiach stať silnými a jedinečnými odborníkmi, avšak za predpokladu, že budú pre bežných ľudí zrozumiteľné. Nemôžu chcieť byť za každú cenu *inter-trans-multi disciplínami* a nemôže dochádzať k vzájomnému spochybňovaniu týchto dvoch vied. Ak totiž majú byť tieto dva odbory plnohodnotnými a uznávanými, malo by platiť, že „vzťah medzi sociálnou pedagogikou a sociálnou prácou nevychádza z protirečenia, ale zo vzájomného dopĺňania“ (Strieženec, 2001, s. 47).

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## **Varia**

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# Porozumenie v spoločenskovednom výskume

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**Abstrakt:** Témou příspěvku je porozumenie ako odhaľovanie významu alebo zmyslu sociálnych javov, udalostí, vzťahov a procesov, situácií alebo i samotného postavenia výskumníka v istom sociálnom kontexte, ktoré sa stávajú kľúčovými pojmami humanitných vied. Obsahuje aj malý exkurz do empirickej sondy, v ktorej sa pracovníci v humanitnej sfére pokúšajú vlastnými slovami napísať, čo si pod porozumením predstavujú, kedy sa nazdávajú, že skutočne porozumeli sociálnemu javu, vzťahu, procesu, prípadne i sebe. Príspevok v závere uvádza význam porozumenia, ktoré zdôrazňuje i zaradenie sociálneho rozmeru medzi všeobecné priority EÚ.

**Klíčová slova:** porozumenie, význam, teória rečových aktov, porozumenie v hermeneutike, konstruktivizmus, etnometodológia a interpretativizmus

## Understanding in the Social Research

**Abstract:** The theme of this paper is understanding in the sense of revelation of meaning or sense of social phenomena, events, relationships and processes, situations and the position of a researcher in a certain social context, all of which are becoming key concepts in the humanities. It also includes a small empirical excursion, in which workers in the humanitarian sphere attempt to write in their own words what they mean by understanding, when they consider that they truly understand the social phenomenon, relationship, process, or even themselves. The conclusion indicates the importance of understanding, which is highlighted by adding the social aspect to general EU priorities.

**Keywords:** understanding, sense, theory of speech acts, understanding in hermeneutics, constructivism, ethnomethodology and interpretativism

## 1 Stručný úvod do problematiky porozumenia

V spoločenskovednom výskume, vrátane sociálnej pedagogiky, neraz predstavuje kategória porozumenia takmer axiologizujúcu samozrejmosť, ktorú netreba ďalej vysvetľovať, ktorej všetci rozumejú, neraz skôr intuitívne ako racionálne. V škole sa celkom bežne stretávame pri vysvetľovaní učiva s otázkou vyučujúceho: „Rozumeli ste?“. Osobitnú kapitolu by predstavoval problém, ako porozumel študent textu, s ktorým sa stretáva v priebehu štúdia. K riešeniu podobných otázok má prispieť nasledovný text, ktorý si kladie za cieľ súčasne upozorniť na nevyhnutnosť ďalšieho skúmania a komparácií jestvujúcich teórií.

Porozumenie má v našom živote nemalý význam. Neraz určuje naše konanie, jeho prostredníctvom sa sami poznávame, budujeme svoje vzťahy k sebe i svojmu okoliu, volíme cesty a spôsob života. Iste jestvujú veci, javy, procesy i vzťahy, ktorým porozumieť nie je ľahké.

Porozumenie sa stáva kľúčovým pojmom humanitných vied, osobitne interpretatívnej sociológie a sociálnej pedagogiky. V nich nie je skutočnosť človeku jednoducho daná, ale je predmetom neustálej interpretácie aktérov sociálneho života. Teda toho, ako rozumejú tomu, čo robia iní, ako rozumejú výtvorom svojim aj ostatných, ako rozumejú jazyku a symbolom, všetkému, s čím prichádzajú do styku a ako k porozumeniu dospievajú. To si súčasné spoločenskovedné disciplíny uvedomujú, reflektujú samé seba a preto sa stávajú súčasne aj reflexívnymi. „Alternatíva, komplementarita, pluralita a tolerancia predpokladajú porozumenie v štandardnom a vo vysoko sofistikovanom zmysle“, uvádza Petrusek (1993, s. 145). K tomu patria nie iba „zdravý rozum“, ale aj prekonávanie náhodilosti, nekvalifikovanosti, naivnosti, ktoré môžu byť niekedy dokonca nebezpečné, pretože „...čím složitejšia je moderná spoločnosť... tým menej je srozumiteľná pre ľudí... nesrozumiteľnosť a nesamozrejmý našeho života... si uvědomíme až tehdy, keď narazíme na problém...“ (Petrusek, 2009, s. 15, 31)

Porozumenie pokladáme za obsahové pochopenie stavu vecí, ktoré nespočíva iba v tom vzťah niečo na vedomie, ale aj intelektuálne sa zmocniť súvislostí, v ktorých stav vecí spočíva. Porozumenie znamená podľa Wilhelma Diltheya<sup>29</sup> rozpoznanie z daných vonkajších pozorovateľných znakov „vnútorné“, (sociálno)psychické. Porozumenie sa často zamieňa za vysvetlenie, s ktorým úzko súvisí ale nie je totožné. Žiaľ, súčasný vývoj vo vede označovaný predstaviteľmi sociálnych (humanitných) vied tak, že „...si už takmer nerozumejú a navzájom nekomunikujú“ (Sedová, 2011, s. 769). Podľa tvrdení viacerých autorov je to dôsledok víťazstva tzv. prírodných vied v súperení dvoch kultúr. Prírodné vedy „zvítazili“ tým, že sa „...zaštítli svojou pragmatickou efektívnosťou a neodškriepiteľným praktickým, technickým a technologickým prínosom... pričom... v týchto pretekoch, v ktorých nešlo o nezištný nárast, ale pravdepodobne získali náskok pred sociálnymi vedami“ (Sedová, 2011, s. 770). Sociálne vedy, ktorých kmeň spočíva vo vedách o správaní, na rozdiel od prírodných vied však môžu existovať bez kontextov poznávania konania, ktorého podstata spočíva v porozumení. Ako uvádza Fay (2002, s. 159 a nasl.), podľa interpretativizmu jestvuje zásadný rozdiel medzi skúmaním človeka a spoločnosti a skúmaním prírody. Vedecké pojmy majú k sociálnym javom zásadne iný vzťah, ako k prírodným javom. V sociálnych vedách pojmy vytvárajú skúmanú realitu, ktorú v prírodných vedách slúžia k popisu a vysvetleniu javov. Význam danej veci závisí od roly, ktorú má táto vec v systéme, ktorého je súčasťou. V prípade sociálnych vied ide o systémy nesmierne komplexné a bohaté, ktorých zohráva úlohu aj presvedčenie, ľudská túžba a zámyery konkrétnych ľudí. Konanie, správanie, ktoré je úmyselné, teda intencionálne, je vyvolané istým druhom situácií alebo udalostí, ktoré si konajúci uvedomuje. Je najvladnejším „premostením“ medzi človekom a jeho prostredím v prírode. Základom konania je porozumenie svojmu konaniu i konaniu iných, čo je nevyhnutné pri pretváraní východísk (vstupných daností) na výstupné danosti (ciele). Iba v súvislosti s týmto druhom činnosti má zmysel hovoriť o konaní.

Preto na rozdiel od vysvetlenia *porozumenie*<sup>30</sup> možno charakterizovať ako odhaľovanie významu<sup>31</sup> alebo zmyslu sociálnych javov, udalostí, vzťahov a procesov, situácií alebo i samotného postavenia výskumníka v istom sociálnom kontexte.

<sup>29</sup> Podrobnejšie pozri o tom Lessing (2001).

<sup>30</sup> Neraz je vhodné použiť termín chápanie vo význame porozumenia. V tomto význame hovorí o chápaní aj Lyotard (1999, s. 78). Podľa Herberta Blumera ľudia, veci ako i inštitúcie majú pre nás význam, ktorý je ústredným problémom symbolického interakcionizmu. A najvhodnejšou metódou pre riešenie toho problému je práve interpretácia. Blumer vychádza z troch premis: (a) Ľudia konajú voči „veciam“ na základe významu, ktoré pre nich znamenajú. K „veciam“ patria aj ľudia, situácie a inštitúcie. (b) Ich samotný význam je odvodený, alebo priamo spočíva v sociálnych interakciách, do ktorých vstupujeme s ľuďmi. (c) Významy

Vynára sa otázka, ako je vôbec možné pochopiť to, ako druhí konajú? Nie je práve v tejto oblasti podstata porozumenia konaniu? (Sedová 2011, s. 769–782). Simon Blackburn sa pýta, či si jeden druhému rozumieme. Jeho odpoveď znie áno. Toto áno čiastočne zmierňuje, keď dodáva, že „... rozumieme jeden druhému do veľkej miery... pretože máme spoločný jazyk... slová majú význam, a preto ak vám niečo oznamujem, dokážete nahliadnúť, čo tým myslím... a práve v tom spočíva porozumenie... Slová vo svojom prvotnom alebo bezprostrednom význame (podľa Johna Locka) nezastupujú nič iného, ako idey v mysli toho, kto tieto slová užíva. Slová nám umožňujú nechať druhých nahliadnúť do súkromnej komnaty, ku ktorej máme inak prístup iba my sami“ (Blackburn, 2012, s. 76).

Viacerí autori zdôrazňujú odkrývanie (neraz skrytej) motivácie, ktoré má prispieť k sprístupneniu subjektívnych aspektov konania (druhých). K porozumeniu patrí prípadne aj schopnosť tieto javy, udalosti a procesy v sociálnom kontexte interpretovať, artikulovať v reči. Porozumenie môže znamenať aj celostné vedenie, dosiahnuté bezprostredným prežívaním a chápaním (nielen rozumovým). Neraz hovoríme aj o *vcítení*, empatii, bezprostrednom uchopení podstaty príslušného sociálneho javu, najčastejšie na základe pozorovania, rozhovoru. V takom prípade máme dôležitú úlohu s umením (zručnosťou) preniesť sa do života osoby, skupiny, alebo javu, ktorému má výskumník porozumieť. Porozumenie bude teda závislé aj od príslušnej kultúry, sociálnej skupiny, vzdelania a intelektu výskumníka. Habermas (1981, s. 70) v tejto súvislosti uvádza, že porozumenie nemôže byť normatívne pripisované, ale že ho dosahujeme komunikatívne.

Nesporný význam musíme pripísať jazyku, Austinovej teórii rečových aktov<sup>32</sup> (Austin 2004), podľa ktorej výpoveďou neoznačujeme iba istý obsah alebo skutočnosť, ale výpoveď je rečový akt môže slúžiť k uskutočneniu istého alebo celkom iného konania. Teória rečových aktov teda postuluje komunikatívnu kompetenciu, ktorá obsahuje schopnosť aplikáciou výpovede konať a otvára otázky na základy systému, princípy a pravidlá, ktorými disponuje ten, kto hovorí a ten, kto je jeho poslucháčom. Austin pritom rozlišuje *konštatívne* výpovede (vyhlásenia), ktoré môžu byť pravdivé alebo nepravdivé a *performatívne* výpovede, ktoré sa môžu podariť, alebo aj nie, t.j. môžu a nemusia viesť k zmene konania, pričom otázka o ich pravdivosti je irelevantná.

Hans Georg Gadamer (1900) uvádza, že ak chceme niečo poznať, musíme podľa hermeneutiky používať aj iné postupy, akými sú tradičná metodológia a gnozeológia. Musíme vedieť aj načúvať, nechať sa oslovovať a tiež sa aj pýtať. Javy okolo nás musíme chápať nie iba ako fakty, ale ako niečo, čo svojím tonom žije v ľuďoch, ktorí sa podieľali na vzniku príslušného javu, tento vlastne „zanechali“ ako jednu z množných odpovedí na množstvo otvorených otázok. Gadamer zdôrazňuje, že sa musíme naučiť vyvede a v skutočnosti pýtať sa s nimi, nepovažovať nič za hotovú odpoveď (definitívny jav), ale ako problém, s ktorým sa musíme zžiť, ak máme odkryť všetky jeho významy vo všetkých jeho vrstvách. Preto je podľa Gadamera hermeneutika predovšetkým umením interpretácie. Pokladáme však za dôležité upozorniť, že v prípade *vcítenia* (empatie ako podmienky nadväzovania sociálnych vzťahov)<sup>33</sup> je vždy treba overovať, či sú správne hypotézy, príp. otázky, ktoré z problému vyplývajú.

vznikajú, používajú sa a menia v procese interpretácie, v ktorom sa s významami ľudia dostávajú do styku (Blumer, 1969).

<sup>31</sup> Podľa Šefránka (2002) neexistuje jeden pravý a správny pojem významu. Možno skonštruovať a používať mnoho pojmov významu. Tieto konštrukcie treba oceniť vtedy, keď sa s ich pomocou dajú formulovať a riešiť zaujímavé problémy.

<sup>32</sup> Austinova teória rečových aktov: Austin (2004) delí rečové akty na lokučné, ilokučné a prelokučné, na základe toho, či činnosťou myslíme vyslovenie nejakej vety, t.j. akt vykonáme, keď niečo povieme, alebo tým, že niečo povieme, konáme, alebo aktom myslíme zmenu myšlienok, pocitov a konania poslucháčov a hovoriacich. Existujú aj iné delenia, napr. na fonetické, fatické a retické atď.

<sup>33</sup> Dôležitou podmienkou rozvoja schopnosti empatie sú sociálne vzťahy, v rámci ktorých jednotlivec posudzuje a vyhodnocuje signály druhého človeka – primárne vo vzťahu k sebe (ako ho má ten druhý rád, nakoľko si ho váži, čo ten druhý z jeho správania akceptuje a čo pokladá za nesprávne atď.), sekundárne aj so záujmom práve o toho druhého človeka (ako sa cíti, čo prežíva, prečo sa tak správa atď.). Vďaka týmto signálom môžu sociálne vzťahy pretrvávajúť a vyvíjať sa. Spomínané signály majú predovšetkým neverbálnu

Gadamer zdôrazňuje, že „porozumět znamená být ve vztahu zároveň s ‘věcí samou’, jež se projevuje skrz tradici a s nějakou tradicí, odkud ta ‘věc’ může ke mně mluvit.“<sup>34</sup>

## 2 K otázke zmyslu

V procese porozumenia podľa jedného z prúdov vo fenomenologickej sociológii a etnometodológii je dôležité nielen to, akým spôsobom sa snažíme porozumieť svetu, v ktorom žijeme, ale najmä to, aby sme tomuto svetu dali sami zmysel (Garfinkel, 1967)<sup>35</sup>. V tomto zmysle chápanie súvisí i s konštrukcionizmom<sup>36</sup>, keďže chápanie súvisí s konštrukciou znovuvytvorenia zmyslu poznávaného. Opisovanie a rozprávanie sa vždy uskutočňuje vo vnútri nejakého rámca, ktorý zabezpečuje pojmové prostriedky pre popis reality a pre jej prerozprávanie. Podľa toho každé poznávanie a následne vedenie ako konštrukcia nevyhnutne vychádza z hľadísk, ktoré sú definované sociálnymi, kultúrnymi, intelektuálnymi, politickými, morálnymi, príp. ekonomickými záujmami príslušnej konštrukcie vedenia. Každé vedenie je teda chápaním z určitej perspektívy (Ondrejkovič, 2004, s. 42). Stávanie sa zmysluplným prostredníctvom chápania (otázkou je či aj porozumenia) je súčasne *in-science* (z lat. in-sciens, tiež in-scendo), vstupovaním chápaného človeka do seba samého, sebareflekcia a do určitej miery i spiritualizácia a humanizácia.

Marleau-Ponty koncipuje dianie života ako ontologickú paradigmu. V tejto paradigme hľadajúci zmysel je reč tela tohto sveta taká, ako akéhokoľvek univerzálneho média, v ktorom sa až z rozpoznanie (poznania) konštituuje ako poznané, ale ktoré musí poznané znovu zjesť (sacovať). Čo mi prinesie a umožní takto vidieť (zmysel) je len viditeľná sebareflekcia, videnie seba, ktorá je prítomná nie ako priama evidencia, ale ako nepostrehnuteľná, ktorá je prítomná nepriamo, ako tvarovo jednotiaci vzťah. Priamy dôkaz ale nie je ako niečo nepostrehnuteľné; je to nepriamo prítomné ako tvarovo (jednotiace). Telo<sup>37</sup> teda teraz (podľa toho) znamená stelesnenie nepostrehnuteľného a zmysel tvoriace hranice vnímania (Danzer, 2003).

## 3 Otvorené otázky

Porozumenie je súčasne aj interpretatívny postup, ktorým možno odkrývať špecifickosť predmetu neprírodovednej vedy, na rozdiel od „úspešnejšej“ metódy prírodných vied (Balon, 2007). Porozumenie znamená predovšetkým porozumenie intenciam a motívom ľudského (sociálneho) správania, a teda súčasne porozumenia „vecí“ a preto porozumenie nie je možné previesť do kauzálneho zákona alebo kauzálneho vzťahu.

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podobu. Prvotným, veľmi dôležitým vzťahom, ktorý môže významne prispieť (ale aj naopak – mať rušivý vplyv) k rozvoju schopnosti empatie, je, pochopiteľne, vzťah matka – dieťa, resp. rodičia – dieťa. V neskoršom veku postupne rastie vplyv sociálnych vzťahov s ďalšími osobami (príbuznými, rovesníkmi, učiteľmi a pod.).

<sup>34</sup> Kudrna (1964, s. 96).

<sup>35</sup> Podľa Garfinkela každý účastník interakčných aktov je vlastne praktický sociológ. Sociológia preto nie je ničím iným, než snahou pochopiť to, čo ľudia robia, aby rozumeli svetu v ktorom žijú a konajú.

<sup>36</sup> Na odlišenie konštruktivismu v umení, literatúre a architektúre a v spoločenských vedách sa prikláňame k požívaniu termínu konštrukcionizmu. Rozumieme pod týmto pojmom ľudské vnímanie, ktoré je konštrukciou a jej interpretáciou. Ľudský mozog rozumie len svojej vlastnej „reči“, jeho spojenie so svetom sa uskutočňuje prostredníctvom receptorov. Mozog pritom nereprodukuje skutočnosť, sprostredkovanú receptormi, ale vykonáva istú redukciu. Výsledkom je naše vedenie ako výsledok konštrukcie, nie poznatok.

<sup>37</sup> Človek, podľa Marleau-Pontyho, ktorý dáva zmysel všetkému, nemá telo, ale je telom. Človek a jeho (ľudské) správanie je organizačným princípom nášho sveta. Nájsť seba v zmysluprázdne a navrhnuť sa v ňom znamená objaviť zmysel. Vedomie seba, tela a dejín obsahujú štruktúry, prostredníctvom ktorých realizujeme zmysel (Marleau-Ponty, 1974).



Treba však upozorniť na snahy spochybniť spoločenskovedný výskum z dôvodov prehnaneho zdôrazňovania rozdielov podmienok, z ktorých vychádzajú tie hľadiská, z ktorých vychádza naše vedenie. Ako príklad uvádza Fay (2002, s. 15 a nasl.), že by sa zdalo, že ľudia z určitej skupiny môžu poznať (rozumej porozumieť – pozn. autora) iba ľudia z rovnakej skupiny. Iba ženy môžu rozumieť ženám, iba Afroameričania môžu poznať Afroameričanov, iba Rómovia môžu porozumieť Rómom. Táto problematika sa stáva zrejماً, keď budeme inými slovami tvrdiť, že aby sme niekoho poznali, musíme nimi byť (Fay, 2002, s. 15). Iná je už otázka, či niekoho poznať znamená aj mu rozumieť.

Keď pripustíme, že porozumenie nie je možné previesť do kauzálneho zákona alebo kauzálneho vysvetlenia, možno si pomôcť jednoducho jazykovou analýzou textu alebo jazykového prejavu, pričom skúmame význam slov a ich väzieb. Možno si pomôcť aj logickou analýzou, pri ktorej skúmame vnútorné skĺbenie prejavu, vrátane zisťovania logických vád, nejasností, medzier a skratiek, príp. logických skokov. Nezaobídeme sa ani bez výstavby prejavu ako celku, vrátane jeho členenia. K interpretácii patrí celkom prirodzene aj kontext, umiestnenie prejavu v jeho súvislostiach.

#### 4 Malý exkurz do empirie

K odpovedi, ktorá sa nedá vyjadriť, nemožno podľa Wittgensteina vyjadriť ani otázku. „O čom nemožno hovoriť, o tom treba mlčať“ (Wittgenstein, 1984, s. 85). Keď sa tá otázka vôbec položíť, možno na ňu aj odpovedať. Požiadali sme preto pracovníkov pôsobiacich v humanistickej sfére, aby sa pokúsili vlastnými slovami napísať, čo si pod porozumením predstavujú, keď sa nadvádzajú, že skutočne porozumeli sociálnemu javu, vzťahu, procesu, prípadne i sebe. Tručná otázniková analýza preukázala značné rozdiely v chápaní pojmu porozumenie. Väčšina všetci (z 20 participantí) sa zhodli v tom, že samotné porozumenie je proces s rôznou dĺžkou trvania. Náhle „osvietenie“ s významom porozumenia sa vyskytuje zriedka, ale i vtedy je spravidla výsledkom dlhoročných skúseností a vzdelania. K výzve predstáv o porozumení odpovedali pedagógovia a sociológovia.

Významná predstaviteľka staršej generácie vedeckého umenia, činná i vo vede, výskume a pedagogickom procese, v rozhovore uviedla, že:

*„... stvárnenie reality here je spravidla výrazom porozumenia. Vtedy už nie režisér a jeho príkazy, ale osoba porozumením v sociálnom kontexte ju skutočne dotvára“.*

Gavora a Šrajerová (2009) uvádzajú, že porozumenie textu je najdôležitejšia činnosť pri čítaní; čítať bez porozumenia vlastne nemá zmysel. V školskom prostredí má porozumenie textu kľúčovú úlohu – zbiekujúce učenie sa. Učivo, ktoré žiak dobre pochopil, si lepšie integruje s predchádzajúcim učivom a dlhšie si udrží v pamäti.

*„Učiteľ by mal preto vedieť, do akej miery žiak rozumie čítanému textu. Mal by systematicky diagnostikovať porozumenie textu, aby zistil silné i slabé stránky čítania žiaka a aby stanovil, akým problémom musí čeliť. Už dlhšie sa v diagnostike ujal názor, že chyby žiaka nie sú (len) nedostatkom, ale aj cenným diagnostickým údajom, ktorý musí učiteľ poznať a využívať“ (Gavora & Šrajerová, 2009).*

Odlíšny význam porozumeniu pripisuje učiteľka na základnej škole:

*„Sedela som nad tým "rozumieť", popísala som už kopec verzií, stále sa dostávam k tomu, že rozlišujem "rozumieť" niekomu a "rozumieť" niečomu. Keď rozumiem niekomu, myslím, že je to o tom, že sa dokážem priblížiť jeho mysleniu, vcítiť sa, pochopiť, ako sa dotyčný cíti, čo prežíva, čo potrebuje. Ak rozumiem niečomu, to znamená, že som pochopila, ako tá vec, proces... funguje, a dokážem tak potom túto vec použiť na to, aby som si uľahčila nejakú prácu, ale aj to, že dokážem niečo ďalšie vytvoriť sama. Napr.: rozumiem tomu, ako mám pracovať v PC programe Imagine a keďže viem, ako to funguje, tak dokážem vytvoriť v tomto programe interaktívne cvičenia pre deti.“*

Slovník i myslenie vedeckého pracovníka (SAV) neľahčujú charakteristiku porozumenia:



„... otázka je podľa mňa veľmi dobre zodpovedaná vo Filozofických skúmaníach (L.W), kde porozumenie sa preukazuje v schopnosti rozpoznať pravidlo (súvislosť) a pokračovať správne v postupnosti čísiel či v hre, či správne používať (nové/cudzíe) slová. V prípade argumentu či nejakého dôvodu/textu sa porozumenie prejavuje v schopnosti prerozprávať či vyjadriť argument svojimi slovami. V interakcii tvárou v tvár pri počúvaní rozprávania o nejakom zážitku, probléme, pocitoch (nemusí ísť len o interakciu, ktorá je súčasťou výskumu) si overujem svoje porozumenie tak, že uvediem príklad niečoho podobného, čo som sama zažila, alebo poznám z literatúry a filmu a spýtam sa "rozprávača", či je to naozaj podobné, alebo nie. Ak nie, požiadam ho, aby mi uviedol nejaký ďalší príklad, ktorý je podobný. Takto postupujem aj vtedy, keď mi niekto dáva veľmi všeobecnú charakteristiku zážitku – napr. "učiteľka ma šikanuje". Chcem poznať čo najviac príkladov skúsenosti "šikanovania", aby som mohla porozumieť, ako dotyčný/á používa (rozumie) slovo šikanovanie“.

Procesuálnu stránku porozumenia zdôrazňujú viacerí vedeckí pracovníci:

„... Porozumenie chápem ako stav, 'finálny produkt' istého procesu a deja, cez ktorý odkrývam problematiku istého javu, situácie, vzťahu a pod. Znamená to potom, že mám porozumenie, dospela som do štádia, že veci rozumiem.

Niečomu porozumieť pre mňa znamená porozumieť princípu fungovania daného javu, situácie (príčina – následok). Teda chápať jeho základný mechanizmus: čo je ten jav, čo spôsobuje, ako – podľa akých pravidiel, akým metódami, postupmi sa deje, ako prebieha, čo spôsobuje. Ak som niečomu porozumela, viem to opísať, zdôvodniť, prečo to vzniká a aké sú toho dôsledky“.

Následne je tu aj príklad:

„Môj syn sa v istej situácii správa neprimerane správne (v škole, v rodine – vzhľadom na jeho možnosti a vek). Porozumieť pre mňa znamená predovšetkým zistiť, prečo sa tak správa, čo dané reakcie vypláva. Porozumieť pre mňa v tejto situácii aj znamená prijať interpretáciu dieťaťa k tomuto javu – príklade neprimeranému správaniu dieťaťa. Porozumenie je potom porozumením príčinám, prejavom, dôsledkom tohto správania. Porozumieť znamená pre mňa odkryť príčinné vzťahy tohto javu z pohľadu môjho, ale aj z pohľadu dieťaťa“.

Participačka si v tejto kladie otázku, ako možno porozumieť (vlastnému dieťaťu):

„Otázkou je, čo možno porozumieť (ja som tá, ktorá chcem porozumieť) tomuto správaniu cez optiku iného – v tomto prípade dieťaťa. Porozumenie je tak vysoko individualizované poznanie, ktoré nemusí byť v súlade s porozumením iného. Osobitne, resp. asi predovšetkým vo vzťahoch a javoch týkajúcich sa ľudí. Myslím, že vo fyzike môže byť porozumenie oveľa transparentnejšie, čistejšie, menej subjektívne. Samozrejme v prípade, ak existuje nejaký jednotný pojmový aparát a všetci ho prijímajú a používajú“.

S prehľadným a dôkladným prístupom k porozumeniu sme sa stretli u ďalšieho participanta. I tu je príznačné, že je to nielen vedecký pracovník, ale i vysokoškolský pedagóg.

„Agosco“ (lat.) znamená rozpoznať, uvedomiť si. Iný význam slova porozumieť v latinčine je *comprehendo*, teda uchopiť niečo. V angličtine zase pojem *understand* opisne hovorí o tom, že voči niekomu či niečomu je možné postaviť sa pod (za) niečo.

Americké školy prvej polovice 20. storočia (najmä etnometodológia, interpretavizmus) a vlastne všetky ďalšie teórie v ich línii dodnes ako keby do dôsledkov popierali možnosť porozumenia si ľudí navzájom. Etnometodológia z hľadiska funkcionality priamo hovorí o tom, že porozumenie si slúži len na pocit vzájomného porozumenia a nie na reálne porozumenie si. Každý jeden totižto máme rozličné životné skúsenosti a v kombinácii s našou psychikou je nájst zhodu na matematickej úrovni znamienka „=“ (áno rozumiem čo hovoríš) možné len v pravdepodobnosti

na úrovni permutácií blížiacich sa k nekonečnu. Dá sa však vo všeobecnosti prijať tvrdenie, že slovné vyjadrenie „rozumiem ti“ smerujúce ku partnerovi má aj emocionálny a interakčný charakter a funkciu.

Ako chápať tento pojem v kultúrnych štúdiách?

Rozumieť niečomu v súčasnej teórii a chápaní kultúrnych štúdií (culture studies) a teórie kultúry sa dá vysvetliť ako súladnosť medzi mojim vlastným videním reality a tým, ako si myslím, že je realita konštruovaná. Súhlasit' s niečím na základe porozumenia predpokladá teda, že moja predstava (moje videnie sveta) je rovnaké s tým ako v danom momente vnímam to, čo sa deje pred mojimi očami.

Po tretie, a tu je najväčší problém, je otázkou, či je vôbec možné položiť znamienko „=" do vzťahu porozumenia medzi dvoma ľuďmi. Keď budeme chcieť ísť do najjemnejších porozumení rôznych vecí, tak bude nepravdivé tvrdenie, že ľudia si môžu porozumieť a následne vyjadriť súhlasný postoj. Na úrovni výrazne generalizovaných pojmov (chod', urob', počkaj), možno pravdepodobne často podfarbených normativitou, je to porozumenie medzi dvoma ľuďmi výrazné a zároveň je závislé na dĺžke vyjednávania individuálnych porozumení. Tu by sa dal asi problém rozťať.

Je rozdiel porozumenia v kognitívnej a emocionálnej oblasti?

Pokiaľ hovoríme o probléme porozumenia si ľudí v tzv. kognitívnej oblasti, porozumenie si medzi ľuďmi výrazné a dokážu si porozumieť, pretože sú si vzájomne blízki v rôznych úrovniach (toho, že sú ľudia, predstavitelia jednej kultúry, jednej skupiny, jedného záujmového združenia) a to práve kvôli tomu, že používajú rovnaký jazyk a zdieľajú rovnaké vysvetlenia vecí (napr. na pojme „kultúra“ sa skôr zhodnú ako sociológovia než ako sociológovia a umelci – v druhom prípade je potrebný dlhší vyjednávací čas na porozumenie si). V konečnom dôsledku si ale **myslím, že si môžeme porozumieť** – pozeráme na z pohľadu toho druhého, či rozpoznáť, uvedomiť si jeho „slová“

V emocionálnej oblasti je hľadanie porozumenia silne podfarbené emocionálnym prežívaním. V tejto oblasti sa omnoho viac uplatňuje empatia a z oboch interakčných strán sa ani neočakáva, že by si obe strany porozumeli do úplných detailov.“

Z pohľadu pedagóga a akademického funkcionára je často vnímaný pohľad na porozumenie ako istý náhľad:

- schopnosť pochopiť druhého človeka, alebo situáciu, alebo nejakej veci,
- poznanie zázemia, ktoré sa so situáciou, vecou, človekom a podobne spájajú,
- poznanie informácií, ktoré s problémom, človekom, situáciou súvisia,
- vnímanie kontextu, v ktorom je informácia podávaná za účelom porozumenia,
- merané i vlastným postojom, resp. vzťahom k veci, človeku, situácii, ktorá je podávaná,
- konfrontáciou medzi vlastným presvedčením a zhodnotením stavu situácie, v ktorej k porozumeniu má dochádzať.

I medzi sociológmi sme sa stretli s pochybnosťami o možnostiach porozumenia, dalo by sa povedať, že v zmysle Simon Blackburnovej otázky, či si jeden druhému rozumieme (Blackburn, 2012, s. 76).

Ja si osobne myslím, že tomu druhému nemôžeme nikdy porozumieť dokonale. Môžeme sa o to pokúsiť, byť empatickí, ale neprežívame jeho situáciu, nemáme jeho životné skúsenosti (či pozitívne alebo negatívne). Porozumenie môže byť intenzívnejšie, ak máme spoločné zážitky, skúsenosti a pod. Viem porozumieť svojmu introvertnému a citlivému synovi, pretože sama som bola introvertným dieťaťom (a stále si pamätám tie pocity). Môj muž má problém porozumieť takému dieťaťu, pretože celý život bol extrovert, pochádzal zo šiestich detí, kde si svoje miesto

*musel vydobýť. Myslím si ale, že je podstatné **snažiť** sa porozumieť, aby sme s tými druhými dokázali koexistovať.*

Medzi kvalifikované odpovede na otázku o porozumení možno zaradiť aj nasledovnú odpoveď, skôr už esej na základe skúseností a dôkladnej úvahy participantky:

*Vo veľmi všeobecnej rovine môžeme pod porozumením myslieť pochopenie podstaty, zmyslu, kauzality alebo významu niečoho – veci, javu a pod. V tomto zmysle sa nám natíska pre porozumenie synonymum pochopenie. Iste však by sme tieto pojmy použili v rozdielnych situáciách rozdielne, jednak podľa osobnej jazykovej kultúry alebo podľa objektu, ktorému treba porozumieť, pochopiť ho.*

Porozumenie vníma participantka v dvoch základných rovinách. V rovine porozumieť konkrétnym veciam, javom alebo procesom (napr. prírodovedná oblasť) a v rovine medziľudských vzťahov (sociálno-spoločenská oblasť).

*Prvá z uvedených rovín je založená v podstate na čisto zmyslovo-rozumovej, poznatkovej báze a súvisí so schopnosťou pochopiť, osvojiť si konkrétny objekt porozumenia (vec, jav, proces), ktorému treba porozumieť. Vychádza z úrovne poznatkov, schopností ich kombinovať a vidieť súvislosti (IQ).*

*Porozumenie v druhej, sociálno-spoločenskej oblasti je založené na osobnej vnútornej motivácii, záujme a empatii. Vychádza z predchádzajúcich skúseností, poznatkov a schopnosti vcítiť sa do konkrétnej situácie, vzťahov, druhého človeka alebo skupiny ľudí (EQ).*

*Vychádzajúc z uvedeného pokusu o koncept možného vysvetlenia porozumenia vidíme niektoré spoločné prvky, ktoré by sme mohli použiť v ďalšom pokuse, tentokrát o „všeobecnú definíciu porozumenia“:*

*Porozumenie je výsledkom vedomo vnútorne motivovanej snahy o pochopenie vecí, javov, procesov, alebo stavov za účelom ich poznania s cieľom jeho ďalšieho využitia v činnosti človeka alebo jeho prispôbenia na okolie v rámci komunikácie a medziľudských vzťahov. V spoločenskej oblasti porozumenie úzko súvisí so zaujimaním postojov k spoločenským javom, iným ľuďom a kvalitou vzťahov s nimi.*

*V sociálno-spoločenskej rovine môžeme teda skrátene voľne povedať, že porozumenie je výsledkom vedomo motivovanej snahy o pochopenie druhého človeka. Druhému človeku sme pravdepodobne porozumeli vtedy, keď pochopíme dôvody, resp. príčiny jeho správania sa, prejavy a konania voči našej osobe alebo voči iným ľuďom. Vždy však ide len o možnosť, ktorá je determinovaná mierou nášho poznania druhej osoby v pokiaľ možno najširších súvislostiach, tiež ide o našu schopnosť empatie, intuície a tiež podmienené mierou motivácie porozumenia.*

*Preto úplne porozumieť druhému človeku je nesmierne ťažké, ak vôbec možné. Porozumenie v medziľudských vzťahoch je potrebné a snád' jedine aj možné ako niečo pozitívne, dobroprajné, čo nám umožňuje obohatiť náš vzťah k inému človeku, pochopiť ho alebo aj nás samotných v určitej situácii. Premisou tu však musí byť dobrý úmysel, pozitívna snaha, motivácia alebo aj láska.*

Porozumenie bezprostredne súvisí, ba i podmieňuje súcit:

*V Budhovom učení je napr. premisou vzťahu k iným bytostiam (ľuďom, všetkým živým tvorom) schopnosť súcitu, ktorý je v tejto súvislosti možné vnímať ako vyššiu úroveň empatie. Vďaka súcitu Budha pochopil nielen zmysel a kolobeh života vo večnosti, ale aj sám seba ako jeho súčasť. Nazeranie na porozumenie z takejto alebo podobnej duchovnej roviny pravdaže otvára ďalšiu inú kvalitu priestorov pre vnímanie porozumenia, pretože tu už opúšťame ľudské hľadiská a ocitáme sa v priestore, ktorý nás presahuje.*

*Preexponovaný súcit bez schopnosti aj určitej miery kritického pohľadu sa však môže stať v konečnom dôsledku zraňujúcim sklamaním. Preto porozumenie vychádzajúce z dobrej snahy a úmyslu nemôže byť nikdy len jednostranným, ale aj akoby ponukou, darom druhej strane, ktorá by s ním mala rovnako pozitívne naložiť v rámci vzájomného vzťahu. Ak sa tak nestane, buď sme sa teda napriek obojstrannej snahe vzájomne neporozumeli, resp. neboli sme toho schopní, alebo o to porozumenie druhá strana nemá záujem, nemá pre ňu význam. Tu myslíme prirodzene na vzťahy dospelých ľudí, pretože vzťah k deťom je v zreteľne inej rovine. Tam východisko lásky, súcit a obetavosť ako východiská porozumenia sú nanajvýš potrebné a veríme, že dieťa vždy vníma takýto prístup, vzťah ako útočisko istoty a bezpečia zvlášť v zložitejších životných situáciách (biblický príklad návratu strateného syna, kde otvorená náruč nič sa nepýtajúceho otca objíma, chráni a odpúšťa súčasne).*

So zdôrazňovaním snahy (o porozumenie, stotožňované s chápaním) sme sa stretli častejšie. Najvýraznejšie bola prezentovaná takáto snaha o stotožnenie u participantky so sociologickým vzdelaním:

*Porozumenie je výsledkom snahy o pochopenie druhého človeka takého, aký skutočne je, rovnako jeho skutkov a postojov, pričom východiskom tejto snahy musí byť pozitívna motivácia, dobroprajné myslenie, empatia alebo aj nezištná láska. Takéto porozumenie je však potrebné a dať zreteľne najavo ako prejav ruky podanej s dobrým úmyslom pomôcť, správne sa chápať navzájom a tak sa spoločne usilovať o kvalitný vzťah. Ak by to znievalo ideálne, ba až romanticky, **inej cesty niet**, zvlášť v dnešnom svete relativizácie skutočných hodnôt a všetkého, čo vytvorilo a predstavuje dnešnú európsku civilizáciu.*

Uvedené konštatovanie snahy o pochopenie druhého človeka takého, aký skutočne je, by sme mohli považovať i ako záver malého empirického exkurzu do úzorov porozumenia, ktoré by si zaslúžilo osobitný výskum.

## 5 Záver

Porozumenie má v našom živote nemalý význam. Neraz určuje naše konanie, jeho prostredníctvom sa sami poznáme, budujeme svoje vzťahy k sebe i svojmu okoliu, volíme cesty a spôsob života. Význam porozumenia zdôraznilo i zaradenie sociálneho rozmeru medzi všeobecné priority EÚ (EÚlex, 2016).<sup>38</sup>

Cieľom spoločenskovedných disciplín by sa malo stať prispieť k objasňovaniu zdanlivo známych a všeobecne používaných pojmov, medzi ktoré patrí aj porozumenie. Jeho osobitný význam nadobúda riešenie v sociológii, sociálnej pedagogike a sociálnej filozofii.

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<sup>38</sup> Uznesenie Rady a zástupcov vlád členských štátov zo zasadnutia Rady z 27. júna 2002 ustanovuje najmä otvorenú metódu koordinácie, ktorá sa vzťahuje na priority, ktorými sú participácia, informovanosť, dobrovoľnícke aktivity mladých ľudí a lepšie porozumenie mládeži.

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## Recenze

Hladík, J. (2014). *Multikulturní kompetence studentů pomáhajících profesí*. Zlín: UTB.



Autor si stanovil na první pohled jednoduchý úkol, opak je však pravdou – předložit čtenáři nové poznatky související s multikulturní kompetencí studentů pomáhajících profesí. Práce je jako by načasována do současného politického, ekonomického i kulturního dění dnes, kdy pojem multikulturalita, multikulturní výchova a vše, co s ní souvisí, rozděluje společnost na dvě části. Jedni ji přijímají, jiní odmítají a zbytek názorů osciluje mezi těmito dvěma póly. A právě kdy jindy, nežli v současné době, je zapotřebí uvést na scénu pojednání, které by osvětlilo nutnost, ba přímo nezbytnost připravit nejen studenty sociální pedagogiky, případně sociální práce (kteří budou stát v první linii), ale i další odbornou, případně laickou veřejnost na problémy multikulturní výchovy současnosti.

Z uvedeného pohledu lze přijmout příspěvek jako aktuální a nesmírně životný. Dr. Hladík totiž opírá svou práci nikoliv o sumarizaci již vyřčeného vědění, ale o vědu a výzkum postavené sice na bázi odborných poznatků, avšak bez zbytečného obvyklého teoretického balastu. Není totiž na scéně multikulturní výchovy žádným nováčkem a v každé ze čtyř kapitol svého pojednání dokazuje, že se na poli multikulturní výchovy velmi dobře pohybuje. Osvěžením jeho práce jsou skutečně druhé dvě kapitoly, které jsou manifestací Hladíkovy vědecké odbornosti a erudovanosti, s jakou přistupuje k rozvoji multikulturních kompetencí studentů pomáhajících profesí. Výslednicí jeho snah je poselství studentům pomáhajících profesí proklamované v kapitole páté, jež na jedné straně upozorňuje na úskalí multikulturní výchovy, na straně druhé, za pomoci doporučených kompetencí, ukazuje, jak jí zdárně proplout; jinými slovy, jak ji úspěšně zvládat.

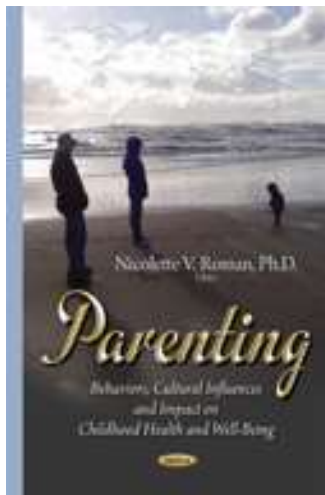
Závěrem nezbyvá než konstatovat, že toto ač na první pohled sice útlé, ale myšlenkově hutně nabitě dílo dr. Jakuba Hladíka lze považovat za zdařilou monografii, která se nezalekla v dnešní hektické současnosti zachvácené směsicí různorodých pohledů a názorů na multikulturní výchovu se jim postavit s odkrytým hledím, a dává jasnou odpověď na otázku, kudy se ubírat správným směrem. Publikace je cenným zdrojem žádoucích poznatků nejen pro studenty oboru sociální pedagogika či sociální práce, ale i pro celé spektrum odborníků těchto i dalších oborů.

Miloslav Jůzl  
Institut mezioborových studií, s.r.o., Brno



## Recenze

Roman, N. V. (2015). *Parenting. Behaviors, Cultural Influences and Impact on Childhood Health and Well-being*. New York: NOVA publishers.



### Pozoruhodný pohled na multikulturní aspekty rodičovského výchovného stylu

Téma rodičovského stylu výchovy nabývá na významu a naléhavosti především v kontextu dopadu kulturních rozdílů v transformující se společnosti, tedy za historicky sociálně vyjaté situace zásadních změn v oblasti ekonomického, sociálního a kulturního vývoje přinášejícího nové hodnotové akcenty nejen v oblasti životního způsobu či životního stylu, ale i ve sféře přístupu rodičů k výchově dětí a mládeže. Právě v tomto kontextu je účelné si znovu uvědomit zejména obsah pojmů rodiče a rodičovství. Zatímco v prvním případě máme před sebou zejména zodpovědnost za závislé jedince v oblasti výživy a osobního vývoje, v případě rodičovského stylu výchovy je navíc akcentována všestranná a cílená podpora dítěte směrem k samostatnému a aktivnímu přístupu k životu dospívajícího jedince.

Výzkum rodičovského stylu výchovy (parenting) se postupně stává objektem zájmu mezinárodních monografií hledajících odpověď na otázku, jak a proč se rodiče staví k výchově svých dětí a jaké zásadní socializační a hodnotové výchovné efekty to přináší. Významný přínos na tomto badatelském poli patří Dianě Baumbrid, která v průběhu šedesátých let systematicky zkoumala dopad různých rodičovských stylů výchovy na kognitivní, emocionální, sociální a fyzický vývoj dětí. Během dalších let se pojem rodičovský styl výchovy (parental styles) stal výrazem hodnotového, psychologického a behaviorálního rodičovského přístupu k dětem. Ten běžně s ohledem na míru a význam kontroly a vcítění se dělíme na autoriářský, autoritativní a shovívavý (permissivní). Recenzovaná kolektivní monografie pak prezentuje poznatky kulturně odlišných rodičovských stylů výchovy s cílem upozornit na možnosti a meze výchovných praktik a naznačit cesty směřující ke všestranně duchovně a fyzicky rozvinutému jedinci, a to v kontextu různých sociálně, politicky a ekonomicky odlišných oblastí soudobého světa, stojícího aktuálně před otázkou kulturní koexistence spíše bezradně.

Hlavní autorka a editorka práce, přední jihoafrická představitelka výzkumu dětí a rodiny, za účasti 10 kolegů z řady jihoafrických univerzit a badatelů z Číny, Kanady, USA a Nového Zélandu, přistupuje ke zvolenému tématu široce rozkročeným rejstříkem témat tím, že vychází z premisy výrazného dopadu rodičovského výchovného stylu na osobnostní vývoj v dospělosti. To je zřejmé již v první kapitole podávající vyčerpávající přehled o možnostech a mezích, výhodách a úskalích autoriářského, autoritativního, shovívavého (indulging) a zanedbávajícího (neglectful) stylu rodičovské výchovy. Za nejvyváženější a nejpřirozenější je pak v souladu s relevantní odbornou literaturou považován výchovný rodičovský styl autoritativní nabízející vyrovnanou hladinu kontroly a rodičovského pochopení. Trpce se však konstatuje, že zatímco máme bezpočet výzkumných dat o dopadu rodičovského stylu na výchovu dětí, jen málo odborné pozornosti je dosud zaměřeno na jeho vliv na vývoj osobnosti v dospělém věku.

Tématicky logicky navazující kapitola Úloha rodičů, společnosti a státu na zdravý vývoj v dětství se kvalitativním šetřením osmi mužů a žen ve věku 21 až 65 let zaměřuje na dopad různého sociokulturního prostředí na kvalitu dětství, přičemž je pro relevantní situaci v Jihoafrické republice vedle nezpochybnitelného růstu přinejmenším materiálního blaha většiny dětí stálým problémem (což ostatně prokazuje i současná jihoafrická badatelská produkce z oblasti psychologie a sociální

práce) hrozba předčasné pregnancy pro mladistvé dívky a drogová závislost a zvýšená kriminalita u mladých teenagerů. V tomto ohledu se konstatuje nedostatečná úloha státu zejména na poli možností společenského uplatnění mladých lidí, jasně si vědomých nejen svých práv, ale i povinností.

Následující kapitola se věnuje tématu „Politická socializaci mládeže v kontextu rodiny“. To je i pro nás v situaci spíše slábnoucího zájmu o politiku a politické dění mladých lidí téma zajímavé a současně i závažné. Autorky výzkumu 275 jihoafrických teenagerů vycházejí z konstruktů politické socializace, v jejímž rámci si jedinec osvojuje politické postoje a chování. Přitom se i zde potvrdilo, že významným prediktorem zájmu mladých lidí o politiku je právě komunikace s rodiči na politická a lidskoprávní témata a že, jak je známo, se zejména v sociálně marginalizovaných komunitách hodnotově významné politické a sociální postoje generují mnohdy do neoficiálních struktur, vyúsťujících dokonce i v násilné konfrontace s policií. Autorky bohužel nespécifikují rasové pozadí této skutečnosti, přesto či právě proto by tato skutečnost mohla a měla být impulzem pro náš výzkum na poli sociálně, kulturně a politicky znevýhodněných skupin.

Problematika etnických minorit je v další kapitole reflektována výzkumem amerických autorů zabývajících se nesporně palčivým tématem rizikových forem chování hispánské mládeže. Text jasně pojmenovává socializačně problémovou skupinu, kterou v současných Spojených státech nesporně hispánská mládež tvoří. Autoři tuto skutečnost dokumentují relevantním daty o konzumaci alkoholu a drogové závislosti, které jsou právě v této kategorii mládeže zřetelně vyšší než u bílých a černých vrstevníků. K příčinám této skutečnosti se přičítá zejména nízká rodičovská kontrola a nedostatečná akulturace této stále rostoucí části americké populace. O to naléhavěji je doporučována praxe autoritativního výchovného stylu s důrazem na důslednou rodičovskou kontrolu a zvýšený zájem o každodenní běh života dětí ze strany rodičů. Tento imperativ však postrádá základní oporu na půdě společensky efektivních preventivních iniciativ. Autoři tak s vysokou znalostí problematiky doporučují velmi konkrétní a prakticky nosné strategie týkající se zvyšování schopnosti komunikace s dětmi, a to jak na verbální tak na nonverbální úrovni. Velkou slabinou právě permissivních forem rodičovské výchovy je nedostatek komunikace ve snaze předejít konfliktům, zvláště pokud se ze stejných důvodů účelově přehlížejí možné negativní vlivy ze strany vrstevníků. I zde je tedy jako základní nezastupitelná cesta prevence negativních forem chování a jednání mládeže doporučován autoritativní rodičovský výchovný styl, cíleně podporovaný praktickou osvětovou, informační a v zásadě výchovnou prací výchovných a sociálních pracovníků směrem k adekvátním formám rodičovské autority jako nepochybně nejefektivnějšího preventivního kroku na poli prevence kriminality mládeže. To však předpokládá přímočaré pojmenování zdrojů a příčin daného problému. Americkým autorům této kapitoly se to, jak se zdá, podařilo. Naopak náš spíše nekonkrétní, polovičatý, preventivně neúčinný přístup obecně k palčivým problémům minority je tak spíše zaměřený na nesmírně nákladné „řešení“ jejich důsledků, nikoli skutečných příčin.

Zajímavý pohled na problematiku rodičovské výchovy nabízí editorka recenzované práce spolu s bývalým doktorandem Fakulty sportovních studií Masarykovy university Eugenem L. Davidsem výzkumným tématem orientovaným na dopad rodičovské authority na zdravotní zodpovědnost, pohybovou aktivitu a stravovací návyky. Toto téma v globálním měřítku nabývá na významu a aktuálnosti zejména s rozšiřováním sfér tzv. sedavé společnosti (klesající potřeba pohybu a fyzické námahy v práci, domácnostech a osobní dopravě) a s razantním nárůstem obezity především dětí a mládeže za situace, kdy naopak nejen z ekonomického pohledu stoupá význam aktivního přístupu k životu a tedy i zodpovědnosti za osobní zdravotní kondici. Na vzorku 457 venkovských teenagerů z okolí Kapského města byl cestou metody Zdraví podporujícího modelu (Health promotion model) proveden výzkum týkající se zdravého životního stylu adolescentů, který je zde vymezen jako individuální chování podporující zdraví, pocit osobní pohody a osobnostního růstu. Přitom i v případě venkovských jihoafrických adolescentů se projevují negativní dopady sedavého způsobu života spojeného s poklesem zájmu o pravidelný pohyb a nárůstem konzumace tučných a sladkých jídel. I zde se ukazuje, že právě rodiče významně působící v podpoře zásady aktivního zdraví, tedy vštěpování celoživotní zásady pěstování pravidelného pohybu a racionálních stravovacích



zvyklostí, jsou zpravidla nositeli autoritativního výchovného stylu, již jsou si plně vědomi své zodpovědnosti za ekonomický, sociální a psychologický rozvoj svých dětí či adolescentů. Přitom matky v tomto smyslu pozitivně působí zejména v oblasti zodpovědnosti za individuální zdraví a stravovací zvyklosti; otcové jsou spíše orientováni na míru podpory pohybových aktivit svých potomků. Nejslabší úlohu pak v dané oblasti výchovného působení sehrává autoritářský přístup k výchově dětí a adolescentů.

Nesporně jedinečné téma rodičovského přístupu adoptovaných dětí z odlišného kulturního prostředí nabízí novozélandský příspěvek z pera Anity Bibbs. Jde o adopce etnicky, rasově či kulturně odlišných dětí, které dnes z globálního hlediska vysílajících zemí zasahují Čínu, Rusko, Guatemala, Koreu, Etiopii, Kolumbii, Haiti a Vietnam. Naopak nejvíce dětí v tomto globálním rámci je adoptováno v USA, Itálii, Francii, Španělsku, Holandsku, Švédsku a Kanadě, což nesporně specifickým způsobem ilustruje slabé a silné stránky soudobé globální společnosti. Přitom tato forma adopce svojí unikátností a specifickými problémy nabízí řadu výzev, benefitů a jedinečných forem uspokojení; klade však nesmírné nároky na schopnost uspokojení kulturních a duchovních hodnot adoptovaných dětí, nároků na zdravotní péči a specifických výchovně vzdělávacích postupů, a to zejména v případech možného překonávání kulturních a zejména rasových předsudků nového kulturního prostředí, v situaci, kdy kupříkladu zařazení dítěte do multikulturní školy je výrazným prediktorem přirozeného výchovného a socializačního procesu. Studie připomíná zejména přípravná stadia adopce devatenácti ruských dětí v sedmnácti novozélandských rodinách, které byly postaveny i před zásadní problém nového uspořádání pracovních povinností s cílem co nejúčinněji a nejpřirozeněji komunikovat s adoptovaným dítětem. Přitom není pochyb o tom, že zejména v počátečních fázích adopce je mnohdy zapotřebí odborníků na budování mezilidských vztahů či specialistů v oblasti pedagogiky, práva, sociální práce a psychologie. Transkulturní adopce dětí je nesporně závažným (stejně jako zpravidla úctyhodným) krokem cílícím k vyvážené a harmonické sebeidentifikaci jedince, ke zdravým mezidiským vztahům, k osvojení si nových kulturních hodnot, dosažení přiměřeného vzdělání, odstranění případných traumat, schopnosti důstojně čelit případným rasistickým postojům a zejména k aktivnímu přístupu k osvojeným dětem jako suverénní osobnosti obdařené v dospělosti schopností řešit náležitým a obecně přijímaným způsobem výzvy, problémy a úskalí, které život obecně přináší.

Problematika mateřské péče o preadolescentní jihoafrické děti ve věku 10–12 let je dalším z pestré palety témat recenzované práce. Na základě Vygotského sociokulturní teorie akcentující hodnotově kulturní vývoj jedince v přímé reflexi se zkušenostmi reálného sociálního světa dospělých, potvrzuje výzkum osmi desítek jihoafrických matek známou skutečnost, že mateřská péče o děti ve věku 10 až 12 let přináší zcela unikátní zkušenosti spojené s intergeneračním napětím preadolescentů, vnímaným většinou jako období „bouřek a stresu“: Přitom většina dětí v tomto věku je silně citově zranitena, což ponechává prostor pro mateřskou autoritu především v případech, kdy vztah matka-dítě je posilován přátelskými otevřenými vztahy kamarádství. I pro jihoafrickou rodinu ve zvýšené míře platí, že navození takového vztahu je zpravidla silně erodováno i vnějšími sociálně ekonomickými problémy, kterým je rodina různou měrou a intenzitou vystavena.

Další tématicky vyhraněná kapitola se týká nejenom v českém prostředí spíše opomíjené problematiky, a to dopadu socializačně výchovného vlivu rodiny v oblasti náboženské víry. Honkongský příspěvek vychází ze specifík asijského kulturního prostředí a považuje náboženství v podobě religiozity dětí a mládeže z hlediska socializačního a výchovného jako mnohdy účinný hodnotově hluboce ukotvený nástroj prevence depresivních symptomů a emočních stresů, závislosti na návykových látkách, kriminálního jednání, rizikového sexuálního či sebevražedného jednání a tendencí. To platí zejména v případě praktického hodnotového dopadu náboženství v tradičních rodinách pevných partnerských a generačních vazeb; v moderní čínské společnosti s rostoucí rozvodovostí je pak tento etický a hodnotový význam náboženství erodován, stejně jako v nedávné politicky, kulturně či ideologicky bouřlivé historii naší společnosti

Posláním tématem široce rozkročené problematiky rodičovského výchovného stylu, který recenzovaná kolektivní monografie nabízí, je dopad konzumace alkoholu v těhotenství na

mentální a fyzický vývoj dítěte. Kanadská studie shrnuje dostupné výsledky klinických šetření v této oblasti a připomíná, že první záznamy z této medicínsky a sociálně problémové sféry pocházejí až z konce 19. století, proto se tedy alarmující dopad těchto případů dostal do širšího povědomí odborné a později i laické veřejnosti díky francouzské psychiatrii konce 60. let minulého století. Přitom zřejmě nejničivější dopady alkoholismu rodičů na jejich potomky jsou trvale zaznamenávány v Rusku, kde je také statisticky největší konzumace tvrdého alkoholu na obyvatele (ročně 22,3 litrů). Studie připomíná devastující účinky prenatálního alkoholismu na dítě jak v oblasti intelektuální, mentální a emotivní, tak i v oblasti sociální. Navíc se stále více aktualizují nesmírně společensky nákladné dopady takto postižených jedinců, z čehož rezultuje zvýšená pravděpodobnost poruch chování, nepravidelná školní docházka, drogová závislost, nestandardní formy sexuálního chování, neschopnost opatřit si a udržet stabilní bydlení a zajistit si vlastní existenci trvalým kvalifikovaným zaměstnáním. Je nepochybné, že i tato sociálně závažná oblast sociální patologie vyžaduje poučený a rozhodný přístup ze strany odborníků již tím, že takto handicapovaný jedinec je nejen sám o sobě a pro sebe problémem, ale zatěžuje společnost neschopností být její integrální a přínosnou součástí a nikoli trvalou ekonomickou či dokonce bezpečnostní zátěží.

Tématicky bohatě komponovaná práce badatelů řady zemí a široké palety odborného zaměření nabízí řadu nikoli běžně dostupných poznatků a informací, které svým odborným ukotvením osloví zejména pedagogy; nemenší význam představuje pro oblast sociální pedagogiky, psychologie či teorie a praxe sociální práce. V řadě výzkumných dat a závěrů by čtenář nepochybně uvítal jasnější a jednoznačnější specifické vymezení výzkumných vzorků, které by plastičtěji a zejména pro sociální praxi cíleněji ujasnilo bližší sociální, etnické či dokonce rasové ukotvení respondentů. Platí to zejména pro jihoafrické studie a českému pozornému čtenáři to nikoli náhodou může připomínat často politicky či ideologicky „dobře míněnou“ strategii, která může sice přispívat k jisté „odborné korektnosti“, ovšem za cenu snižování účinnosti již tak nesnadných cest řešení existujících problémů. Platí to zřejmě jak v případě přístupu k multirasové či multietnické jihoafrické nebo kanadské společnosti, tak pro etnicky sociálně problémové skupiny v českém prostředí.

Aleš Sekot  
*Fakulta sportovních studií Masarykovy univerzity v Brně*

## Informace

### Valná hromada Asociace vzdělavatelů v sociální pedagogice

Valná hromada Asociace vzdělavatelů v sociální pedagogice se 8. 2. 2016 sešla v rámci svého řádného zasedání na půdě Cyrilometodějské teologické fakulty Univerzity Palackého v Olomouci. Zvoleni byli členové výkonné rady ve složení Mgr. Jakub Hladík, Ph.D. (předseda), PhDr. Jiří Pospíšil, Ph.D. (místopředseda), prof. PhDr. Blahoslav Kraus, CSc., PhDr. Jitka Lorenzová, Ph.D. a Mgr. Milena Öbrink Hobzová, Ph.D. (tajemník). Schválená byla úprava stanov, výroční zpráva a zpráva o hospodaření.

Priority činnosti Asociace na další funkční období výkonné rady projednané na valné hromadě se dají rozdělit do dvou oblastí:

1. **Vzdělávací:** Cílem je vypracování standardů vzdělávání oboru sociální pedagogika. Standardy mají určovat zejména obsah studijního oboru sociální pedagogika, rámcově také cíle a profil absolventa. Mají být vodítkem pro vzdělavatele v tomto oboru a mají tvořit vzdělávací základ společný pro všechny studijní obory sociální pedagogika. Standardy mají doporučující charakter s dostatečným prostorem pro individuální rozdíly v zaměření jednotlivých pracovišť. Vzdělávací standardy přispějí k profesnímu ukotvení sociálního pedagoga v legislativě a následně i praxi.
2. **Legislativní:** Práce členů výkonné rady i ostatních členů Asociace se bude soustředit na prosazení pozice sociálního pedagoga do zákona o pedagogických pracovnících. Navazuje se tak na aktivity v minulém období, kdy byl vypracován dokument *Návrh na zařazení profese sociálního pedagoga do zákona č. 563/2004 Sb., o pedagogických pracovnících*. Zpráva byla zaslána do Výboru pro vědu, vzdělání, kulturu, mládež a tělovýchovu Poslanecké sněmovny a Senátu Parlamentu České republiky. Tato zpráva sloužila také jako jeden z podkladů pro studii proveditelnosti *Zavedení pozice sociálního pedagoga do škol* vypracovanou společností Tady a teď a Demografickým informačním centrem pro Ministerstvo školství, mládeže a tělovýchovy České republiky. Neexistence sociálního pedagoga v současné škole negativně ovlivňuje práci učitelů a fungování škol. Učitelé jsou nuceni soustředit pozornost nejen na samotnou vyučovací činnost, ale také na sociální a výchovné problémy žáků často spojené s jejich rizikovým chováním. Sociální pedagog se má ve škole soustředit zejména na tyto činnosti: sociálně výchovnou a preventivní, vzdělávací a osvětovou, podpůrnou, intervenční a ochrannou, poradenskou, mediační, analyticko-diagnostickou a depistážní.

V rámci legislativní oblasti se činnost Asociace zaměří také na normy zasahující do sociálního segmentu práce sociálního pedagoga. Budou pokračovat započatá jednání na MPSV směřující k tomu, aby absolventi oboru sociální pedagogika nenaráželi na legislativní překážky při uplatňování se v resortu tohoto ministerstva.

Asociace vzdělavatelů v sociální pedagogice vznikla v roce 2013 jako sdružení osob, které se podílejí na vzdělávání nebo činnosti v oblasti sociální pedagogiky na území ČR. Základním cílem je rozvíjet sociální pedagogiku jako studijní a vědní obor včetně jeho aplikací v praxi.

Jakub Hladík  
*předseda Asociace, Fakulta humanitních studií Univerzity Tomáše Bati ve Zlíně*

## *Nekrolog*

### Ohlédnutí za panem docentem Jiljím Špičákem (1934–2016)

Doc. PhDr. Jiljí Špičák, CSc. se narodil 10. června 1934 v Prostějově. Tam získal základní vzdělání a vystudoval Obchodní akademii. Hudební nadání rozvíjel hrou na housle na tehdejší Hudební škole v Prostějově.

Pedagogickou kariéru Jiljí Špičák zahájil v roce 1952 v Přerově (MEOPTA) jako pomocný učitel, kde působil jeden rok. Poté absolvoval vojenskou základní službu. Po návratu v pedagogické dráze pokračoval jako učitel Osmileté střední školy v Olšanech u Prostějova vyučovacích předmětů ruský jazyk, zeměpis a hudební výchova. Byl aktivní ve výchově mimo vyučování, organizoval turistické výlety a vedl úspěšný 40 členný pěvecký žakovský sbor. V době vzniku Pedagogického institutu v Olomouci se v roce 1959 stal vysokoškolským učitelem na katedře pedagogiky v kabinetu mimoškolní výchovy. Počátkem prosince 1959 se uskutečnila druhé exkurze vybraných studentů do Československého pionýrského tábora v Seči, kterou J. Špičák organizačně zajistil.

Svou odbornost rozšířil do oblasti pedagogiky a postupně získal titul PhDr., posléze CSc. a byl jmenován docentem. I po obnovení Pedagogické fakulty Univerzity Palackého v Olomouci byl významným členem pracovního týmu katedry pedagogiky.

Docent Jiljí Špičák se profiloval v teorii výchovy, zejména pokud jde o teorii a metodiku výchovy mimo vyučování pro vychovatele v domovech mládeže, psal úvody do metodiky zájmových činností v domově mládeže a do teorie a metodiky výchovné práce pro vychovatele. Po roce 1990 byl odborným garantem studijního oboru a programu vychovatelství. Se studenty absolvoval letní i zimní kurzy pobytu v přírodě. Tam byl i metodicky zdatným pedagogem s mnoha dovednostmi jako jsou orientace v přírodě, lyžování, herní činnosti, zpěv a hra na housle a kytaru. Rokem 1990 nastal počátek rozvoje disciplíny i studijního oboru sociální pedagogika. V roce 1993 vyšel jeho učební text *Prostředí z pohledu sociální pedagogiky* jako příspěvek k řešení dílčího výzkumného úkolu k přípravě k získání pedagogické způsobilosti ve vysokoškolském studiu vychovatelství. Jak sám autor napsal v úvodu, jde sice o izolovanou, ale ucelenou výseč z rozsáhlé sociálně pedagogické problematiky. Text sloužil také studentům vysokoškolského studia učitelství a dalším zájemcům z řad studentů doplňujícího studia.

Pan docent Špičák se angažoval i v rámci České pedagogické společnosti k vytváření a profilování sociální pedagogiky jako pedagogické disciplíny, a to v odborné skupině vysokoškolských učitelů z různých univerzitních fakult. Aktivně se zúčastňoval na přípravě i konání odborných konferencí k alternativní pedagogice, které pořádala tehdy již katedra pedagogiky s celoškolskou působností. Šlo o zajišťování výuky veškerých teoretických pedagogických disciplín v přípravě učitelů základních a středních škol na Pedagogické fakultě, Přírodovědecké fakultě, Fakultě tělesné kultury a Filozofické fakultě Univerzity Palackého.

Docent Jiljí Špičák byl dobrým učitelem studentům, oblíbeným i váženým, examinátorem a předsedou komise pro státní závěrečné zkoušky, kde jsem měl příležitost být coby člen komise po řadu let přítomen. Pana docenta Špičáka jsem měl možnost poznat též jakožto školitele v doktorském studijním programu, kdy ke všem svým doktorandům přistupoval moudře a s erudicí. Jak jsem sám mohl pozorovat a jak mi potvrdil syn pana docenta, tak i po dovršení šedesáti let jej stále naplňovala pedagogická profese, která mu přinášela radost a vracela mu vynaloženou energii. Po dovršení šedesáti pěti let už mu nebylo umožněno dále odborně a lidsky působit na studenty, kterým zasvětil velkou část své celoživotní profesní dráhy. A tak profesi opustil jeden ze služebně nejstarších učitelů Pedagogické fakulty UP Olomouc, na které působil v letech 1960 až 2000. Svůj další život věnoval zejména rodině, manželce, dětem a vnoučatům. Taktéž až do doby, kdy mu to nemoc znesnadnila

a posléze úplně znemožnila, se setkával s písničkou při jeho kytaře či s houslemi s prostějovskými old skauty poté, co se pro roce 1990 vrátil do obnoveného Junáka – českého skauta.

Pan Doc. PhDr. Jiljí Špičák, CSc. zemřel po delší nemoci v prostějovské nemocnici dne 26. února 2016. Na prostějovském hřbitově jsme se s ním rozloučili dne 4. března 2016. Pedagogická fakulta Univerzity Palackého v Olomouci dala zesnulému velký věnec s živými květy a se stuhou. Čest jeho památce.

Antonín Bůžek

*odborník z praxe, dříve působící na Pedagogické fakultě Univerzity Palackého v Olomouci  
a na Fakultě humanitních studií Univerzity Tomáše Bati ve Zlíně*

# Pedagogická orientace

## Studie

Dominik Dvořák, Karel Starý, Petr Urbánek  
Malá škola po pěti letech: proměny školy v době reformy

## Klára Šedová

Moc v dialogickém vyučování

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Vzdělání u osob se zkušeností s náhradní formou péče v dětství

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## Pedagogická orientace

Vědecký časopis České pedagogické společnosti

**Pedagogická orientace** je vědeckým recenzovaným časopisem, jehož cílem je podporovat rozvoj pedagogického myšlení. Zaměřuje se na aktuální problémy pedagogické teorie a praxe, pedagogického výzkumu, školního vzdělávání, vzdělávací politiky a vzdělávání učitelů. Pedagogická orientace nabízí publikační příležitost renomovaným odborníkům i začínajícím autorům. Časopis je platformou pro členy České pedagogické společnosti, ale současně je otevřen příspěvkům zvenčí, a to domácím i zahraničním.

[www.ped.muni.cz/pedor](http://www.ped.muni.cz/pedor)

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