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Silent voices - media content analysis in the case of attempts to adopt children from the Congo
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Cases involving the adoption and trafficking of children very often receive significant media attention, especially if they involve allegations of wrongdoing or controversy. The media can play a key role in drawing attention to important issues that such a topic can open up and can call those responsible to account. However, it is important to recognize that media coverage can sometimes be sensationalistic or oversimplify complex issues, which can lead to the voices of the children involved being ignored or not heard.

It is important to prioritize the needs and welfare of children in cases involving adoption and trafficking and to ensure that their voices are heard and that their best interests are prioritized. This requires, among other things, the involvement of the social work professionals whose goal is child protection, advocacy and representation of children's rights, as well as other experts who care for children's well-being. It is important to ensure that any decisions made take into account the unique needs and perspectives of the children involved.

This paper will investigate, using the media content analysis methodology, the media publications of selected online portals in the case of Croatian citizens and their attempt to adopt children from the Congo, which ended up in a Zambian court as an attempt to traffic children. The key hypothesis of the work refers to the invisibility of children and children's rights in the media space, that is, how the smallest part of media content related to that case refers to children in the adoption process and their rights.

Keywords: adoption, child rights, online media, representation, social work

The fact that employment is a central dimension of societal participation is undisputed. Especially persons at the margins of the employment system are endangered to become excluded outsiders, when they fall into long-term-unemployment without the expectation of getting a job. That is why the German Bundestag put the „Participation Opportunities Act” into effect in 2019 (Deutscher Bundestag 2019). It offers participation chances for long-term unemployed via subsidized employment. The comprising evaluation (Bauer et al. 2020) shows, that even the basic aim of the act, the provision of participation chances without prioritising the transition into the regular labour market is highly contested: The different perspectives are not only characterising the debate in the political arenas and the public discussion, but in the implementing jobcentres, too. This applies also for the implementation of new service strictly coupled to the subsidized employment. The subsidized employment is constructed to be an accompanied employment. “Holistic care and assistance during the subsidized employment” is completely new as a regular instrument and its delineation in the act is rather rough, so its implementation is regionally heterogenous. These differences do not only affect the attitudes of administrative personal in the jobcentre, but also the practices of the chaperones concerning their clients. That is why one could say, in the actual implementation process the question is at stake, whether the disruptive character the aforementioned law actually could have becomes a reality or turns into “business as usual” due to obsolete perspectives of administrators and implementors. The paper refers to a comprehensive evaluation project focussing on the implementation of the Participation Opportunities Act, which started in 2020. It contains two sections. In the first section the different interpretation schemes of the law (“activation vs participation”) are sketched. He we refer to interviews with personnel on different levels in the hierarchy of the labour administration. In the central second part, the practises of the social workers implementing the central service of the law are introduced. In contrastive analyses the “disruptive” structure of the law can be demonstrated, as it enables participation without the pressure of productiveness. Actually, there are chances to participate in the labour market also for persons, who have no probable chances of a regular employment, if the law is implemented properly. To render this possible, “disruptive” practices of the accompanying social workers, as well of employers are necessary. The evaluation aims at structurally reconstructing some central questions: Is there need for assistance on the side of the long-term unemployed? Does the service meet the demand? To utilise some catchwords: Are the assisted persons treated as customers or as clients? Does the service end in the bureau of the chaperon like in the case of a placement-officer or does it extend to the firm where the subsidized employee works as the laws says? Is there a continuous frequency of assistance or just some punctual dates? How do the employers cooperate with the social worker? How do they react on critique regarding working condition or overburdening of the subsidized employees? The conclusion generalizes the results concerning a social policy enabling social participation via labour market participation and the role of social workers therein. And it highlights some structural problems for further implementation processes. Moreover, it reflects the chances of implementation research, being a disruptive voice itself, by not only criticizing flawed implementation processes, but also stressing objective possibilities for better practises in order to promote social chances of those at the margins of the labour-society. Implementation research as a „disruptive lens” might enable a view on the heterogenous group of long-term unemployed that shows activation is not an universal remedy. Methodically the paper utilizes a mixed method design and combines qualitative and quantitative methods of the social sciences for the analyses of different types of data.

Multicultural counseling competencies of social workers in the Federation of Bosnia and Herzegovina *by Anita Begić, Gordana Horvat*
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Multicultural competences are given increasing importance, both in global communication and in interpersonal communication in a professional context. A theoretical model of multicultural counseling competence was presented by Sue et al. (1982) which later served to develop a measuring instrument – the Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin and Wise, 1994). This instrument was used in this research to analyze the multicultural counseling competence of social workers in FBiH and to determine the contribution of socio-demographic, personal and educational characteristics in the explanation of multicultural counseling competence. Based on a sample of 182 social workers employed in the social welfare sector in FBiH, it was determined that the MCI instrument can be applied to a large extent in the culture of Bosnia and Herzegovina. The research found that, on average, the respondents had the most pronounced results on the subscale of multicultural interactions ($M = 3.28$). They show an almost identical result on the multicultural skills subscale ($M = 3.27$). They show slightly lower average results on the scale of multicultural knowledge ($M = 2.98$), and the lowest result on the scale of multicultural awareness ($M = 2.56$). The average score on the entire MCI scale is 3.03, which is slightly higher compared to foreign research. Hierarchical regression analysis of sociodemographic, personal and educational characteristics determined that the model can explain 40% of the variance. The most significant impact was found for the variables of self-efficacy, frequency of working with people from other cultures, attending courses, workshops, seminars and conferences in the field of multiculturalism and acquaintance/friendship with people from minority groups. The results of the research on the contribution of sociodemographic, personal and professional characteristics in the explanation of multicultural counseling competences of social workers also represent the foundation for further scientific research, open the possibility of scientifically based curriculum development of multicultural competences of social work students and the development of lifelong education programs in the wider community.

Keywords: Multiculturalism, social work, counseling, competences.

A wide variety of international Human Rights Conventions and Charters, such as the UN Convention on the Rights of the Child, the UN Convention on the Rights of Persons with Disabilities and the European Fundamental Rights Charter, continue to stress the urgency of replacing residential institutions by community-based care. Welfare States which ratified these treaties should make efforts to realize a deinstitutionalized care and support, mostly translated into 'community turn' strategies: dismantling and closing residential care settings as to move individuals from an institutional setting to a community setting. These developments have led to installing a dichotomy in social work policy and practice between 'segregated living in residential, institutional contexts' being framed as something to avoid, and 'inclusive living in the community' as a desirable goal (Roets et al., 2022). Most importantly, this raises the question to what extent deinstitutionalization (DI) and the 'community turn' can be reconciled with the complex challenges involved in the provision of care and support for the most vulnerable people, people with so called 'irrational questions' and those 'not suited' for inclusive living in the community. One avenue for dealing with that issue lies in reframing DI as more than dismantling residential care settings. Deinstitutionalization, in such exercise, does not only refer to the location and nature of the architectural and spatial embedding of the living environment, but also to an institutional culture and societal dynamics and interactions. This can be done, for example, by opening and transforming residential facilities through socio-spatial interventions, thereby transforming 'monolithic care environments' into differentiated 'living environments' that can respond to the diverse and ever-evolving interdependencies and aspirations of the most diverse people in society (Dermaut et al., 2020). While the same dynamics are at play in youth care, elderly care and even in the forensic domain, this contribution focuses on DI policy and practice for people with intellectual disabilities. At the heart of this contribution is an exploration how to understand DI as working towards qualitative living environments, by thinking in terms of 'everyday utopias'. Everyday utopias offer space for diverse conceptions of what constitutes a good life on the one hand, and broaden the horizons of what DI can entail on the other. An essential part of this is the understanding that in fact the endeavour to shape a utopia ('a non-existent place' or 'a good place'), may never be finished, because we cannot (yet) imagine all that is possible. And yet it is precisely by exploring and looking out for what is meaningful and scrutinizing how practices can work out differently, that a contribution to (imagining) a quality living environment can be made. We flesh this out by drawing on a particular case of transformation of a Flemish residential care environment for people with intellectual disabilities and the process being made in this endeavour with numerous stakeholders. In the transformation towards a quality living environment, an array of questions emerges regarding the future. These include what the rooms will look like, what facilities would be necessary for residents to (be able to) feel at home, how pedagogical staff can engage, how to consider outside and inside, etc. Such processes appeal to the imagination, to envision a future. Then, what are ways to engage with utopian imagination in researching processes of DI, in order to formulate a diversity of 'everyday utopias'? One such potential approach is to engage in retrospective thinking with (former) residents and employees of residential care institutions as a foundation to formulate how future qualitative living environments can look like. Such an approach is relevant for introducing disruptive voices in the (re)development of residential care environments and community care initiatives. But equally important, it offers prospects for social work practice and research to bring disruptive voices into the broader societal debate on DI. Because through the variety of imaginaries that can stem from these explorations, a tapestry of resistance (Sutton, 1996) emerges, challenging dominant dichotomies.

Good Laws and Bad Practices: Discrimination of Women in Croatia *by Blagojević Anita, Rešetar Branka, Tucak Ivana*
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Women and girls represent half of the world's population and, therefore, also half of its potential. Gender equality, besides being a fundamental human right, is essential to achieve peaceful societies, with full human potential and sustainable development. Unfortunately, there is still a long way to go to achieve full equality of rights and opportunities between men and women, warns UN Women." UN (2023). The global movement to promote women's rights as human rights began in the 1970s, and fifty years later, the UN still emphasizes that society has a long way to go to achieve full equality between men and women. According to the sustainable Goal 5 ""Achieve gender equality and empower all women and girls"" is known as the stand-alone gender goal. UN the Sustainable Development Goals (2015-2030).

The Republic of Croatia has introduced the highest standards of protection of women's rights into its legislation. Gender equality in the Croatian Constitution is marked as one of the highest values of the Croatian Constitution and the basis for its interpretation. However, in practice, gender equality is still waiting for its full realization. Women have still not achieved their equality both in private and in public life.

The aim of this paper is to analyze Croatian regulations that have a key influence on the realization of women's rights in selected areas of public and private life: abortion legislation, family law (for example matrimonial property and inheritance rights), but also laws that regulate their participation in representative bodies, local self-government. The purpose of the article is to indicate the ways in which the Croatian legislator should move in order to achieve its goals.

Disruptive voices or disrupted practice? Patchwork collaboration in local action against homelessness in Germany *by Ingo Bode*

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For some time now, scholars studying social support systems stress the ‘productive’ contribution of non-state actors at local level. This is based on the assumption that the public sector, including statutory social work, is often unable to find responses to the complex challenges it encounters when dealing with exacerbated social divisions. Homelessness is a case in point. In this field of social intervention, public authorities and non-state actors are part of a complex – and hybrid – universe in which dissimilar organisations co-intervene with ambitions to contain human hardship and meet wicked problems. In some way, this universe incarnates a configuration which, throughout the wider social administration literature, is often conceived of as a ‘welfare mix’ sensitive to the complexity of contemporary social problems, including concerning the respect of personal self-direction in difficult life situations. In this mix, both professional agents and lay workers are deemed to contribute to mitigating these problems by hands-on solutions and pragmatic innovation, in collaboration with a supportive local welfare state. Moreover, there is space for disruptive voices which take issue with established programmes and practices.

Germany presents a configuration in which this ‘philosophy’ of multi-party intervention is deeply entrenched. Local action against homeless is shaped by a large array of organisations and projects, each aimed at providing tailored support to concrete human needs. Public social work plays a limited role here, given that more holistic programmes based on legal entitlements only cover a small proportion of the target population. Rather, a patchwork of old and new voluntary organisations structures this field of collective action whereas public authorities seek to orchestrate various forms of interorganisational and interprofessional collaboration, albeit without providing systematic support from one source.

Against this backdrop, the question arises as to whether the actors involved in this field perform complementary roles in the sense of being part of an effective network, or whether, alternatively, they pursue, or stick to, agendas which eventually prove idiosyncratic, making these actors unlikely to contribute to holistic and more sustainable solutions. To answer this question, this chapter takes stock of qualitative field research undertaken in two urban settings. Semi-directional interviews with professionals and volunteers from both the nonprofit and the public sector, as well as an analysis of mission statements of organisations involved in various social support activities, reveal complex dynamics of interaction – including underlying conflicts, world views, and relational perspectives. Overall, it seems that, on the one hand, many actors tinker around with provisional concepts in an idiosyncratic manner, insisting on an accustomed rationale and their independence (with one background being skeptical attitudes towards authoritarian behaviours of state agencies). On the other hand, various complementary roles come to the fore. They take shape either through the mere co-existence of activities of practical help and organisational communication, or with attempts to embark on case-centred collaboration and to build loosely coupled networks at local level.

The overarching pattern is ‘patchwork collaboration’ with paradoxical dynamics: Action against homelessness develops as a vibrant universe in which the involved parties control and inspire each other, sometimes with attempts to develop new forms of collaborative action. At the same time, the extant ‘welfare mix’ is imbued with stubbornness if not deep-seated distrust which frequently entails a disrupted practice and impedes the development of a bolder approach towards combating an ever more pressing social problem."

How the protection of disabled young people can succeed - outline of a risk and potential analysis *by Karin Böllert and Jana Demski*
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Disabled young people are disproportionately exposed to sexualised violence. Therefore, their protection is a great challenge for organisations and professionals. How this protection can succeed has been investigated in the context of ethnographic studies in inclusive institutions of inpatient educational support. The first results are presented on the basis of a model of an institutional risk and potential analysis.

Symposium: Cultural practices beyond the tension of the democratization of culture and cultural democracy by Lieve Bradt, Siebren Nachtergaele, Lieze De Middeleir, Griet Verschelden, Hanne De Winter, Laura Van Beveren, Kris Rutten, Simon Allemeersch & Griet Roets

Engaged cultural practices are situated on a continuum between on the one hand the “democratization of culture” and “cultural democracy” on the other (Evrard 1997). Cultural democracy is often seen as a more radical and transformative perspective on cultural policy, placed in opposition to a more reproductive perspective in the scope of the democratization of culture (Mörsch 2014). Engaged cultural practices are predominantly aiming at the democratization of culture as a cultural marketing strategy, which aims to disseminate cultural supplies to an audience (as large as possible) that does not have ready access to them, for lack of financial means or knowledge. This idea of the democratization of culture implies a Bourdieu-esque notion of a hierarchy of cultural value, as a result making this democratization a question of accessibility to culture (Morató & Valenzuela 2018, p. 187).

We can discuss the transformative aspect in engaged cultural practices further by linking the agonistic pluralism with the “pedagogy of interruption”, conceptualized by philosopher of education Gert Biesta (2012). In the pedagogy of interruption cultural practices have a deconstructive responsibility for the creation of educational spaces and, by extension, their constant undoing. There is a double gesture incited by the pedagogy of interruption by which we critically engage with pedagogy as curriculum (or the prestructured rules of the institutions), so that our embedded structures within institutions and art mediation practices undergo ongoing analysis, struggle, and antagonism without predetermined ends. This political aspect of engaged cultural practices with a transformational agenda is also inspired by Henry Giroux’ reflections on hidden curriculums and mediation. He postulates that the existing literature on the hidden curriculum “has failed to develop a dialectical conceptual framework for grasping education as a societal process in which different social groups both accept and reject the complex mediations of culture, knowledge, and power that give form and meaning to the process of schooling.” (Giroux 1983, 62)

In this symposium we explore cultural practices as engaged practices that create space for dissensus and plurality, give forum for disruptive voices. Dissensus is described as making room for an “ethical response-ability in the agreement to disagree” and the allowance of different interpretations, which are never closed or conclusive, and in which frequent ethical concerns arise. From this perspective, the tension between democratization of culture (art mediation for the public) and cultural democracy (art mediation of the public) is central in these practices (Bonet & Négrier 2018). Beyond the tension between democratization of culture and cultural democracy we see a third form of cultural practices as “public practices”.

Art mediation as a public practice: case Bodies Of Knowledge

Siebren Nachtergaele, Lieze De Middeleir & Griet Verschelden (Ghent University of Applied Sciences and the Arts)

Beyond the tension between democratization of culture and cultural democracy we see a third form of art mediation, which we describe as “public practice”. Art mediation is thereby not so much aimed at reducing barriers but is intended to question which systems create barriers, to open public debate on who can decide what (qualitative) culture and art production is, and to make social issues public. Art mediation as public practice is inspired by public pedagogy (Biesta 2012), seen as an enactment of a concern for “publicness”, which we can interpret as a concern for the public quality of human togetherness, or the possibility of actors and events to

become public. Becoming public is about the achievement of a form of human togetherness in which action is possible and freedom can appear, characterised by plurality.

In our presentation we will explore the practice Bodies Of Knowledge (Belgium) to discuss art mediation as public practice. Bodies Of Knowledge is described as “a place where people can learn from each other. Things one usually does not learn, told by voices that are not always heard, from different parts of society and the world. In BOK we exchange knowledge that feeds a more just and humane society. It is a space to listen, to ask, to connect. BOK welcomes life experts rather than professional authorities.” (Bodies of Knowledge, 2022) We will discuss how Bodies Of Knowledge create a public practice by starting from a fundamentally equal perspective and giving forum to hidden embodied knowledge which connect with the multilayered and plural urban fabric.

Bodies Of Knowledge. (2022) Bodies Of Knowledge.
<https://www.bodiesofknowledge.be/?lang=en>

Cultural practices as a ‘pedagogy of interruption’ in the social and behavioural sciences

Laura van Beveren & Kris Rutten (Ghent University)

This presentation will focus on our experiences with integrating cultural practices in the social and behavioural science curriculum. Building on perspectives from Henri Giroux and Gert Biesta, and more specifically, on the concepts of ‘cultural pedagogy’, ‘critical pedagogy’, and ‘public pedagogy’, we propose that cultural practices can provide a pedagogy of interrupting the ‘trained incapacities’ of our dominant disciplinary ways of knowing and acting. We furthermore argue that cultural practices can interrupt the pedagogical space and process itself. We provide some specific examples of educational projects where students in the fields of social work, but also teaching and clinical psychology, engaged with artistic and cultural products (an artistic documentary, theatre, a graphic novel, movies) to develop critical and reflexive approaches towards their practice and discipline and the cultural context within which that practice and discipline is situated.

Object handling as a public practice: Findings from the culture heritage sector

Hanne De Winter (Ghent University)

In the research project ErfGoedVoelen three Ghent museums (Museum Dr. Guislain, Huis van Alijn and Erfgoedhuis Zusters van Liefde) investigate how cultural heritage can play a meaningful role with regard to people's wellbeing. Based on four outreach programs, the research focuses on different groups: children and young adults receiving support from a psychiatric institution, adults with (young) dementia and their caregivers, and elderly people in search for social contact. Multiple heritage methods, such as object handling and object storytelling, are deployed throughout weekly encounters at the museums.

In recent years, the museum sector has increasingly focused on outreach programs to reach more vulnerable groups in society. Such outreach initiatives play a mediating role in the complex dynamic between the museum as an institution and the surrounding communities (Canas, 2015). Since outreach programs are designed to reveal the potential of cultural heritage beyond the traditional museum, they are often looked at from the perspective of democratization of culture, defining the question towards the current social relevance of museums and their collections as being simply the distribution of access. In ErfGoedVoelen, however, the specificity of the museum collections (e.g., medical instruments that were once used in psychiatry and are currently deployed in outreach programs) also raises questions that lie at the core of cultural democracy, i.e. who defines what cultural heritage is and who has a

say in it? Based on the findings of the first phase of ErfGoedVoelen, in this presentation we further explore sense and nonsense of the tension between the democratization of culture and cultural democracy. In doing so, we build on the work of Hannah Arendt (1958) to discuss how object handling can be seen as a public practice.

<https://www.museumdrguislain.be/blog-2-1/het-project-erfgoedvoelen-l2dgk->

<https://huisvanalijn.be/nl/erfgoedvoelen>

<https://erfgoedhuis-zljm.org/>

The question of the 'hospital school'

Simon Allemeersch & Griet Roets (Ghent University)

This presentation is a short report on an ongoing social-spatial research on the historical site of the psychiatric hospital Dr. Guislain, in the city of Ghent (Flanders, Northern part of Belgium) - and the organization of a hospital school for youngsters and children in psychiatry on this site. The immediate reason for this research is the moving of two psychiatric units that specialize in the treatment of children and youngsters with mental disabilities and additional psychiatric problems to the main site of the psychiatric institution. These units are moved from their current separate locations, to share a new building on the historical site of the psychiatric hospital next to the Museum of psychiatry Dr. Guislain, amidst the Ghent neighborhood 'Bloemekenswijk'. Through an intensive trajectory together with the hospital, neighbourhood and the museum – this action research tries to identify the possible role of education, art practice and institutional culture between these albeit very different 'neighbours'.

Filming, and the playful use of the camera as an instrument (after Fernand Deligny's term 'camérer' – camering instead of filming) plays an important role in this research. For the researcher, using the camera may be a way of surviving symbolically in the environments. For the youngsters, it is a way of making a story together. The shared use of the camera is a much more accessible form of research, and an opportunity for the youngsters to acquire authorship, rather than e.g. via an interview. This video is then part of the conversation in feedback sessions with the staff of the hospital, as well as in connection with the immediate neighbours of the psychiatric institution.

Ripples in communities: Role of service-learning in fostering local capacity for development
by *Dinka Caha, PhD; Carmen Luca Sugawara, PhD; Dora Blažetin (MSW student)*
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In the last decade, European higher education increasingly responds to its third mission to contribute to the communities and society (Knudsen et al., 2021). One mechanism that enables universities to strengthen local capacities for community development are community-engaged activities. Specifically, we focus on service-learning, a learning method whose objective is to educate responsible citizens sensitive to the needs of the community in which they live. This paper explores whether service-learning can also build students' capacity for community development. To achieve this objective, the paper relies on a framework developed by Sugawara (2021) that distinguishes community assets, functioning and transformational capacity as important processes for building local capacity for community development.

This paper uses a mixed-method approach to explore the experience of 100 social work students from Croatia who were engaged in service-learning by conducting a community assessment for local organizations. We have treated students' written professional reflections as transcripts. Two independent reviewers analyzed the transcripts through thematic analysis that was guided by Sugawara's framework on the local capacity for community development.

The results show that service-learning mostly fosters community assets by providing learning opportunities and developing competencies among students and local organizations. Also, it helps students and organizations to reshape values making them more open to working with others and finding local resources. The most prevalent functioning capacities are supporting students' active participation with community organizations and diverse community members, fostering work among existing structures, as well as increasing students' ability to work well with others and feel involved in the community. Finally, students report how their work increased the capacity of community organizations to respond to social challenges. These findings help better understanding how higher education institutions and the local communities can utilize service-learning to support capacities for community development.

Key words: service-learning, capacity for community development, students

Social work with Irish Travellers: findings from a mixed methods study *by Jim Campbell, Joanna Keller, Michelle Norris and Angela Palmer*
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Irish Travellers (as with other European ethnic minorities, such as Roma and Gypsies) face multiple levels of racism and disadvantage). The research literature highlights how social workers are often ill-equipped to meet the needs of these communities.

This paper reports on a mixed method study that was used to evaluate a specialist, Irish, social work service for Traveller families and communities. It begins with an historical overview of the service which was established in the 1960s but which has evolved and developed over the past few decades at a time of changing patterns of Traveller lives and social and economic conditions. It was also a period when the role of social work was changing, most notably with the introduction of state regulation of the profession. The paper then critically analyses national and international literature on the role of social workers with Travellers.

It then describes the mixed research method used to evaluate the service. The findings highlight various, sometimes competing perspectives on the social work role, drawn from administrative data, a survey of social workers interviews with social workers and Traveller representatives. These include views about how the social work role was viewed by social workers and Traveller representatives, informed by theories on anti-oppressive practice, systems approaches and forms of advocacy.

The paper concludes with a discussion of ways in which the lessons learned from the evaluation can be used to further develop the social work service in ways that can enhance the lives of Travellers, through forms of continuous professional development and the created of a common policy and practice framework.

Symposium: “Institution” versus “établissement”: rethinking institutions through connecting pedagogy and practice *by Dries Cautreels, Delphine Levrouw, Jan Naert & Matthias Remmery*
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Despite a widespread tendency towards community-based care (for citizens with a disability, a psychiatric problem, youngsters in challenging or disturbing situations, ...), while promoting subsidiarity as a guiding principle, residential care is still present. Although De-Institutionalization (in the classic translation where the emphasis lays on dismantling residential care) claims to be a major incentive and a lever for inclusion, research and practice indicates that - amongst other problems - institutional logics (paternalistic, hierarchical and power-driven with a focus bureaucracy) can easily prevail in residential care or be adopted in small scale, “inclusive” and person-centered services.

The concept of positive living climate hereby offers insights in order to realize person centered care and support. Own research shows that a positive living climate can only be established if group workers experience a safe working climate, connecting to policy. Moreover, it is clear that the development of a positive living climate is elaborated on a micro- (the living group), meso- (the organizational values), and a macrolevel (policy decisions). Yet, the development of a positive living climate seems to be under pressure, due to organizational and societal influences, considering residential youth care as “a last resort”, placing a strong focus on “what works” and “managerial thinking”. The researchers claim that widening the concept from a positive living climate towards a citizenship climate offers opportunities on these three levels as well as it provides a lever to connect residential care with inclusion and a rights paradigm.

These insights combined with research on a de-institutionalized professionalism (tackling a.o. the before mentioned challenges) brings us towards the theoretical and practice-driven insights institutional psychotherapy offers us. After all, what connects the four researchers is a shared search on how to radically realize the rights of the citizens using (residential) care and thus tackling the - still widespread - practices where person-centered care seems nothing more than a slogan. Thus, in this symposium we will connect the before mentioned frameworks with the insights Rancière (French philosopher on ‘the political’, democracy and equality in relation to emancipation) and Tosquelles (founder of Institutional Psychotherapy as a “permanent revolution of politics, society, and psychic life, all at once”) provide. We do this in a joint challenge to realize “institutions” (a radically horizontal space and thus “to imagine institutions that could be constantly rethought, reworked, and remapped”) to its full extent while avoiding the prevailing risk of staying (or becoming) “établissement” (concentrationist and thus “authoritarian, hierarchical, oppressive and stagnant”).

Using Rancièrian thinking to rethink institutions

In his well-known book ‘Le maître ignorant’ (1987) Rancière thematizes the way emancipation of suppression is linked to how we look at knowledge production and learning. Starting with a radical stance, he states that every person is equal in intelligence meaning that there is no such thing as ‘the knowing’ and ‘the not knowing’ position. Every attempt to emancipation starting with positioning ‘the other’ as unknowing is bound to fail. In Rancière’s view, institutions are always problematic in the sense that they produce an ordering (police) and thus installing inequality. On the other hand, there is always the possibility to disrupt existing order. Relating the concepts of knowledge production and democracy to social work institutions, we introduce possible ways to rethink organizational structures in order to open up democratic ground. Even if this is – in line with Rancière’s thinking – in essence impossible, the way institutions present themselves as democratic entities can open up new spaces of social work praxis. As ‘the political’ (meaning power circulation) is inherently linked to democracy and democratizing

movement, for Rancière, this is the only way to create emancipation. We link this in this session to 'institutional open spaces to speak', institutional 'task'-fragmentation and the meaning of leadership.

Which basic pedagogy do leading directors cultivate in their residential youth care organisation, in relation to the development of a positive living climate?

From a social pedagogical perspective, elaborating a basic pedagogy in residential youth care is influenced by the organizational and social context. Here, the term 'basic pedagogy' refers to an established way of approaching youngsters pedagogically in the living climate in a residential youth care service. It's about developing a moral and ethical way of acting – choosing and deciding wisely in a complex and uncertain context at a certain moment, in which internal relationships determine the present interweaving frameworks. It is at stake to investigate how organizational leaders, who are meeting with the needs of youngsters, group workers and policy, positioning themselves and direct on cultivating a basic pedagogy in their institution, and which struggles they are confronted with. The results of this research will be presented at the symposium.

From a positive living climate to a citizenship climate in residential youth care

In the slipstream of the current interest in a positive living climate in residential youth care - which focuses mainly on what happens in the residential youth care facility - the researcher aims to deepen and broaden this concept to a citizenship climate. The concept of a citizenship climate takes into account how youngsters in residential youth care shape, practice and experience their citizenship in the wider social living environment (e.g. in their home environment, during leisure time with friends and family, ...). Research is currently being carried out in a residential youth care facility for youngsters with disabilities in combination with emotional and behavioural disorders to further explore the concept of a citizenship climate in collaboration with the youngsters, the supervisors in the living groups and the (pedagogical) directors of the residential youth care facility.

Institutional Pedagogy as a lever to widen De-Institutionalization

Through the development of Institutional Psychotherapy, Francois Tosquelles combined the psychoanalytical framework offered by Lacan and the insights of Simon (as a way "to hold the patients accountable ("responsible")" with systemic and personal experiences of power- and institutional practices, a.o. during the Spanish civil war and WW II. As a reaction on a strict medical and thus individual view on psychiatric care, the political and the psychic were, as he stated, "two sides of one same project of resistance". We will elaborate on Institutional Psychotherapy and widen it to Institutional Pedagogy in an encounter to rethink De-Institutionalization (with a focus on location solely, while ignoring a.o. diversity amongst citizens with a disability) while tackling the alienating effects of an "établissement". Using the concepts "collectif soignant" and "collectif des ensembles" as a theoretical and practice-driven framework aligns us with the idea of a "permanent revolution" by which we connect to the other colleagues' thinking and research and the search for a (new and/or collective) de-institutionalized professionalism, the latter being the core of the PhD-research currently conducted.

Fieldwork with a disobedient gaze. Disrupting the status quo of the family reunification regime by *Pascal Debruyne*
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Social work research has the potential to play a role in creating space for voices from below. Research is not only an intervention in the lifeworld of populations, but also in its “systemic antipode”. In the field of asylum and migration, the systemic status quo is embedded in dominant “migration regimes”, that we conceptualize as “the fitting together of various elements, including actors, practices, technologies and discourse” (Tsianos and Karakayali, 2010: 375). As social work research is connected to normative and ethical questions about social work practice itself, it cannot appropriate itself to moral relativism that ignores the power asymmetries “at work” in the dominant “migration regime”.

As we are part and parcel of the (migratory) world we examine -there is no being outside- it compels us to question ourselves as social work researchers. What role(s) do we take up in a world and society beset by power asymmetries, wherein “the status quo” of the dominant “migration regime” deprives our “research subjects” of rights? What is the specific role social work researchers can play to illuminate those voices and actually existing practices from below? And how do we, as researchers, create space for “disruptive” voices that disturb the status quo? In the search for answers to the question about “research positionality” that moves beyond the divide between research practice and politically engaged participation, we engage with literature about “emancipatory methodologies” (Sudbury & Okazawa-Rey, 2009), “militant anthropology” (Scheper-Hughes; 1995: Sztandara, 2021) and “militant research in migration studies” (Garelli & Tazzioli; 2013). Based on research about family reunification of refugees in Belgium and the role of social work, between September 2018 and March 2023, we shed light on the role social work research can play in deconstructing the migration regime of family reunification. We explain how “doing fieldwork” - 54 interviews with social workers and experts, 45 interviews with refugee families, learning networks and participatory observation- plays a critical role as “an actant” in questioning and contesting the dominant power assemblage of family reunification. (Debruyne ea, 2022) and unpacking the processes of subjectification emerging from (but also exceeding) the mechanisms for the regulation of migration. (Garelli & Tazzioli; 2013).

This three and a half year research on and with refugee families and social work practitioners, aims to construct an empirically sound counternarrative(s) to the dominant praxis of family reunification. Do research with “a disobedient gaze” (Pezzani & Heller, 2013). First, in contrast to the ways these policies and procedures are institutionally and legally framed, we analyze how they create thresholds and intervene in the everyday lives of refugee families. Using fieldwork as critique, as it illuminates the wide(ning) gap between the dominating migration regime and the everyday lives of refugee families going through family reunification; notwithstanding the entanglement of “lifeworld” and “system” as people navigate through it. Second, we have searched for ways to uptake their voices and those of social work practitioners. We show the agency of refugee populations and the everyday bricolage of social work practitioners. Moving beyond “people as research objects”. But also recognizing that “even research with emancipatory intentions is inevitably troubled by unequal power relations and ethical and political complications and contradictions” (Sudbury and Okazawa-Rey, 2009: 3),

Third, we sought of how to breach “the methodological nationalism” that still haunts social work research and practice itself, founded on concepts of territorial belonging, citizenship and the welfare state, opening a space for transnational social work. (Schrooten, 2021)

Researching the relationship between Child Welfare and Protection Services (in Flanders – Dutch part of Belgium) and poverty *by John Decoene*
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Social work is currently increasingly rooted in changing socio-economic and political developments, which is reflected in the persistent prevalence of poverty and intensification of existing social inequalities. Poverty and social inequality have, however, far-reaching consequences for the lives of children and families, and these developments provide major challenges for Child Welfare and Protection. This doctoral research focuses on the question of whether, and if so, how, Child Welfare and Protection Services (CWPS) can deal with social inequality and poverty as a social and structural problem instead of merely a problem of individual parents and children.

This research encompasses several empirical sub-studies in which we examine through qualitative research, how frontline practitioners and policymakers on organizational and governmental level deal with poverty and what the underlying assumptions are behind their actions. We focus on the frontline workers and the policy actors of the Youth Welfare Agency, a governmental organization in Flanders (the Dutch-speaking part of Belgium), responsible for child welfare and child protection, which has a public mandate to intervene in families for the sake of the safety of the child. Like in many countries, Child Welfare and Protection in Flanders is currently working according to the Australian Signs of Safety.

The first part of our research concerns the strategies of frontline professionals in CWPS of the Agency in dealing with risk in poverty situations. The findings show that professionals of CWPS are poverty-aware and that they develop different formal and informal strategies to deal with poverty. The managers of the governmental organization do not overtly consider poverty as a negotiable issue on the organizational level. In the absence of an organizational policy and culture in which this complexity can be a vital subject of debate, friction appears for the practitioners between organizational expectations and the concerns of the families. In this regard, what has been referred to as ‘poverty is the wallpaper of practice’ by Morris et al. (2018) seems to exist on an organizational level rather than on the frontline level. The dominant perspective of not considering poverty and the idea of a limited role of practitioners can be seen as a ‘hegemonic project’ with the Signs of Safety approach as the vehicle of this project.

A second sub-study follows the first one and has the main purpose to investigate whether policymakers are 1. poverty-aware, 2. recognize the challenges and daily struggle of frontline practitioners and the families in which they intervene in dealing with poverty and social inequality, and the influence of implementing Signs of Safety and 3. which visions they formulate regarding CWP and poverty. Adapting a theoretical framework, based on the writings of the Italian theorist and political activist Antonio Gramsci (1891 - 1937) on the significance of ‘hegemony’, ‘common sense’, and ‘good sense’ and other key elements, interesting findings emerge from all data. A dominant discourse of pedagogicalization appears to be common sense. Good sense elements are clear as well and have a common ground by recognizing the impact of poverty on the families and referring to ways in which CWP could develop a policy and practice striving for more social justice.

In the third sub-study focus groups of practitioners reflect on the alternative ways proposed by policymakers to recognize poverty as a structural problem and to develop a formal poverty policy based on a commitment to greater social justice. The first findings will be presented.

The (in)visibility of people under community supervision – methodological considerations and critical reflexions on researching probationers' lived experience *by Julia Emprechtinger*

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People under community supervision are confronted with societal stigma and controversial media presence concerning them collectively as a group. At the same time, as individuals, people released from prison are often invisible and can count on little support when trying to (re)build their life after a sentence. This ambiguity reveals the need to learn more about the difficulties, desires, and challenges those vulnerable people are subjectively facing on their way back into their communities.

However, the lived experience of people on parole and under community supervision is far less studied – at least in Switzerland – than criminal policies or professional experience of probation officers and their organizational contexts. Durensu et al. (2013) furthermore argue that experience is not (only) to be studied as retrospective reconstruction afterwards but while it is “going on” during the probation period.

A recently finished explorative study on the lived experience of people on parole and under community supervision covers this gap. To avoid simple reconstruction of the experience through semi-structured interviews only, we undertook a three-phase data collection strategy using a combination of qualitative methods and targeting various facets of experience to get a picture as broad as possible. The sample consisted of in total 15 persons in two regions in Switzerland, one German-speaking and one French-speaking. A first individual semi-structured interview with graphic elicitation methods (Bagnoli 2019) held the focus on the reflexive talk about biography and experience with the help of visual methods. In a second step, go-along interviews (Kusenbach 2003) with each participant were conducted to “experience” with them significant places and paths during their probation period to approach their pre-reflexive embodied experience. Finally, in a third step, we invited participants in each region to a focus group to allow for the construction of a shared sense of their individual experiences, and, by that, acknowledge the sedimented experience of the probation period. Due to the exploratory character of the study, the sample was not pre-determined, but open to a variety of sociodemographic characteristics (sex, age, professional situation) and criminological variables (crime, duration of sentence, moment in probation period).

We argue that this multi-level research strategy with a multisensory approach (Pink 2011) allowed for a diverse and deep insight into people's experiences as the different interview situations evoked not only discursive experience but also material, spatial and embodied elements completing our data. Nonetheless, the study revealed challenges and limits of this approach. By presenting some key results, the contribution will address methodological opportunities and limitations of the chosen approach to grasp vulnerable people's view. As we are interested in the perspective of people on parole and in giving them a voice in our research, the necessity reveals to think about the (legitimate) way of advocating for these voices in society and the professional world. What are the chances and limits of speaking for a group of vulnerable people? In which situations is it ethically reasonable to advocate for them and when it is more appropriate to allow them speaking for themselves? Some thoughts on this issue will round out the presentation.

The Social Consequences of Care Migration to Western Europe for Local Communities in Northern Serbia *by Svenja Fischbach*
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It is a widespread and growing phenomenon that women from the countries of former Yugoslavia migrate in order to work in the care sector in countries of Western Europe. This has various implications for individuals, families and communities in the sending countries. This dissertation project examines what the social consequences of care migration between Serbia and Western Europe for local communities in Northern Serbia are, and in particular explores how this affects the living and working situation of the women non-migrating 'stayers'. The research concentrates on the temporary, informal, semi-legal side of migration, which is prevalent in the region but absent from public discourse and underrepresented in academic research.

The research focuses on the so-called care drain, i.e. it examines the consequences resulting from the absence of caring relatives, but also coping strategies, e.g. the reorganisation of domestic care work and informal care provision. It also examines how the absence of professional care workers affect the social and health care provision in the community, e.g. the quality of services or working conditions. The data will also shed light on how care migration influences gender identities and the prevailing gender regime in Serbia in terms of division of labour, care work practises, ideological constructions and perceptions of women and men. For this purpose, interviews will be conducted with community members affected by care migration, such as relatives of migrating care workers, informal substitute caregivers, older people in need of care and the mobile care workers themselves.

Interviews will also be conducted with professionals working in the communities, such as local social and health care workers, NGO workers, local politicians and civil servants. This will be complemented by ethnographic observations.

I will present preliminary findings of the first field research phase in Serbia in May 2023. Afterwards, in a roundtable discussion with local and international social workers and academics, I would like to talk about what the findings mean for social work research and practise, and share ideas on advocacy and policy making in the region of the former Yugoslavia and at the European level.

A Feminist-Participatory-Action Research with Survivors of Sexual Violence in South Tyrol – Italy by *Andrea Fleckinger*
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Dynamics of transgenerational traumatization - Sexism and sexual violence against women and girls are widespread worldwide phenomena. One in three women in the EU has experienced sexual abuse once in her lifetime. If we add the forms of sexual harassment, more than half of women in the EU are affected, i.e., 55% (FRA, 2014). Contemporaneously in the last decades at an international, national, and regional level different measures have been developed and put into practice that aim to protect women and girls and try to initiate a social transformation that prevents this pandemic dimension of sexual violence.

At the same time, firm social and personal taboos accompany sexual violence, reinforcing the impossibility for survivors to speak and seek help but rather transforming sexual violence into what Kavemann and Kreyssig coined: “the forgotten topic” (2013). Further, if some survivors decide to talk about their traumatic experiences, they do so only within their family or with their friends (FRA, 2014, ISTAT, 2014), running the risk of being confronted with dynamics of secondary victimization (Fleckinger, 2020 & 2019). This inability to speak can prevent recovery processes and lead to far-reaching consequences. Thus, the trauma of sexualized violence can be passed on from generation to generation. (Drexler, 2017; Reddemann, 2017; Medica Mondiale, 2016 & 2015; Huber & Plassman (ed) 2012; Alberti, 2010, Baer & Frick-Baer, 2010).

The research project started in the spring of 2023 and aims to deepen the dynamics of transgenerational traumatization, to individuate coping strategies the survivors developed, and has the goal to create interventions that interrupt the continuum of violence against women and girls.

The research group is composed of academic researchers and civil society organizations. In concrete terms, this research is realized by the University of Trento, the Forum Prevention as local experts in the field of prevention, the Women’s Museum Meran, and the international organization Medica Mondiale that supports women and girls in war and crisis zones and focus particularly to end sexual violence.

The research design adopts a feminist-participatory-action-research approach and aims to co-create knowledge with survivors of sexual abuse, their children, and their grandchildren. Thus, it aims to make the “disruptive” knowledge of the survivors and their (grand)children heard. Further, local stakeholders are involved right from the beginning along with the final goal of developing methods and techniques for professionals in the social and health care sectors, that allow them to recognize dynamics of transgenerational traumatization, that help to accompany recovery processes, and thus stop a renewed transgenerational transmission. In addition, the research project sees itself as awareness-raising work for the whole society."

Symposium: "As if they come from another planet". Living conditions and human rights in residential youth care in Germany and the UK by Prof. Dr. Zoe Clark; Prof. Dr. Anna Gupta; Fabian Fritz (M.A.)
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The significant increase of residential youth homes in recent years, as well as the associated trend towards smaller facilities, underscores a differentiation and specialization of services that is being driven, not least, by private-commercial, profit-oriented providers. This qualitative and quantitative differentiation influences the design of the tension fields between self-determination and external determination, emancipation and conformity, or discipline.

Residential youth care is an institutionalized social-pedagogical place where an organized daily life is designed for young people who, for social, political, as well as familial, personal, and individual reasons, should not or cannot spend their daily life in their previous family relationships. This definition points to structural conflicts and tensions that make it difficult to focus on self-determination, participation, and inclusion: Residential youth care is often not voluntarily sought out and takes place in an organized daily life that is structurally associated with external determination. These are places to live for young people who have (usually similar) difficulties or to whom such difficulties are attributed and created (last not least by the institutions themselves). While the residential group is the central place to live for young people, the professionals usually do not live there. Not only shift work and the turnover of social workers, but also the turnover of young people structurally make it difficult to maintain the quality and continuity of relationships and relationship work, as well as an orientation towards the subjects and their involvement in the design of their primary place of living. Therefore, one of the key issues in residential youth care is the living conditions that young people experience. The quality of living conditions can have a significant impact on young people's physical and mental health, as well as their overall well-being. A tool that is meant to ensure good living conditions are human rights.

Residential youth care raises important human rights issues, including the rights of young people to be protected from harm, to have access to education and health care, and to be treated with dignity and respect. Another aspect is enabling participation and co-determination. In both Germany and the UK, there have been concerns about the human rights of young people in residential care settings. For example, in Germany, there have been reports of physical violence against young people in residential care through police interventions. In the UK the Joint committee on human rights of the parliament only pointed out in 2022 that the situation in care settings has significantly deteriorated during the COVID-19 pandemic. However, the accompanying study did not specifically focus on young people, nor did it address the situation in residential care. In Germany, a collective volume published in 2020 brought the scientific debate on residential care and human rights into academic focus. Alongside the primary analysis of historical settings, new topics for instance, human rights violations by the police in residential were also addressed. To ensure that young people in residential care are able to live in safe and supportive environments that promote their well-being and protect their human rights, it is important to address challenging issues and promote good practice in the provision of residential care. This panel will examine the living conditions and human rights issues in residential youth care in Germany and the UK. Three presentations will focus on in the following rights: right to education, the right to public participation, bodily integrity, the freedom of movement just to name a few. In the following we would like to present the individual contributions in more detail.

Young people's Capability for Voice in Residential Care (Prof. Dr. Z. Clark; Prof. Dr. A. Gupta)

To be able to have a voice and be involved into decisions that affect one's own life is a fundamental positive freedom. It is a primary basis in order to realize other human rights and freedoms that people have reason to value, like education or integrity and freedom of discrimination. But the freedom of voice of each and every person is a precarious one. It depends eg. on democratic institutions, but also on democratic organizational practices that people do experience. This is the interlinkage of participation and representation.

This presentation will focus on the opportunities of participation and representation of young people in residential care in England and Germany. We will raise the question how far children's rights and freedoms are realized or affected by the particular organizational structures and pedagogical practices of young people in Germany and England. One of the core questions is if young people from residential youth care are represented collectively? To what extent do the institutional frameworks and organizational structures enable them to act as a collective political subject and represent the interest of this particular group of young people. Furthermore it is discussed how far this leads to the realization of a good life within organizations their participation on the everyday life level and the other way round: Organizational rationalities do affect the enablement to take part in representative practices and the opportunity to form a collective identity.

For these questions the empirical results of group discussions with young people in residential care in Hamburg, Germany and London, UK will be presented and systematically compared. These derive from the Project "geste" <https://residentialcare-youthvoice.co.uk/> funded by the German Federal Ministry of Education and Research.

On the tensions of residual welfare and successful education in family assistance (Prof. Dr. H. Ziegler)

As a central place of socialization and education, school lays the foundation for the educational and professional careers of young people and thus has a decisive influence on their biographies. Successful schooling seems to be crucial for the realization of the human right for (formal) education, and has furthermore a significant influence on young people's capabilities. Accordingly, (formal) education is discussed extensively in connection with youth – but rarely when it comes to addressees family assistance. The lecture is dedicated to this research gap.

It is shown that while school and school-related problems do play a role social workers in families do not see successful schooling as an central feature of their work. This is even though from the perspective of clients who have been - against the odds - successful in school the family related work of social workers has been experienced as one condition of the possibility of their success (yet sometimes also as an additional hurdle). Interestingly there is a tendency that social workers who consider enabling 'successful schooling' tend to have a more instrumental and less discursive orientation towards their clients. Yet it seems to be that a means tested residual Beveridge-modell of service based social welfare towards families is a main barrier of taking successful schooling into account. Against this background it is discussed how a broad and purportedly progressiv account concerning 'informal education' may unintentionally associate with regressive welfare policies less oriented towards a broad flourishing perspective with respect to human rights but rather toward preventing the worst and safeguarding the existentially necessary for the needy.

Police as a partner in residential care? The professional design of the relationship between residential care and police (Prof. Dr. T. Lutz, F. Fritz)

It has been shown that there is a significant proximity between residential care and criminal justice, and young people in residential care are disproportionately affected by criminalization. In Germany, there are neither current studies on the relationship between residential care and

criminalization nor studies on the handling of police contacts in residential care and its relevance for the young people. We can show that there are numerous everyday and non-everyday occasions for interactions between police and youth care institutions. These are justified, interpreted and shaped differently against the background of differing professional understandings and organizational logics. In some institutions, shared professional goals (crime control and/or behavior regulation) are emphasized and pursued in a kind of division of labour with police, while other institutions focus primarily on protection and empowerment of the recipients in dealing with police approaches, controls, or even police violence. The latter implies the possibility that youth care workers may enter into a conflictual relationship with the police; the former may be an expression of an overall restrictive and punitive understanding of youth care. Our own study shows that contacts with the police are sometimes understood by professionals as a reason for social work sanctions on young people, or that the police is called as a means of discipline. At the same time, there is little evidence of a social pedagogical approach to police contacts - they regularly seem to be interpreted as 'normal' part of everyday life and therefore left unattended respectively de-thematized by the professionals. The paper aims to investigate the extent, form and design of the contact between youth care organizations and the police on the one hand, and to show the experiences and consequences that arise on the other. Against the background of human rights, we ask where violations occur in residential care. These can be caused by the police or by the cooperation of professionals with the police. For this purpose, we refer to data material from our explanatory studies and an international research project on youth care in Germany and the UK (GESTE)."

Parent Advocacy – Beyond Participation: Parent Activism in Child Protection as a Path to Transformative Change *by Anna Gupta, Yuval Saar-Heiman*
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Background and Aims: In the last two decades, calls have been made across the world to reimagine, reframe, reform, reenvision, or abolish child protection systems. Although these calls are diverse and involve various ethical, theoretical, and practical assumptions, they all point to the impact of structural factors on child maltreatment and stem from a recognition of the need to shift the focus of current child protection (CP) systems from individualised, risk-focused interventions to community-based, family-centred ones. As a result, there has been increasing interest internationally in the participation of parents with lived experiences at broad organisational and political levels, as well as individual peer advocacy initiatives. However, the optimal paths to achieving meaningful participation and the extent to which it can actually promote transformative change remain in question.

In light of contemporary critiques of the participation discourse in social work—i.e., participation as tokenism, an instrumental concept, or a form of social control—this presentation aims to problematize the concept of participation in the context of child protection and present parent activism as a promising and alternative form of transformative practice.

Method:

The presentation is based on a large-scale qualitative case study of the development of Parent Advocacy (PA) in the UK. The study included 48 in-depth interviews with parent activists (n = 29) and their professional allies (n = 19) and a multitude of participatory observations in four different PA and activism groups over two years.

Findings:

Based on the analysis of the data, we will begin by outlining four defining features of parent activism in child protection: parents' lived experience of the child protection system; a critical view of the child protection system; a commitment to social justice; and an active effort to promote change at various levels of the child protection system. Next, we will present three types of parent activism found in our research: 1. relational activism, a form of everyday activism that promotes social change through interpersonal relationships, 2. epistemic activism, which involves the use of parents' knowledge from their lived experience to transform social work practice and tackle unjust public discourses and epistemic injustice, 3. revolting activism, which is based on parents taking political actions in the public sphere against current CP policy and practice. The motivations for action, the aims, the practices, and the challenges of each of these types of activism will be discussed.

Conclusion/Implications:

With the understanding that deep systemic shifts require alternative stories about the past and new social visions for the future, parent activism, an under-researched phenomenon in the field of child protection, holds the potential to support radical change in the power structures of current child protection policy and practice.

Creating spaces for disadvantaged youths to speak – addressing the issue of young adults' interests and experiences being neglected during the pandemic *by Karen Heid, M. Kuchler, S. Beckmann, C. Habig, E. Quilling, A. Rademaker*
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Transitioning from youth to young adulthood is accompanied by normative expectations and tasks, i.e. building social relationships outside the family, finding healthy and sustainable ways to regenerate, attaining qualifications to compete on the labor market, and participating in democratic society (Hurrelmann & Quenzel, 2018). Mastering these challenges successfully is closely related to lifelong mental health, wellbeing and societal integration (Richter & Hurrelmann, 2016). Especially educationally disadvantaged adolescents have fewer environmental resources as well as chances to develop personal resources (Macdonald & Shildrick, 2013). The pandemic exacerbated this (Kuchler et al., 2022).

As this target group is widely underrepresented in youth health research in general and during the pandemic, the German study *co*gesund* aimed to examine how disadvantaged youth coped with their transition during the pandemic, the aim being to identify structural measures helpful and hindering to a successful transition and to develop recommendations for school and vocational social work.

The researchers conducted an international rapid review of young people's mental health during the pandemic (Kuchler et al., 2022) and 30 interviews with school and vocational education training professionals. To give voice to youths themselves as much as possible in this one-year feasibility study, four group discussions with adolescents were carried out regarding their experiences during the pandemic (Heid et al., 2023). In a workshop, youths from a school for vocational education developed ideas for a successful and healthy transition between school and work, which were discussed between some of these youths and previously involved professionals to further generate recommendations for action.

This presentation aims to 1) give an overview of the results of this study, 2) present recommended actions to improve school and support systems, and 3) discuss the potential of workshop methodology to engage disadvantaged youths in research.

Crises like the pandemic affect disadvantaged youths disproportionately. Therefore, greater efforts need to be taken to provide equal opportunities for a healthy and fulfilled life to all young people. Even before the pandemic, disadvantaged young adults had fewer chances to exercise agency over their life and voice their own concerns. Doing research with disadvantaged youths makes it possible to meet their needs and build support systems that work for and with them. Creating opportunities for them to speak to each other and to speak up while being heard can greatly improve their capabilities and the quality of support provided to them.

Foster families - importance, needs and establishment of daily routine in the family *by*
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Foster care is a form of care for children that, in accordance with the rights of the child, is most similar to the family environment in which the child should grow up. It is important that the child has autonomy, a safe and stimulating environment, and that the foster parents understand that he or she can make progress and have a positive experience with the foster family. The role of foster parents is multi-faceted: they provide emotional support, help the child become familiar with the new home, and set expectations for the child regarding routines in the family as well as responsibilities. Cultural awareness and relationships within the foster family are also important and can help meet the child's needs. The purpose of this paper is to highlight the needs of foster parents that help them fulfil their role towards the child. The thesis is that meeting the needs of foster families influences the flexibility and motivation of foster parents and contributes to a better adaptation of the child to the foster family and to the realization of the child's right to choose, participation, personal development, involvement and expression. Likewise, the needs are identified at the individual level and considered as elements in the design of the family's daily life. This is qualitative research in which eight foster families participated in the period from December 2021 to January 2022. The method used is a semi-structured interview with foster families. After transcribing the interview, the data were processed by grouping them into thematic units, coding them, and defining terms. The findings are presented narratively and show that foster parents are concerned about including the child as an equal member of their own family, that the child has the opportunity to participate in decisions about his or her own life, and that the child is included in activities in the community. Most families have satisfactory housing and material conditions, while they show the greatest need in the area of emotional support from professionals. Relationships within the family vary, as do coping strategies. Respondents emphasize that in the absence of professional support, they resort to self-help strategies or rely on the resources of their personal network. Foster parents find it most difficult to deal with the health needs of a child who often comes to the family neglected and with various health problems, and they most often express the need for psychological support for the child.

Keywords: foster care, participation, family needs, normalization

Challenges and Opportunities in Community Social Work with the Ultraorthodox community
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Background: There is a growing interest among social workers in Israel in recent years in treatment among the Ultraorthodox community, as representing a closed religious community. Whereas the scientific literature focuses mainly at the level of the individual care, there is very little data about the communal intervention in the Ultraorthodox community provides by community social workers who deals with large phenomenon. Based on the author's experience as a manager of a community social work department at urban city in Israel with 95% Ultraorthodox population, together with professional conversations with colleagues managers from other Ultraorthodox cities, I would integrate practice and theory in order to shed light on community social work at the Ultraorthodox community.

The main points of the presentation: 1. We would present the unique characteristics of the Ultraorthodox community and the main challenges these characteristics creates (e.g. strict religious rules, the spiritual leaders' authority).

2. Second, based on Rothman's intervention models, we would examine the way these models should be applied within the Ultraorthodox community, focusing challenges and opportunities, for example:

- Planning/Policy- The Ultraorthodox community is being led by the spiritual leaders who are involved in all aspects of the community members' lives. Moreover, they decide which problems consider to be phenomena that should be taken care of, and by whom, what makes the planning/policy mainly "up to bottom". For the community social worker there is a challenge to promote planning/policy "bottom to up", together with joining the spiritual leaders to cooperate with the institution.
- Community capacity development- In this homogenous community there are high levels of solidarity. However, when it comes to groups who violate the community norms (e.g. dropout youth, divorced women), these groups are excluded from the Ultraorthodox community, but are still consider themselves as part of it. The challenge is to promote community capacity within the excluded groups.
- Social advocacy/social action- The challenge of bringing up sensitive issues (e.g. sexual vulnerability; substance abuse) in the public agenda within a closed community.

3. Third we would define the goals of community social work at the Ultraorthodox community and offer several principles to community social work practice.

Conclusions and implications: The presentation presents for the first time the unique guidelines for community social work in close religious communities, alongside the principles that are similar to the general community social work. This conceptualization would enable promotion of accommodate community practice and would also be the basis for future research program.

Art and social work- a tool for communication, voice and inclusion for children facing social challenges *by Hilde Marie Thrana, Kirsti Gjeitnes, Elin Hassel Iversen*
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The topic for this paper is to examine how attending art workshops can promote participation, mastery, creativity and competence for children who are facing social challenges at school and upbringing environment so they get their voice listened to in the society. This paper is based on a research project collaborating with the organization Peacepainting (PP), which uses art painting to work for equality and peace. Through paintings and exhibitions PP's aim is to lift people's (especially children's) voices up in society ¹.

They have been a key player both nationally in Norway and internationally in arranging painting workshops for participants of all ages and have conducted approximately 360 painting workshops in a total of 19 different countries.

The painting methodology focuses on the need for expressing oneself freely and has a universal character, regardless of language and culture. Some of the paintings created by the participants are shown at local and global exhibitions.

In collaboration with schools and PP, we invited a group of children experiencing social challenges in school and leisure time, to explore if artwork could have a beneficial impact on the children's interaction and create new opportunities of communication for the participants. The research methods, which provided the basis for field notes, consisted of observation of individual and group activities, painting processes, photos and soundtracks, videos, personal interviews and conversations between children and instructors. The use of different methods and various sources provided comprehensive insight into children's participation in the art workshops.

The empirical findings show that artwork has a crucial impact on the children's interaction by creating an including space where the children get to unfold in creativity and as independent participants. By encouraging the children's creativity and freedom to act, experience of being understood was achieved, and the children became more confident to express their thoughts and feelings. They were discussing painting techniques, participating in conversations and interpretations about each other's paintings, and had dialogues about their feelings. The children themselves created the space to get to know each other in new and alternative ways. During personal interviews we became aware that problems between children often arose due to misunderstandings, and many tended to side with, or defend others without understanding the background. In the artwork context, communication difficulties and the children's different preconditions for expressing themselves verbally were central. The painting workshop was able to remedy these misunderstandings as verbal communication turned out to flow well, regardless of cultural background and language. The nonverbal forms of expression that were available in the painting workshop expanded the space for communication through colors and paintings, symbols, and movement. Also being inspired by others creativity or music, colors, and paintings, gave opportunities to express themselves across language, social skills, and competences. Considering Bateson's communication theory and Wenger's theory of situated learning, we discuss how individual experiences in exploring art can be particularly important for children who face challenges in traditional school activities or who experience alienation or lack of inclusion or recognition. Experiences from this study can have transfer value to other social work projects where self-expression, inclusion, mastery, cooperation, and recognition can be a path to initiate empowering processes within groups, families, and individuals. In this paper we point to childcare, integration of refugees, and prisoners' rehabilitation as relevant examples.

The production of paradoxical no-win situations: a case study of social activation policy and practice in Belgium by Nicolas Jacquet
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Welfare-to-work programs are often seen as a key policy to prevent welfare recipients to fall into poverty. In the context of the evolution of welfare policies and poverty reduction strategies, switching from welfare to workfare-oriented strategies, welfare recipients are required to get involved in welfare-to-work programs to keep their allowance right. Whereas critical scholars have referred to newly emerging class as “the precariat”, we tackle how welfare-to-work programs, despite lifeworld and unconditional strategies developed by social workers in a specific institution, keep recipients in a trajectory that offer few possibilities to integrate labour market and, in fine, fail to better their living conditions. We focus on a qualitative research project in which we investigate welfare recipients’ trajectories in welfare-to-work programs. While exploring the practices and normative value orientations of social workers that support themselves, we tease out whether, and if so, welfare recipients would sooner or later position themselves in the labour market or in the contrary if they will fall into more precarity resulting in a no-win situation.

Human Rights in Social Work Education *by Ewa Kantowicz*
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In recent decades, there has been an evolution of concepts and programs in the field of securing human rights in the context of social work and shaping the professional competences of people involved in this process (Kantowicz, 2009). This paper is based on a small research, where data were collected using thematic analysis according to Braun and Clarke (2006). Research design refers to expert evaluation of human rights implementation in social work education and method of expert interviews and desk research. The author is focused on better understanding of how social work is constructed as a human rights profession in programs of academic education of social workers. There are investigated the following research question: What legislation and concepts of human rights protection are used in the process of professional education for social work? In which subjects and forms of trainings the topic of human rights appears in courses in social work at the university? What are the methods of implementing human rights in courses for social work? The results of study give a comprehensive account for the concepts and discursive practices of human rights in social work education, indicate opportunities and barriers in human rights training in social work education and give some recommendations for improving social work education at the field.

Key words: social work as a human rights profession, protection of human rights, education for social work

Capabilities for Life and Vocational Orientation: Inequalities in decision making, non-take up and becoming a democratic subject *by Christian Chrstrup Kjeldsen*

According to the first paragraph of the Danish health legislation the purpose of the healthcare system is to promote the health of the population while preventing and treating illness, suffering and functional limitations in the individuals. At the same time the second paragraph presents requirements for the healthcare system, which are meant to secure a respect towards the individual, their integrity and self-determination. In the meantime, Catriona Mackenzie claims that much work in vulnerability understands autonomy and vulnerability as oppositional. While reading this, one would think that if a person can be vulnerable in a sense which is not understood as the ontological embodied vulnerability, but rather as a result of social and political structures, then this vulnerability must be seen in at least some patients, and maybe in some sense in all patients in the healthcare system. But then, if vulnerable individual is opposite to the autonomous individual, how can the healthcare system ever meet the requirements of both these two first paragraphs?

My project is mostly focused around how patients in psychiatric departments are being treated, as these patients can experience the healthcare system overruling their desires, as they are judged to not be able to take care of themselves. The project will be focused on how we understand both autonomy and vulnerability, as a way of understanding how we can best respect the suffering individual as a whole.

For my presentation of the concept of autonomy, I will interpret different definitions of this concept. This will include Mackenzie's feminist understanding of autonomy, but I will also go back to Immanuel Kant's understanding of autonomy, to get a deeper understanding of Mackenzie's reasons to why we need a relational concept of autonomy. To expand the understanding of autonomy as something relational, I will also include Sharon Ikonomidis and Peter A. Singer's view on the influence of personal relationships as part of the autonomy. I will also be using John Christman's critique of the idea of autonomy as being relational, to understand why some would find the idea of relational autonomy problematic. To also get an understanding of how we can understand a person as acting against their own will, I will present Harry G. Frankfurt's concept of first- and second-order desires, which will lead into Gerald Dworkin's concept of procedural independency and the infinite regress of orders of desires. As we then have gotten closer to understand the concept of autonomy, I will continue with the idea of a vulnerable subject. To understand the concept vulnerability, I will be presenting David McEntire's notion of vulnerability as a dual concept. The concept of vulnerability will also be understood in relation to the capabilities approach by Amartya Sen. Thus our understanding of those concepts is important for us to really get more knowledge on how to treat patients without overruling their rights. It is a relevant dilemma as is shown in practice but also in articles like "The dilemma of psychiatry – about autonomy and paternalism" (my own translation), which describes how it is problematic for employees in the psychiatric departments in Denmark, to know when the paternalism overrules the patients' right to autonomy. Thus, we have great reasons to want to get more knowledge in the distinctions between autonomy and vulnerability.

Tendencies of depoliticization in public sector social work in Finland – the shift from justice to effectiveness *by Tuomo Kokkonen and Niina Rantamäki*
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The political nature of social work profession is rooted in its ethics, in the commitment to promote human dignity and social justice, as well as challenging discrimination and unjust societal structures. This paper analyses the possibilities of political action in public sector social work in a Nordic welfare state, Finland. The tradition of social work in Finland emphasizes civil servant role of the profession and close relationship between social work and social policy. Most legitimate forms of political action of social work are thus reduced to forwarding knowledge to policy makers, or take place in the professional sphere of client relationship. This paper argues that the originally weak political orientation of social work in Finland is being further reduced by contemporary neoliberal depoliticization and economization of the welfare state. The analyses is based on data of six social work group interviews, plus six group interviews of social service managers, of which most are qualified social workers. The group interviews are supplemented with an interview of a senior social worker with more than 30 years of work experience. The interviews covered topics of social problems, social service practices, client relationships and future of social work profession. Interviews were analysed with qualitative content analysis focusing on enabling and hindering factors of political action in day-to-day work. Factors enabling political action are considered as possibilities of politization of social work, and hindering factors as tendencies that favour addressing social problems in non-political way. The interviews are also cross compared between social workers and social service managers for differences between these two groups of professionals.

The results of the study emphasizes that possibilities of political action in social work in Finland are increasingly restricted to producing institutionally valid knowledge to information systems. Social workers are more critical towards this “knowledge work” than social work managers. They expressed that the knowledge produced has only a remote connection with daily social work. Both groups also underline that political action is secondary to the efficiency of service production and their role as civil servants. Moreover, interviewees expressed reserved relationship towards media. They were either concerned about negative publicity towards social work, or worried about crossing media guidelines of their organization.

In conclusion it is argued that social work in Finland, despite strong connection to the institutions of welfare state, is being actively shaped by depoliticizing mechanisms typical to neoliberalism. Firstly, the nature and use of social work knowledge is reduced to “governance by numbers”. Secondly, general ethos of welfare state institution has shifted “from justice to effectiveness”. Depoliticizing tendencies amplify the already strong tendency to overlook structural reasons of social problems. Social problems are increasingly conceptualised on the level of an individual. Depoliticization also reinforces the tendency to individualize social work practices to a direction where less emphasis is given to community work and political action. Furthermore, the unpolitical culture in social work undermines the link between social work and participation based on democracy.

Disruptive voices from the past - social care for the elderly in the late 19th and early 20th century Osijek *by Višnja Lachner*
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Since the care for the elderly has historically been entrusted to families, official data that provides an insight into their status and welfare in Croatia is deficient. In the absence of the family support, in the end of the 19th and the first half of the 20th century, a formal social care system for the elderly in the city of Osijek was established, whose fundamental features will be analysed in this paper. Social welfare as an independent administrative branch of administration belonged to the autonomous affairs of the Kingdom of Croatia and Slavonia, respectively to the administrative law. Caring and activities in the domain of social welfare were entrusted to the local government, thus in the responsibility of the municipality.

On the basis of the original archival material stored in the State Archives of Osijek and a small amount of relevant literature, the main goal of the research is to examine the meaning of the City Almshouse for the care of old and infirm citizens of the city of Osijek, while also emphasizing the role of the City Administration and certain foundations created for the purpose of financing the care at the end of the 19th century. Through investigation of the formal forms of the care for the elderly in the hitherto unwoven archive material, the authors will try to give a voice to the elders of that time, as well as offer a modest contribution to the unexplored area of the history of social work in Croatia.

Key words: local government, social care for the elderly, City Almshouse, social welfare foundations

FEANTSA classifies overcrowding as one of the types of homelessness. According to Eurostat the overcrowding rate in the Czech Republic in the years 2018 – 2021 oscillated between 15,2 and 15,7%, placing the Czech Republic on the 11. position among countries of European Union. This rate is nonetheless significantly higher (33,4% in 2021) for the portion of population living in poverty. As one of the most inconspicuous types of homelessness the overcrowding is worth social work research attention.

This paper shall introduce results of ongoing qualitative research dealing with competencies of Czech family social workers conducting home-visiting in overcrowded dwellings.

The main research question: What competencies are applied by family social workers conducting home-visiting in overcrowded dwellings?

Secondary research questions:

- 1) How do family social workers conceive the phenomenon of overcrowding?
- 2) What necessary competencies for home-visiting in overcrowding dwellings do they identify?
- 3) What working procedures do they find useful?

Theoretical framework: Home-visiting in this paper is conceptualised as an activity of Services in Support of Functioning Family in the Czech Republic. This specific type of social service is provided mostly by non-profit institutions both in day care institutions and in the clients' households. It may cooperate with child protection offices, schools and other institutions. The current research on home-visiting usually does not explicitly take overcrowding into account. The overcrowding criteria in this paper are the number of rooms in relation to number of family members. These criteria can be approached with varying level of precision (see Bratt, 2002; Eurostat), thus the participants' subjective conception of overcrowding is included among the secondary research questions.

Home-visiting in general has got paid more research attention to in previous years. See e. g. appeals to deepen understanding of family cohabitation dynamics both before the pandemics (Winter, Cree, 2016) and after it (Pereda, 2020) or demands on home-visiting social workers' competencies. Competencies in this paper are conceptualised as the knowledge, abilities, skills and attitudes which are linked to the context of professional practices and have a certain level of universality or interdisciplinary transferability. They can also be systematically developed (Stanková et al. 2021).

The research is based on qualitative research strategy and semi-structured interviews with home-visiting social workers. The situational analysis method introduced by Clarke (2005) was applied as its main benefit is the potential to clarify discursive positions not fully expressed, potentially disruptive or even subjects only discursively present. The paper shall discuss the results' implications: necessity of professional training of the home-visiting social workers dealing with this specific target group requiring complex insight.

Development of community services for quality old age and successful aging *by Ana Lozina*
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In the 21st century in social work, care for older people became a crucial topic. The share of the older population in European and Croatian society is constantly growing. The enhanced ageing of the European and Croatian population represents a challenge for social work. This paper contains findings and research results about quality of life of older people, community services for older people outside of institutions and explores daily residence for older people and pensioners, as an example of good practice in the local community, within the framework of deinstitutionalization. To recognise the relevance of daily residence service for older people in this paper long-term care, social exclusion, deinstitutionalization, and community services are written up and defined, followed by an overview of past research on daily residence and the history of daily residence. The efficiency of the daily residence service for older people is still a very unexplored topic in social work. This paper offers new findings about daily residence service for older people and ways to improve and further develop community services for older people in local communities.

The role of social welfare institutions in protecting the child's right to know his or her origin
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The fundamental international document for the protection of children's rights, the UN Convention on the Rights of the Child, obliges member states to protect the child's right to know his or her origins. Croatian family legislation guarantees every child the right to know information about the mother and father and provides a number of instruments for exercising this right in legal practice, whereby the social welfare institutions are given a significant role in achieving the effective protection of this child's rights. The provisions of the family legislation on the child's right to know the origin and the role of social welfare institutions in protecting this child's right have not been significantly changed for decades. However, the development of modern reproductive methods and other contemporary changes in family relations impose certain dilemmas regarding the existing regulation of this legal area.

This paper presents and analyzes the international and European sources of protection of the child's right to know his or her origin, provides an in-depth analysis of the norms of the current Croatian family legislation in the area of determining and disputing the origin of the child, and also points out the open questions that arise in their application. The recent practice of the European Court of Human Rights in this area is also analyzed, as well as the practice of national Croatian courts. In conclusion, a critical assessment of the existing legal situation and *de lege ferenda* proposals for improving family legislation in this area are given.

The importance of developing advocacy for people with dementia in long-term care *by Jana Mali*

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Advocacy is based on a commitment to protect fundamental rights and dignity, to represent people's interests, to ensure full rights, and to compensate for the deficits of those whose power is weak, ignored, and unequally represented compared to other members of society. People with dementia are often in a situation where, due to stigma and misunderstanding of dementia, they need support to be heard and to access the services they need to live full and active lives. Advocacy empowers people with dementia to take charge of their own lives, helps them build self-esteem and recognise the value of their own experiences, empowers them to step into different and valued roles, and to use different sources of social power to their advantage. It is a guide, a professional practise, and a method of support that has yet to be developed in long-term care systems.

Based on the results of the project Long-term care for people with dementia in social work theory and practise (J5-2567), we show that the current long-term care for people with dementia in Slovenia, which is based on institutional care, is a harsh intervention in the rights of people with dementia. Long-term care for people with dementia should be anti-discriminatory and directed against any kind of denigration, exclusion, labelling and stigmatisation. The organisation of institutional care for people with dementia alone will not be able to achieve these goals.

However, there are also numerous violations of basic human rights in the organisation and planning of community-based long-term care for people with dementia in various settings. The results of our research show that there is a need to regulate respect for the basic human rights of people with dementia and to (1) provide them with equal access to medical treatment and early diagnosis, (2) increase the availability of care tailored to the needs of people with dementia, in which people with dementia are actively involved in their own care planning, and (3) enable them to exercise their right to live in the community. In the experience of family members, there are different diagnostic practises that result in people waiting years before receiving a diagnosis. In terms of realising human rights, we must strive for the goal that every person has the right to early medical treatment and diagnosis. Advocates should play an active role in this area, because even relatives are not strong enough to change current practises.

Access to individualised care for people with dementia is extremely low. There are unacceptable queues for formal care and multiple institutionalisation of people with dementia that ignores self-determination and participation of people with dementia in care planning. We need long-term care where people with dementia are actively involved in their own care planning. Such practise requires the coordinated action of a variety of professionals. Advocacy should become a conceptual orientation for professionals to fulfil their core mission and enable people with dementia to play a participatory role in care planning.

Today, the right of people with dementia to organised care in the community is severely limited because of prevailing cultural and professional orientations that view people with dementia as vulnerable members of society whose voices are powerless, unheard, and ignored. It is necessary to create conditions in society and at the local level that allow people with dementia to express their need to live in a home environment, in the community. The right to live in the community must be given greater prominence in professional circles and at the political level. It must be the basis for new solutions in long-term care. Clearly, this requires the active involvement of advocates and independent experts who would monitor the realisation of the right to live in the community for people with dementia in the long-term care system.

Social work as reconstructive practice to disrupted connections in times of multiple crises *by Enni Mikkonen, Tuomas Leppiaho, Sanna Hautala & Timo Harrikari*
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Intensifying, overlapping and multiplying crises and catastrophes concern nations and communities across the globe in an increasing way. Both long-lasting and sudden-onset disasters create multiple vulnerabilities (Dominelli 2015), chaos and despair and they have profound consequences in people's lives and societies' conditions. While disasters are not new to humanity and the most densely populated and low-income countries have suffered from them continuously as they are in the most vulnerable position regarding catastrophes (Therborn 2013), latest crises in the European context, such as the "refugee crisis" in 2015, COVID-19 pandemic and the Russian invasion of Ukraine have brought an increasing attention to how crises cross national and continental borders and how the aspects of global crises take shape locally. Based on our ongoing research project, this conceptual paper explores social work as a human rights and social justice -oriented profession and discipline in contexts where different human-made and/or natural disasters have disrupted connections on multiple levels; such as, social, cultural, economic, or spatial (e.g. geographic dimensions and physical infrastructure). We discuss professional challenges that disasters create to social work premise, but also possibilities that social work comprises regarding societies' and communities' preparedness to catastrophes and support for people in the most vulnerable contexts. Social work's role in disasters, catastrophes and crises aligns with sustainability and disaster justice: social workers' task working alongside people who need special support is based on advocating for their rights and promoting social change, belonging and participation as well as challenging unequal structures (IFSW 2018; also Adams, Dominelli & Payne 2009) within the humanitarian aid efforts. The particular focus of our paper is in exploring how social work in disaster contexts can be a 'disruptive voice' in itself in relation to humanitarian aid regime that has been criticised for being neoliberal and market-oriented, disregarding people and communities' existing resources and knowledge on how they need and wish their lives to be organised during/after the catastrophe (e.g. Yadav 2019). We address social work's role as such a voice from two perspectives; first, instead of seeing people as mere receivers of help, social work builds on communities' existing resources and agency when preparing for catastrophes, organising support, and mobilising adaptive capabilities of communities. This approach stands on the premise that avoiding top-down interventions and building on participatory approaches to community needs assessment (Pyles 2016) can develop practices that simultaneously produce immediate humanitarian relief efforts but also promote long-term wellbeing. Second, we suggest that social work can function as a 'disruptive voice' as it promotes the rights and acknowledge the needs of the most vulnerable people and communities at different margins, considering differential vulnerability of people with intersections of gender, class, ethnicity, age, culture, nationality, ability and so on (e.g. Dominelli 2015). Paying also attention to intersectionality of vulnerable contexts, as overlapping crises 'multiply sources of potential trauma' (Palattiyil et al. 2022, 1113), helps to see how uneven impacts of disasters mean that differently positioned people experience, respond to and cope with the situation and related vulnerabilities in distinct ways (Cundill et al. 2021). When people fall out of official provision of basic needs, social workers' role as advocates for 'policies and programs that rebuild and revitalise these communities and their social fabric' (Dombo & Ahearn 2017, 120) is pivotal. Hence, social work can be a link bridging the disruptions and distances between people and structures by standing in solidarity with people who have experienced catastrophes and disasters but who may face obstacles regarding rigid societal structures providing support, such as in the case of undocumented forced migrants. With its holistic approach social work can help in reconstructing connections that have been disrupted due to catastrophes (Romakkaniemi et al. 2021). Thus, we argue that

social work's role in deconstructing unequal structures that create injustices in how humanitarian aid is organised and delivered can radicalise social work position as a human rights practice.

Social Work and Human Rights for Indigenous Peoples An Analysis Based on Case Studies in the Philippines *by K.- Ulrike Nennstiel*
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In spite of the United Nations Declaration on the Rights of Indigenous Peoples in September 2007, in many places indigenous peoples still have to fight for their rights against representatives of governments or companies trying to deceive or confine them, to use their land or to force acculturation on them. In the Philippines, as early (or late) as 1997, Republic Law 8371, known as the Indigenous Peoples Rights Act, was enacted. Nonetheless, the situation of the estimated 15-20 million indigenous people in the Philippines fundamentally does not differ from that of indigenous peoples in many other countries. The Department of Social Welfare and Development (DSWD) aims to reduce poverty and illiteracy and to offer (at least officially) every Philippine person a chance to economic development and success. The majority of the social workers who have passed the board examination for social workers are employed as public servants by the central government, the regional or the local municipality. There, they work in one of the DSWD branches tasked with implementing poverty reduction and welfare programs designed by the government. Other social workers, however, support indigenous peoples in defending their rights and pursuing their own political, social and economic goals set by themselves – which sometimes coincide with, but more often contradict or collide with those of the government. This may include the fight for the right to stay on their ancestors' land when it was designated by the government as the site for a National Park and the resistance against the building of a new airport for tourists visiting the park. Another example would be the case of the Ayta people resisting the construction of a new copper mine by an influential company. It seems quite well-known that during the drug war of president Duterte, many Philippine people 'disappeared' or were killed; but it might go considerably less noticed that even now, strong leaders of indigenous people who oppose the government's or powerful companies' intentions and plans might disappear or be imprisoned, accused of being "communists".

An analysis of concrete cases like those cited make clear that social workers on either side try to defend the rights of their clients: the right to education, social wellbeing, participation in society on the one hand, and the right to self-determination, land, their own culture including language and traditional customs on the other. This clearly points to the problem that "good intentions" are not always in the interest of those they are meant to support, but in fact can even have a detrimental effect on the realization of clients' rights if the voices of vulnerable people themselves are not heard.

Based on fieldwork and interviews with members of indigenous peoples, social workers and social work educators in the Philippines, the paper will offer an analysis of the different standpoints and their respective foundations. Considering not only the ideological but also the structural and historical contexts which the different opinions and attitudes are based on and interwoven with, special attention will be paid to the meaning(s) and chances of enforcing "rights" within the concepts of colonialism, paternalism, but also the more humanitarian principles of inclusion and poverty reduction."

Good practice needs good working conditions – Human rights and union organization in social work and youth welfare *by Alessandro Novellino*

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The shortage of skilled workers in the sector of social work and youth welfare, which is becoming more and more apparent, is a condition that cannot be attributed solely to demographic change. Not only in Germany is the increased need for skilled workers accompanied by a sharp increase in workload and increasingly complex requirement profiles. Physical and mental stress factors, an increase in the range of tasks and a lack of social recognition have pushed the systems to their limits of what is possible. Regardless of the steadily increasing numbers in the qualifications of the professional groups, more and more colleagues are leaving the professions. This situation affects families very differently and is already leading to a gender-political rollback. Families that depend on childcare and in particular families from structurally disadvantaged environments do not receive the support they are entitled to due to the drama of the shortage of skilled workers.

Despite scientific knowledge and clear statements from the field, policy makers seem not able to free themselves from the vicious cycle of consolidated budgets and a lack of social investments. This has devastating effects on a democratic and open society, which is increasingly threatened by socio-economic inequality and the increase in misanthropic attitudes.

In order to counteract the development and to accompany and support adolescents in a society in transition, employees need good working conditions and social recognition to carry out their statutory mandate. Therefore, the aim of the input is to use practical examples to show the importance and fields of action of trade union work and to present possible solutions in organizing workers throughout the education chain. For this purpose, an overview on successful labor disputes, self-empowerment of those affected in the field and networking between the systems of national and international education will be presented

EDUCATORE: Reflections on the wellbeing and resilience in education and social work *by*
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The COVID-19 pandemic has shuttered schools and disrupted learning across the globe, creating an urgent need to rethink education. According to UNICEF (2020), this learning crisis was the greatest global challenge to prepare children and adolescents for life, work and active citizenship. This crisis has also highlighted that the closure and opening of schools and universities carry enormous social and economic implications and will have lasting effects on societies and education systems. The EU-funded project EDUCATORE 2021-1-PL01-KA220-HED-000022919 aims to answer the questions on how to foster well-being and resilience in times of crisis and in this presentation we will share our findings and recommendations for educators and social workers. We will use empirical data from CAWI, online surveys, focus group interviews and in-vivo observations creating a mosaic of information from 4 countries: Belgium, Croatia, Poland and Romania. We will focus on the new set of critical skills which appear to be of paramount importance in the preparation of future educators, school councilors, and social workers.

Normativity in moral decision-making. Pros and cons of professional codes in the opinions of social workers in Czechia *by Jelena Petrucijová, Miroslav Paulíček*
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As a result of the increasing heterogeneity of society as a whole and the target groups of social work, the complexity of problem situations that social workers encounter is increasing. It is a generally accepted thesis that questions of morality are an integral part of the activities of social workers. But in their daily activities, this moral dimension takes on various forms. Emphasis on quantitative work efficiency leads workers to make quick judgments. Decisions are thus made more as a reaction to situational pressure than as part of a long-term plan. (cf. Hasenfeld, 2010; Glumbíková, Petrucijová and Mikulec, 2020) In relation to the ethical level, the decision-making process is influenced by normative requirements in the form of ethical codes (e.g. Global Social Work Statement of Ethical principles (2018), Ethical Code of the Social Worker of the Czech Republic (2006), ethical codes of specific social service organizations. Meanwhile, Banks and Gallagher (2009), Dolgoff, Loewenberg and Harrington (2009) emphasize that even in the ethical level of social work there is no universal algorithm for solving ethical dilemmas. We continue the theoretical discussion reflecting the role of practice wisdom (Dybicz, 2004), reflective practice (Heron, 2005), intuition (Cook, 2017) and other possible components of ethical problem-solving. In the context of the discussion we present the results of research aimed at exploring the views of social workers on the content and importance of these ethical codes, to what extent social workers feel able to apply them in practice, on the limitations of these codes in influencing social work decisions and procedures, and on the situational nature of moral decision-making and conclude on the need of a revision of the national code that corresponds to the intentions of the National Association of Schools of Social Work.

Co-designing an action framework on politicization of social work by *Elke Plovie & Bart Van Bouchaute*
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Social workers have a political mission. In international definitions we find that social work realizes changes embedded in a pursuit of social justice, equality, solidarity and human rights. Politicization is one of the ways social workers can shape those changes. Politicization refers to practices that contribute to the public disagreement about how we want and can live together (Boone et al, 2022). With 'the public' we refer to the openness of the difference of opinion. This difference of opinion is inextricably linked to the underlying balance of power. Based on the work of Rancière (2007), politicization practices question and disrupt the existing order, making people and issues visible and audible (again).

Social workers are often active in practices in which the shortcomings and injustices in society become painfully clear, or in practices where the ambition to change that society takes shape in concrete alternatives. The special position of social work, close to the social environment, is a strong stimulus for politicization processes by workers and/or participants. Today, politicization had been put back in the spotlights in Flemish social work and it has been adopted as one of the key features of 'strong social work' in Belgium Flanders. In order to support social workers in these politicization processes, an action framework was developed by a group with Flemish practitioners, academics and social work lecturers. A basic action framework was launched at the Flemish social work conference.

Flemish social work researchers engaged in practice research came together to create a common research agenda for politicization. The goal is to create knowledge on politicization that helps us to finetune the current action framework. This finetuning process is a co-creative endeavor with both practitioners and researchers identifying and discussing blind spots and fields of tension in the framework. The blind spots we are looking at now are

- The necessary pre-conditions for politicization at the level of the organization. We use the work of Weiss-Gal (2018) to develop this further.
- Powerlessness and disruption. Practitioners express how they feel they have no power to change anything and how many times they have tried to change things already. They people they work with/for have similar experiences of political injustice (Fraser).
- Politicization as big revolution or small resistance. The work of Timor-Shlevin, Roose and Hermans (2022) on radical incrementalism can be helpful the finetune the action framework. We will present the process of this co-creative endeavor and how this combined effort has the potential to strengthen a social justice approach of social work

Empowering users through social work *by Merita Poni*
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This article explores the potential of social work practice to address the power difference between service providers and service users in order to favour the users' empowerment. The emancipatory impact of social work upon the service users is promoted by social policy which places the user at the centre of the service. However, users' empowerment is impeded by the inherent inconsistencies of social work practice related to the practice's anti-oppressive aim and the oppressive, controlling power it actually exerts over the subjects of the service. The emancipatory ideology is constantly stalled by the continuous bureaucratization of the profession which reduces transformational potential to a technical administrative function, denying user opportunities for empowerment. The analysis highlights the perceptions of the social workers in Albania regarding their potential to create change through social service practice. Data on the perspectives of 150 social workers about their potential for user empowerment informs that providers' agency for user empowerment is practically impeded by several factors that extend from limited resources to political unwillingness. Despite social policy claims promoting a user strengthening service model, users are largely considered passive, recipient clients of social welfare rather than active citizens holding their own rights. Instead of using the services as means for inclusion, the social care practice reinforces oppressive practices that promote dependency and control rather than empowerment and social inclusion. The article proposes alternatives to existing practices, suggesting ways to include users in the design and provision of social services and social work practices affecting users' lives and agency for social change.

Key words: social work, service providers, service users, user empowerment, social inclusion

The living situation of refugee families from Ukraine *by Veronika Mia Racko; Kateřina Mikulcová*

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This paper deals with the issue of the living situation of refugee families from Ukraine with regard to its specificities. The aim of the presented paper is to map and analyze the living situation of refugee families from Ukraine located in the territory of the city of Ostrava. The topic will be viewed through the perspective of community-oriented participatory research using the innovative PhotoVoice method, which allows actors to express their personal "lived" experience through photographs and comments. The significance of the presented research is seen in the concretization and genesis of mapping refugee families' living situations. And also the possibility to link the application with non-profit organizations providing social services to the target group. We would like to contribute to raising awareness of the issue of the living situations of families at risk in the majority society.

Impacts of Staff turnover and Continuous Employment on German Services for People with Disabilities and Challenging Behaviour and Community-based Work *by Elisabeth Raß*
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Clients of German services for people with disabilities and challenging behavior face several challenges when it comes to social engagement and participation in their socio-spatial environment and their community. Challenging behavior may increase processes of social exclusion that people with disabilities already experience (Schädler & Reichstein, 2016; Calabrese, 2017). Consequently, clients may deal with reduced social networks with few non-professional contacts which can increase the dependence on professional relationships within the services (vgl. Schwarte & Oberste-Ufer, 2001).

Following a paradigm of autonomy, self-determination and normalization, social workers should promote the social engagement and participation of the clients who need opportunities to establish non-professional meaningful relationships. As social workers function as gatekeepers between the clients of the services and the communities, staff turnover can have direct and indirect negative impacts for the clients, their social engagement, and the socio-spatial embeddedness of clients as well as of the service in general (Clegg & Sheard, 2002; Früchtel & Budde, 2006; Nolte, 2007).

Based on three multi-perspective case studies conducted through problem-centered interviews with different stakeholders (clients, employees, managers) of professional services for people with disabilities and challenging behavior this contribution reflects on impacts of staff turnover for clients of professional services for people with disabilities and challenging behavior, the organizations and the social-spatial embeddedness of clients and social services in the community.

Symposium: Participatory planning towards inclusive localities. Perspectives on the disability field and beyond in Germany and Ghana *by Paul Anderson, Matthias Kempf, Martin F. Reichstein & Lars Wissenbach*
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Introduction (Dr. Martin F. Reichstein)

The Convention on the Rights of Persons with Disabilities (UN CRPD), adopted by the United Nations in 2006 and entered into force in 2008, is one of the most widely recognized human rights documents of all. Regarding its implementation, the UN CRPD obliges the States Parties to effectively involve persons with disabilities (cf. Art. 4 para. 3 UN CRPD). In addition, it explicitly addresses all levels of government (cf. Art. 4 para. 5 UN CRPD). This therefore also and especially concerns the local level. Here individual inclusions and exclusions are negotiated to a particular extent (cf. Reichstein, 2020). Not only for persons with disabilities, but also for other addressees of social work.

Against this background, the authors of this paper argue that systematic planning efforts are needed, especially at the local level, to implement the innovative potential of the UN CRPD and to improve individual as well as collective living conditions (not only) of persons with disabilities. Regarding the presentations planned in detail, the authors refer to research and development projects in which they were involved as members of the Center for Planning and Development of Social Services at the University of Siegen (cf. Bertelmann et al., 2022). The symposium will be moderated by Dr. Martin F. Reichstein and consists of the following three presentations.

2 Implementation of the UN CRPD at the local Level. A participatory planning approach (Matthias Kempf, M.A.)

The German constitution (Art. 28 para. 2) grants municipalities the guarantee of self-government, which forms the basis for planning on the local level. The municipalities can moderate processes with different stakeholders and conduct planning for 'inclusive communities'. This term is understood as a programmatic approach to establish opportunities in a local community that allow persons (with disabilities) to develop their life in settings which are common for the life course (cf. Schädler et al., 2008). As mentioned, implementation processes should involve persons with disabilities closely (cf. Art. 4 para 3 UN CRPD). This gives the opportunity include their important knowledge about when, where and how in a community the interaction with barriers hinders full and effective participation in society.

The presentation will provide an overview of the opportunities and challenges of this planning approach (cf. Kempf, 2022) and propose how the perspective of the UN-CRPD as a social innovation can help coordinate such political processes.

3 Complex support needs and local planning. Findings and suggestions on intersectoral cooperation in rural-urban areas (Dr. Martin F. Reichstein)

For most persons with disabilities, the impairment that leads to disability occurs sometime during the life course. Not least, aging – understood as an irreversible process accompanied by an increasing likelihood of illness and care needs (cf. Lindmeier & Oermann, 2017) – is responsible for that. Consequently, for persons with a lifelong disability, it is highly likely that they will experience additional impairments over the life course. In individual cases, this can lead to a complex situation arising from an already complicated one. This becomes a problem where persons have individual support needs that are usually handled by services from different fields in differentiated social security systems (cf. Schädler et al., 2019). In such

constellations, inadequate support arrangements are likely to occur (cf. Schädler & Reichstein, 2019).

Based on the results of two completed and one ongoing research project in the district of Siegen-Wittgenstein, the presentation shows existing challenges regarding complex needs and their treatment by sectorally operating social services. It is proposed that these support needs be met through increased case-specific and case-independent cooperation between social services from different fields (e.g., care for the elderly and nursing, care for the disabled, youth welfare). Nevertheless, cooperation requires coordination by a neutral third party (cf. Schädler et al., 2019). The results of the projects mentioned above suggest that local administrations can play a prominent role here. However, this again requires participatory planning at the level of the administration and the social services. However, additional challenges arise from the fact that persons with complex support needs are often particularly dependent on advocacy (cf. Munde & Vlaskamp, 2019; Reichstein, 2021; Seifert, 2017).

4 Widening the focus: Planning approaches towards inclusive local development in Ghana, West Africa (Dr. Paul Anderson & Lars Wissenbach, M.A.)

The Republic of Ghana passed a Disability Act (Act 715) in 2006 and ratified the UN CRPD in 2012. Over the past decade, the mainstreaming of disability in legislation and policy frameworks across sectors has seen a steady increase (UN, 2018). At the same time, the implementation of respective provisions is lacking behind and is facing massive resource constraints (cf. GFD, 2022). A human rights-based approach to disability promotes the implementation of the UN CRPD as an active political mandate across all levels of government (cf. Degener, 2015), with relevance to the local level.

The Republic of Ghana has undergone extensive decentralisation processes since the 1990s. Ghanaian Metropolitan, Municipal, and District Assemblies (MMDAs) have since then gained major competences regarding local development and equal access to livelihood opportunities for all. These include numerous provisions made by the UN CRPD as well as disability-responsive provisions made by national legislation and policies. Key public goods and services addressing individual rights in the areas of education, employment promotion, social protection or health are either entirely or at least partially within the remit of local governments and are managed within the framework of local Medium-Term Development Plans (MTDPs).

MTDPs constitute a key mechanism for planning, implementing, and evaluating local development in Ghana and build a promising structural framework for disability-rights mainstreaming. Further, they include opportunities for Organisations of Persons with Disabilities (OPDs) to actively participate in the local development planning cycle. Persons with disabilities, however, are frequently not considered by general local development endeavours. Instead, they are referred to specific programmes like the so-called 'Disability Common Fund' (DCF) that unfortunately fail to cover existing needs adequately and reliably (cf. Opoku et al., 2019; Edusei et al., 2016). Further, it is assumed to provoke segregating effects, as more and more disability-related responsibilities are 'shifted' from the various areas of local government to the DCF and local welfare offices (cf. Wissenbach & Anderson, 2022). In consequence, access of persons with disabilities to general local public resources is prevented and mainstreaming in the sense of inclusive local development becomes impeded (ibid.).

Based on recent research, this contribution seeks a critical examination of opportunities and challenges of local development planning for the implementation of the rights of persons with disabilities in Ghana. This includes a critical examination of both Western and traditional perceptions of community and disability and the dynamics of inclusion and exclusion inherent

to these; emphasizing the need to also embrace post-colonial and post-development lenses (e.g. Imafidon 2021, 2020; Grech & Soldatic, 2016; Grech, 2015; Chataika, 2012; Barker & Murray, 2010). Consequently, the contribution will also critically ask for the “baggage” that Global North stakeholders bring along when engaging in concepts of social welfare and local development planning in the Ghanaian space.

Fighting for women's rights and promoting choice: key debates for social work education *by*
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In recent years there have been active social movements that have resisted dominant oppressive discourses and systems. In this paper we focus on two women's movements in Australia: Abortion Rights and the Iranian women's protests. These movements have pushed back on the regulation of women's bodies, choice, and reproductive rights, and are demanding social justice against violence, key areas of concern for social work. Both movements centre women's choice and control over their bodies – in one case the removal of access to abortion in the USA has incited protests to protect women's reproductive right to choose, and in the other Iranian women have taken to the streets to demand their rights to gender equality and protest the systematic violence against women and their bodies. While these movements are not equivalent, they demonstrate political and collective activism to fight for women's right to choose.

The theoretical lenses of feminist transnationalism and intersectionality will inform our analysis of the contribution of women's activism to social work education. The paper will build on the existing literature that examines social work and social movements, including our own lived experience, with a specific focus on advocating critical social work pedagogy.

Symposium: Disrupting systemic injustices, social inequalities, and conceptualisations of place/space in social work *by Anna Gupta, Marianne Bruhn Kjeldsen, Griet Roets*
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Our symposium concentrates on crossovers between different research projects in care environments, in which both professionals and citizens who give and receive care are treated as objects who are granted only a second-class citizenship rather than being respected as subjects having human rights. In an attempt to radically question the systemic injustices at stake in our societies, we tackle (intersections of) social inequalities such as race/ethnicity, gender, class, and disability that deeply influence interdependencies in care environments, and adopt an analytical frame of reference that differentiates place and space. Space thus not only refers to a given physical-spatial place where things happen, but also refers to the symbolic meaning of space with reference to interrelationships in which material, social and discursive power relations and interactions are dynamically interwoven.

Over-surveilled and under-supported: Creating ‘Capability Spaces’ with and for racially minoritized young people.

Policy and practice context: In the UK over 10 years of a right-wing government’s ‘austerity’ policies have increased poverty and inequalities, and led to severe cuts to family and youth support services. The COVID-19 pandemic exposed and amplified deep-rooted structural inequalities and racial disparities in UK. Racially minoritized communities were adversely affected because of the disproportionate socio-economic, and psychosocial impacts on their families and communities. Reports emerged that lockdown regulations, limiting freedom of movement, were being disproportionately applied to racially minoritized people who faced higher rates of being questioned or fined by the police for breach of COVID rules. This presentation draws on a research project (Co-POWeR) that examined factors impacting the health, well-being, resilience, coping strategies and supports of Black and Asian children, young people and families during the pandemic.

Objective and theoretical resources: This study sought to examine the impact of racial inequalities and the pandemic on Black, Asian and minority ethnic children, young people and families, and the kind of support available to cultivate and sustain these communities and groups. In this presentation both Critical Race Theory and the Capability Approach are drawn upon to explore the development of ‘Capability Spaces’ for young people experiencing psychosocial adversity through multiple systemic injustice and stigmatisation.

Methodology and findings: Semi-structured interviews and focus groups were conducted with 66 Black and Asian young people aged 12-19, 55 parents and 19 professionals across England and Wales. A youth engagement panel was employed to aid meaningful engagement and involvement with youth participants. The analysis revealed that the intersection of multiple disadvantages, namely, economic stressors, food poverty, digital inequality, disrupted education, disproportionate losses, that impacted family functioning, peer-to-peer support, friendships, and social connection, were substantially compounded by racial inequality. Young people reported being over-surveilled and under-supported by the systems of care leading to feelings of deep mistrust of statutory social care providers. However overwhelming support was described for locality-based youth services, including sport groups, that provided places of belonging and emotional and practical responses to young people’s needs. This presentation discusses the provision of approaches which are adaptable, community-based, culturally attuned and can create safe ‘capability’ spaces for racial minoritized young people, who have greater individual support needs because they endure additive barriers caused by the cumulative effects of intersectional inequalities.

""Class of 2019": Stranded between arrival and residence in the fight for citizenship

Policy and practice context: In Denmark there is a lack of welfare workers within the field of elderly care. As a result, a number of municipalities have chosen to apply the 'Integrationsgrunduddannelse' (IGU) policy with a focus on recruiting new employees for this area. The IGU is an education and integration strategy in Danish policy and provides an integration training course to ensure the possibility of work and educational upgrading of refugees whose qualifications and productivity are not yet meeting the requirements of the Danish labor market. The rationale behind this approach is that many of the refugees, and mainly women, are experienced in taking care of older family members in their home countries. Simultaneously the L140 bill on changes to the Foreigners Act, the Integration Act and the Repatriation Act, known as the paradigm shift, was adopted by a majority in the Danish Parliament. This change intended that all residence permits should be temporary, and the goal was no longer to integrate new arrivals in Danish society yet to repatriate refugees to their home country as soon as possible.

Objective and theoretical resources: The main objective of this study is to investigate which underlying assumptions in these recent policy and practice developments are socially unjust. The study is underpinned by a literature review which reveals that these ideas square with the research finding that caring work will continue to be relegated to the private domain of human activity, and might be gendered, yet also classed and racialized. The study relies on critical theory concerning conceptualizations of citizenship underpinned by Axel Honneth's theory of recognition and Victor Turner's theory of liminality, which entails that citizen subjects' sense of belonging is considered as being betwixt and between.

Methodology and findings: The central aim is to explore the diverse histories and backgrounds of the refugees being involved in the IGU, learning how their migration pathways relate to their experiences concerning the IGU. Through a retrospective biographical approach, I want to investigate both their past, present and future experiences, perspectives and aspirations. Based on this study, I will discuss the findings that are identified while using Honneth's theory of recognition and Turner's theory of liminality, and address how the refugees try to develop a sense of belonging while being between places, status of class, gender and race, and positions in terms of educational background and employment opportunities.

How institutional logics and professional knowledge systems disrupt the lives of disabled people: being lost between landscapes of care

Policy and practice context: Since the 70's, disability policy and practice reforms across Europe have actively promoted de-institutionalization through the development of community-based care to replace residential care institutions. Practices of de-institutionalization are however ambiguous and contested depending on places/contexts, due to the historical path dependency at stake in diverse countries. De-institutionalization strategies are moreover pursued while a structural transformation of systems of public service delivery and welfare state arrangements is at stake, with reference to how it might contribute to cutting costs in public spending. Scholars refer to the 'community turn', which emerged as a result of the neo-liberal shifts which occurred in many advanced capitalist countries. An increasingly significant level of provision is expected to be provided by the 'informal sphere', meaning from families and communities.

Objective and theoretical resources: In this contribution, we explore the findings of a qualitative research project that aims to examine the implications of deinstitutionalization strategies in the lives of people with intellectual and multiple disabilities. The study relies on a theoretical set of ideas, combining neo-institutional theory with a socio-geographical perspective. Being particularly interested in a critical exploration of processes of institutionalization in the field of care, leading to institutions that embody both

constitution/stability as well as transformation, we explore how institutional logics and professional knowledge systems interfere with the lives of people with intellectual and multiple disabilities. Focusing on the work of social geography scholars interested in landscapes of care enables us to delve in the relationship between the changing socio-political circumstances and the places and spaces in which care takes place, which have fundamental implications for the meaning and experiences of care.

Methodology and findings: The qualitative study is based on a reconstruction of the biographical pathways throughout landscapes of care. The 10 critical case studies are information-rich as they allow a critical exploration of how institutional and systemic logics and professional knowledge systems enable or disrupt the lives and human flourishing of disabled people. The central research findings can be situated in the dichotomy of how contemporary Asylums with/out Walls are created in the care system, with reference to the often un-intentional reproduction of institutional, professional cultures with controlling or oppressive logics and perceptions of care and support regardless of the living environment. People with intellectual and multiple disabilities are consequently often caught in a dynamic of being sent from pillar to post in diverse fields of care (disability care, mental health care, youth care, ...), as their biographical pathways reveal situations in which they have no refuge, are imprisoned, or are kicked out of care and support arrangements being homeless. However, the findings also reveal how social pedagogy and social work professionals work on transformation of the system/institutions in wicked ways to give asylum.

Equal Rights for All - Thoughts on a Postmigrant Child and Youth Welfare Service *by*
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Migration processes, which have produced migration movements and labor migrations as uneven reactions to global crises, are the central starting point of religious diversification in European societies. It is evident that in Germany the group of Muslim people is confronted with special challenges. From a post-migrant perspective, ambivalences exist and it becomes clear that not all groups of people are equally addressed and reached in social services.

Services for young Muslims often refer to aspects that are critical of Islam and deficit-oriented, and less to services for young people as a whole in the understanding that being a Muslim is a natural part of heterogeneous youth cultures. Furthermore, services that young Muslims organize and provide themselves are rarely recognized as part of the infrastructure of child and youth welfare.

The presentation discusses questions of consideration and recognition of Muslim positioned young people within regional child and youth welfare services and thereby fundamentally addresses religious attributions of meaning in professional contexts of action. On the basis of selected project results, the necessities of a religion-sensitive professionalism in existing structures as well as in (university) training contexts and considerations of future recognition relationships and new alliances within post-migrant social processes will be further thought about and reflected upon.

Abolitionism and Ecosocial Work: Toward Equity, Liberation, and Environmental Justice *by*
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The ecosocial approach to social work is a framework for broad themes related to research and practice that incorporates the environment into social justice pedagogy. It calls for holistic, anti-anthropocentric practices that centre Indigenous and Global South voices, transdisciplinary collaborations, anti-oppressive strategies in micro–macro practice, and a just societal transition to environmental sustainability. Yet, gaps still exist in the practical applications of the approach. In this paper presentation, we argue that the integration of abolitionist theory and practice within ecosocial work—specifically the reduction or elimination of social work from carceral systems that harm the environment and marginalized people—will better equip social workers to meet these goals and fill in the gaps within current ecosocial research. To this end, this presentation asks how social work can decouple itself from punitive carceral state functions related to violence, punishment, over policing, and over surveilling, which systemically harm historically oppressed communities and the environment. Abolition activism exhibits important movement building approaches to address these harmful systems and provides a perspective that ecosocial workers can learn from. To make this point clear, we critically examine three sites of ongoing abolitionist struggle—militaries, prisons, and disinvested neighborhoods—to demonstrate reimagined strategies for an environmentally just future. Our analysis reveals areas where the ecosocial approach and abolitionism intersect, and how one might inform the other, which aligns with this year’s TISSA conference theme which calls on social workers to disrupt status quo systems and reimagine new ways of doing. We conclude by calling for future research to integrate abolitionist ideas into ecosocial work research, education, and practice. In integrating environmental justice and abolition, ecosocial work will be better positioned to critique and resist its location in racialized capitalist systems that perpetuate social, economic, racial, and environmental injustices. The primary research question of this project is, “How do social programmes and practices in Finland and Slovenia utilize the ecosocial approach?” For this study, an exploratory, multi-national multiple case study approach will be used to examine the “how” of ecosocial practice within an organizational context. Finland and Slovenia represent differing regions within the European context, and offer contrasting models of state welfare frameworks and social work training. These two countries can, thus, offer differing backgrounds for approaching a similar model. The multiple case study approach will be used to explore two specific organizational programmes or projects in each of the two chosen countries (Finland and Slovenia) to reveal ways in which the ecosocial approach is applied in alignment with the three pillars of sustainable development: economic, environmental, and social. Consideration is also given for the so-called fourth pillar of sustainable development: organizational capacity. A qualitative approach with semi-structured interviews (six total) and document analysis will be used to formulate the cases, with a triangulation and coding strategy for the data analysis. Organizations have been chosen based on their ecosocial focus and specific areas of sustainability being addressed to provide a wider view of strategies for implementing the ecosocial approach, specifically energy poverty and circularity. Expected results of the study include a systematization of core concepts of the ecosocial approach, and analysis of power dynamics to inform replicable strategies, mainly around the concepts of transdisciplinary teams, coalition building, social inclusion, sustainable development strategies, advocacy, and other tactics social workers can use to develop their ecosocial practice as a critical role for cultivating a just and equitable future for the planet.

Though we are often invisible, we are always taking care of each other”: mutual aid among sex workers - what is the role of social work? *By Nour Shimei*
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Mutual aid is an ancient concept deeply ingrained in humanity. Contemporary theoretical definitions of the concept describe it as a practice of community helping with roots in anarchist thought and working-class communities, which aims to transgress the hierarchies of established charities and erase distinctions between helpers and helped to prefigure a more equal and stateless society. Mutual aid is a political action and organising strategy that resists capitalist and colonialist forces through networks of radical community care that provide crisis relief to under-resourced communities. Mutual aid directly confronts unjust systems and offer alternatives.

Sex workers (women, men, transgender people) are not a homogeneous group and must be understood considering their distinctions and complexities. Sex workers' social positionality is disadvantaged. It makes them vulnerable to law and criminalisation, receiving assistance, low socio-economic status, stigma, health, exposure to violence, and violation of human rights in various areas of life.

During the Covid-19 pandemic, sex worker communities have developed rapid response strategies to support their peers in overcoming pandemic challenges. Sex worker organisations worldwide have set up emergency and mutual aid funds and created resources, programmes, and campaigns. In Europe, most sex workers could not access government support schemes. Most were not even eligible, but even sex workers that were reported several problems in accessing aid. Sex worker groups across Europe stepped up to provide immediate support to those who lost their income from the very beginning of the pandemic.

I conducted a semi-systematic review about mutual aid among women in the sex industry to understand more. Three questions were at the centre of the narrative review: In which areas is there mutual aid in the sex industry? What is the purpose of mutual aid in the sex industry? In what ways was mutual aid expressed?

I conducted a semi-structured review to overviewing the topic using these criteria: academic studies or articles, and reports from sex workers aid organisations in the last five years, worldwide in the English language; mutual aid among women in the sex industry mentioned in the abstract, finding or implications. The initial search in the databases included mutual aid and later expanded to peer-led, peer support. Content analysis was used for identifying, analysing, and reporting patterns in the form of themes within the texts.

The content analysis revealed that mutual aid manifested in various forms of activity: individual acts of mutual aid; organised mutual aid by sex workers' organisations (peer-led); Mutual aid in the digital sphere and mutual aid as an initiative of the aid organisations to promote or intentional peer support (IPS). Mutual aid in the sex industry is present in three main areas: employment in the sex industry, receiving help for immediate needs and rights realisation, and social and community belonging.

In this lecture, I will present the findings of the semi-structured review and examine the role of social work concerning people in the sex industry and what social work can do to strengthen mutual aid among people in the sex industry.

Human Rights-Based Social Work in Times of Environmental Crises: Pushing the Boundaries of the Profession? *By Ingo Stamm*
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The presentation focuses on the interface between human rights, environmental crises, and the role of social work. The natural environment and sustainability play an increasingly important role in social work discussions. This is often described as the ecosocial paradigm. Even though the paradigm shares important ethical foundations with human rights and despite the fact that the climate crisis is also a global social justice issue, the connection between ecosocial approaches and human rights-based social work is rarely examined in a systematic way. Therefore, in this presentation a series of basic questions for the social work profession will be addressed: What does the ecosocial paradigm in social work mean for human rights-based practice? What implications arise from the environmental dimension of human rights? How can human rights-based social work encompass the environmental dimension? In response, the presentation argues for the integration of new environmental perspectives into human rights-based social work, linking social and environmental problems and their human rights-based solutions. This can also mean supporting certain groups of society and their disruptive voices within current discussions on climate mitigation programs, for example, low-income households suffering from rising energy prices as well as climate migrants who are forced to leave their homes due to climatic changes. First, in the presentation, it will be shown that social work needs to refocus on collective human rights, such as the right to a healthy environment, recently recognized by the Human Rights Council and the General Assembly of the United Nations. Regarding the rights of children and youth, good examples of social work advocacy can already be found across the globe. Second, concepts from research knowledge and practice within the ecosocial paradigm are valuable sources for human rights-based social work as well, mainly regarding environmental justice and the principle of sustainability. In conclusion, the presentation points out that it is only possible to strive for the realization of human rights, social change, and an inclusive and sustainable future if environmental crises are integrated as a social work concern. In that sense, human rights-based social work might need to push its self-imposed boundaries.

Peer Research on Sustainability and the Voices of Forced Migrant Youth in Berlin *by Jeany Rose Teguihanon & Areen Nassar*
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Young people from migrant backgrounds face various challenges in navigating life in their host country. Despite these obstacles, they have unique perspectives that are valuable in shaping sustainable solutions for their well-being and community. Often overlooked in sustainability discussions, their voices are essential in driving positive change towards inclusion and participation. Their diverse perspectives on the sustainability discourse are based on lived experiences - forced displacement, limited access to services, inclusion and exclusion in communities, enabling them to see beyond the typical sustainability definitions.

The research project uses a peer research approach. It recognises that young people with forced migration experience are active agents of change who have resilience, creativity and unique insights into the needs and priorities of their communities. They have the potential and capacity to drive sustainable development in their new home in Germany. Providing a space where they can lead the discussion and sharing of their experiences, ideas, and aspirations also allows them to engage in meaningful dialogues with their peers and take on leadership roles that amplify their influence and contribute to community outcomes.

In this presentation, we will share the experiences and insights of peer researchers in conducting a study on sustainability with young people with forced migration experiences based in Berlin, Germany. As part of a participatory research method which regards young people as active agents in opening avenues for sustainability dialogues, we have engaged four young women, members of a self-organised collective of girls and (young) women with migration and refugee biographies that develops and implements projects for political and cultural (film) education. As part of the research team, we explore forcibly displaced youth's understanding of sustainability and its meaning in their life. Engaging the youth in community-based research fosters a sense of belonging, ownership and empowerment- especially in women and girls, helping them realise their full potential as active citizens and leaders.

An Outline of Critical Organizational Boundaries: Problematizing the Neoliberal Construction of the Social Security Safety Net *by Shachar Timor-Shlevin, Adi Barak, and Alona Steinberg*
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Background : A central characteristic of social services is the contradiction between their conservative function in maintaining the existing social order and their opposite role of promoting inclusion and social justice while criticizing existing exclusionary social orders. In the last several decades, this fundamental tension has been framed as the struggle between the neoliberal and austerity-based economic approaches, which support cost-reduction reforms and emphasize the sole responsibility of people over their lives, and the perspective of critical social work, which emphasizes the role of social services in supporting marginalized people's struggle against their unjust life circumstances. Most debates on this tension focus on its discursive level, questioning the power relations between conservative and critical perspectives, and its professional level, questioning social workers' attitudes towards marginalized people and practices in their work with them. The organizational mechanisms that form the operational spectrum of social services receive less attention in this debate, leaving aspects such as organizational boundaries fixed and functional, presumably blocking the possibility of the critical operation of welfare organizations. Organizational boundaries are mainly articulated in functionalist approaches and thus perceived as firmly supporting organizational functioning and continuance. Thus, a conceptual and operational gap exists in the possible construction of critical organizational boundaries, on which this presentation will focus.

Main points

The presentation will begin with a brief review of organizational boundaries and their specific construction in the framework of neoliberal cost reduction reforms in the welfare system. The literature points to the ways in which organizations narrow the boundaries of their eligibility criteria for treatment under the pressure of cost reduction reforms.

Based on two qualitative research projects with marginalized groups in Israel—young transgender women and people with severe mental illness who live in poverty—the significance of this narrowing of organizational boundaries will be presented with an emphasis on cases of institutional abandonment of marginalized people.

To problematize these “holes in the security safety net,” this presentation will focus on constructing an outline of critical organizational boundaries based on customization, flexibility, and open dialogue.

Conclusion: The presentation will conclude with a brief discussion of the operational and organizational meanings of critical boundaries; the balance between functionality and safety on the one hand, and the need for critically informed social services characterized by flexibility and openness, on the other. This discussion will be based on the feminist notions of transparent dialogue and the ethics of care. Finally, the organizational and professional resources required to maintain open critical boundaries will be presented and discussed.

Immobility: part of Mobility studies *by Asunta Toromëni*
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Mobility studies are concerned with not only physical movement, but also potential movement, blocked movement, immobilization, dwelling and place-making (Buscher and Urry, 2009). Mobility studies also explore the impacts of mobility on the physical immobility of an individual, in a certain environment and time, which also includes the elements Time and Place in the explanations of studies related to the topic. Immobility encompasses mobility in ways pertaining to infrastructure, mobility and regimes of mobility (Salazar, 2016). Considering the important role of mobility and mainly the studies related to physical movement, this paper aims to explore in the studies of mobility - the impacts it brings to immobility. This paper is based on a systematic review of the available literature on mobility studies and includes both qualitative and quantitative studies conducted over the past decades. The research questions for this paper are: how are mobility studies defined?; what is and what is not mobility?; how does mobility affect immobility?; what are the meeting points? The systematic literature review generated comprehensive understandings of the embeddedness of mobility in immobility and the importance of understanding the impact that infrastructure, mobility and its regimes, have on immobility. The environment in which an individual in immobility stands, changes as a result of mobility. This affects changes in schemas and understanding of the world/ paradigms, in the individual in immobility. Mobility regimes include and study the ways in which regulatory/ legal systems define mobility. Studying approaches that cooperate with each other, explains the construction of mobility through institutions or new technological elements and changes in ideology.

Keywords: mobility, immobility, environment, systems, change.

In search for reflexive approaches to risk in youth care: the critical potential of a “rhetoric of risk” by *Laura Van Beveren, Matthias Remmery*
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In the past two decades, a body of social work literature has been developing that critically examines the pre-occupation with notions of security, safety, and risk in various domains including child protection services and youth care (Parton, 2011; Turnbull, 2017). Critical social work risk literature points to a scientification, objectification, and technologization of risk, referring to the dominant belief in the field that technical risk assessment and management methods render risk measurable, calculable, and consequently controllable (Oak, 2016; Webb, 2009). In response to this dominant approach, which risks to individualize notions of risk and ultimately positions professionals as social administrators of risk (Broadhurst et al., 2010), we propose that critical social work risk research takes a turn towards the field of rhetorical studies. Rhetorical studies are specifically concerned with how and why people use certain language and discourse, and how it persuades them to certain beliefs, attitudes and actions (Foss, 2018). We believe that developing a “rhetoric of risk” provides a theoretical and analytical foundation to conceptualize and examine risk as a symbolic, discursive, and contextual notion and additionally offers tools to envision what a reflexive social work profession entails in general and in relation to risk more specifically.

Our contribution is based on a qualitative study of how risk rhetorically operates in the context of a residential youth care facility in Flanders (the Dutch speaking part of Belgium) for youngsters with mental disabilities in combination with emotional and behavioural disorders. In our study, we apply the methodological approach of rhetorical fieldwork which is a form of critical/cultural inquiry that intersects modes of qualitative inquiry from social sciences research with modes of rhetorical inquiry (Endres et al., 2016). We combined methods of ethnographic fieldwork and focus groups with professionals of the organization (supervisors, (pedagogical) directors, ...) with rhetorical analysis to study how risk is ‘rhetorically enacted’ in the interaction between discourse, space, policy, professional interventions, methods, technologies, and bodies in the context of our case study. Our findings generate insight into the rhetorical construction of risk on the socio-structural and institutional level (in regulations, policy, societal discourse), on the personal level (in the more or less self-reflexive discourses and practices of professionals) and on the interpersonal level (in those ‘sites’ or ‘instances’ where constructions of risk are being negotiated in relation to or with service-users, i.e. the young people, parents...). Our findings point to the importance of reflecting on how these different levels intersect with each other and on the potential of a rhetorical approach to grasp moments of disruption or resistance towards dominant risk discourses and risk identities constructed in social work contexts. We conclude by arguing how rhetorical studies may provide fruitful theoretical, methodological, and pedagogical tools to develop a reflexive social work approach towards working with risk in youth care and more generally.

Get Up Stand Up! From 'de-radicalisation' to 're-politicisation' with young people? *By Bart Van Bouchaute, Reyhan Görgöz, Denoix Kerger & Peter Cristiaensen*
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Background: In an earlier research project we examined the effects of the Flemish policies on the prevention of 'radicalisation' on youth work with young people in a socially vulnerable situation. The involved organisations rejected these policies because of their stigmatising effects on the youngsters and the undermining of their trust bond with youth workers. However, their pedagogical approach, focused on individual identity development, involved a paradox: protecting youngsters against the stigmatising effects of the radicalisation discourse, but trumping out politicising work on perceived injustices. Also, youth workers indicated a lack of confidence and competences for supporting these processes of politicisation (Van Bouchaute e.a. 2018).

Objective: Based on the identified lack of support for young people in expressing their grievances, we developed a conceptual framework for a 'repoliticisation approach' as an alternative to the dominant 'deradicalisation approach'. In action research we translated this towards a practical action framework by analysing how key elements could support youth workers in practices of politicisation.

Methods. In 12 case-studies together with youngsters, youth workers and educational staff of support organization Uit De Marge we identified and analysed key elements:

- establishing a safe climate and a trust relation where sensitive issues can be expressed,
- understanding grievances about economic, cultural and political injustices,
- facilitating processes from individual grievances to collective claims,
- using different strategies of making these claims public,
- analysing and shifting the power balance in a coalition of allies,
- strengthening the agency of young people in this process,
- and developing a deeper understanding of the specific role and position of the professional.

In a co-creative process with youth workers these insights were translated into the manual 'Get Up Stand Up' and tested in training modules (Van Bouchaute e.a. 2022).

Results and implications: The research shows the need to (re)train youth workers to support young people in their struggle against different forms of injustice. Youth workers lack core competences in substantive and methodical areas. Neoliberalising trends in the curriculum and the profile of universities for youth and social workers contribute to this. Adjusting this is a challenge not only for these institutions but also for youth organisations and the broader field of social work.

Biographical research with children, youngsters and their families: Mapping “lived citizenship scapes” *by Caroline Vandekinderen & Griet Roets*

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Research question

The prevalence of poverty and social inequality continues to present a central challenge to the social justice aspirations of diverse European societies. Social work – both as an academic discipline and practice-based profession in which formal as well as informal actors have a role – has a long history and involvement in this struggle against poverty and social inequality, based on a commitment to the quest for social justice. In the light of the deep social and economic crises and risks that many European welfare states faced during the last decades, however, the proportion of people who are (at risk of) living in poverty is increasing rather than decreasing. As childhood is recognized as a specific domain of social intervention, there is a growing focus on child poverty, which remains a stubborn, complex and multi-dimensional problem for social policy makers in most Western societies. However, interpreting poverty as a fundamental violation of human rights involving both the lack of material (income, housing, ...) and immaterial (social network, participation, ...) resources, we argue that child and youth poverty must at any point be understood in relation to the poverty of their parents and/or those responsible for their upbringing, and the lack of social resources of the whole family. Therefore, our qualitative research focuses on the question which resources children, young people and parents in families living in poverty can use in their home environment and housing situation, school, leisure time, and possibly child welfare and protection interventions, and what role professionals/volunteers play in this.

Theoretical perspective: Inspired by a socio-pedagogical perspective, we explore the meaning of different pedagogical environments in which children and young people move and navigate, and the ways in which environments and circumstances are created for/with them in the family (housing situation), school environment, leisure time (public space), interventions from care, ... Together with the children/youngsters/families, we will map “lived citizenship scapes”, which are everyday places where citizenship is practiced and experienced, simultaneously in relation to other environments. From a life world orientation perspective, we interweave these lived experiences (life world) with professional or institutional logics and the circumstances that are created (system world), and explore how this interferes with children's/young people's aspirations.

Research context and methodology: Our research unfolds in a specific neighborhood in Ghent (a city in Flanders, the Dutch speaking part of Belgium) where many complex social problems converge: there is an inflow of vulnerable citizens, 29% of the population is entitled to increased allowance and 32% of the housing is social housing. Although there is a large number of facilities/organizations and a great openness between these neighborhood partners, an actual need is expressed to explore the perspective of children and people from the neighborhood. Through our biographical and ethnographical research, we both retrospectively and prospectively follow-up/question children/young people (and their families) about their subjective/lived experiences and aspirations across different domains of life. The research project is based on participatory observations and in-depth interviews to study the situations of children, youngsters and their families from a multi-actor perspective.

Results: We discuss how children, youngsters and their families can transform resources into a life that one finds meaningful and valuable.

Culture of support in German Jobcenters between trust and neoliberal service *by Jana Molle and Susanne Vaudt*

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The EU-Commission (2022) has recommended their member states to strengthen the social minimum (syn.: basic) income systems. The ambitious target is to reduce the number of people at risk of poverty or social exclusion by at least 15 mill. until 2030. EU member states differ significantly in the definition of poverty threshold, calculation and access rules to get basic income support payments as well as active integration services (Konle Seidl 2021, p. 719).

In Germany since 2005 more than 400 Jobcenters (JC) organize basic income support for job seekers. JC advice people in precarious life situations on educational, career and employment matters (Rübner/ Weber 2021). Their counseling is multi-layered and complex (Molle 2023, p. 116ff.). In general, JC support job seekers to find or keep a job and secure their livelihood, if they cannot earn it in any other way (§ 1 (2) SGB II). Just as long as JC support exist, there is public debate about its underlying design of activation paradigm 'fördern durch fordern' (approx.: 'promoting by demanding'). With the new so called ""Bürgergeld"" law, the legislator intends to implement a new culture support - including the counseling of job seekers.

In particular there is dispute about the role conflict in JC counseling between efficiency and effectiveness on one hand and person-centred and case-sensitive support (Hirsland et al. 2019) in the face of complex problems resulting from imminent or manifest poverty on the other). As ""street-level bureaucrats"" (Lipsky 1971) JC professionals give public administration a specific face. Critical social work has questioned the conceptual and methodological design of JC advisory and assigned it as fundamentally neoliberal approach (Kessl/Otto 2009; Kessel 2021, p. 197). Regarding high numbers of clients with complex needs, the question is how JC professionals balance the task between advocacy for their clients and imposing sanctions to them if it is required by regulation. Last year's reform of basic income support „does not only stand for a conceptual change, but claims to be a ‚fundamental further development‘ of the security system for the unemployed“ (Osiander 2021, p. 755). Although not all reform proposals finally passed the 'Bürgergeld' law and in particular the idea of a temporary limited suspension of sanctions. Yet there is consensus to strengthen a "trustworthy cooperation" (BT 2022, p. 46) resp. "culture of trust" (ibid, p. 47) between JC counselors and their clients. Consequently, these changes can influence counselling needs which require case- or cause-advocacy by social work. Advocacy becomes particularly significant, when clients cooperate with social counseling agencies (Ansen 2022a, p. 116 ff.; Ansen 2022b).

To further analyse counseling structures and internal organisation, range of issues and contents of JC advisors from a social work perspective both authors collected empirical data in a mixed methods design from 10/2020-10/2021. 146 JC professionals took part in the quantitative survey. A parallel survey of JC clients failed despite several attempts due to the pandemic conditions. Data findings indicate that 1/3 (n=49) of all survey participants simultaneously fulfil several functions in sometimes conflicting roles. This means that one employee is responsible for more than one function. Frequently occur combinations of functions like case management, job placement, benefits department etc. Data analysis also underlines a cross-functional and wide variety of counseling issues. Given the share of multi-functional jobs in JC and wide range of issues, data supports the finding, that JC professionals have a big structural potential to fulfill clients' needs and interests. However, as not to be seen JC as neoliberal service but trustworthy support, it requires a broad qualification of all professionals and time resources for counselling in a 'holistic view'.

The trajectories of homeless women perspectives on social work through a gender perspective
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This paper combines a quantitative and qualitative approach to the trajectories of homeless women and social work practices. Indeed, the counts and other figures do not show a clear increase in the number of homeless women in Belgium (Brussels), the methods of support that integrate the gender issue are multiplying, as evidenced by the opening of long term shelters and day care centres specifically for women. We will therefore first look at the overall situation of homelessness in Belgium, and then look at the gender specificities of the trajectories of women experiencing homelessness. At least, on the basis of the gender specificities, the different modes of intervention, social work and support will be analyzed in perspective.

Do Not Attempt Cardiopulmonary Resuscitation Orders: The interface between Human Rights and the Social Work role in England *by Sharon Walker*
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This paper discusses the interface between do not attempt cardiopulmonary resuscitation (DNACPR) orders, Human Rights, and the Social Work role in England. A disproportionate number of older people died during the first wave of the COVID-19 pandemic (Islam et al., 2021; Public Health England, 2020). Simultaneously, DNACPR orders placed on older people increased; this is becoming the status quo (Chang and Matthews, 2022). Human Rights contraventions were identified in the blanket issuing of DNACPR orders (Care Quality Commission, CQC; 2020). A Human Rights Approach to Social Work is needed which will contest these infringements and re-distribute the power held by clinicians to ensure equity in decision making between the clinician, individual and their family.

The Context: The Office of National Statistics (ONS) reported the highest number of excess deaths in the past five years occurred in April 2020 and January 2021, COVID-19 is linked to the most deaths (ONS, 2023). During this period, complaints were made to the Care Quality Commission (CQC, 2020) of an increase in do not attempt cardiopulmonary resuscitation (DNACPR) orders. The DNACPR order is a decision authorised by a clinician not to attempt cardiopulmonary resuscitation on a person when their heart has stopped or they have stopped breathing. These orders were placed on groups of older care home residents, as opposed to having individual assessment and consultation with the person. The risks associated with resuscitation require individual evaluation. Possible physical injuries include broken ribs, punctured lungs and heart damage from chest compressions. Lack of blood flow to the brain can cause brain impairment (General Medical Council, 2022). Risks must be balanced with the potential for life if resuscitation is administered; this should be discussed with the individual. Yet, the CQC found evidence of “unacceptable and inappropriate” DNACPRs orders being made; mass DNACPR orders issued without individual assessment or consultation (2020: 8). The CQC (2020) also noted the blanket use of DNACPR orders and poor clinical decision making limited older people’s access to hospital and treatment, possibly resulting in avoidable death. Green, Tinker and Manthorpe found literature describing older people in care homes, especially those with dementia, as “victims, who are disenfranchised, socially isolated and vulnerable to discriminatory practices and other human rights abuses” (2022: 729). This paper is not intended to present an argument that DNACPR orders violate Human Rights; rather violation occurs when orders are made without individual clinical assessment and consultation with the person. Human Rights are also breached when treatment is withheld or compromised by the existence of a DNACPR order; orders apply only to cardiopulmonary resuscitation, not treatment (BMA, RCN and Resuscitation Council UK, 2007).

Human Rights and DNACPR orders

In England, Human Rights became intrinsically linked to DNACPR decisions following the case of *R (Tracey) v Cambridge University Hospitals* (2014). The Court of Appeal judged that the failure to involve the person in the decision making process breached Article 8 of the European Convention of Human Rights, which protects the right to respect private life, and family life. This judgment placed a requirement on clinicians to consult with patients, except in very limited circumstances, when a DNACPR decision is considered. The GMC (2020) noted additional Human Rights relevant to decisions about treatment, care and resuscitation:

- Article 2: The right to life and positive duty on public authorities to protect life.
- Article 3: The right to be free from inhuman and degrading treatment.

- Article 5: The right to security of the person.
- Article 9: The right to freedom of thought, conscience and religion.
- Article 14: The right to be free from discrimination in the enjoyment of these other rights.

The role of the Social Worker

Green et al (2022) argued the focus on the disproportionate number of deaths in care homes is “likely to encourage a wave of activist scholarship on human rights and care homes” (2022: 734). Activism in Social Work is also crucial to addressing the violations related to DNACPR orders. Bald and Walker stated “The Social Work rhetoric of social justice and equality would become platitudes unless we concede that a clear voice has at least the potential for activism in reasserting Article 2 of the Human Rights Act as the right to a full life” (2020: 165). In light of the social inequalities highlighted during the COVID-19 pandemic, a reposition which adopts a Human Rights Approach (HRA) is critical. Walter-McCabe endorses this shift suggesting “There is no limit to the number of issues that need social work advocacy” (2020: 71). Human Rights based Social Workers underpin their practice with principles of human dignity, anti-discrimination, participation, transparency, and accountability (McPherson and Abell, 2020). What must be rooted within these principles is a more radical, political position whereby unethical, discriminatory, unjust practice and systems are contested on micro and macro levels to protect Human Rights. Yet, embracing this approach is not without complexity. Resistance from some Social Workers to embody a politically situated HRA has been evidenced in Some Eastern European countries (Šadić et al, 2020) and America (McPherson and Abell, 2020). This may be reflective in England where Relationship Based approaches have been espoused over the past decade (Munro 2012). Harms-Smith et al (2019) suggest to support a HRA, Social Workers can incorporate “empowerment-based and structural models of practice that conscientize and alert service users to how their individual challenges relate to social injustice and the denial of rights” (2019: 11). Human Rights Approach needs to be embedded in Social Work pedagogy and awareness raised of the accountability Social Workers already hold in relation to Human Rights. In England when residential care is part or fully funded by the government, the residents care home is considered a ‘public body’. Thus, the care home is liable for breaches under the Human Rights Act 1998. Consequently, Social Workers who assess the need for government funded residential care are relationally accountable for that persons Human Rights. Silman (2020) noted that Social Workers can use their authority with other professionals to gain the support needed for the individual. This is required to introduce transparent conversations about DNACPR orders and re-adjust power inequity. O’Connor highlighted the “gross imbalances of knowledge and power, especially in these days of evidenced-based practice” between the clinicians, individual and family (2021:89). Evidenced-based practice underpins the Social Work role as does the requirement to work collaboratively with families, sharing knowledge and power. Yuen, Reid and Fethers (2011), identified stages when clinicians use their power in DNACPR decision-making. This ranged from identifying patients to deciding what information is given. Social Workers should use their voice to dismantle these power stages by equipping individuals with knowledge needed to lead conversations about DNACPR choices and challenge decisions. Discharge from hospital and care reviews present other opportunities for Social Workers to establish if a DNACPR order is in place. If it was not made in accordance with the persons Human Rights, the Social Worker has a duty to contest it.

Conclusion

A disproportionate number of older residents in care homes died during the Covid-19 pandemic exposing the inappropriate issuing of DNACPR orders that violated their Human

Rights. Social Workers must be educated to embody a HRA to disrupt the power imbalance advantaged by clinicians to ensure the vulnerable and voiceless are protected and empowered.

Symposium: The self-care of young adult carers *by Barbara Wedler, Nicole Wehner, Katrin Naumann*
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This presentation gives an insight into a research project dedicated to the self-care of young adult carers. Almost all people become an informal caregiver in the course of their lives. Of particular interest is the group of young adults in the role of informal caregivers (Young Adult Carers; YAC), "ho do not care, care for and care for family members professionally, free of charge, or who are unable to do so due to illness or Disability of a person take on an above-average number of tasks in the household or in the family. The target group is characterized by a number of events typical of life phases, such as: training and professional orientation as well as the achievement of economic independence, which, in combination with the responsibility for care, create a number of areas of tension, resulting in a specific need for support for this target group. In this context, the question arises, the extent to which the care situation interacts with the age-typical coping tasks. Associated with developmental tasks such as training/studies and/or career entry are phenomena such as multilocality and the necessary mobility. Due to a statistically high resistance to diseases and developmental tasks in this age group, young adults rarely focus on their state of health, visit doctors less frequently and rarely deal with health promotion issues. In relation to the setting, it is important to work out the existing risk competence and at the same time to ask about the status of the health literacy.

The social inclusion pact as a tool to turn conditionality into an opportunity to promote capability *by Anna Zenarolla*
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The paper presents a reflection based on the first results of an explorative research carried out on some experiences presented by social workers, who took part in the first edition of the course “Professional experts in management of the instruments for the assessment and the projection of the interventions for families receiving the minimum income guaranteed by State” wanted by the Italian Ministry of Labour and Social Policies to accompany the introduction of the new national measures of minimum income, that is guaranteed by the State. In these experiences, social workers should have sanctioned subsidy recipients because they had disattended the commitments that were required to maintain the subsidy. Also in Italy, as well as in other numerous European countries, conditionality has increased its role in the national measures against poverty. Conditionality is considered effective to prevent some of the undesired effects of this measures, for example welfare dependency and irresponsible behaviours, and to contribute to obtain the results such as the social-working integration, the reduction of the poverty condition in the average period and to promote the human capital to avoid the intergenerational transmission of poverty. The efficacy of conditionality is yet a subject of research and debate. The evidence of conditionality presents limitations due to the absence and disomogeneity of its implementation, which struggles social workers’ discretionality and reflect the diversity of organizational and professional culture, of strategies and communicative modalities, of workloads and services complexity. Anyway, discourses and ideological positions give convictions of its efficacy in the public discourse in order to make this measures more acceptable. International research (Pavetti et al. 2003; Griggs J., Evans M. 2010; Schüring E. 2012; Del Roy Fletcher 2016; Leone et al. 2017; Dwyer P.J. 2018) agrees to show that the results of conditionality are more complex and not always efficient. In contrast to the spread discourse that identifies a great part of recipients of economic benefits as ables and cinic manipulators of welfare instruments, research evidence show their particular vulnerability, derived by the complexity and multidimensionality of their needs and problems which excludes their use of any instrumental and calculative rationality (Del Roy Fletcher 2016). Moreover, if conditionality results in a brief term are mostly positive with regard to regular occupation and new working positions, in the medium-long term become negative with regard to the income, due to the low retribution of the job itself. Further agreement, finally, emerges in the determinant role of enforcement, precisely the effort put into promoting the engagement of recipients to the commitments, in particular supplying them informations of the sanctions. While the absence of enforcement can eliminate the effects of sanctions (Pavetti LaDonna 2003; Dwyer 2018, its presence may encourage recipients to reach their indipendence and reduce the number of those who loose the benefit due to the sanctions. It emerges, in fact, that these often haven’t been put in condition to understand what was expected from them, since the requirements for participation, the sanctions and the modalities of their attuation haven’t been clearly explained to them. A lot of studies highlight that a lack of commitment can be read as a complex “critical event”, that may depend on many elements: some related to the recipient’s and his family situation, some external to it and related to the modalities of reading, interaction and intervention adopted by social workers, for example, the types of commitments and activated substains (Baumann et al. 2011).

In the experienced analyzed in our research, instead of sanctioning benefit recipients, social workers decided to consider recipient’s missed fulfilment as a “critical event” (Žižek 2014). This has been an opportunity to examine in depth personal and contextual circumstances that caused that event and to redefine targets and actions of the personal project designed for the person, by adopting an approach aimed at promoting people’s capabilities and participation

instead of sanctioning them. These experiences demonstrate that the conditionality expected by the Italian minimum income may be used not as an instrument of punitive control but as a leverage to promote in the recipient a process of reflectivity that may enhance his participation and capabilities.