SOCIAL WORK WITH CHILDREN AND YOUTH: INTERCULTURAL AND INTERNATIONAL ASPECT

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INTRODUCTION

This guidebook has been prepared for students of the programme entitled "Social work with children and youth". The theoretical self-study guide has been developed for master degree studies, entitled "Social work with young people: cross-cultural and international dimension".

This publication has been prepared on the basis of theoretical study subjects. Each part begins with a theoretical justification of a particular topic. The theoretical sources of information and the analysis of these sources enable students to study the theoretical basis of the subject. The bibliography and the links to electronic information resources are provided at the end of each part, which allows students to analyse the subject studied in more detail. The questions and tasks for students are also provided and this should enable the students to self-check their knowledge. Moreover, every student can test their knowledge, understanding, or even the level of values. Furthermore, in this case we allow evaluating the competencies of studying persons and those lacking the competencies, as they can acquire or develop them. The links of the information resources enable students to study specific aspects of the subject and analyse the development of professional competencies and personal couches to the level of very specific, relevant skills for each student.

Recommendations for successful consultations, questions and tasks at the end of each chapter will help organising individual student work and plan effective consultations.

Questions and tasks at the end of each chapter will help students realise their level of understanding of theoretical material.

We believe that this guidebook will ensure professional development of students, will help understand theoretical subjects in terms of multicultural and intercultural aspects. The book "Social work with children and youth: intercultural ant international aspect", designed on the basis of a theoretical study unit, will contribute to the studies of social work students willing to work in the field of development of children's and young peoples' competencies in an intercultural and international context.

The authors

1. THEORETICAL MODELS OF SOCIAL WORK

1.1. The Significance of Theory for Social Work Practice

A 'theory' can be understood as a form of social action that gives a direction and a meaning to what we do. To be human is to search for a meaning, and all of us hold theories about how and why particular things happen or do not happen. Some of those theories are no more than vague hypotheses about what will happen if we act in a certain way in a certain situation and what we might expect from others. However, many of the theories held by us are more complex and express our understandings of, for example, how organisations work, of how people become offenders, or why the distribution of resources is as it is. In this sense, theories are generalisations about what exists in the world and how the components of that world fit together into patterns. In this sense, also theories are 'abstractions', inasmuch as they generalise our expectations across actual situations and suppositions about the reasons why certain patterns exist.

In order to be an effective practitioner, a sound theoretical base is required. This is not easy to achieve. In the past, there has been reluctance among some practitioners to embrace theory and research. The stereotypical view is the one where theory and research are considered to be irrelevant, obscure, abstract and untranslatable in terms of direct practice. Some practitioners feel that to refer to theory is to lose touch with the realities of social work practice, and likely to be a deskilling experience, if it leaves us questioning our 'innate' skills, particularly our ability to relate to others. From this perspective, it is easy for the split between theory and practice to be reinforced, as practitioners have not experienced the benefits and the clarity that theory can bring to practical situations.

Much is asked of social workers, and the use of theory and research can be helpful markers when we find ourselves overwhelmed by the intractable nature of the problems presented. Theory can illuminate our understanding of people and their circumstances in the five key areas:

1. *Observation:* it tells us what we see and what to look out for

2. *Description:* it provides a conceptual vocabulary and framework within which observations can be arranged and organised
3. *Explanation:* it suggests how different observations might be linked and connected; it offers possible causal relationships between one event and another
4. *Prediction:* it indicates what might happen next
5. *Intervention:* it suggests what might be done to bring about change.

Scientific theories serve many purposes. The functions of scientific theories can be as follows:

1. *Accumulation.* Theories assist in the accumulation and organisation of research findings.
3. *Precision.* Theories articulate ideas in more carefully specified ways than everyday language allows.
4. *Guidance.* Theories direct researchers to develop and test measurement hypotheses (i.e., empirical statements about what the data are expected to look like).
5. *Connectedness.* Theories demonstrate how ideas are connected to each other and to other theories. Theories are systematic sets of ideas.
6. *Interpretation.* Theories help make sense of how the phenomena they cover operate.
7. *Prediction.* Theories point to what will or can happen in the future.
8. *Explanation.* Theories provide answers to questions "why" and "how".

It is crucial to remember that although functions or goals like the ones listed above represent ideals, this is no guarantee that a particular theory will fulfill such ideals. In fact, we can use the seven functions listed above as standards against which the performance of a theory may be measured at any stage of its development. A theory may perform well in some respects but less well in the others. Determining such facts helps us decide where our energies need to be directed to improve the existing theories or invent better ones.

Every attempt to try to make sense of the world or particular events constitutes a theory, as one characteristic of a theory is that it goes beyond the descriptive to include explanations of why things happen (phenomena). This places theory and theorising at one end of a spectrum as something accessible, something that we all do, whether intentionally or not. It is

sometimes referred to as informal theorising. At the other end of the spectrum, the validity of formal types of theory tends to be based on scientific criteria. A final way in which theory has been categorised is through differentiating between grand and middle-range (micro-level) theories, with grand theories attempting to explain more or less everything in a society (e.g. Marxism, psychoanalysis) and middle-range theories attempting to explain only a limited range of phenomena (e.g. inequalities, oppression). Whether social work can lay claim to any distinct theories in its own right, independent of other disciplines, is debatable and if it can, it is not clear what a social work theory would consist of in terms of its distinct characteristics.

It is not an easy task to implement theory into practice. Different ways of using terms, such as theory, hypothesis, method, practice, approach, and perspective contributes to the tension between theory and practice within social work (Table 1.1.1.).

Table 1.1.1. Definition of terms

Terms	Definition
Theory	A group of related hypotheses, concepts, and constructs, based on facts and observations, that attempts to explain a particular phenomenon.
Hypotheses	A suggested explanation for a group of facts or phenomena, either accepted as a basis for further verification (working hypothesis) or accepted as likely to be true. An unproved theory
Method	1. In the USA, methods are identified as four general forms of practice: • work with individuals (sometimes involving counselling) • group work (sometimes called social group work) • family work (including family counselling and family therapy) • community work (sometimes called community organisation or community development). 2. Can also be used to describe specific types of interventions, for example task-centred and problem-solving methods
Practice orientation	Four general types of practice (work with individuals, groups, families and communities)

Models	Is used differently within certain disciplines or by certain authors. Some authors point the difference between a model and a theory, as a model describes rather than explains a phenomenon, acts not as a perfect representation but as an initial attempt to order, or simplify, information by illuminating the pattern of relationships or phenomena observed. England uses the word model to include client-centred, task-centred and unitary 'theory', which he differentiates from theories because they do not include explanations.
Practice approach	Sometimes called theoretical approach, used to describe a systematic approach to practice, which draws on a distinct body of theory and, as a result, has its own specific practice terminology and interventions. Although more could be listed, the main practice approaches used within social work include: • client-centred approaches (this often takes the form of counselling) • cognitive-behavioural approaches • task-centred work • crisis intervention • psychodynamic or psychosocial approaches • systemic family therapies.
Perspective	Several ways to define: • a view of the world • a partial but important way of thinking about, observing and ordering phenomena and how they relate to society as a whole The main perspectives relevant to social work include: • an anti-discriminatory perspective • an anti-oppressive perspective • an anti-racist perspective • a feminist perspective • a user's or a survivor's perspective • a radical social work perspective.

Turning to theory for guidance should not involve becoming lost in concepts that we strain to understand, nor becoming locked in a professional jargon that sets us apart, but it should result in acquiring a greater understanding of what constitutes effective practice. Abstract knowledge is far less important than developing the skills to use that knowledge in practice. More than ever we are being called upon to justify the practical

decisions that we make, and these cannot be based on our own preferences alone but must include a knowledge of approaches shown to produce better results. The decisions agreed on must also reflect the preferences that service users express, because our likelihood of success depends on how well we invite their involvement and participation.

Supplementary learning exercises

1. What is a theory?
2. What are functions of a theory?
3. Why does a social worker need theories in the practical field?

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1.2. Psychoanalytical Model

Zigmund Freud (1856-1939) was the founder of psychoanalysis and the psychodynamic approach to psychology. Freud also influenced many other prominent psychologists, including Alfred Adler, Erik Erikson, and Carl Jung.

The goal of psychoanalysis is to discover the disturbing unconscious processes and bring them into the conscious part of the patient's mind, so that the unconscious emotion (or energy) can be expressed and the disturbing unconscious ideas (now conscious) can be dealt with or worked through by the patient (Table 1.2.1.).

Table 1.2.1. Key psychoanalytical terms

Case study	An in-depth study of one person. Much of Freud's work and theories were developed through individual case studies. In a case study, nearly every aspect of the subject's life and history is analysed to seek patterns and causes for behaviour. The hope is that learning gained from studying one case can be generalised to many others. Unfortunately, case studies tend to be highly subjective and it is difficult to generalise the results to a larger population.
Conscious	The conscious mind includes everything that is inside of our awareness. This is the aspect of our mental processing that we can think and talk about in a rational way.
Defence mechanism	A process in which unacceptable desires, memories, and thoughts are excluded from consciousness by sending the material into the unconscious under the "repressed" barrier. This is a tactic developed by the ego to protect against anxiety. Defence mechanisms are thought to safeguard the mind against feelings and thoughts that are too difficult for the conscious mind to cope with. In some instances, defence mechanisms are thought to keep inappropriate or unwanted thoughts and impulses from entering the conscious mind.
Ego	The ego is the part of personality that mediates the demands of the id, the superego and reality. The ego prevents us from acting on our basic urges (created by the id), but also works to achieve a balance with our moral and idealistic standards (created by the superego).
Id	The personality component made up of unconscious psychic energy that works to satisfy basic urges, needs and desires.
Superego	The component of personality composed of our internalised ideals that we have acquired from our parents and from society. The superego works to suppress the urges of the id and tries to make the ego behave morally rather than realistically.
Unconscious	A reservoir of feelings, thoughts, urges and memories that outside of our conscious awareness. Most of the contents of the unconscious are unacceptable or unpleasant, such as feelings of pain, anxiety or conflict. The unconscious continues to influence our behaviour and experiences, even though we are unaware of these underlying influences.

Freud's Conception of the Mind. Freud's conception of the mind was two-dimensional (Table 1.2.2.).

Table 1.2.2. Two dimensions of the mind

Mind	
1st dimension	2nd dimension
1. the conscious, 2. the preconscious, 3. the unconscious.	1. the id, 2. the superego, 3. and the ego.

Freud thought that the mind was composed of thoughts (ideas), feelings, instincts, drives, conflicts, and motives. Most of these elements were thought to be located in the unconscious or preconscious. Elements in the area had a fair chance of becoming conscious, whereas elements in the unconscious were unlikely to rise to a person's conscious mind. A person was aware of only a fraction of the total thoughts, drives, conflicts, motives, and feelings in the mind. The "repressed" area was a barrier under which disturbing material (primarily thoughts and feelings) had been placed by the defence mechanism of repression. Freud thought that repression was the defense mechanism that caused most psychological problems. Once material has been repressed, material has energy and acts as an unconscious irritant, producing unwanted emotions and bizarre behaviour, such as anger, nightmares, hallucinations, and enuresis. Freud thought that unconscious processes (including fixations, internal conflicts, and defence mechanisms) were the causes of all types of mental disorders. These disturbing unconscious processes were always connected with traumatic experiences, particularly those during childhood that were repressed.

Defence Mechanisms. Because of anxiety provoking demands created by the id, superego and reality, the ego has developed a number of defence mechanisms to cope with anxiety. In many cases, these defences work unconsciously to distort reality (Table 1.2.3.).

Table 1.2.3. Defence mechanisms

Defence mechanism	Description
Compensation	Making up for a real or fancied defect or inferiority by creating a real or fancied achievement or superiority. A common example is an effort to achieve success in one field after failure in another.
Repression	Mechanism through which unacceptable desires, feelings, memories, and thoughts are excluded from consciousness by being sent down deep into the unconscious.
Sublimation	Mechanism whereby consciously unacceptable instinctual demands are channelled into acceptable forms for gratification. For example, aggression can be converted into athletic activity.
Denial	Mechanism whereby a person escapes psychic pain associated with reality by unconsciously rejecting reality. For example, a mother may persistently deny that her child has died.
Identification	Mechanism through which a person takes on the attitudes, behaviour, or personal attributes of another person whom he or she has idealised (parent, relative, popular hero).
Regression	Acting in a more childish fashion. This mechanism involves a person falling back to an earlier phase of development in which he or she felt secure. Some adults, when ill, for example, will act more childish and demanding with the unconscious goal of having others around them give them more care and attention.
Projection	Mechanism through which a person unconsciously attributes his or her own unacceptable ideas or impulses to another. For example, a person who has an urge to hurt others may turn it around and consciously feel that others are trying to hurt him.For example, a student who fails an exam may blame it on poor teaching, having to work, and so on, rather than consciously acknowledging the real reason – that he or she simply decided not to study.
Rationalisation	Mechanism by which an individual, faced with frustrations or with criticism of his or her actions, finds justification for them by disguising from him/herself (as he/she hopes to disguise from others) his/her true motivations. Often this is accomplished by a series of excuses that the person believes.
Undoing	Mechanism whereby when a person feels guilty about some act or wish, he or she acts or speaks in a manner reflecting the reverse of some act or wish. For example, a spouse who has been unfaithful may react by being overly attentive to their mate.

Isolation	The separation of an object (idea, experience, or memory) from the emotions associated with it, resulting in the person's showing no emotion to the object. This mechanism makes it possible for an individual to avoid the pain of anxiety, shame, or guilt. For example, a person is using this mechanism when discussing a violent act he or she has committed without showing any emotion.
Fantasy formation	Involves using fantasy to dull the pain of reality. For example, an unhappy child in an adopted family may fantasise that his natural parents are exalted, loving people who will one day rescue him.

While all defence mechanisms can be unhealthy, they can also be adaptive and allow us function normally. The largest problems arise when defence mechanisms are overused in order to avoid dealing with problems. In psychoanalytic therapy, the goal may be to help the client uncover these unconscious defence mechanisms and find better, more healthy ways of coping with anxiety and distress.

Freud's Stages of Psychosexual Development. According to Sigmund Freud, personality is mostly established by the age of five. Early experiences play an important role in personality development and continue to influence behaviour later in life.

Freud's theory of psychosexual, or personality, development included five stages: oral, anal, phallic, latency, and genital (Table 1.2.4.).

Table 1.2.4. Freud's stages of psychosexual development

Stage	Age range	Erogenous zone	Description
The oral stage	Birth to 1 Year	Mouth	The infant's primary source of interaction occurs through the mouth, so the rooting and sucking reflex is especially important. The mouth is vital for eating, and the infant derives pleasure from oral stimulation through gratifying activities, such as tasting and sucking. Because the infant is entirely dependent upon caretakers (who are responsible for feeding the child), the infant also develops a sense of trust and comfort through this oral stimulation.

The anal stage	1 to 3 years	Bowel and bladder control	The primary focus of the libido was on controlling bladder and bowel movements. The major conflict at this stage is toilet training – the child has to learn to control his or her bodily needs. Developing this control leads to a sense of accomplishment and independence. Positive experiences during this stage served as the basis for people to become competent, productive and creative adults.
The phallic stage	3 to 6 Years	Genitals	The primary focus of the libido is on the genitals. Children also begin to discover the differences between males and females. Boys begin to view their fathers as a rival for the mother's affections. The *Oedipus complex* describes these feelings of wanting to possess the mother and the desire to replace the father. However, the child also fears that he will be punished by the father for these feelings, a fear Freud termed castration anxiety. The term *Electra complex* has been used to describe a similar set of feelings experienced by young girls. Girls instead experience penis envy. Eventually, the child begins to identify with the same-sex parent as a means of vicariously possessing the other parent.
The latent period	6 to puberty	Sexual feelings are inactive	The libido interests are suppressed. The development of the ego and superego contribute to this period of calm. It is a time of exploration in which sexual energy is still present, but it is directed into other areas, such as intellectual pursuits and social interactions. This stage is important in the development of social and communication skills and self-confidence.
The genital stage	Puberty to death	Maturing sexual interests	An individual develops a strong sexual interest in the opposite sex. Where in earlier stages the focus was solely on individual needs, interest in the welfare of others grows during this stage. If the other stages have been completed successfully, the individual should now be well-balanced, warm and caring. The goal of this stage is to establish a balance between various life areas.

Erikson's psychosocial development theory. Erikson's model of psychosocial development is a very significant, highly regarded and meaningful concept. The word 'psychosocial' belongs to Erikson, effectively it originates from the words 'psychological' (mind) and 'social' (relationships). Erikson believed that his psychosocial principle was genetically inevitable in shaping human development. It occurs in all people.

Erikson's psychosocial theory essentially states that each person experiences eight 'psychosocial crises' (internal conflicts linked to key life stages), which help define personal growth and personality. People experience these 'psychosocial crisis' stages in a fixed sequence, but timings vary according to people and circumstances. Crisis stages are driven by physical and sexual growth, which then prompts the life issues which create the crises. The crises are therefore not driven by age precisely. Successful passage through each stage is dependent on striking the right balance between the conflicting extremes rather than entirely focusing on (or being guided towards) the 'ideal' or 'preferable' extreme in each crisis. A well-balanced positive experience during each stage develops a corresponding 'basic virtue' (or 'basic strength' – helpful personality development), each of which enables a range of other related emotional and psychological strengths. For example, passing successfully through the Industry versus Inferiority crisis (stage four, between 6-12 years of age for most people) produces the 'basic psychosocial virtue' of 'competence' (plus related strengths, such as 'method', skills, techniques, ability to work with processes and collaborations, etc.) (Table 1.2.5.).

Table 1.2.5. Stages of psychosocial development

Psychosocial Crisis Stage	Life Stage	Age range, other descriptions
1. Trust v Mistrust	Infancy	0-1½ yrs, baby, birth to walking
2. Autonomy v Shame and Doubt	Early Childhood	1-3 yrs, toddler, toilet training
3. Initiative v Guilt	Play Age	3-6 yrs, pre-school, nursery
4. Industry v Inferiority	School Age	5-12 yrs, early shool
5. Identity v role Confusion	Adolescence	9-18 yrs, puberty, teens*
6. Intimacy v Isolation	Young Adult	18-40 courting, early parenthood
7. Generavitivity v Stagnation	Adulthood	30-65, middle age, parenting
8. Integrity v Despair	Mature Age	50+, old age, grandparents

* Other interpretations of the Adolescence stage commonly suggest stage 5 begins around 12 years of age. This reasonable for most boys, but given that Erikson and Freud cite the onset of puberty as the start of this stage, stage 5 can begin for girls as early as age nine.

Where passage through a crisis stage is less successful (in other words, not well-balanced, or worse still, psychologically damaging) then, to a varying extent, personality acquires an unhelpful emotional or psychological tendency, which corresponds to one of the two opposite extremes of the crisis concerned.

Erikson's theory is useful for teaching, parenting, self-awareness, managing and coaching, dealing with conflict, and generally for understanding self and others.

Criticisms of psychoanalysis:

- Freud's theories overemphasised the unconscious mind, sex, aggression and childhood experiences.
- Many of the concepts proposed by psychoanalytic theorists are difficult to measure and quantify.
- Most of Freud's ideas were based on case studies and clinical observations rather than empirical, scientific research.

Strengths of psychoanalysis:

- While most psychodynamic theories did not rely on experimental research, the methods and theories of psychoanalytic thinking contributed to experimental psychology.
- Many of the theories of personality developed by psychodynamic thinkers are still influential today, including Erikson's theory of psychosocial stages and Freud's psychosexual stage theory.
- Psychoanalysis opened up a new approach towards mental illness, suggesting that talking about problems with a professional could help relieve symptoms of psychological distress.

Supplementary learning exercises

1. Describe Freud's conception of the mind.
2. What are the defence mechanisms?
3. Analyse your defence mechanisms. What are they and when do you use them?
4. How Erikson's model of psychosocial development extends Freud's theory of personality.
5. Discuss the pros and cons of using psychoanalytic theory to assess human behavior.

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1.3. Systems and Ecological Models

Systems Theory. Systems theory provides social workers with a conceptual perspective that can guide their view of the world. Social work focuses on the interactions of various systems in the environment, including individuals, groups, families, organisations, and communities. A *system* is a set of elements that are orderly and interrelated to make a functional whole. A person, your class, your family, and your college or university are all systems. Each involves many components that work together in order to function. Understanding systems theory is especially important, as generalist practice targets systems of virtually any size for change. Regardless of your field of practice, having a sound knowledge base in systems theory is helpful. As a generalist, you will evaluate any confronting problem from multiple perspectives. You will determine whether change is best pursued by individual, family, group, organisational, or community avenues. You might decide that any of these systems should be the target of your planned efforts for change.

In order to understand how a systems model can provide the framework for intervention, one must understand some of the major concepts involved. These concepts include the terms *system, dynamic, interact, input, output, homeostasis,* and *equifinality* (Table 1.3.1.).

Table 1.3.1. Main concepts of the systems theory

Concept	Explanation
System	A set of elements that forms an orderly, interrelated, and functional whole
Dynamic	Having constant dynamic movement because problems and issues are forever changing
Interaction	Systems constantly interact with each other
Input	Is the energy, information, or communication flow received from other systems

Output	Is the same flow emitted from a system to the environment or to other systems
Homeostasis	Which refers to the tendency for a system to maintain a relatively stable, constant state of equilibrium or balance
Equifinality	There are many different means to achieve the same end

Main characteristics of systems:

1. Systems, as the set of elements must also be interrelated. They must have some kind of mutual relationship or connection with each other.
2. The set of elements must be functional. Together, they must be able to perform some regular task, activity, or function and fulfil some purpose.
3. The set of elements must form a whole, a single entity. Examples of systems include a large nation, a public social services department, a Girl Scout troop, and a newly married couple.

The concept of a system helps a social worker focus on a target for intervention. A system may be an individual or a state government. The fact that the target is conceptualised as a system means that an understanding of the whole system and how its many elements work together is necessary.

An example: *an individual named Bill as a functioning system. Bill says he is depressed. The psychological aspects are only one facet of the entire functioning system; physical and social aspects are among numerous other system characteristics. A worker who looks at the person as a total system would inquire further about the individual's health and social circumstances. The worker finds that Bill is suffering both from a viral flu infection that has been "hanging on" for the past three weeks and from a chronic blood disease. Both of these elements affect his psychological state. Additionally, the worker discovers that Bill has recently been divorced and, since he has only partial custody, misses his three children desperately. These aspects, too, relate directly to Bill's depression. Thus, a systems approach guides social workers to look beyond a seemingly simplistic presenting problem. Workers view problems as being interrelated with all other aspects of the system. Many aspects work together to affect the functioning of the whole person.*

This perspective provides workers with an outlook that must be flexible. They must be ready to address new problems and apply new intervention

strategies. For instance, a worker's assessment of the situation and intervention strategies would probably change if Bill, described above, were fired from his current job or reunited with his ex-wife.

Reconsider Bill, the depressed man. His relationship with his ex-wife and children is seriously affecting not only him, but also his interactions at work. Co-workers who were once his friends are tired of hearing him complain about how hard life is. They no longer like to associate with him. Bill feels that he is in a dead-end, low-level, white-collar job that requires a minimal level of skill. Even worse, his boss has cut back his hours so he can no longer work any overtime. Now he can barely scrape by financially. The courts have mandated support payments for his children, which he has not been able to make for three months. His ex-wife is threatening not to let him see his kids if he does not get some money to her soon. Of course, one should note that Bill's ex-wife Shirley views the situation from a totally different perspective. She attributes the divorce to the fact that Bill had a long series of affairs throughout their marriage. She had sacrificed her own employment and career in order to remain the primary caretaker of home and children. She just could not stand the infidelity any longer and filed for divorce. Her serious financial situation is magnified by the fact that she has neither an employment nor credit history of her own. She remains extremely angry at Bill and feels demanding support payments is her right. Bill, on the other hand, is expending much energy to hold his life together. This situation is his output. However, he is receiving little input in return. As a result, he is unable to maintain his *homeostasis.*

A systems perspective takes these many aspects of Bill's life into account. It focuses on his input, output, and homeostasis with respect to the many systems with which he is interacting. Sitting in an office with this man for 50 minutes each week and trying to get him to talk his way out of his depression will not suffice in generalist practice. His interactions with his family and impinging mezzo systems (e.g., his coworkers) and macro systems (e.g., the large company he works for and the state that mandates his support payments) provide potential targets of intervention and change. Can visits with his children and his support payment schedule be renegotiated? Can reconciliation with Shirley be pursued? Are the policies mandating his support payments and controlling his visitation rights fair? Are there any support groups available that he could join whose members had similar situations to his own and from whom he could gain support? Is there any potential for job

retraining or perhaps a job change? There are many ways of viewing a problem and, thus, many potential means of solving it. Bill's interaction with friends, family, coworkers, governmental offices, and health care systems all affect his psychological state. Therefore, targets of intervention may involve change or interaction with any of these other systems.

Basic Systems in Social Work Practice. A helpful practical orientation is to conceptualise yourself and your clients in terms of systems. Pincus-Minahan (1973) theorised that there were four basic systems in social work practice:

1. **A change agent system:** is composed of professionals employed specifically for the purpose of creating planned change. The *change agent system* is the individual who initiates the planned change process.
2. **A client system**: is composed of people who sanction or ask for the change agent's services, who are the expected beneficiaries of the service, and who have a working agreement or contract with the change agent. A *client system* is any individual, family, group, organisation, or community that will ultimately benefit from generalist social work intervention. Your individual clients are client systems.
3. **A target system**: is composed of individual clients, families, formal groups, administrators, or policymakers that the worker wishes to change in some measurable way to reach the goals.
   - At the micro level, a 5-year-old child with behavioural problems might be the target of change, the goal being to improve behaviour.
   - At the mezzo level, a support group of people with eating disorders might be the target of change, aiming to control their eating behaviour.
   - Finally, at the macro level an agency director might be the target of change if your aim is to improve some agency policy and she is the primary decision-maker capable of implementing that change.
4. **An action system**: is used to describe those with whom the social worker works to accomplish the tasks and achieve the goals of the change effort. The action system then includes those people who agree and are committed to work together in order to attain the proposed change. An action system might undertake the planned change

process to change an agency policy, develop a new programme, or institute some project, such as evaluating intervention methodology or setting up agency in-service training sessions.

The Ecological Model. The ecological model is another relevant part of social work's knowledge base (Table 1.3.2.). Same as systems theory, it provides a useful framework for generalist practice. There exists some debate regarding the relationship between systems theory and the ecological model. That is, to what extent are the theoretical approaches similar and dissimilar? The ecological approach assumes a person-in-environment focus. Each perspective has, at various times, been described as being a theory, a model, or a theoretical underpinning.

Table 1.3.2. Main concepts of the ecological perspective.

Concept	Explanation
Social environment	Involves the conditions, circumstances, and human interactions that encompass human beings.
A person-in-environment	Focus sees people as constantly interacting with various systems around them.
Transactions	Something is communicated or exchanged
Energy	Is the natural power of active involvement among people and their environments. Energy can take the form of input or output.
Input	Is a form of energy coming into a person's life and adding to that life (e.g., an older adult in failing health may need substantial physical assistance and emotional support in order to continue performing necessary daily tasks) or output.
Output	Is a form of energy going out of a person's life or taking something away from it. For instance, a person may volunteer time and effort to work on a political campaign.
Interface	Is the exact point at which the interaction between an individual and the environment takes place.
Adaptation	Is the capacity to adjust to surrounding environmental conditions. It implies change.
Coping	Is a form of human adaptation and implies a struggle to overcome problems.
Interdependence	Is the mutual reliance of each person on each other person.

Main ideas of the Ecological Model. Persons are dependent on effective interactions with the environment in order to survive and thrive. Social environment includes the types of homes people live in, the types of work they do, the amount of money available, and the laws and social rules they live by. The social environment also includes all the individuals, groups, organisations, and systems with which a person comes into contact.

An Ecological Model focuses on both internal and external factors. It does not view people as passive reactors to their environments but rather as being involved in dynamic and reciprocal interactions with them. This model tries to improve the coping patterns of people and their environments, so that a better match can be attained between an individual's needs and the characteristics of their environment. One emphasis of the model is on the person-in-environment. People interact with many systems. With this conceptualisation, social work can focus on three separate areas:

1. the person and seek to develop their problem-solving, coping, and developmental capacities.
2. the relationship between a person and the systems he or she interacts with and link the person with needed resources, services, and opportunities.
3. the systems and seek to reform them to meet the needs of the individual more effectively.

The ecological model views individuals, families, and small groups as having transitional problems and needs as they move from one life stage to another. Individuals face many transitional changes as they grow older, like learning to walk, entering first grade, adjusting to puberty, graduating from school, finding a job, getting married, having children, having children leave home, and retiring. People communicate and interact with others in their environments. Each of these interactions or *transactions* is active and dynamic. However, they may be positive or negative. A positive transaction may be the revelation that the one you dearly love loves you in return. A negative transaction may involve being fired from a job you have held for 15 years.

A person must change or adapt to new conditions and circumstances in order to continue functioning effectively. As people are constantly exposed to changes and stressful life events, they need to be flexible and capable of adaptation. Social workers frequently help people in this process of adaptation. A person may have to adapt to other new significant circumstances, such as a new job or a new neighbourhood. Adaptation usually requires energy in

the form of effort. Social workers often help direct people's energies so that they are the most productive. People are affected by their environments and *vice versa*. People can and do change their environments in order to adapt successfully.

The model's central concern is to articulate the transitional problems and needs of individuals, families, and small groups. Once these problems and needs are identified, intervention approaches are then selected and applied to help individuals, families, and small groups resolve the transitional problems and meet their needs.

An ecological model can also focus on maladaptive interpersonal problems and needs in families and groups, including communication processes and dysfunctional relationship patterns. These difficulties cover an array of areas, including interpersonal conflicts, power struggles, double binds, distortions in communication, scapegoating, and discrimination. The consequences of such difficulties are usually maladaptive for some members. An ecological model seeks to identify such interpersonal obstacles and then apply appropriate intervention strategies. For example, parents may set the price for honesty too high for their children. In such families, children gradually learn to hide certain behaviours and thoughts, and even learn to lie. If parents discover such dishonesty, an uproar usually occurs. An appropriate intervention is to open up communication patterns and help the parents understand that, if they really want honesty from their children, they need to learn to be more accepting of their children's thoughts and actions.

Similarities between Systems Theory and the Ecological Model

1. Emphasise systems and focus on the dynamic interaction between many levels of systems.
2. Some of the terms and concepts (especially *input* and *output*) are similar.
3. Additionally, each provides social workers with a framework to view the world.
4. Finally, both perspectives emphasise external interactions instead of internal functioning. In other words, from a social work point of view, both emphasise helping people improve their interactions with other systems.

As a result, these two perspectives are different from a focus on fixing or curing the individual.

Differences between Systems Theory and the Ecological Model

1. First, the ecological approach refers to living, dynamic interactions. The emphasis is placed on active participation. People, for example, have dynamic transactions with each other and with their environments. Systems theory, on the other hand, assumes a broader perspective. It can be used to refer to inanimate, mechanical operations, such as a mechanised assembly line in a pea canning plant. It can also be used to describe the functioning of a human family.
2. A second difference between the ecological model and systems theory is based on the emphasising of different terms. For example, the ecological approach focuses on transactions between individuals and the environment at the interface or point at which the individual and the environment meet. Systems theory, on the other hand, addresses boundaries of subsystems within a system and the maintenance of homeostasis or equilibrium within a system. Some theoreticians might posit that the ecological model is an offshoot or interpretation of systems theory, as it is a bit more limited in scope and application.

Supplementary learning exercises

1. Analyse the case using the Pincus-Minahan (1973) model:

   Sophy is eighteen years old and the only child. She grew up in a home environment characterised by constant conflict between her parents. Both tried to influence her to take their side, and either spent time to understand, or even know, her point of view. Instead, she was constantly umiliated. Her father drinks heavily. Her home atmosphere is characterised by anger, tension, and unhappiness, with rare glimpses of fun. Sophy is now shy, tense, depressed and fearful of intimacy.
2. Summarise the main ideas of the Ecological Model.
3. What are the similarities and differences between the System Theory and the Ecological Model?
4. Why Systems theory and the Ecological Model are important for social work practice?

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1.4. Cognitive-Behavioural Model

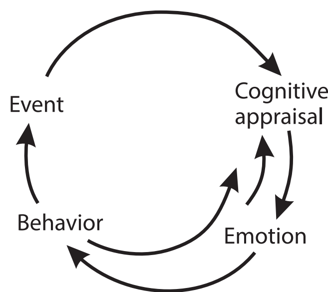
Aaron T. Beck was the first person to fully develop theories and methods for using cognitive and behavioural interventions for emotional disorders. The behavioral components of the CBT model had their beginnings in the 1950s and 1960s when clinical researchers began to apply the ideas of Pavlov, Skinner, and other experimental behaviourists. Many of the early approaches to using behavioral principles for psychotherapy paid limited attention to the cognitive processes involved in psychiatric disorders. Instead, the focus was on shaping measurable behaviour with reinforces and extinguishing fearful responses with exposure protocols. Beck advocated the inclusion of behavioural methods from the outset of his work because he recognised that these tools were effective in reducing symptoms, he also conceptualised a close relationship between cognition and behaviour. Since 1960s, there has been a gradual coalescence of cognitive and behavioural formulations for psychotherapy. Although there are still some purists who may debate the merits of using a cognitive or behavioural approach alone, most pragmatically-oriented therapists consider cognitive and behavioural methods to be effective partners in both theory and practice.

The Cognitive-Behavioural Model. The principal elements of the cognitive-behavioural model are diagrammed in Figure 1.4.1 Cognitive processing is given a central role in this model because humans continually appraise the significance of events in the environment around and within them (e.g., stressful events, feedback or lack of feedback from others, memories of events from the past, tasks to be done, bodily sensations), and cognitions are often associated with emotional reactions. For example, Richard, a man with a social anxiety disorder, was preparing to attend a party in his neighborhood

and had the following thoughts: "I won't know what to say. Everyone will know I'm nervous.... I'll look like a misfit.... I'll clutch and want to leave right away." The emotions and physiological responses that were stimulated by these maladaptive cognitions were predictable: severe anxiety, physical tension, and autonomic arousal. He began sweating, felt "butterflies" in his stomach, and had a dry mouth. His behavioural response was also problematic. Instead of facing the situation and attempting to gain skills in mastering social situations, he called to tell the host that he had the flu. Avoidance of the feared situation reinforced Richard's negative thinking and became part of a vicious cycle of thoughts, emotions, and behaviour that deepened his problem with social anxiety. Each time he maneuvered to escape from social situations, his beliefs about being incapable and vulnerable were strengthened. These fearful cognitions then amplified his emotional discomfort and made it less likely that he would engage in social activities.

In treating problems like Richard's, cognitive behaviour therapists can draw from a variety of methods targeted at all three areas of pathological functioning identified in the basic CBT model: cognitions, emotions, and behaviours. For example, Richard might be taught how to recognise and change his anxiety-ridden thoughts, to use relaxation or imagery to reduce anxious emotions, or to implement a step-by-step hierarchy to break the pattern of avoidance and build social skills.

Figure 1.4.1. Basic cognitive-behavioural model



Basic Concepts

Three primary levels of cognitive processing have been identified by Beck and his colleagues. The highest level of cognition is *consciousness*, a state of awareness in which decisions can be made on a rational basis. Conscious attention allows us to:

(1) monitor and assess interactions with the environment,

(2) link past memories with present experiences, and

(3) control and plan future actions.

In CBT, therapists encourage the development and application of adaptive conscious thought processes, such as rational thinking and problem solving. The therapist also devotes considerable effort to helping patients recognise and change pathological thinking at two levels of relatively autonomous information processing: *automatic thoughts* and *schemas*.

Automatic thoughts are cognitions that stream rapidly through our minds when we are in the midst of situations (or are recalling events). Although we may be subliminally aware of the presence of automatic thoughts, typically these cognitions are not subjected to careful rational analysis

Schemas are core beliefs that act as templates or underlying rules for information processing. They serve a critical function in allowing humans to screen, filter, code, and assign meaning to information from the environment.

In contrast to psychodynamically-oriented therapy, CBT does not posit specific structures or defenses that block thoughts from awareness. Instead, CBT emphasises techniques designed to help patients detect and modify their inner thoughts, especially those that are associated with emotional symptoms, such as depression, anxiety, or anger. CBT teaches patients to “think about their thinking” to reach the goal of bringing autonomous cognitions into conscious awareness and control.

Automatic thoughts. A large number of the thoughts that we have each day are part of a stream of cognitive processing that is just below the surface of the fully conscious mind. These automatic thoughts are typically private or unspoken and occur in a rapid-fire manner as we evaluate the significance of events in our lives.

Thoughts cause feelings. This is the essential insight of cognitive therapy. All of the cognitive techniques that have been developed and refined in the last half of the twentieth century flow out of this one simple idea: that thoughts cause feelings, and many emotions you feel are preceded and caused by a thought, however abbreviated, fleeting, or unnoticed that thought may be. In other words, events by themselves have no emotional content. It is your interpretation of an event that causes your emotions. Change the thought and you change the feeling.

Automatic thoughts usually have the following characteristics:

1. **They often appear in shorthand,** composed of just a few essential words phrased in telegraphic style: "lonely ... getting sick .. . can't stand it... cancer ... no good." One word or a short phrase functions as a label for a group of painful memories, fears, or self-reproaches.
2. **Automatic thoughts are almost always believed,** no matter how illogical they appear upon analysis. For example, a man who reacted with rage to the death of his best friend actually believed for a time that his friend deliberately died to punish him.
3. **Automatic thoughts are experienced as spontaneous.** You believe automatic thoughts because they are automatic. They seem to arise spontaneously out of ongoing events. They just pop into your mind, and you hardly notice them, let alone subject them to logical analysis.
4. **Automatic thoughts are often couched in terms *of should, ought,* or *must.*** A woman whose husband had recently died thought, "You ought to go it alone. You shouldn't burden your friends." Each time the thought popped into her mind, she felt a wave of hopelessness. People torture themselves with "shoulds", such as "I should be happy. I should be more energetic, creative, responsible, loving, generous. ..."Each ironclad 'should' precipitate a sense of guilt or a loss of self-esteem.
5. **Automatic thoughts tend to "awfulise".** These thoughts predict catastrophe, see danger in everything, and always expect the worst. A stomachache is a symptom of cancer; the look of distraction in a lover's face is the first sign of withdrawal. "Awfulisers" are the major source of anxiety. Awfulisers are also hard to eradicate because of their adaptive function. They help you predict the future and prepare for the worst-case scenario.
6. **Automatic thoughts are relatively idiosyncratic.** In a crowded theater a woman suddenly stood up, slapped the face of the man next to her, and hurried up the aisle and out the exit. The witnesses to this event reacted in different ways.
7. **Automatic thoughts are persistent and self-perpetuating.** They are hard to turn off or change because they are reflexive and plausible. They weave unnoticed through the fabric of your internal dialogue and seem to come and go with a will of their own. One automatic

thought tends to act as a cue for another and another and another. You may have experienced this chaining effect as one depressing thought triggers a long chain of associated depressing thoughts.

8. **Automatic thoughts often differ from your public statements.** Most people talk to others very differently from the way they talk to themselves. To others they usually describe events in their lives as logical sequences of cause and effect. But to themselves they may describe the same events with self-deprecating venom or dire predictions.
9. **Automatic thoughts repeat habitual themes.** Chronic anger, anxiety, or depression results from a focus on one particular group of automatic thoughts to the exclusion of all contrary thoughts. The theme of anxious people is danger. They are preoccupied with the anticipation of dangerous situations, forever scanning the horizon for future pain. Depressed individuals often focus on the past and obsess about the theme of loss. They also focus on their own failings and flaws.
10. **Automatic thoughts are learned.** Since childhood, people have been telling you what to think. You have been conditioned by family, friends, and the media to interpret events in a certain way. Over the years you have learned and practiced habitual patterns of automatic thoughts that are difficult to detect, let alone change. That's the bad news. The good news is that what has been learned can be unlearned and changed.

Schemas. In cognitive-behavioral theory, schemas are defined as basic templates or rules for information processing that underlie the more superficial layer of automatic thoughts. Schemas are enduring principles of thinking that start to take shape in early childhood and are influenced by a multitude of life experiences, including parental teaching and modeling, formal and informal educational activities, peer experiences, traumas, and successes.

D.A. Clark and colleagues suggest that there are three main groups of schemas:

1. **Simple schemas**

Definition: Rules about the physical nature of the environment, practical management of everyday activities, or laws of nature that may have little or no effect on psychopathology.

Examples: "Be a defensive driver"; "A good education pays off"; "Take shelter during a thunderstorm."

2. **Intermediary beliefs and assumptions**

Definition: Conditional rules, such as if-then statements that influence self-esteem and emotional regulation.

Examples: "I must be perfect to be accepted"; "If I don't please others all the time, they will reject me"; "If I work hard, I can succeed."

3. **Core beliefs about the self**

Definition: Global and absolute rules for interpreting environmental information related to self-esteem.

Examples: "I'm unlovable"; "I'm stupid"; "I'm a failure"; "I am a good friend"; "I can trust others."

Cognitive errors. In his initial formulations, Beck theorised that there are characteristic logical errors in the automatic thoughts and other cognitions of persons with emotional disorders. Beck and coworkers described six main categories of cognitive errors: *selective abstraction, arbitrary inference, overgeneralization, magnification and minimization, personalization, and absolutistic (dichotomous or all-or-nothing) thinking*. Definitions and examples of each of these cognitive errors are provided in Table 1.4.1.

Table 1.4.1. Cognitive errors.

Selective, abstraction (sometimes called *ignoring the evidence* or *the mental filter*)	
Definition	A conclusion is drawn after looking at only a small portion of the available information. Salient data are screened out or ignored in order to confirm the person's biased view of the situation.
Example	A depressed man with low self-esteem does not receive a holiday card from an old friend. He thinks, "I'm losing all my friends; nobody cares about me anymore." He ignores the evidence that he has received cards from a number of other friends, that his old friend had sent him a card every year for the past 15 years, that his friend has been busy this past year with a move and a new job, and that he still has good relationships with other friends.
Arbitrary inference	
Definition	A conclusion is reached in the face of contradictory evidence or in the absence of evidence.

Example	A woman with a fear of elevators is asked to predict the chances that an elevator will fall if she rides in it. She replies that the chances are 10% or more that the elevator will fall to the ground and that she will be injured. Many people have tried to convince her that the chances of a catastrophic elevator accident are negligible.
Overgeneralisation	
Definition	A conclusion is made about one or more isolated incidents and then is extended illogically to cover broad areas of functioning.
Example	A depressed college student gets a B on a test. He considers this unsatisfactory. He is overgeneralizing when he has automatic thoughts such as "I'm in trouble in this class; I'm falling short everywhere in my life; I can't do anything right."
Magnification and minimisation	
Definition	The significance of an attribute, event, or sensation is exaggerated or minimized.
Example	A woman with panic disorder starts to feel light-headed during the onset of a panic attack. She thinks, "I'll faint; I might have a heart attack or a stroke."
Personalisation	
Definition	External events are related to oneself when there is little or no basis for doing so. Excessive responsibility or blame is taken for negative events.
Example	There has been an economic downturn, and a previously successful business is now struggling to meet the annual budget. Layoffs are being considered. A host of factors have led to the budget crisis, but one of the managers thinks, "It's all my fault; 1 should have seen this coming and done something about it; I've failed everyone in the company."
Absolutistic (*dichotomous* or *all-or-nothing*) thinking	
Definition	Judgments about oneself, personal experiences, or others are placed into one of two categories (e.g., all bad or all good, total failure or total success, completely flawed or completely perfect).
Example	David, a man with depression, compares himself with Ted, a friend who appears *to* have a good marriage and whose children are doing well in school. Although the friend has a fair amount of domestic happiness, his life is far from ideal. Ted has troubles at work, financial strains, and physical ailments, among other difficulties. David is engaging in absolutistic thinking when he tells himself, "Ted has everything going for him; I have nothing."

Key methods of cognitive behaviour therapy (CBT). CBT is one of the most widely practiced forms of psychotherapy for psychiatric disorders. This treatment approach is based on precepts about the role of cognition in controlling human emotion and behaviour that have been traced to the writings of philosophers from ancient times to the present. The key methods of cognitive behaviour therapy are as follows:

1. **Problem-oriented focus.**

CBT is a problem-oriented therapy that is often delivered in a short-term format. Treatment of uncomplicated depression or anxiety disorders typically lasts from 5 to 20 sessions. CBT is usually delivered in sessions lasting 45-50 minutes. However, longer sessions have been successfully implemented for rapid treatment of patients with anxiety disorders.

CBT is focused primarily on the 'here and now'. However, a longitudinal perspective, including consideration of early childhood development, family background, traumas, positive and negative formative experiences, education, work history, and social influences is critical to fully understanding the patient and planning treatment.

A problem-oriented approach is emphasised because attention to current issues helps stimulate the development of action plans to counter symptoms, such as hopelessness, helplessness, avoidance, and procrastination.

2. **Individualised case conceptualisation**

When we are in CBT sessions and are doing our best work, we sense that the case conceptualization is directly guiding each question, each non-verbal response, each intervention, and the myriad adjustments we make in therapy style to enhance communication with the patient.

3. **Collaborative-empirical therapeutic relationship**

A number of features of helpful therapeutic relationships are shared between CBT, psychodynamic therapy, nondirective therapies, and other common forms of psychotherapy. These attributes include understanding, kindness, and empathy. Like all good therapists, practitioners of CBT should also have the ability to generate trust and should demonstrate equanimity under pressure. However, in comparison to other well-known therapies, the therapeutic relationship in CBT differs in being oriented toward high degree of collaboration, a strongly empirical focus, and the use of action-oriented interventions.

4. **Socratic questioning**

Socratic questioning involves asking the patient questions that stimulate curiosity and inquisitiveness. Instead of a didactic presentation of therapy concepts, the clinician tries to get the patient involved in the learning process. A specialised form of Socratic questioning is *guided discovery,* in which the therapist asks a series of inductive questions to reveal dysfunctional thought patterns or behavior.

5. **Use of structuring, psychoeducation, and rehearsal to enhance learning**

CBT uses structuring methods, such as agenda setting and feedback to maximise the efficiency of treatment sessions, to help patients organise their efforts toward recovery, and to enhance learning. An effort is made to state therapy agendas in terms that give clear direction for the session and permit measurement of progress. For example, well-articulated agenda items might "develop a plan to get back to work"; "reduce the tension in my relationship with my son"; or "find ways to get over the divorce."

6. **Cognitive Restructuring**

A large part of CBT is devoted to helping the patient recognise and change maladaptive automatic thoughts and schemas. The most frequently used method is Socratic questioning. Thought records are also heavily utilised in CBT. Capturing automatic thoughts in written form can often kindle a more rational style of thinking.

Other commonly used methods include identifying cognitive errors, examining the evidence (pro-con analyses), reattribution (modifying attributional style), listing rational alternatives, and cognitive rehearsal. The latter technique involves practicing a new way of thinking by imagery or role play. This may be done in treatment sessions with the therapist's assistance. Or, after patients gain experience in using rehearsal methods, they can carry out assignments to practice on their own at home.

The overall strategy of cognitive restructuring is to identify automatic thoughts and schemas in therapy sessions, teach patients skills for changing cognitions, and then have patients perform a series of homework exercises designed to extend therapy lessons to real-world situations. Repeated practice is usually needed before patients can readily modify ingrained, maladaptive cognitions.

7. **Behavioral Methods**

The CBT model emphasises that the relationship between cognition and behavior is a two-way street. The cognitive interventions described above, if successfully implemented, are likely to have salutary effects on behaviour. Likewise, positive changes in behaviour are typically associated with an improved outlook or other desired cognitive modifications.

Most behavioural techniques used in CBT are designed to help people (1) break patterns of avoidance or helplessness, (2) gradually lace feared situations, (3) build coping skills, and (4) reduce painful emotions or autonomic arousal.

8. **Building CBT Skills to Help Prevent Relapse**

One of the bonuses of the CBT approach is the acquisition of skills that can reduce the risk for relapse. Learning how to recognise and change automatic thoughts, use common behavioural methods, and implement the other interventions can help patients manage future triggers for the return of symptoms.

Supplementary learning exercises

1. Describe the Cognitive Beahavioural Model.
2. What are automatic thoughts? Characterise them.
3. Describe the key methods of CBT.
4. Recognising Automatic Thoughts: A Three-Column Thought Record
   - Draw three columns on a sheet of paper and label them "Event", "Automatic thoughts" and "Emotions."

Table 1.4.2 Three-Column Thought Record

Events	Automatic thoughts	Emotions

- Now think back of a recent situation (or a memory of an event) that seemed to stir up emotions, such as anxiety, anger, sadness, physical tension, or happiness.
- Try to imagine being back in this situation, just as it happened.
- What automatic thoughts were occurring in this situation? Write down the event, the automatic thoughts, and the emotions on the three-column thought record.

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1.5. Transactional Analysis

The founder of transactional analysis was Eric Berne. Originally trained in psychoanalysis, Berne wanted a theory that could be understood and available to everyone and began to develop what came to be called Transactional Analysis (TA). Transactional Analysis is a social psychology and a method to improve communication. The theory outlines how we have developed and how we treat ourselves, how we relate and communicate with others, and offers suggestions and interventions that will enable us to change and grow.

Personality Structure. The basic premise of transactional analysis is that human personality is structured into three separate ego states: *Parent, Adult, and Child* (Table 1.5.1.).

Table 1.5.1. Ego states

Ego states	Description
Parent	Is basically composed of attitudes and behaviours that are copied through identification with parents and other authority figures. Although much of the Parent is learned during childhood, it can be modified throughout life as the person copies new authority figures. The Parent is the limit-setting, controlling, and rigid rule maker of the personality. It expresses one's morals, value systems, and beliefs. The Parent uses such words as ought, should, must, and you'll be sorry. Certain gestures, like pointing a finger, also characterise the Parent. The Parent's attitudes and behaviours may promote growth in others, as well as being critical and controlling. The Parent may be judgmental and opinionated, as well as protective and nurturing. The Parent ego state has two forms: the Critical Parent and the Nurturing Parent. (1) The Critical Parent is the part of one's personality that finds fault and criticises. It also is directing and assertive; it sets rules, enforces one's value system, and stands up for one's rights. Too much Critical Parent is dictatorial. (2) The Nurturing

	Parent is empathic, acts out of genuine concern for others, and is warm, supportive, and protective. It usually promotes growth in others, but too much Nurturing Parent leads to overprotection, overinvolvement and may be smothering. A classic example of a Nurturing Parent is a warm, friendly, parental, yet firm, police officer.
Child	Is considered the best part of the personality, because it is the only part that can truly enjoy life. People in the Child state, speak, stand, think, perceive, and feel as they did in childhood. Behaviour is impulsive rather than restrained by reason. Some typical expressions include daydreaming, fantasising, throwing tempertantrums, being irrational or irresponsible, ‘ having fun, and being creative. The Child has two types: Free Child and Adapted Child. (1) The Free Child is impulsive, creative, curious, playful, fun-loving, free, and eager. Too much Free Child leads to the .person's becoming uncontrollable. (2) The Adapted Child is compromising, conforming, adapting, compliant,' and easy to get along with. A person with too much Adapted Child may display a variety of personal problems: being depressed, guilty, robotlike, or prone to temper tantrums.
Adult	Is factual, non-emotional, precise, non-judgmental, and accurate. The Adult essentially acts like a computer, an unfeeling aspect of the personality that gathers and processes information for making predictions and decisions. The Adult accurately evaluates the environment and assesses the demands and emotions of the Parent and of the Child.

Psychosocial Drives. Although ego states provide the structure of the personality, the motivation for behaviour comes from fulfilling basic human needs (food, shelter, sex) and from psychosocial drives. Berne (1966) identified the following psychosocial drives: stimulus hunger, recognition hunger, structure hunger, and excitement hunger (Table 1.5.2.).

Table 1.5.2. Psychosocial Drives

Psychosocial drives	Description
Stimulus hunger	Is the need to be stimulated. One of the most important forms of stimulation is by receiving "strokes." The basic motivating force' for all human social behaviour is one's lifelong hunger for human recognition, which TA terms as seeking "strokes." stroking needs to be in the form of direct physical contact, that comes from being cuddled, held and soothed.

Recognition hunger	By being recognised or attended to by others. Positive recognition through strokes, such as greetings, smiles, approval, cheers, and applause is highly valued. However, if such strokes are not received, negative strokes are then sought, as they are considered better than no strokes. Such negative strokes include cold looks, disapproval, criticism, and frowns. Stimulus hunger is a broader term that encompasses recognition hunger. It is possible to receive stimulation from the environment (for example, being caught in a thunderstorm) that is not a form of recognition
Structure hunger	Is the need to structure time and develops out of the dilemma of what to do with 24 hours a day, 168 hours per week, 8,736 hours per year. This dilemma is heightened in-societies such as ours in which people have Surplus* time. Preferred ways of structuring time are those that are the most exciting.
Excitement hunger	Hunger is the desire to avoid boredom and to have interesting and exciting things to do. Among the most interesting ways of structuring time are those involved in getting strokes from others and those involved in exchanging strokes with others.

Strokes. Eric Berne defined a stroke as a "unit of human recognition". A stroke can be a look, a nod, a smile, a spoken word, a touch. Any time one human being does something to recognise another human being, that is a stroke. Babies need strokes to survive. Strokes can be positive or negative. Most of us like positive strokes better than negative ones. It feels better to hear "I love you" than to hear "I hate you." But when children are not able to get positive strokes, they will make their best effort to get the negative ones, since negative strokes are better than no strokes at all. This is the reason why some people grow up being more comfortable with negative stroking patterns.

Games and life scripts. The two treatment conceptualisations of transactional analysis that probably have the most useful applications to groups are *game analysis* and *script analysis*. Game and script analyses can be used by social workers to help members identify interpersonal and intrapersonal problems and then develop more effective behavioural patterns.

Eric Berne listed a large number of psychological *games* in *Games People Play* (1964). Games are learned patterns of behaviour. A game is a familiar pattern of behaviour with a predictable outcome. Games are played outside Adult awareness and they are our best attempt to get our needs met – although of course we don't. People tend to have a repertoire of favourite

games, and many base their social relationships on finding suitable partners to play the corresponding opposite roles. For example, n the “One Up” game, one person seeks to top whatever someone else says. If the conversation is about a big fish, the One Upper always has a story about how he caught this mammoth fish. If the topic is about bad grades received, the One Upper seeks to amaze everyone with how bad her grades are. If jokes are being told, the One Upper begins by saying “I’ve got one that’ll top that. Have you heard about...”. There are many different games that people can play: “Why Don’t You? Yes, But…”, “Wooden Leg”, “Poor Me”, etc.

Every person has *life scripts* (plans) that are formed during childhood and are based on early beliefs about oneself and others. These plans are developed from early interactions with parents and others and are largely determined by the pattern of strokes received. Scripts (as in a play in a theater) are plans we learn and then carry around in our heads. These scripts enable us to conceptualise where we are in our activities and are plans for directing what we need to do to complete our activities and to accomplish our goals. Scripts are also devices for helping us remember what we have done in the past.

Harris (1969) identified four general life scripts that a person chooses based on how a person views himself or herself in comparison with others. These four positions are presented in Table 1.5.3.

Table 1.5.3. Four general-life scripts

I’m OK–You’re OK;	People who decide “I’m OK–You’re OK” tend to be productive, law-abiding people who are successful and who have positive, meaningful relationships with others.
I’m OK–You’re not OK;	People who decide “I’m OK–You’re not OK” predispose themselves to exploit, cheat, and rob others or succeed at the expense of others. This type of person may be a criminal, a ruthless business executive, or a destructive lover who loves them and leaves them.
I’m not OK–You’re OK;	People who decide “I’m not OK–You’re OK” feel I inferior in the presence of those they judge as superior. Such a life script frequently leads to withdrawal from others to avoid being reminded of not being OK. Withdrawal is not the only alternative. The person can write a counterscript based on lines borrowed from early authority figures: ‘You can be OK if . . .” The person is then driven People who decide “I’m not OK–You’re OK” feel I inferior in the

	presence of those they judge as superior. Such a life script frequently leads to withdrawal from others to avoid being reminded of not being OK. Withdrawal is not the only alternative. The person can write a counterscript based on lines borrowed from early authority figures: 'You can be OK if . . .' The person is then driven
I'm not OK– You're not OK.	People tend to be the most unhappy and disturbed.

Individuals follow scripts, and so do families and cultures. Cultural scripts are expected patterns of behaviour within a society.

Types of transactions. A transaction is a unit of social intercourse. A transaction is composed of a transactional stimulus (verbal and nonverbal messages sent by one individual) and a transactional response (verbal and nonverbal messages by another individual, who is reacting to a transactional stimulus). The following is an example of a transaction:

Husband: *What are we going to have for dinner tonight?*

Wife: *It's up to you. Whatever you'd like to make for us.*

Transactional analysis focuses much of its attention on analysing the communications and interactions between clients and significant others in their lives. TA identifies five types of transactions (Table 1.5.4.).

Table 1.5.4. Five types of transactions

Types of transactions	Description
Ritual	The safest form of interaction is a ritual, which is a stereotyped transaction programmed by-external social forces. Informal rituals include greetings, such as "Hi, how are you?" "Fine, thank you." Examples of formal rituals include weddings and funerals, which are highly structured and predictable. Rituals are basically signs of mutual recognition and result in very little sharing of information between the persons involved in the transaction.
Activity	Activities structure time. Common activities include studying for exams, doing the dishes, mowing the lawn, building a house, and doing projects at work. Activities maybe satisfying in and of themselves, or they may lead to satisfactions in the future through receiving strokes. During the time of the activity there may, or may not, be involvement with another person. Some people use their work activity to avoid intimate involvement with others (Critics of TA have questioned whether activities are transactions).

Pastime	Pastimes are semiritualistic and are usually shared with people who have mutual interest – for example softball team, ham radio operators, poker players. Pastimes allow people to structure their time in fairly interesting ways but are also structured to minimise the possibility of incidents that are threatening or too emotional. Small talk at social gatherings is a typical example of a pastime.
Intimacy	Interactions that are entirely spontaneous and direct are intimate transactions. Such transactions may be .exciting but also may be threatening and overwhelming. Such free and unstructured exchanges are generally avoided in favour of some structured and safer interactions.
Game	A game is a set of transactions with a gimmick (that is, a hidden scheme for attaining an end). In a game, one or more participants consciously or unconsciously strive to achieve an ulterior outcome by using a hidden scheme.

There are two levels of communication involved in games: *social* and *psychological*. *The social level* is the overt or manifest; the *psychological level* is the covert or latent.

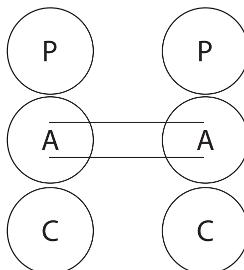
TA has a unique approach to describing and understanding interpersonal problems. It focuses attention on how different individuals tend to communicate (both verbally and nonverbally) with one another. There are *three rules of communication*. The *first rule* of *communication* is “Communication will proceed smoothly as long as transactions are complementary (Figure 1.5.1). Complementary transactions are those in which the arrows are parallel.

Figure 1.5.1.

A-A Complementary Transactions

Stimulus: “*What are you doing after lunch?*

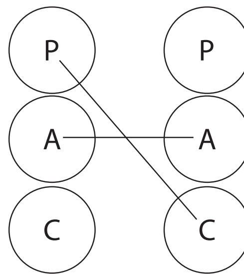
Response: *“I am going to be working on a board meeting agenda.”*



The *second rule of communication* is communication on the specific topic that ceases immediately whenever a crossed transaction occurs (Figure 1.5.2). A crossed transaction is the one in which the arrows are not parallel. The *third rule of communication* applies to psychological games. The rule is "Behavior cannot be predicted by attention to the social message alone; the psychological message is the key to understanding the meaning and to predicting behaviour."

Figure 1.5.2 A crossed transaction

A crossed transaction
Stimulus: "*What's the day today?*
Response: "*The day after yesterday*".



Theory of therapy. Simply stated, therapy seeks to have clients first become aware of the intrapsychic and interpersonal problems they face. In the process of helping clients gain insight into their problems, clients are educated in using the terms of TA. Early in this instructional process, clients are taught structural analysis; that is, how to identify their Parent, Adult, and Child ego states. They also learn how to analyse problematic transactions through diagramming the transactions, and they learn the concepts of analysing games and life scripts. To encourage clients to analyse their communications in terms of the TA format, the therapist frequently asks, "Which ego state is talking now?" If clients are confused or disagree with the therapist's or group's analysis of their ego states, the therapist may audiotape or videotape the clients' interactions and then play the tape back to let them see and hear how they are interacting.

Two treatment techniques that are increasingly being used in transactional analysis are *game analysis* and *script analysis*. Game analysis is a treatment technique in which a therapist helps a client gain insight into some of his or her interactions through the use of game concepts. Game

analysis focuses on those kinds of games that lead to undesirable outcomes for the client or for others. Much of the therapist's work is helping clients to become aware, often through confronting them, of the ways in which they are contributing to their intrapsychic and interpersonal problems. For example, clients may be confronted with how they are playing certain destructive games, including demonstrating the payoffs in such games.

Script *analysis* can be defined as a treatment technique in which a therapist enables clients to gain insight into the scripts they are acting out through the use of script concepts. The types of scripts that are the primary focus of script analysis are those that lead to undesirable outcomes for clients or for others. After clients become aware of their personal problems and how they are contributing to their problems, various courses of action to resolve the problems are explored. Each client then usually makes a contract specifying what the client will do (and perhaps also what the therapist will do) to attempt to resolve the problem.

Evaluation. Clients find TA concepts helpful in resolving personal problems: game analysis, life script analysis, complementary transactions and crossed transactions, seeking strokes, and personal responsibility for emotions and actions.

Another positive feature of TA is to borrow techniques (such as psychodrama) from other therapy approaches that are useful in producing therapeutic change. Transactional analysis is an "open" therapeutic approach that actively encourages experimentation with new techniques.

In contrast to most other therapy approaches, TA is perhaps more enjoyable to participate in for both clients and therapists. The approach uses a number of experimental exercises, such as role playing. In addition, analysing personal problems in terms of games and life scripts has a game mystique that facilitates interest.

However, some criticisms can also be made:

1. There have been very few studies on the outcome of transactional analysis.
2. The concepts of TA explain some aspects of human behaviour, but certainly not all.
3. There is a danger in analysing the personality into three separate ego states of Parent, Adult, and Child. Most authorities on human behaviour emphasise the importance of the personality's

functioning as an integrated "whole." The danger of a tripartite personality approach is that it may encourage clients to function in separate roles as a Parent, Adult, and Child rather than as an integrated individual.

4. It is difficult at times to determine which ego state a transaction is coming from.

Supplementary learning exercises

1. Compare E.Berne's and S.Freud's theories of personality.
2. Describe the key ideas of transactional analysis.
3. What games do your relatives, friends or people from your environment play? Give examples.
4. Discuss the merits and shortcomings of using transactional analysis in social work practice.

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1.6. Existential Model

Read the chapter "Existential Social Work" by Donald Krill (p. 179-204) in the book *Social Work Treatment: Interlocking Theoretical Approaches* (2011), edited by Francis J. Turner. 1st ed. Oxford: Oxford University Press.

Internet address:

http://www.google.lt/books?hl=en&lr=&id=EdVoAgAAQBAJ&oi=fnd&pg=PA179&dq=existentialism+in+social+work&ots=AcVZyd3j1k&sig=880l_mGbzqzanPKZhMN7Zcp9E18&redir_esc=y#v=onepage&q=existentialism%20in%20social%20work&f=false

Supplementary learning exercises

1. Why has existentialism been termed as philosophy of despair?
2. In what sense do existentialists reject the world?
3. Describe the *Subjectivity*.
4. Explain five organising concepts of existential thought: *disillusionment, freedom of choice, meaning in suffering, necessity in dialogue and commitment*.
5. How can social workers use existentialism in social work practice?

1.7. Crisis Intervention Model

Read the chapter "Crisis and social work treatment" by Cheryl Regehr (p. 134-143) in the book *Social Work Treatment: Interlocking Theoretical Approaches* (2011), edited by Francis J. Turner. 1st ed. Oxford: Oxford University Press.

Internet address:

http://www.google.lt/books?hl=en&lr=&id=EdVoAgAAQBAJ&oi=fnd&pg=PR11&dq=Social+Work+Treatment:+Interlocking+Theoretical+Approaches&ots=AcVZyd4mZl&sig=DIOFiz0V3aIycqmO5XumpjSWX_Y&redir_esc=y#v=onepage&q=Social%20Work%20Treatment%3A%20Interlocking%20Theoretical%20Approaches&f=false

Supplementary learning exercises

1. Describe the concept *crisis* and its characteristics.
2. Explain the stages of crisis intervention with individuals, families, groups and communities.
3. Analyse the crisis situation of Alan and Mary. What will be your intervention?

   Alan and Mary have been married for three years. Alan has been cheating on Mary for the past six months and Mary has been cheating on Alan for the past year. Each is unaware of the other's infidelity, but the stress in their house is severe. They yell constantly, and Mary throws objects during arguments. In the past month, Alan has begun to slap Mary during these arguments. Last night Alan hit her so hard that he knocked her unconscious. Mary is now in the hospital talking to a social worker. Mary states to the social worker, "I am afraid of my husband, but I don't have anywhere else to go; I feel so alone."

1.8. Implementing Theory into Practice

Whilst individual social work theories have different purposes, using all kinds of theory in our work offers us, as social workers, some important things.

- Theories can help us make sense of a situation. Using theory, we can generate ideas about what is going on, why things are as they are etc. For example, the information obtained as part of an assessment can seem like a jumble of information – applying theory can help "make sense" of the information.
- Using theory can help justify actions and explain practice to service users, carers and the society in general. The aim is that this will lead to social work becoming more widely accountable and ultimately more respected.
- In work with individuals, making use of the theories which may relate to their specific situation will give us more direction in our work with them.
- Using theory can give an explanation about why an action resulted in a particular consequence. This can help us review and possibly change our practice in an attempt to make the consequences more effective.

Eclecticism can be seen as a response to the diversity and complex nature of many of the problems social work embodies and has important advantages: Payne points out that Eclecticism enables different ideas to be brought to bear, helps to amalgamate social work theories when they make similar proposals for action, deals better with complex circumstances and allows workers to compensate for inadequacies in particular theories. Although many practitioners describe themselves as being 'eclectic', not all can identify the particular practical approach or specific practical terminology and interventions they actually use, and why they use them. In fact, eclecticism can tend to confuse rather than clarify what is actually involved in practice because, in reality, few practitioners have the expertise to be able to dip into a range of practical approaches, which means that this 'pick-and-mix' approach may be less flexible or adaptable than is sometimes implied. Social work will always involve a degree of eclecticism, and some practitioners may indeed draw on a range of practice approaches and methods in the way this term describes.

It is clear then, that theory is important in practice – both for work with service users and for social work to be more valued in the society. Whenever you are considering theory, we would urge you to:

1. Recognise that no single theory can explain everything: When a person engages in an action (or inaction), the reason for their behaviour can be rooted in a range of causes or motives.
2. Related to the first point, recognise that some theoretical approaches just don't work with some people.
3. Take a critical approach to theory. If it doesn't "work", why not? Can you adapt aspects, so that it is helpful?
4. Always apply the value base to theory – much of the theory used in social care practice and social work is drawn from outside of the profession. Theory may have its roots in education, psychology or management. As such, it may not incorporate social work values and you should take responsibility for applying these.
5. And finally, never be intimidated by theory. You use it every day.

Social work students and, ultimately, service-users, would be better served if students were taught how theory-construction takes place and how to unpackage and critically examine theoretical edifices, accounts and the components through which they are constructed. The task for social work students would be not the mechanistic injunction to 'apply theory to practice', but rather to consider how adequate the application of theory to practice might be in X or Y case. To do this, they would have to be taught not so much along 'who-says-what' lines, but rather in terms of how theorising works as an activity and how different theories are constructed. Theory building is an exercise in logic, moving from initial assumptions and premises to conclusions, through an argument linked by one or more claims. Taking these components apart can be taught as a skill rather than through the more philosophically based, social theory courses provided in many other disciplines. Tackling theory in a skills-based way has several advantages: it demystifies theory and enables students to see that, with practice, they can take a theory apart and reconstruct it in much the same way as a plumber or mechanic might tackle a job; it leads to a critical scrutiny of practical proposals derived from (often unstated) theoretical premises and to confidence in rejecting the inappropriate; and, when the theory fails to deliver, it leads to critical scrutiny of the theory rather than

the person on the receiving end of it. This is not a plea for eclecticism, but for much more modest expectations of the theory-practice relationship than are currently formally embedded in many social work training programmes. I say 'formally', because many people have a suspicion of theory but, in my view, for the wrong reasons. Most theories offer insights into the 'social' sphere that is the 'work' of social workers but, ultimately, a theory is only as good as its critics.

Supplementary learning exercises

Analyze the case of Aisha applying theoretical models:

1. Identify the problems
   - identify **evidence** from the case study that relates to each of the problems
   - identify underlying **causes** of the problems.
2. Link theory to problems and case evidence
3. Plan intervention/interventions

Aisha's Case

Aisha had a baby just after she turned 15 years old. She lived with her mother, but their relationship was strained even before Aisha became pregnant. The mother had thought Aisha was irresponsible and often worried about her becoming pregnant. The fact that she did become pregnant seemed to confirm both the mother's and Aisha's suspicion that there was something bad and wild about Aisha.

Aisha had felt for a long time that her mother saw her only in a negative light, and she wanted to prove to herself and her mother that she was capable of doing good. She was determined to be a devoted mother, and wanted to give her baby the kinds of experiences she felt she'd missed as a child herself. She jumped into her role of mother with much hope and anticipation.

It ended up, though, that there were a number of ways in which the support to make this possible was not available. Aisha's mother, who worked from early in the day until late in the evening was not able to help much with the day to day care of the baby. On top of that, the mother resented feeling like she was expected to take on when she was already struggling to get by. Aisha was so exhausted from all of the work that it took to care for a baby that she began to miss school. She got so far behind in her classes that she was going

to have to repeat the school year. She began to feel more and more isolated and depressed. The baby's pediatrician became concerned that Aisha was not bringing the baby in for scheduled checkups and vaccinations, and alerted the department of social services. The social worker seeing Aisha's mental state, realising that there was little in the way of family support, and confronting the limitations on the services the department had available, decided that a foster care placement was the best option at that time.

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2. EUROPEAN UNION SOCIAL POLICY

2.1. The Idea of the European Union

The aims of the EU:

- To promote sustainable economic and social progress, creating an area without internal borders, strengthen social and economic cohesion, the establishment of economic and monetary union with a single currency;
- To protect EU interests in the international arena, particularly in implementing common foreign and security policy, including co-production of policy development leading to common defense.

The aims of the EU in social sphere:

- To forge an ever closer union of European nations, where decisions are made closer to the citizen;
- To strengthen citizens' rights and interests through the introduction of EU citizenship.

The EU's role is to promote a high level of social protection.

2.2. Social Protection in the European Union

Definition of EU social policy. The development of social policy was a key element in the history of European state building, and the welfare state is a central component of all advanced industrial nations. "Welfare states", Abram De Swaan writes, "are national states" (1994, 102). But the process of European integration has eroded both the sovereignty and autonomy of MemberStates in the realm of social policy. National welfare states remain the primary institutions of European social policy, but they do so in the context of an increasingly constraining multi-tiered polity.

Social policies modify market outcomes to facilitate transactions, to correct market failures, and to carry out regional, interclass, or intergenerational redistribution. T.H. Marshall defined social policy as the use of "political power to supersede, supplement or modify operations of

the economic system in order to achieve results which the economic system would not achieve on its own" (1975). The EU is actively engaged in policies of redistribution among both sectors (through the Common Agricultural Policy) and regions (through the structural funds). The broader definition of the EU social policy means that the European Union is involved more actively, be it through coping with immigration, regional inequalities, or declining sectors, such as agriculture. The European Union's role is to promote a high level of social protection.

<u>EU social policy based on universal values:</u>

- democracy and individual human rights;
- collective bargaining;
- equal rights;
- social protection;
- solidarity.

Social protection encompasses all action by public or private bodies to relieve households and individuals of the burden of a defined set of risks or needs associated with old age, sickness, childbearing and family, disability, unemployment. Social protection expenditure includes the provision of social benefits, administration costs and other expenditure. Social benefits are direct transfers in cash or kind by social protection schemes to households and individuals to relieve them of the burden of distinct risks or needs; benefits via the fiscal system are excluded.

2.3. The Development of EU Social Dimension

When the Treaty of Rome establishing the European Economic Community (EEC) was signed in 1957, the dominant political philosophy was market-driven. The six original EEC Member States, namely Belgium, France, the Federal Republic of Germany, Italy, Luxembourg and the Netherlands believed that, if enterprises were allowed to compete on equal terms, the distribution of recourses would be optimised, enabling untrammeled economic growth, which would automatically result in social development. Social policy was a domain of a Member State. Social harmonization was seen as an end product of economic integration rather than a prerequisite. For these reasons, social policy provisions contained in the treaty did not define precise social policy objectives; they limited EEC

responsibility to promoting co-operation. Member states did recognise the need to establish a social fund to help declining areas of the economy, but it was to operate on a very small scale. For many years the European Union's sphere was market building and legislation on: labour law; social protection of migrant workers; health and safety at work; equal opportunities.

As Denmark, Ireland and the United Kingdom joined the European Community (EC) in 1973, a more active approach to social reform was advocated on the grounds that the unevenness created by giving free rein to market forces was unacceptable and not in the long-term interests of the Member States. The next 20 years therefore saw a growing commitment, at least in principle, to social dimension as a component of European integration and a necessary complement to economic policy, rather than simply a spillover from it.

The mid 90s were characterised by arrival of the new Member States in the EU, and with Sweden and Finland brought the Scandinavian model of virtuous complementarity between economic, social and employment policy. From the mid 90s, the EU and its Member States started revisiting their approach to social policy: affirmation of employment as an objective, and not only as an outcome of economic policy; increasing attention paid to social policy as an investment (and not only as a cost), and to the 'productive' role of social policy within the framework of a virtuous circle combining flexibility and security, adaptability and employability. This led to a significant reinforcement of EU employment and social policy both in political terms and institutional provisions, first in the Amsterdam Treaty (1997) with the "Employment" Title, and the incorporation of the Maastricht Protocol in the Treaty; and secondly in the Lisbon strategy (2000) the affirmation of the integrated objectives and launching of an open method of coordination as a new instrument to address social policy issues. Lisbon strategy started a new approach towards social policy that integrated employment and social policy after Lisbon.

The Treaty of Lisbon (2007) contains a 'social clause', whereby social issues (promotion of a high level of employment, adequate social protection, fight against social exclusion, etc.) must be taken into account when defining and implementing all policies. A highly competitive social market economy, full employment and social progress are included amongst the Union's objectives. The coordination of Member States' economic policies and employment policies is within the sphere of competence of the Union,

which allows for the possible coordination of Member States' social policies. The Treaty of Lisbon allows the EU to maintain and develop further the social achievements in full respect of national prerogatives.

Evolution of the substance and the instruments of EU social policy since 1957

1. Regulations for the free movement of workers after the Treaty of Rome (1957);
2. Directives for health and safety after the Single European Act in 1986: in these fields European legislation has played a major role;
3. Agreements by the European social partners after the Maastricht Treaty in 1993;
4. Open Method of Coordination to implement the European employment strategy after the Amsterdam Treaty in 1997;
5. Lisbon strategy (2000) – the affirmation of the integrated objectives and launching of OMC as a new instrument to address social policy issues;
6. Lisbon Treaty (2007) – "social clause", whereby social issues must be taken into account when defining and implementing all policies.

The role of social policy in European integration

As noticed by Stephan Leibfried and Paul Pierson (1995, 45), the transformation of sovereign welfare states into parts of a multi-tiered system of social policy occurs through different processes:

- 'Positive' activist reform results from social policy initiatives taken at the centre by the European Commission and the Council of Ministers, along with the determinations by the European Court of Justice (ECJ) of what those initiatives mean;
- 'Negative' reform occurs through the ECJ's imposition of market competitiveness requirements that restrict and redefine the social policies of the Member States.
- Finally, the process of European integration creates a range of indirect pressures that do not legally require but nonetheless strongly encourage national welfare states to adapt their social policies to avoid the potential negative consequences of economic integration.

Nevertheless, the Union has gradually assumed considerable authority in policy domains beyond those directly tied to the creation of a common

market. The EU is actively engaged in the policies of redistribution among both sectors (through the Common Agricultural Policy) and regions (through the structural funds).

Two models of social protection in the European Union Member States

Every European country has its own peculiarities regarding social protection. If we cannot describe each of these models individually, we can at least divide them into two categories: the Bismarkian model, which relies on social contributions and the Beveridgian model, which is financed by taxes:

1. The Bismarckian model (named after the Chancellor of Germany Otto von Bismarck at the end of nineteenth century) could be defined by the following criteria:
   - This social protection is exclusively based on work.
   - This model is based on the idea of insurance: the contributions are proportional to the salary, and the benefit received in case of illness, unemployment...is proportional to the contributions.
   - This social protection is managed by employers and employees themselves.
2. The Beveridgian model was created in 1942 by an English economist Williams Henry Beveridge. The model has four main features:
   - The universality of social protection.
   - The uniformity of the benefits distributed.
   - Social protection is financed by taxes.
   - This social protection entails uniformity.

Today, we are still opposing a caricatured way of the German and the English model. Usually, we say that the Nordic countries are following the Beveridgian model, but more of the European countries are applying the Bismarckian model. Indeed, according to the previous comparative statement, 59.5 % of social protection were financed by social contributions, whereas only 373 % were financed by taxes in 2011 in the European Union.

2.4. The Content of EU Social Policy

EU treaties cover 20 fields that are directly or indirectly related to social policy. The main areas are as follows:

- measures concerning the free movement of persons in the internal market;

- social policy related to the European Structural Funds and strengthening of economic and social cohesion;
- inputs into education and training and improving the prosperity of the cultures of EU Member States.

The structure of EU social policy content:

1. Policy combining economic and social policies. Its essence is economic and social unity.

The aims:

  - to help workers adapt to industrial change
  - reduce long-term unemployment of young people and those excluded from the labour market and to promote integration into the labour market
  - to help develop the lagging-behind regions, restructure those severely affected by industrial decline;
  - to help develop poor rural areas, accelerate the modernisation of agriculture and fisheries.

2. Policies aimed at specific social activities and social risks:

- Work, education: dialogue between social partners, the fight against unemployment (particularly long-term), tax cuts, postponement of retirement age, improving the conditions of employment of different population groups (especially, among young people, women, people with disabilities), the work schedule of laws, pay issues, accessibility of education; vocational education development, promotion of life-long learning, mobility of students and teachers, etc.
- Living and working conditions: providing migrant workers and their families with workplace, safety at the workplace, etc.
- Equal rights: right to equal working conditions and social protection, equal pay for equal work, equal opportunities for men and women in employment, right to vocational education.
- Public health: study of causes of diseases and harmful patterns of society, information dissemination and training on health issues.
- Other risks and social groups: poor people, people with disabilities, older people, migrants, ethnic minorities.
- Measures relating to the free movement of persons in the internal market:

- The right to move freely within the EU, employment and residence in a Member State, to remain in the Member State when working relationships are over;
- non-discrimination in employment based on rights: employment, equal pay, safe and healthy working conditions, working career, etc.;
- social protection against sickness, old age, study cases and other social risks;
- recognition of educational diplomas;
- EU citizenship.

In the specific case of the European Communities it is said that*: to the framers of the Treaty 'social policy' included not only social security and interpersonal distribution of income, at least for certain groups of workers, but also interregional distribution; elements of industrial and labour market policy (vocational training, measures to improve labour mobility); social regulation (primarily occupational health and safety and equal treatment for men and women).*

<u>The role of the European Union regarding social protection</u>

EU social policy is a shared competence: the Member States are responsible for up to 95 % of all social policy issues related to labour and social law, decided at national level, integration and coordination processes are expanding in the sphere of social policy.

EU has traditionally limited its role regarding social policy. The European Union Member States have very different types of social systems. What are the reasons for so many differences? It can be partly explained by the small implication of the European Union in the organisation of social protection in each Member State. Indeed, the EC said in its communication of 27 October 2004 that "the Member States keep the entire control of their social protection systems, especially concerning social security". Social security code has completed the idea of what has been the European Union's role until recently. The European Social Security Code and its protocol were adopted in April 1964. The aim of the Code is not to unify different social systems, but rather to favour social progress. First of all, the European Social Code has been reviewed in 1990, in order to extend the common basis of all the members, so that everyone would respect them. Moreover, more recently, the European Union has started to promote a new and closer cooperation between Member States in favour of modernisation of their social protection systems.

Questions for further discussions:

1) What were/are the main assumptions for the formation of EU social dimension?
2) What role does EU social policy development play in European integration?
3) What is the European Social Policy?

Tasks for group work:

How do you think, what periods and why were the most important for the development of the EU social dimension?

1. Please compare the content of EU social policy with the content of the state level social policy. What are the similarities and differences between these two levels of social policy?

Obligatory reading

Geyer, R. (2000). The State of European Union Social Policy. In: *Policy Studies*, Vol. 21, No. 3.

Additional readings

Zeitlin, J. (2000). Strengthening the Social Dimension of the Lisbon Strategy. In: *Working Paper Series*, La Follette School Working Paper No. 2007-022. Charter of Fundamental Rights of the European Union. Consolidated versions of the Treaty on European Union and the Treaty on the Functioning of the European Union: Articles 2-3 (p. 20-21), Article 6 (p. 23-24), Articles 9-10 (p. 25-26), Articles 4-6 (p. 66-67), Articles 8-10 (p. 68), Articles 18-21 (p. 72-74), Articles 45-48 (p. 85-87), Articles 149-164 (p. 148-157).

2.5. Instruments of European Social Policy

There is the unique legal system which operates alongside the laws of Member States of the EU. EU law has direct effect within the legal systems of its Member States, and overrides national law in many areas, especially in areas covered by the Single Market. The EU is not a federal government; as established by the European Court of Justice, the Community constitutes "a new legal order" in international law. It is sometimes classified as supranational.

Legislation on EU social policy

The legal framework of EU social policy is set out in:

- EU primary law (the main treaties);
- In the Charters;

- EU secondary law (regulations, directives, recommendations, conclusions, communications, Green and White Papers).

European Union social policy and legal issues are also associated with:

- international agreements;
- the European Court of Justice case-law.

Primary law of the EU is also known as the primary or original source of law, it can be seen as the supreme source of law in the EU and the EC, consisting mainly of the Treaties establishing the Communities and the EU. These contain both formal and substantive provisions, setting the framework within which the institutions implement various Community and Union policies. They determine the formal rules that allocate powers as between the Union and the Member States and thus provide the basis for action by the institutions. They also lay down substantive rules that define the scope of the policies and provide a structure for the action taken by the institutions regarding each of them.

Scope of primary law consists mainly of:

- the Treaties establishing the Communities and the European Union;
- the major Treaties amending provisions governing various Communities and the Union;
- the protocols annexed to those Treaties, such as Protocol No 2 annexed to the Treaty of Amsterdam, integrating the Schengen rules into the Community;
- additional treaties making changes to specific sections of the founding Treaties;
- the Treaties of accession of new Member States to the European Communities and the European Union.

The Treaties establishing the Communities and the Union

- the Treaty of Paris (18 April 1951);
- the Treaties of Rome (Euratom Treaty and the Treaty establishing the European Economic Community) (25 March 1957);
- the Maastricht Treaty on European Union (7 February 1992).

The amending Treaties:

- the Single European Act (17 and 28 February 1986);
- the Treaty of Amsterdam (2 October 1997);
- the Treaty of Nice (26 February 2001);

- the Treaty of Lisbon (13 December 2007) being ratified.

The Treaties of Accession:

- United Kingdom, Ireland, Denmark and Norway (22 January 1972);
- Greece (28 May 1979);
- Spain and Portugal (12 June 1985);
- Austria, Finland, Norway and Sweden (24 June 1994);
- the Czech Republic, Cyprus, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia (16 April 2003);
- Romania and Bulgaria (25 April 2005).
- Croatia (December 9, 2011).
- *The Acts of Accession signed by Norway on 22 January 1972 and 24 June 1994 never came into force. A Treaty signed on 1 February 1985 gives Greenland a special status.*

The Acts of Accession signed by Norway on 22 January 1972 and 24 June 1994 never came into force. A Treaty signed on 1 February 1985 gives Greenland a special status.

Sources of secondary law of EU social policy:

Secondary law comprises unilateral acts and agreements. Unilateral acts can be divided into two categories:

- those listed in Article 249 of the Treaty Establishing the European Community: regulations, directives, decisions, opinions and recommendations;
- those not listed in Article 249 of the Treaty Establishing the European Community, i.e. "atypical", acts such as communications and recommendations, and white and green papers.

Agreements comprise:

- international agreements, signed by the Community or the European Union and a country or outside organisation;
- agreements between Member States; and
- interinstitutional agreements, i.e. agreements between the institutions of the European Union.

The Social Charter is an instrument that provides a series of institutional or constitutional rights.

Often they are not regarded as relevant by those describing Social Europe, as they are not considered to be part of the legal, and thus more

constraining Community *acquis.* However, they have proved to be an important way of extending social rights and of having social rights accepted at the same level as human and civil rights.

The European Social Charters:

- European Convention on Human Rights (1951): guarantees civil and political human rights;
- (Revised) European Social Charter (of the Council of Europe) guarantees social and economic rights (signed in 1961, three protocols were added to the Charter in 1988, 1991, and 1995. In 1996, the revised Social Charter was opened for signature and has progressively replaced the first Charter);
- The Charter of Workers' Rights (1989): first common basis of fundamental social rights;
- The European Charter for Fundamental Social Rights (2000): puts social rights on the same level as human rights.

2.6. Open Method of Coordination (OMC)

OMC is a relatively new and intergovernmental governance tool in the EU, based on voluntary cooperation of its Member States. OMC rests on soft law mechanisms, such as guidelines and indicators, benchmarking and sharing of best practice. This means that there are no official sanctions for laggards. Rather, the method's effectiveness relies on a form of peer pressure and naming and shaming, as no Member State wants to be seen as the worst in a given policy area.

OMC in Social Inclusion

While the National Action Plans (NAPs) form a first level of action, the Community Action Programme to combat poverty and social exclusion, which aims to improve cooperation between Member States, can be considered the second level of action. In social inclusion OMC, some funds were made available for NGOs and consequently its "inclusive" approach to civil society has been favourably commented upon. However, this is not necessarily the case for other OMCs. The Pensions OMC is more closed and involves mainly the Commission and national civil servants.

Conclusions of Development of the EU Social Dimension:

The analysis of the evolution of European social policies shows that, despite the great progress made, social policy has always been 'running behind' economic policy development.

The Lisbon strategy aims at bringing together economic, employment and social policies by focusing them on the commonly defined objectives of improving competitiveness, moving towards full employment and promoting social inclusion. The basis of those assumptions is that these policies are not in conflict but can reinforce each other. The economic and social situation in the Nordic countries was clear evidence to that effect. This question became even more important after the new Member States joined the EU in 2004, 2007 and 2013. Eastern and Central European social model experienced challenges that brought Lisbon strategy and the European social model.

2.7. Europe 2020 – a European Strategy for Smart, Sustainable and Inclusive Growth

Europe 2020 aims to respond to the current economic crisis and will aim to give the European Union the tools to move on to a new sustainable social market economy.

"Europe 2020 is about what we need to do today and tomorrow to get the EU economy back on track. The crisis has exposed fundamental issues and unsustainable trends that we cannot ignore any longer. Europe has a growth deficit which is putting our future at risk. We must decisively tackle our weaknesses and exploit our many strengths" (President Barroso about the launch of the Europe 2020 Strategy).

Social inequality in EU: in 2010, there were 115.7 million people in the EU-27, equivalent to 23.4 % of the entire population, who lived in households facing poverty or social exclusion. Social transfers reduced the at-risk-of-poverty rate from 26% before transfers for the EU-27 population to 15.4% after social transfers in 2010. 20% of the EU-27 population with the highest income received almost five times as much income as the 20% of the population with the lowest income in 2010. The widest inequality was recorded in Portugal and Lithuania (6.9), while the Nordic MS, the Czech Republic, Hungary and Slovenia reported the lowest inequality rations (3.3 and 3.7) (Source: Eurostat 2010 Year book).

By 2020, the number of Europeans living below the national poverty lines should be reduced by 25 %, lifting over 20 million people out of poverty. This will require action at all levels, from the EU-level down to the local level. The European Social Fund will have to play a key role to support the Europe 2020 strategy. The Strategy is a response to the current economic crisis and will aim to give the European Union the tools to move on to a new sustainable social market economy

Europe 2020: a Strategy to reduce poverty

There are three proposed priorities for action:

- Smart growth – fostering knowledge, innovation, education and digital society;
- Sustainable growth – making our production more resource efficient while boosting our competitiveness;
- Inclusive growth – raising participation in the labour market, acquisition of skills and fight against poverty.

The Commission proposes the following EU headline targets for 2020:

- 75 % of the population aged 20-64 should be employed;
- 3 % of the EU's GDP should be invested in R&D;
- The "20/20/20" directive climate/energy targets should be met (20 % energy efficiency improvement in 2020 is forecasted to boost net employment by some 400 000 jobs);
- The share of early school leavers should be under 10 % and at least 40 % of the younger generation should have a tertiary degree;
- 20 million less people should be at risk of poverty.

Tasks for the Future EU Social Policy

1. The strength of OMC is based on the fact that it encourages cooperation at European level to bring about structural reform in the policy areas for which Member States remain entirely responsible. It adds an important new instrument which is designed to help Member States to progressively develop their own policies to face common challenges. OMC creates a European dimension and makes political choices by defining European guidelines and encourages management through objectives by adapting these European guidelines to national diversity.

2. The European platform against poverty and social exclusion: a European framework for social and territorial cohesion (COM(2010) 758 final) is one of the seven flagship initiatives of the Europe 2020 strategy for smart, sustainable and inclusive growth adopted in 2010. The goals are to:
   - ensure economic, social and territorial cohesion;
   - guarantee respect for the fundamental rights of people experiencing poverty and social exclusion, and enable them to live in dignity and take an active part in the society;
   - mobilise support to help people integrate in the communities where they live, get training and help them find a job and have access to social benefits.

Questions for further discussion:

- How could you describe the European Social Model?
- What are its main features?
- What are its differences from other social models?
- What kind of social model should be in the EU, but not "to be or not to be".

Obligatory reading for the subject:

Vaughan-Whitehead Daniel, C. (2003). The European Social Model and EU Enlargement// Vaughan-Whitehead D. C. EU Enlargement Versus Social Europe? The Uncertain Future of the European Social Model. Cheltenham Northampton: Edward Elgar, p. 3-30.

Additional reading (for those who would like to know more)

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Daiva Skučienė

3. CROSS-CULTURAL MEDIATION

3.1. Introduction to Mediation as Social Work Practice, its Importance for the Well-Being of Children and Young People

Various conflicts are widespread and inevitable in the society and thus in the field of social work. Conflicts can be highly toxic and destructive, leading to increased stress, illness, less productive work and unethical behaviour. Resolution of conflicts can effectively increase interpersonal and organisational growth and renewal. Thus, social workers skilled in mediation can provide this service in a variety of settings and for a good reason. The practice of mediation in families, communities, workplaces is well matched with social work theory and practice, because mediation is based on client-centered, dialogue driven, practice sharing model, which is common with social work practice. Social worker acting as a mediator uses the same (as in their usual practice) theoretical ground work, practice techniques: empowerment and mutual recognition of each party's strength and individual personal growth. Growth may occur through learning to manage conflict more effectively, recognising individual ability to solve problems without depending on outside institutions, and/or recognising common humanity. Empowerment means restoration for individuals of a sense of their own value and strength and their own capacity to handle life problems. Recognition means the evocation in individuals of acknowledgment and empathy for the situation and problems of others.

Therefore, mediation can be called a social work method applied for restoration of interpersonal or intergroup relations in various social environments, including divorcing families, in order to protect best child interests also in other family conflicts among parents and adolescents at workplaces and in youth communities.

3.2. Definition of Mediation

There are different approaches to define mediation. A few definitions are provided below:

Baruch Bush, Folger (1997) defined mediation “as an informal process in which a neutral third party with no power to impose a resolution helps the parties in dispute to try to reach a mutually acceptable settlement“ (Baruch Bush, Folger, 1997, p. 2).

Boulle, Rycroff (1998) defined mediation as a decision-making process in which an approved mediator assists the parties by facilitating discussions between them, so that they may communicate with each other regarding the matters in dispute; and find satisfactory solutions that are fair to each of the parties and the children; and reach agreement on matters in dispute (Boulle, Rycroff, 1998, p. 6).

Weinstein (2001) stated that “In mediation an impartial third party assists the disputing people to reach a mutually acceptable resolution. Mediation is a creative process. The parties are free to design a solution that is effective and satisfactory from their perspective, rather than being judged by the perception of outsiders” (Weinstein, 2001, p. 22).

Erickson, Mcknight (2001) defined mediation as a client-centered method, where “a professional mediator works with both parties in the same room to help them find their own solutions to the issues raised by divorce or other conflicts” (Erickson, Mcknight, 2001, p. 23).

Parkinson, L. (2012) used the definition of mediation provided by the Council of the European Union :

“A structured process [...] whereby two or more parties to a dispute attempt by themselves, on a voluntary basis, to reach an agreement on the settlement of their dispute with the assistance of a mediator. This process may be initiated by the parties or suggested or ordered by a court or prescribed by the law of a Member State” (Parkinson, 2011, p. 3).

Exercise: *Distinguish the main features of mediation from the above definitions and provide your own definition.*

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Boulle L. Rycroff, A. (1998). *Mediation: principles, process, practice*. Butterworths, Durban.

Erickson, S.K.; McKnight, M.S. (2001). *The practitioner‘s guide to mediation: a client centered approach*. JohnWiley & Sons, Inc., New York- Chichester- weinheim- Brisbane- Singapore- Toronto.

Parkinson, L. (2011). *Family mediation: appropriate dispute resolution in a new family justice system*, 2nd edition. Family Law, Great Britain.

Weinstein, R.J. (2001). *Mediation in the workplace: a guide for training, practice and administration*. Quorum Books, Westport Connecticut, London.

3.3. Principles of Mediation

Despite the fact that different authors can describe mediation through different principles, some common principles can be distinguished.

For example, Baruch Bush, Folger (2001) defined mediation as a practice based on two main principles: empowerment and recognition. Empowerment means that party in mediation should experience a greater sense of self worth, security, self-determination and autonomy and a social work mediator should help achieve these senses. At the same time, recognition is then a voluntary choice of the parties to become more open, attentive, sympathetic and responsive to the situation of the other party, thereby expanding their perspective to include an appreciation for another person's situation.

The other authors, such as Boulle, Rycroff (1998); Weinstein (2001); Waldman (2011); Parkinson (2012) defined mediation through these common principles:

- *Informality*
- *Party participation*
- *Norm creating*
- *Person-centered*
- *Relational*
- *Future focus*
- *Peer-based*
- *Privacy and confidentiality*

Informality means flexibility. Mediation lacks the ritual of the court process, its hierarchy. The degree of formality can be negotiated to the disputants.

Party participation means direct participation in the process, based on the opinion that the parties can make better decisions about their interests than outsiders.

Norm creating means that the agreement is based on own mutual interests, priorities. But an agreement cannot be illegal.

Person-centered means that mediation is based on the subjective preferences of the parties.

Relational signifies that mediation can preserve or improve relationships.

Future focus is that mediation focuses on the present interests of the parties and takes future needs into account.

Peer-based. A mediator can be a member of the same group or profession as the disputants.

Privacy and confidentiality. Mediation is often promoted in terms of privacy of the mediation sessions and confidentiality.

Irwing, Benjamin (2002), Parkinson (2012) distinguished additional principles in family mediation (divorce case):

Full disclosure by both spouses;

Safety and security of both clients;

Child's best interests are a priority in making decisions about child custody and creating parenting plans.

Respect for individuals and cultural diversity means that people from every race and culture are treated with *equal respect*. Mediators need to take special care to respect cultural diversity and differences and may need additional resources for cross- cultural mediation.

Mediation Ethics

The principles of mediation described above in reality sometimes reveal certain tensions. This is a challenge for mediators, because they need to decide how to manage a process: strictly by principles or allow some flexibility.

Thus, Waldman (2011) has said that mediating ethically usually entails some loss. The tension between underlying values or principles of mediation and the reality requires to decide for the mediator what the principles of mediation are only maximally advance in every intervention. The tension between the party‘s right to make choices based on personal beliefs and values, free of coercion and constrain can be the result of the limits of party‘s mental and physical conditions and also coercive circumstances.

Procedural fairness gives parties an opportunity to tell their story and feel listened by a third party, but then the question whether evaluation is about fairness of result matters. Mediator is not a justice arbiter, they seek to facilitate a good outcome, by promoting parties' autonomy and satisfying minimum notions of fairness and equity.

Waldman (2011) emphasised that the clash of cultures will lead to ethical issues. He also added that confidentiality means keeping party‘s disclosures secret in all respects and protection from disclosure of mediation communications in legal proceedings. This means that mediators cannot talk about their cases both in formal and informal settings. Despite the importance of confidentiality for mediation practice, it can be a serious source of ethical considerations. And a mediator should decide what is ethical and how to act accordingly in certain circumstances.

Case example: Elena is 85 years old. She lives in her house alone, because her husband died. Elena began encountering health problems. She started forgetting daily activities, visiting neighbours and friends less, she did not pay her electricity, water and heating bills. Her daughter Rasa decided that her mother needed to live in a shelter for seniors and receive care. However, Elena disagrees and wants to live further in her home. The case was directed to mediation. The main questions for a mediator are the following:

- Is Elena capable of concluding a binding agreement?
- Does Elena understand the situation?
- Can Elena logically relate her option with the consequences?
- Can she express her preferences?

The answer is as follows: despite calm dementia, Elena can weight her own preferences, wishes and options. She understands the consequences of her living in her own home, but she wants to stay in it. Therefore, her decision should be respected.

In another case, if a disputant lacks functional abilities to understand, appreciate and communicate, a mediator should intervene and consider terminating mediaton.

Case for the exercise: Rūta has easy mental disability since birth. She is conflicting with day centre staff concerning her activities.

1. Can she participate fully in negotiations and reach a mutually appropriate agreement?
2. Substantiate your answer.

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Baruch Bush, R.A.; Folger, J.P. (1994). *The promise of mediation: responding to conflict through emporwement and recognition*. Jossey-Bass, A Wiley Company.

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Weinstein, R.J. (2001). *Mediation in the workplace: a guide for training, practice and administration*. Quorum Books, Westport Connecticut, London.

3.4. Mediation Process

Before talking about cross-cultural mediation, it is necessary to clarify the mediation process. Mediation is a structured process, in practice the boundaries between stages can be blurred.

According to Boulle, Rycroff (1998); Goldberg, Sander, Rogers (1999); Parkinson (2012), the stages of mediation are the following:

Preparatory matters

Problem- defining stages:

Preliminary issues

Mediator’s opening speech

Party presentations

Identifying areas of agreement

Defining and ordering issues

Problem- solving stages:

Negotiating and decision-making

Separate meetings

Final decisions

Closing statement

Termination

Can be post-mediation activities.

Preparatory matters. According to Boulle, Rycroff (1998); Goldberg, Sander, Rogers (1999), in some situations there is no prior contact between the mediator and the disputants. In other situations, there are preliminary contacts and preparation, often called as the *intake procedure* (Irwing, Benjamin, 2002). It is useful for assessment of the suitability of the case in family mediation and to clarify cross- cultural issues.

The preparation of mediation can also capture gathering, exchange and analysis of information. However, as mediation is not fact-orientated practice, there is limited exchange of information during preparation.

Problem definition stages

Preliminary issues

Can capture the discussions about time restrictions, the use of mobile phones, breaks etc. These serve to break the ice with the parties, as emphasised by Boulle, Rycroff (1998).

Mediator's opening speech

The opening statement of the mediator is a very important feature of the process. It allows the mediator explain the nature of mediation in general and what will happen in the mediation meeting specifically, to establish trust and credibility with parties, as pointed by Boulle, Rycroff (1998); Weinstein (2001); Goldberg, Sander, Rogers (1999). Usually the mediator should use a positive and optimistic tone.

What mediators can tell in their opening speech:

- Recommend the parties on selecting mediation as a preferred dispute resolution method.

- Remind that the parties are participating on a voluntary basis.
- Explain the mediation process.
- Clarify the roles of the mediator and the parties.
- Emphasise the impartial role of the mediator and his or her responsibility for conducting a fair and equitable process.
- Explain the order of proceedings during the mediation meeting.
- Verify that the parties have authority to settle the matters in dispute.
- Propose some basic guidelines for the conduct of the mediation meeting.
- Remind the parties that the mediation meeting is confidential and mention the limits of confidentiality.
- Inform that a mediator may want to meet the parties on their own;

Presentations of the parties

Each party is invited to make a short presentation, which is directed to the mediator. This presentation is often restricted in time and uninterrupted. The content of the presentation depends on the request of the mediator, as defined by Boulle, Rycroff (1998); Weinstein (2001); Goldberg, Sander, Rogers (1999).

The presentations of the parties have several functions in the mediation process:

- The mediator can obtain information on the dispute;
- They allow each side to hear the real, as opposed to imagined, concerns of the other party directly.
- They serve as an introduction to the mediation as an uninterrupted time, an opportunity to be heard by a third party, and an opportunity for some venting of emotion.
- Allow for the mediator to close the gap between the facts and their differing perceptions by the parties.

The mediator usually determines which party will speak first. It is important that all participants feel they are treated equally, despite who will speak first (Weinstein, 2001).

Identifying areas of agreement

From the information provided in the parties' presentations, the mediators attempt to identify the existing areas of agreement between the

parties. The areas of agreement can be visually presented on a board or paper, they have a high level of abstraction, as pointed by Boulle, Rycroff (1998).

Defining the issues

After identifying the areas of agreement, mediators, in consultation with the parties, develop a list of issues that are in dispute and require decisions. The issues are defined in terms of interests and not in terms of positions. One of the mediator's functions is to present the issues neutrally. The list of issues divides the overall dispute into parts and serves as an agenda for the mediation meeting (Boulle, Rycroff, 1998; Irwing, Benjamin, 2002; Parkinson, 2012).

Negotiating and decision-making

The negotiation and decision-making stage is the core part of the process and will normally occupy most of the time in mediation. Its purpose is to involve the parties in constructive negotiations as a basis for decision-making (Irwing, Benjamin, 2002; Goldberg, Sander, Rogers, 1999).

This stage could include some or all of the following aspects:

- Exchange of information and views.
- Development and exploration of options.
- Evaluation and selection of options.

Separate meetings

The mediator can meet separately with individual parties.

According to Boulle, Rycroff (1998), functions of separate meetings are the following:

- allow mediators to seek further information;
- assist mediators in understanding the motivations of the parties and their priorities;
- give the parties time and space to vent their emotions;
- allow mediators to coach the parties in constructive communication and to offer negotiation tactics and techniques.

There are many circumstances in which mediators may decide that separate meetings are appropriate, as defined by Boulle, Rycroff (1998):

- after the parties' presentations;
- if a breakdown has developed in the negotiations;

- if destructive tendencies are developing in joint sessions;
- where a party is disempowered and unable to cope adequately with the negotiations;
- where mediation has broken down;
- if it is requested by the parties themselves.

At the same time, separate meetings can generate problems:

- Mediators who frequently speak in private with each party to the exclusion of the other party, which could engender suspicion and undermine the trust required in the mediation process;
- Mediators may be influenced or manipulated by communications in the separate sessions;
- Confidentiality may be impaired;
- It can reinforce the division between the parties;
- Separate meetings can result in communication errors.

Therefore, Boulle, Rycroff (1998) advised the following conduct for mediators during separate meetings:

- Whenever there is a separate meeting with one party, always meet with the other party;
- Ensure that the separate meetings do not take too long;
- Ensure that each party's separate meetings take the same amount of time;
- Reassure the parties about the confidentiality of the separate meetings;
- Invite the disclosure of additional concerns from the parties;
- Avoid any hint, when the parties come back to the joint session, on concessions, offers, etc;

Recording the decisions

The final agreement may include goodwill statements on future behaviour and dispute resolution clauses for future conflicts (Irwing, Benjamin, 2002). According to Erickson, McKnight (2001), final agreement can be full and partial, if some issues were not resolve during mediation.

Closing statement and termination

Mediators terminate mediation on a positive note, regardless of the level of its success. They proceed with a closing statement by which they

compliment the parties on their endeavors and acknowledge that any outcome is a product of their own efforts. Where no agreement is reached, mediators refer to the possibility to renew mediation.

Roles and Functions of a Mediator

The roles of mediators are devoted for the creation of optimal conditions for the parties to make decisions. The role can be clarified through the functions of a mediator.

Mediator functions

The functions of a mediator depend on the type of a dispute and the characteristics of the parties.

According to Baruch Bush, Folger (1994); Boulle, Rycroff (1998), the following functions can be distinguished:

- Developing trust and confidence
- Establishing a framework for cooperative decision-making
- Designing appropriate interventions
- Promoting constructive communication
- Facilitating negotiation and problem-solving
- Educating the parties
- Empowering the parties
- Ensuring recognition for the parties
- Promoting reality

Developing trust and confidence

It is an essential prerequisite for successful mediation that the parties have trust and confidence in the mediator, as pointed by Boulle, Rycroff (1998).

Therefore, the mediator should show respect for the disputants, explain the mediation process, listen to and understand the parties, be impartial, demonstrate empathy.

Establishing a framework for decision-making

The mediator establishes a framework or favourable climate for cooperation between the parties. This function has three aspects: physical, emotional and procedural:

Physical: The mediator takes the initiative to organise a physical meeting of the parties.

Emotional: This entails a positive tone, a mood of confidence, reassurances as to confidentiality, reduction of tension etc.

Procedural: The mediator assists in providing a defined order of proceedings, the development and use of an agenda, the maintenance of order and sequence.

For the intervention plan, the mediator needs to undertake three related tasks:

- **Supervise information collection and exchange.** Mediators must organise an exchange of position statements between the parties. The object of this function is to provide a foundation for the accurate definition of the dispute.
- **Facilitate the disclosure.** One of the functions of a mediator is to go beyond the parties' presentation of their problems and assist them in articulating their underlying needs.
- **Define the issues in dispute.** An important contribution of the mediator is to assist the parties to achieve clarity on what is and what is not in dispute, and thereby define the conflict.

Promoting constructive communication

Mediators have the function of opening up the channels of communication and assisting the parties to hear and understand each other.

Facilitating negotiation and problem-solving

Mediators should be negotiators and able to offer negotiation techniques to the parties.

Educating the parties

Mediators have both explicit and implicit educative functions, such as how to communicate, how to negotiate, etc.

Empowering the parties

Empowerment means an increase in the parties' ability to perform well and to feel good about their performance.

Ensure recognition

According to Baruch Bush, Folger (1994), parties to the dispute typically feel threatened, attacked, victimised by the conduct of the other party, so they are focused on self- protection, they are defensive, suspicious and hostile. The function of a mediator is to ensure that the parties in

mediation voluntarily choose to become more open, attentive, sympathetic and responsive to the situation of the other party. This means recognition in mediation.

Promoting reality

The purpose of reality-testing is to think beyond the present situation to future consequences. This means considering the resources, such as time and funds; all aspects of a proposed settlement; the existing possibilities should the matter remain unsettled.

Functions of the parties

The parties should prepare for mediation. This will involve consideration of procedural, substantial and organisational matters, such as time, venue, collection of information, legal research, reading and preparation of documents, identifying and prioritising of interests, determination of bottom lines, and assessment of alternatives to negotiated agreements, as noted by Boulle, Rycroff (1998).

Mediator's Skills

In order to perform their functions, mediators need certain skills and techniques.

Organisational skills. *Supervising arrivals and departures.* Mediators must plan and supervise arrivals, waiting and departures of all parties. The mediator him/herself should be on time, meet the parties as they arrive or have them met, introduce themselves and refer as to how they should be addressed. She/he should escort each arrival to the waiting area and avoid any appearance of having spent significant time with one party before the other has arrived. In some cases mediators will have to supervise the departure of the parties from the mediation venue. This will be necessary where there has been high emotion and tension in the mediation session. Time is important for workplace mediation and the session should take place during working hours and should not be scheduled close to the end of the working day (Boulle, Rycroff, 1998; Weinstein, 2001).

The next step is *arranging of seating.* Seating arrangements have important implications for the negotiating behaviour of the parties to the conflict.

There are few basic principles in relation to seating:

- Each party should have separate and equivalent space.
- The mediator should sit between the parties, at equal distance from each of them, and sit the closest to the door. This position symbolises the mediator's leading role and neutrality.
- The mediator should discuss about seating frame with the parties. Weinstein (2001).

As regards tables and chairs, mediators have to assess what is culturally appropriate for the parties and the dispute.

Weinstein (2001) emphasised the utmost importance of the mood and comfort level. Thus, a room with soft or natural light will help participants to relax. The other problem can be an overly hot or cold mediation room. It can be a source of discomfort. The mediation room should be private.

The third is *improving the emotional climate.* Social workers mediators have to reassure anxious parties about the stages and procedures of mediation, encourage them as to their ability to reach appropriate decisions.

Facilitation skills. One of the important skills for mediators is to redirect the negotiations away from positional claims towards underlying interests. The next facilitation is *dealing with emotion*. In mediation, high emotions should be controlled, but not forbidden, as stated by Boulle, Rycroff (1998). Thus, a mediator must recognise the emotion, diagnose it and select an appropriate intervention for dealing with it. However, while mediators need to recognise and diagnose emotional problems, they do not need to resolve them.

When emotions are out of control or lead into destructive conduct which might seriously threaten or injure the other party, the mediator needs to limit or suppress the parties' emotions.

Managing the process. According to Boulle, Rycroff (1998), the mediator should give sufficient explanation of the process, repeated if necessary, to ensure that there are no procedural surprises for the parties, particularly in the use of separate meetings. As managers of the process, mediators must also take the initiative on who should speak first, when to break into separate meetings, when to adjourn and when to terminate. In addition, as defined by Parkinson (2012), mediators need to be very conscious of time and tempo in conducting a mediation session.

Hurley (2002) pointed out that *commenting on the process* is the most powerful and effective intervention that can be made. It is directly within the mediator's role to manage the process. In his opinion, it could take the form of telling to a party "when you do …(describe behaviour) it will have the following effect… (describe)". Do you really want to make that impression?" A simple intervention can be to emphasise the importance to the speaker in being heard, that the same courtesy has already been extended to them.

Negotiation skills. Mediators facilitate negotiations between the parties and do not negotiate directly with them. In addition, the mediator should educate, coach, advise and inform the parties on negotiation practices. She/he should conduct as follows:

- Emphasise common ground;
- Make and respond to offers;
- Brainstorm;
- Deal with deadlocks.

Communication skills are very important in mediation, especially in cross- cultural mediation. Mediators need to make themselves understood, understand the parties, and assist the parties to understand themselves and each other. Firstly, mediators need to develop an appropriate communication style and use of language. Generally, they need to speak in a quiet, confident manner and to give complete and specific messages. They should use plain and intelligible words, and avoid legal and technical terms, where these would not be understood by particular parties. Mediators should avoid negative language which is redolent of conflict and contestation, or is challenging or threatening to the parties. Where the parties themselves use inappropriate words, mediators should replace them with more suitable terms. Secondly, the mediator should *listen actively.* Active listening allows clarifying uncertainties and avoiding misunderstandings in the communication process; it enables the listener to put together a full picture of facts, content and feeling, to indicate to a speaker that their message has been heard (Parkinson, 2012).

Reframing involves mediator's responding to a communication from one party, or an exchange of communications between the parties and, without repeating what they have said, reworking their words, terms and phrases. Successful reframing changes parties' perspectives and perceptions without substituting new meaning, which might open the door to changed conduct (Weinstein, 2001; Parkinson, 2012).

Mediators need to read and understand the *non-verbal communications of* the other parties. They also need to be aware of their own non-verbal communication throughout the process.

Hurley (2002) has advised some communication techniques: *use of paradox***.** In conflict management a paradox can arise where the risk of an arising problem is directly addressed, and the problem is eliminated as a result. It is the equivalent of carrying an umbrella to ensure that the sun is shining (even if it rains, you are prepared). *Name the demon* – the old stories of demons, controllable when you knew their names, is an allegory for our own internal toxic dysfunction. Translated to the mediation setting, this can mean describing to the parties what is wrong between them – for example, mutual attribution error is a common problem. *Use of metaphors* – people use metaphors all the time as a means of achieving shared meaning through identifying shared experience or understanding.

Body language can convey a wide range of attitudes and emotions, and needs to be recognised and diagnosed by mediators.

According to Boulle, Rycroff (1998), there are many divergences in the use and significance of body language among cultures, classes, genders and occupations. In western culture, eye contact is a signal of openness, trustworthiness and respect, whereas averted eyes are a sign of evasiveness or lack of confidence. In many non-western cultures, eye contact is a sign of rudeness and disrespect, particularly with a higher status person, and averted eyes convey respect and esteem. Some generalised features of body language in western societies include the following: open limb positions imply receptivity to what is being said, crossed or folded limbs suggest defensiveness; forward-leaning body posture suggests attentiveness, a backward stance suggests indifference; open hands suggest plain dealing, closed fists or pointed fingers suggest aggression.

The skills of reading and interpreting body language involve a combination of intuition, awareness, training and experience. The mediator's first function is to observe non-verbal messages.

Body language is highly relevant where there is incongruence between verbal and non-verbal messages.

Mediators also need to be attentive to their own body language, which can reveal bias, impatience or boredom.

Mediators can use *questions* for many different purposes: to seek and give information, to check the accuracy of communications, to help the parties start thinking, and to suggest options for settlement (Boulle, Rycroff, 1998; Erickson, McKnight, 2001; Weinstein, 2001; Parkinson, 2012).

Paraphrasing is an intervention which picks up on an aspect of one party's statement, usually its emotional content, and seeks a response to this aspect from the other party.

Summarising involves the mediator briefly restating the important features of the preceding discussion and also identifying the dominant feelings of the parties. In the early stages of mediation, summarising will tend to identify the contrasting positions of the parties, whereas later in mediation it will emphasise points of agreement (Parkinson, 2012).

Empathising is an essential skill in mediation. Empathising involves mediators understanding and accepting without judgment what the parties are saying. This involves moving beyond factual data and acknowledging the parties' anger, anxiety, confusion, fear and the like (Boulle, Rycroff, 1998; Goldberg, Sander, Rogers, 1999).

Using humour is also an important technique for mediators. It serves to relieve tension and relax the parties. However, self-directed humour is the safest for mediators. Humour should not be used too frequently.

Mediators themselves should not be afraid of silence and should use it where they judge it to be an appropriate method of furthering the negotiations without it being intimidating (Parkinson, 2012).

Mediators should have knowledge about children's best interests, and their parents' reactions to divorce, especially knowledge about parenting patterns in different cultures. It should also involve skills to facilitate the making of a parenting plan, to recognise possible threats to children's rights, opportunities and conduct while consulting a child during mediation (Parkinson, 2012).

*Exercise***:** Watch video:

http://www.youtube.com/watch?v=-LpivSTO7tM

1. Define mediation stages, skills of a mediator

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3.5. Cross-Cultural Mediation

The concept of cross-cultural mediation indicates that mediation practice works in differing cultural contexts. Firstly, it is related to a culturally different behaviour of the parties and, secondly, it is a challenge for the mediator. The mediator should have behavioural knowledge in different cultures and practical skills to manage conflict resolution in such circumstances.

The understanding of cross-cultural mediation usually starts with a question "what is culture?" and its meaning for the mediation process.

Meaning of Culture in Mediation

Barkai (2008, p. 1); Golbert, Walsh (2009, p. 5) stated that "culture may be defined as a set of values, beliefs, symbols, traditions, institutions and communication patterns socially transmitted within a group and across generations, constituting the framework through which individuals in that group interpret and give meaning to their own and others' experiences". Barkai (2008) compared culture with water around the fish. According to

him, understanding cultural differences is critical to developing an approach to cross-cultural mediation. As pointed by Barkai (2008), cross-cultural differences can cause a range of responses, make disputes more difficult to resolve. When we encounter people from different cultures, their language and nonverbal communication may be different, and they can be very different in other fundamental ways that impact their behaviour, view of life, values, the way they see and solve problems and make decisions.

Conflicts are inevitable in all societies. A conflict that occurs between individuals or social groups separated by cultural boundaries can be considered a cross-cultural conflict.

How the value, beliefs, symbols and traditions can shape the interpersonal or intergroup conflicts? It can display through various issues, such as religious differences. Religious beliefs, practices, and acceptance are the core of the morals and value system and thus directly affect a person's interpretation and response. Learning how to act and enable disputants to understand and accept each other in these types of situations will be a critical skill to develop.

Despite the issues for mediation practice in cross- cultural field, mediation is a good tool for the prevention and resolving of cross-cultural conflicts. Thus, talking about cultural aspects in conflict is crucial.

Some Guidelines for Mediators in Cross-Cultural Mediation

Cross-cultural mediation is more complicated for the mediator because of cultural differences of the parties. Despite that, some rules or practical experiences (see below) can help to develop cross-cultural competences of mediation.

Blackford, Smith (1993) pointed out that in cross-cultural communication it is important to:

- tolerate ambiguity, personalise one's observations, and have empathy for others;
- be open, honest, patient, and respectful, allowing one's ways of thinking to be questioned and challenged, developing an ability to listen without judgement or over-reaction to what is stated;
- be informal, and adopt the language;
- reduce information to one or two main themes;

- convey examples that are familiar to the other culture, so that people can relate to them;
- ensure that technical matters, legislation can be explained in a simple language;
- be aware of cultural assumptions and language differences.

At the same time, Barsky, Este, Collins (1996) have noted that the core value is cultural relativism. This value contends that no one's world view is superior, better, or more accurate; the perspectives are simply different. In terms of skills for improved cross-cultural work, mediators can draw from their basic communication skills, as well as special considerations for cross-cultural interactions. Intrinsic to basic communication skills are attending behaviours **as** well as a non-judgmental attitude.

Potential barriers to effective cross-cultural work are the following (Barsky, Este, Collins, 1996):

- Lack of familiarity with the other person's language, dialect, values, social norms or expectations;
- Inappropriate use of stereotypes that guide our interaction with the other person;
- History of negative experiences with people from another culture;
- Perceived or actual conflict in values between cultures;
- Stress and anxiety related to crisis, loss, or conflict.

Later Barsky (1998) pointed out that in many cross-cultural conflicts, people and problems are deeply intertwined. One cannot separate them. Another problem with separating a person from the problem is that many cross-cultural disputes are identity-based conflicts; that is, each party sees the other through the prejudices, myths, and biases of his or her cultural group. In order to resolve identity-based conflicts, mediation needs to confront people's problems.

Barsky (1998) reminded that equal balance of power between the parties sometimes is unsuitable in cross-cultural conflicts. According to him, significant power imbalances may exist, particularly between people from social minority and majority groups. The more powerful party may have greater influence because of greater financial resources, better negotiating skills, better language skills, etc. If a mediator tries to re-balance power in favour of the weaker party, the stronger party may think: how can the mediator redistribute power and still be neutral?

Barsky (1998) advised three main assumptions for cross- cultural mediation:

- apply one's generic model of mediation, but try to be sensitive to cultural issues;
- adapt one's model to better meet the needs of the parties, given their cultural backgrounds; and
- develop new conflict resolution models grounded in the traditional norms and practices of the mediated groups.

He therefore offered an elicitive approach. Firstly, the mediator learns about the culture, including its methods for dealing with the conflict. Secondly, she/he works with people from the culture to support the existing methods of conflict resolution or to create new models that build on existing strengths in the culture.

According to Lucke and Rigaut (2002), not every cross-cultural conflict should be considered as the one based on culture. They think that avoidance of stereotypes is important in early stages of mediation. They also pointed out that the analysis of the interests and objectives of the conflicting parties, in cultural terms, shall be conducted. Finally, culturally determined differences in objectives shall be exploited in cross-cultural win-win strategies.

Lucke and Rigaut (2002) stated that miscommunication can at least be minimised through the training of mediators, preparatory study of communication styles and a general increase in cultural awareness.

According to LeBaron (2003), if a conflict is understood as interrelated with culture, the mediator should analyse the nature of a conflict, the identity of the parties, how the conflict should be approached and what is the most appropriate intervention. LeBaron (2003) offered some guidelines to this effect:

- *What constitutes a conflict:* How do the parties name or identify a conflict? What are the roots and purposes of conflicts? Are conflicts disagreements, serious questions of principles, different preferences, grave events that seldomly occur, expected events that happen frequently or a constant condition incidental to being a human?
- *Identity of the parties:* Are the individuals directly involved considered as parties, or are members of extended families and/or communities also considered as parties? Who gets to decide what to do about the situation and what role the status and history has

to play in this determination? Do people in conflict see themselves as individuals or as members of a group? Who should be kept informed? Who may be affected by the outcome of the process?

- *Whether and how the conflict should be approached:* Do parties have different approaches to identifying and articulating issues? Do parties have different ideas of whether to surface disagreement and how to deal with disagreement once it has been surfaced? Do they have different values regarding the expression of conflict and emotions; different values and thoughts regarding responsibility, honesty, truth, compromise, negotiation, forgiveness, revenge, roles, hierarchy and authority? Do their boundaries between private and public clash or match?
- *Which process is the most appropriate for intervention:* Are the parties comfortable in assuming responsibility for the outcome? Do cultural expectations of a third party and others involved lean toward neutrality or partiality? What are the time frames involved in the situation? How formal or informal must a process be to meet the parties' needs? Will parties be comfortable meeting face to face? What kind of ground rules would keep the process safe and comfortable for the parties given their cultural expectations?
- *What constitutes resolution:* How face saving needs to be accommodated in a resolution? How do the parties define fairness, equality and equity? What are their needs for closure or ambiguity? Would the parties be happy with an apology, an agreement, a promise to avoid similar situations in the future?

These recommendations of LeBaron (2003) serve as a checklist not only for pre- mediation assessment but also for the observation and analyses of the entire process. LeBaron (2003) stated that effective cross-cultural mediation depends on the development of capacities for flexibility, creativity, and innovation, as well as a deep awareness of culture, both of self and other.

Fraser (2005) not only offered ground rules for cross-cultural communication, but also confirmed the statements of Barsky, Este, Collins (1996) as to avoidance of stereotypes, and Fraser (2005) recommended suspend certainties, roles and status, assumptions. According to him, it is important to slow down responses, speak personally and without judgment and avoid cross-talk. Listening without interruption or judgment and maintaining a spirit of inquiry is also important.

According to Abramson (2006), the first and the most important assumption before a cross- cultural mediation process is the knowledge and skills of cultural differences and mediation approaches that fit the cultural needs of the parties. In his opinion, the behaviour of a mediator should firstly be based on a conceptual framework that can help identify and understand cultural characteristics. The mediator should also have information about the parties in mediation as individuals, about their personalities and the ways their negotiating behaviour may vary from practices of their culture. Therefore, a mediator must view parties' behaviour with open mind. During negotiations, the mediator clarifies whether the gap reflects a cultural difference that can be bridged or a strategic ploy that may impede negotiation, as pointed by Abramson (2006).

Mares-Dixon (2006) notes that a mediator needs cross-cultural understanding, knowledge about how people from various cultures and backgrounds view the conflict. According to her, parties involved in a racial or cultural conflict need the assistance of a mediator who follows their conscience, values the conflict for the opportunity it presents, and uses the consensus-building process to reach agreements.

The avoidance of stereotypes was also emphasised by Barkai (2008). He pointed out that pre-mediation meeting, caucus meetings and the Socratic method of questioning can be useful in cross-cultural mediation.

A pre-mediation meeting might indicate that the substantive issues are much less important than the less explicit, yet equally or more important issues related to cultural differences.

During the caucus, the mediator has an opportunity to meet privately with each party to define the issues for mediation, which gives the mediator an opportunity to assess the cultural characteristics of the parties, assess the cultural awareness of each party about the other party's culture, explore the parties' knowledge of the culture and the values of the opposing party. Finally, a soft, Socratic method-based approach of teaching through questions asked by the mediator and answers given by the parties can be very effective, as pointed by Barkai (2008).

The importance of trust of the parties in cross- cultural mediation has been highlighted by Chen Goh (2010). The parties need to trust the process, i.e. to ensure that they are aware of what is going on, and whether they can regain control if needed. The collectivist-disputants who trust the mediator also have faith in the integrity and authority of the mediator in managing the

mediation process in an independent manner. Indeed, the mediator's prior personal knowledge of the disputants is seen as an advantage.

In the next chapters we will review different cultural mentalities and the possible behaviour of mediators.

High and Low-Context Communication and Mediation

Abramson (2006); Barkai (2008); Golbert, Walsh (2009) emphasised that ***high and low-context communication differences*** are the most important cultural differences in many cross-cultural mediations.

In low-context cultures, people communicate directly and explicitly and rely on verbal communication. In these cultures, the discussion is direct and straightforward. Important issues are explicitly discussed, no matter how sensitive the subject matter is. In high-context cultures, the information lies in the context, it is not always verbalised, and the talk goes around the points like a circle.

According to Barkai (2008), the United States, Canada, Australia, New Zealand and most of Northern and Western European countries use direct, explicit, low-context communication and that Asian countries, along with most of the rest of the world, use indirect, implicit, high-context communication.

Despite this classification, as reminded by Barkai (2008), every national culture has its high and low context aspects.

High-context cultures are more past-oriented and value traditions over change, while low-context cultures are more present and future-oriented (Table 3.5.1).

Table 3.5.1. Cultural differences between low- context and high- context cultures

LOW-CONTEXT CULTURE	HIGH-CONTEXT CULTURE
Overtly displays meanings through direct communication forms	Implicitly embeds meanings at different levels of the sociological context
Values individualism	Values group sense
Tends to develop transitory personal relationships	Tends to take time to cultivate and establish permanent personal relationships
Emphasises linear logic	Emphasises spiral logic

Values direct verbal interaction and is less able to read non-verbal expressions	Values indirect verbal interaction and is more able to read non-verbal expressions
Tends to use "logic" to present ideas	Tends to use more "feeling" in expression
Tends to emphasise highly structured messages, give details, and place great stress on words and technical signs	Tends to give simple ambiguous non-contexting messages
Perceives highly verbal persons favourably	Perceives highly verbal persons less favourably

Source: Barkai (2008)

People from low-context cultures are usually more willing to question and challenge authority too openly. They are more likely to focus on the facts; at the same time, people from high-context cultures are more likely to focus on the intuitive or emotional aspects. People from high-context cultures are less likely to question and challenge authority, especially if the other person is more senior or has a higher status. They are generally implicit, indirect, and assume that the mediator and the other party both understand the nuances of communication just as well as the high-context communicating party does. The high-context party will not provide the mediator with many facts and details to work on. Therefore, the low-context party is likely to be confused and not understand what the high-context party wants, why they want it, or what their interests are. They do not know what to do to make the situation better, as pointed by Barkai (2008).

Mediator's role in low and high context dispute resolution

What can a mediator do if one party is a high-context communicator and the other party is a low-context communicator?

If at least one of the parties is a low-context communicator, the mediator will need to use low-context communication with that party. If the other party is a high-context communicator, the mediator will need to function as a translator, as advised by Barkai (2008). Mediators can bridge these communication and understanding gaps.

A mediator could also tell the high-context party that he or she does not fully understand the situation and that the mediator needs further clarification. If a mediator is from a high-context culture, to be effective with low-context cultures, he or she may need to talk more and be more direct, as noted by Barkai (2008).

The low context communication party can be very direct and assertive, thus a high-context party may feel that the low-context party is aggressive and "pushy" and is always "claiming value." A mediator can then translate this information by reframing the information, to reduce the negatives in the message that the high-context party will notice this just because of the manner in which the message is delivered, as pointed by Barkai (2008) .

Power Distance Culture and Mediation

According to Barkai (2008), *Power Distance* is another type of culture. Its central value is "respect for the leader or the elder". Status is an important issue in a high Power Distance culture. In these cultures, inequalities are expected and desired. At the same time, in low Power Distance countries, equality and opportunity for everyone is stressed. In low Power Distance work situations, the boss and the employee, parents and children, as well as teachers and students, view themselves more as equals.

Different Power Distance cultures use different concepts, for example, positive words in a high Power Distance culture are "respect, father, master, servant, older brother, younger brother, wisdom, favour, protect, obey, orders, and pleasing". The same words have a negative connotation for a low Power Distance culture. The words with a positive connotation for a low Power Distance culture (and negative for high Power Distance Index culture) are "rights, complain, negotiate fairness, necessity, codetermination, objectives, question, and criticize" (Barkai, 2008, p. 22).

Power Distance scores are high for most Asian (but not Japan), Latin, South American and Arab, countries, such as China, India, Indonesia, Malaysia, the Philippines, and Mexico. Power Distance scores are smaller for Germanic countries. Low Power Distance cultures are largely Anglo cultures, such as the U.S., Great Britain, Australia, New Zealand, Canada, Germany, Denmark, Sweden, Norway, Finland, the Netherlands, Switzerland, Austria, and Israel (Barkai, 2008, p. 22).

A serious *cultural mistake* in cross-cultural negotiations with a negotiator from a high Power Distance culture is the failure to match the status of individuals who are negotiating with each other. It is a mistake not to send an equally high status person to mediation. The same could be said about mediators. It might be important to have a mediator of the same (or higher) status level as the parties.

The mediator must be careful to give respect and deference to high status individuals and to not challenge them in ways that would seem inappropriate. When asking tough questions about the high status party, the mediator must make clear that he is not trying to challenge the party.

Individualistic and Collectivistic Cultures and Mediation

Another distinction between cultures made by Barkai (2008) concerns individualistic versus collectivistic cultures. Individualistic cultures value self-sufficiency, personal time, freedom, challenge, extrinsic motivators, such as material rewards, honesty, "talking things out," privacy, and individual rights. Collectivists act predominantly as members of their group or organisation and emphasise obligations to the group. They place collective interests over the rights of individuals, and their governments may invade private life and regulate opinions.

Individualistic cultures are generally low-context communicators who prefer being direct, specific, straightforward, confrontational, and self-disclosing. Collectivist cultures are generally high-context communicators who prefer being indirect, ambiguous, cautious, non-confrontational, and subtle in working through conflict.

The contrasting individualist and collectivist interests will have a great impact at early stages of mediation. Individualist cultures have a "task focus" when they want to get down to business quickly. Collectivist cultures prefer to spend their time in rapport activities.

Individualism versus collectivism will also impact mediator selection: individualists seek neutral and impartial mediators; collectivists seek mediators who are already "insiders" (Barkai, 2008) (Table 3.5.2.).

Table 3.5.2. Individualistic and collectivistic culture and mediation

Individualistic	Collectivistic
Goal of mediation is for the parties to reach an agreement that ends the dispute to their mutual satisfaction	Goal of mediation is to end the dispute between the parties so that harmony can return to the longhouse community

Mediators should not have social ties, or be related to the disputants. Accreditation has an objective basis, such as courses, professional qualifications, recognition by authoritative bodies.	Mediators are connected to the disputants through social relationships and kinship ties. Accreditation has a subjective basis, such as trust and respect in that community. There is no training other than community enculturation.
Mediators occur in private settings – an office/ room neutral for parties	Mediators typically occur in a public setting of the longhouse.
Mediators should be impartial, objective and even handed. Criticism of disputant's behaviour or character is unacceptable. Parties direct the outcome – mediator should not persuade or coerce.	Mediators should be fair, kind, loving and subjectively appraise options. Criticism is acceptable where this is relevant to the dispute. Moral persuasion and coercion can be justified in the interests of the longhouse community.

Source: Abramson (2006)

Masculinity and Femininity Cultures and Mediation

Yet one cultural distinction can be made between masculinity/femininity cultures. Masculinity dimension focuses on the degree to which a culture reinforces traditional male values and gender, such as achievement, control, power, money, recognition, challenges, assertiveness, aggressiveness, dominance, competitiveness, ambition, the accumulation of money and wealth, independence, and physical strength. Its central value is "win at any cost." In masculine cultures, males dominate a significant portion of the country's society and power structure. At the same time, traditional feminine goals are cooperation, security, pleasant relationships, modesty and caring. In feminine cultures, women are subordinated to male leadership.

Positive words for masculine cultures are "career, competition, fight, aggressive, assertive, success, winner, deserve, merit, excel, force, big, fast, tough, quantity, total, power and action. At the same time, the words with a positive connotation for feminine cultures (and negative for masculine cultures) are "caring, solidarity, modesty, compromise, help, love, grow, small, soft, slow, tender, and touch" (Barkai, 2008).

A culture high in masculinity, like competitive negotiators, will attempt to dominate each other through power tactics, and may be reluctant to make concessions. Cultures low in masculinity, like cooperatives, may be more

willing to discuss interests, offer concessions, and in general be more willing to "separate the people from the problem" (Barkai, 2008).

Uncertainty Avoidance Culture and Mediation

Other definitions of culture can be uncertainty/avoidance, which focus on the level of tolerance for uncertainty and ambiguity within a culture and measures the extent to which people feel threatened by unstructured or unknown situations. Its central value is "respect the law." A high uncertainty avoidance culture creates a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty in the environment. High uncertainty avoidance cultures prefer rules and structured circumstances, and are wary of novel situations. Rules are needed to maintain predictability. Precision and punctuality are important. They cope with anxiety by minimising uncertainty, attempt to minimise conflict, and choose strategies that offer lower rewards, but have a higher probability of success. What is unconventional is considered dangerous. People in these countries prefer management to have precise answers to questions, precise instructions (Barkai, 2008).

At the same time, low uncertainty avoidance cultures show more tolerance for a variety of opinions and are less rule-oriented. They readily accept change, and take more and greater risks. The culture tends to be less expressive and less openly anxious. Intentions of high uncertainty avoiding cultures are guided by the fear of failure, whereas low uncertainty avoiding cultures are motivated by the hope of success.

Long-Term Orientation Culture and Mediation

According to Barkai (2008), long-term orientation (LTO) focuses on the extent to which a culture embraces traditional, forward thinking values and exhibits a pragmatic future oriented perspective rather than a conventional historic or short-term point of view. LTO cultures make long-term commitments and have great respect for tradition. LTO cultures tend to respect thriftiness, perseverance, status, order, sense of shame, and have a high savings rate. Their members tend to make an investment in lifelong personal networks. There is a willingness to make sacrifices in order to be rewarded in the future. Asian countries score high on this dimension, and most Western countries score fairly low.

At the same time, in short-term orientation (STO) cultures, changes can occur more rapidly because long-term traditions and commitments don't impede change. STO leads to an expectation that effort should produce quick results.

Positive words for LTO cultures are "work, save, moderation, endurance, duty, goal, permanent, future, economy, virtue, invest, afford, and effort." The words with a positive connotation for a short-term orientation culture are "relation, gift, today, yesterday, truth, quick, spend, receive, grant, tradition, show, image, and 'the bottom line" (Barkai, 2008).

Savage (1996) pointed out that an individual may also belong to numerous "subcultures," each contributing to that individual's cultural identity. In mediating between individuals or families, therefore, it is of limited helpfulness to conflate "culture" 'with "ethnicity," because that approach ignores the impact of other sources of diversity which contribute to cultural identity, and perpetuates false dichotomies.

Exercise:

1. Make a list of mediator behaviour from the material above.
2. How a mediator should behave when parties are from different cultures, for example, individualistic/collectivistic, low context/ high context, etc., make a table of comparisons and try to identify different or similar behavioural aspects.

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3.6. Family Mediation: Cross-Cultural Aspects, Best Interests of the Child

Interpersonal conflicts in family system are inevitable, frequent, but for family members the approach to their resolution is very important. According to Johnson (2001), one field of social practice is the relations of people. The intervention is directed to facilitate the relations of people in their environment. Thus, mediation is a form of intervention to facilitate conflict solving constructively in a family environment: in case of divorce, when children's best interests are in the focus of attention, between siblings and the young/old generation, etc. Although, as mentioned by Parkinson (2011), family mediation is used mainly to define the need of settlement during divorce. The principles of family mediation are the same as in other cases and involve a few additional ones (see the chapter above "Principles of mediation"). Because family conflicts are different, different models apply for their resolution. Parkinson (2011) described structured, transformative,

narrative, eco-systemic, family-focused approaches. Despite various models, a family mediation process involves all stages, as mentioned in the chapter above, except that the importance of prior assessment is higher and in this case post mediating activity can be foreseen. Therefore, in this chapter we focus more on the cross- cultural family mediation characteristics.

First requirement in cross- cultural family mediation by Barsky, Este, Collins (1996) is that family mediators view and respect clients as unique individuals within their respective cultural group.

Barsky, Este, Collins (1996) defined the areas of core cultural knowledge in family mediation:

- When working with individuals, mediators are advised to allow their clients to define the culture to which they belong for themselves. Allowing clients to identify their culture shows respect and also helps the mediator to gain an understanding of how the clients view themselves;
- The meaning and importance of family within the culture. How a client views his or her family in the past, at present, and the hopes for the future illustrate the difficulties that a family is going through and affects the management of possibilities that the family will consider. The clients' definition of "family" will help the mediator decide whom to involve in the mediation process;
- The life cycle for people of different cultures and socioeconomic groups is different. For instance, families at lower economic levels tend to have less means to support children, which has an impact on responsibilities and expectations at different ages;
- Mediators need to be aware of the time frames, so that they can help the families explore the appropriate time frames for different types of parenting and child support arrangements. Mediation is a brief intervention, radical changes in patterns of communication should not be expected;
- Upon separation, the mediator may be able to help the family members to redefine their roles, while taking the cultural and historical experiences of the family into account;
- Implications of divorce can have strong emotional implications in one culture and may pose little problem in other cultures;
- Knowledge about common sources of help within a culture is useful for mediators in three ways: to help family members draw

upon cultural support systems, to work with these supports in the mediation process, and to provide information to these supports about mediation;
- Identify who helps people during divorce;
- Potential barriers to working with people from this culture (for example, language barriers, discrimination, and value differences).

Cross-cultural mediation problems between school and parents were defined by Engiles, Fromme, LeResche, Moses (1999). They have noted that the mediation model is based on implicit cultural assumptions that are often invisible, with the following recommendations for the mediator:
- Some parents may not understand that they have to share their children's needs with school staff;
- A mediator should have skills to define the method of communications that is the most appropriate. He/she should also understand the personal biases and assumptions based on how a person dresses, speaks, acts, etc.;
- A mediator should also organise physical environment appropriate to cultural perceptions of the parties and avoid stereotypes.

As a case example of cross-cultural family mediation provided by Irving, Benjamin, San-Pedro (1999), they analysed mediation in Latino families. Firstly, they described cultural values, the structure of Latino families. According to them, Latino families are multigenerational, informal, extended families with vertical hierarchy, from grandparents, aunts, uncles and cousins to close family friends. The husband usually is the head of the household with primary responsibility for family protection, including its income and honour in the community. At the same time, the wife has primary responsibility for care giving and household management, including flexibility, self-sacrifice.

Such a family recognises personal relationship priority over rules, procedures, etc. According to Irving, Benjamin, San-Pedro (1999), extended families are extraordinarily close and cohesive with related values serving to promote harmony and goodwill and avoiding or at least controlling interpersonal conflict. Thus, interpersonal conflict is likely to be handled indirectly either through avoidance or involvement of a priest acting as an intermediary.

Social contact in Latino families typically involves hugging, public kissing and other forms of physical contact. Emotions are close to the

surface and easily expressed in tears, rage, or laughter with much effort made to create a warm and accepting atmosphere, in which nearly everything is highly personalised. Despite this, social relations among Latinos are subtle and complex. The second consequence is that Latinos make a clear distinction between insiders and outsiders. Marital difficulties, if discussed overtly at all, are only discussed with extended kin, as opposed to strangers. Irving, Benjamin, San-Pedro (1999) were talking about knowledge of cultural understanding of Latino families, which is a precondition for conflict resolution in such type of families or in other cases where one of the parties is Latino. This means that the mediator has to prepare in a similar manner for family mediation. Irving, Benjamin, San-Pedro (1999) provided some recommendations for family mediation, whenever a conflict is related to cultural aspects.

Need for Detailed Assessment. For this purpose, Irwing, Benjamin, San-Pedro (1999) advised using a "culturagram" and "ethnic group client protocol".

Personal involvement. For the practitioner it is worth to develop a personal relationship with key family members. Despite this, professional expertise is necessary for the practice.

Time to commitment. A practitioner should be patient with Latino client couples.

Respect for Hierarchy. Firstly, a practitioner should clarify the organisation of marital relationship and respect it. Any agreement may be biased.

Use of indirect methods. The practitioner should avoid confrontation techniques and prefer more subtle and indirect methods, such as allusion, proverbs, folk tales, storytelling, humour, metaphor and reframing, as said by Irving, Benjamin, San-Pedro (1999).

Social reframing. A mediator should normalise feelings of guilt and inadequacy, recast feelings of blame and betrayal into shared responsibility and help establish a climate of mutual understanding and collaboration.

Involvement of extended kin. As defined by Irving, Benjamin, San-Pedro (1999), among Latinos, inclusion of extended kin and extrasystemic family members may be both typical and useful. This may be especially important in an effort to maintain family unit despite divorce, to restore harmony and to promote relationship and community healing.

Warm and accepting atmosphere. The atmosphere is important for relieving tension and anxiety as well as increasing the likelihood of productive exchange.

Time as an extended present. Latinos tend to view time as an extended present, thus rendering time much more elastic and less constraining than in the majority of other cultures. This means that sessions frequently do not begin at a fixed time, nor do they last for a fixed duration.

Non-verbal cues. A mediator should be aware of the fact that silence, guarded posture and avoidance of eye contact – especially on initial contact – are in keeping with the Latino non-verbal communication style in the presence of an authority figure and imply neither resistance nor lack of cooperation.

As mentioned above, family mediation usually gives more attention to pre- mediation assessment, but if the conflict is related to culture, the importance of the latter is higher. Engiles, Fromme, LeResche, Moses (2007) have emphasised that it is particularly important to personalise intake procedures for individual families and not to tailor them to stereotypical expectations only, so they advised:

- Give preference to multilingual and culturally competent intake coordinators;
- Consider conducting case development in a familiar environment;
- Request that mediators acknowledge cultural, linguistic and class differences when conducting intake, making preparations, setting up and conducting the mediation process;
- Approach intake as an opportunity to identify and assess cultural or linguistic issues that may be contributing to the disagreement;
- Consider and explore the diversity that exists within any culture. Understand the level of the family's assimilation or acculturation;
- Choose a location that is easily accessible and perceived as neutral, safe and comfortable for all participants;
- Provide basic logistical assistance (e.g., baby sitters, transportation, etc.).

As family mediation is often firstly related to divorce, one of the main issues in such cases is further child care or sharing responsibility among parents. However, divorcing or separating parents become entangled in child-related disputes and they often lose sight of the best interests of their

children. Especially when marriages or other types of unions between citizens of different countries or cultures and religions fail, a cultural, economic, social and legal clash is likely to follow when child-related issues are involved, and as such they entail new challenges and risks for children caught up in cross-border situations, as reminded by Pali and Voet (2009). According to Pali and Voet (2009), international families usually have issues related to parental responsibility, residence of the child, frequency of contact with the child, family support or custody, resolving issues of different parenting styles, etc. Thus, mediation may facilitate a reasonable and sustainable agreement that serves the best interests of the child. In the opinion of Pali and Voet (2009), culture can exacerbate conflict, resolve it, transform it, and affect how the two parents involved in the conflict communicate about it. At the same time, Pali and Voet (2009) have emphasised that mediators cannot be trained to understand all cross-cultural communication, but a mediator can be aware of the influences that culture has on communication and on the resolution of a conflict. The authors also stressed that in assessing a parent's culture, the mediator should start by asking the parents to introduce themselves in their own words. The way they introduce themselves and what they stress as important will demonstrate a glimpse of their cultural views – whether they focus on their family, their history, their education, their career, etc., as pointed by Pali and Voet (2009). They have added that mediators must recognise that many cultures prefer non-neutral mediators, especially for personal and private disputes. Often the parties also require other stakeholder involvement to reach a decision they feel is best for the child, such as grandparents, as described by Irving, Benjamin, San-Pedro (1999) in the case of Latinos.

Pali and Voet (2009) advised the co-mediators who are culturally similar to the parties. According to them, the perception of similarity that the parties have can be important to establish trust in the process and in the mediator.

Parkinson (2011) offered the *ecosystem approach* as a model for cross-cultural mediation, because it takes account of different cultural, legal and family systems and their interactions. She also emphasised the importance of assessment of the family, its structure and broader social environment. According to her, it is important to clarify at the outset who holds power to take the decisions and whether other third parties need to be involved, directly or indirectly. Cross cultural mediation needs to be not only impartial, but also multi partial.

Childcare: Some Cultural Aspects

As mentioned above, child care is the main issue during divorce. Thus, the knowledge about different cultural understandings of a child care is necessary for the mediator.

Pali and Voet (2009) provided some theoretical insights about different cultural understandings of child care.

Firstly, they mentioned ethno theories, which are collective beliefs held by a cultural group about children's development and behaviour, and include expectations about the cognitive, social and emotional development of children. More practically, this means physical and social setting experienced by the child, such as the number and people living in a household, gender expectations, even the child care arrangements that parents make for their children, such as whether a child is looked after by a member of the child's extended family or by an unrelated carer in a group care setting.

Basic care regimes are also influenced by culture and cultural customs, as pointed by Pali and Voet (2009). Sleeping arrangements, for example, such as whether parents or siblings share their bed with the child or not, as well as the time parents spend in close physical contact with their child by carrying/holding them, and soothing them with close physical contact, are both likely to reflect the habits and customs of the parents' culture. Cross-cultural differences are also recognised in a number of different aspects of feeding practices, with some parents encouraging independent feeding and others preferring to directly feed their children (Pali and Voet, 2009).

Culture is also thought to influence parenting goals. The aspirations that parents have for their children's development naturally influence the way they interact with their children.

Cultural differences are also found in how parents manage difficult child behaviour. In Western cultures, removing a child from adults or peers for some time is often seen as an acceptable way to help young children avoid antisocial or difficult behaviour. However, parents who belong to a collectivist culture can view the use of time-out as very harsh, and tend to reserve it for extreme situations.

It has been shown that cultural factors, such as race, ethnicity, and socioeconomic status may affect parenting styles (defined as authoritative, authoritarian, and permissive) (Pali and Voet, 2009).

Exercise: watch the videos:

http://www.youtube.com/watch?v=J7sTu7s-8gg

http://www.youtube.com/watch?v=z4F0xUQHejc

http://www.youtube.com/watch?v=FWcaUDY2qxo

1. What types of problems are dealt with during mediation?
2. What is the body language, speech tone of the mediator?
3. Make a list of your own recommendations for cross-cultural family mediation using the material described above.

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3.7. Young Employees and Cross-Cultural Workplace Mediation

As in family mediation, social work practice has the same purposes in the workplace. As emphasised by Gray (2002), mediation is increasingly used to resolve disputes between employers and employees, also between colleagues and within work teams. Resolving of conflicts in the workplace is very important for social workers as employees. This means that constructive conflict resolution in the workplace can guarantee more positive work environment and higher occupational satisfaction. These factors are important, because social worker as a direct provider of social services can ensure higher quality only when their occupational satisfaction is good. Positive workplace environment is also important as part of occupational well-being for every employee. Therefore, constructive conflict resolution in the workplace can serve the better well-being of the staff and the productivity of an organisation.

Workplace mediation can be organised through the services of co-workers-mediators or by using network mediation services, as pointed by Weinstein (2001). Despite the fact that workplace mediation is directed towards various interpersonal conflicts between staff and managers, some of them are closely related to cultural issues, for example, discrimination, abuse, and similar. Thus, during workplace mediation the balance of power is one of the main issues for the mediator. Power imbalance is usually related with organisational structure and it is necessary for the daily function and growth of an organization. Thus, the expression of the needs and wishes can help balance power in workplace hierarchy. The stages of mediation are the same as usual.

Nowadays, the dimensions of diversity in a company or organisation vary: ethnicity, income, age, military experience, family status, nationality, sexual orientation, physical and mental ability, educational background, social class, regional or other geographical areas of origin, ownership of property and assets, gender, work experience, spiritual practice and race. Such differences can bring conflicts, ill feelings or stressful situations. Thus, Nzungwa Leander (2010) advised to avoid stereotypes, as no person is exactly the same as another person and no individual is a clone of another member of a group.

On the other hand, culture mediators need to meet several criteria, as defined by Fortier and El Hadrioui (2012): they must be able to reconcile culturally different people; they must display positive attitudes towards other cultures, and they must have positive personal relationships with the mediated cultural groups. For these purposes, cultural mediators must have earned trust and have an extensive understanding of cultural norms. Trust can be ensure through the ability to respect linguistic and non-verbal norms, through the respect for people in general, openness, and collaboration.

Cultural mediators can contribute to the accomplishment of organisational goals. They have a good sense regarding *how* change should be brought about and can contribute to overcoming the host workforce's resistance to the proposed change. Cultural mediators can facilitate work by conveying messages to host site group members and by guiding managers regarding the appropriate ways to motivate and reward their multicultural workforce. In short, they can ensure a better interface between managers' expectations and host team members (Fortier and El Hadrioui, 2012).

*Exercise***:** watch the videos:

http://www.acas.org.uk/index.aspx?articleid=2825

http://www.youtube.com/watch?v=ttklfmMqN78

1. Define the stages of mediation, the functions of a mediator and their behaviour in workplace mediation.

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3.8. Mediation in Multi-Cultural Communities Focusing on Youth Groups

Community work means direct work with people and focuses on the total community as bounded by geographical borders (Coulshed, Orme, 1998). Community mediation means that this approach is directed to interpersonal/intergroup conflict resolution, especially when a conflict is between persons or groups of different cultures. It is one of the purposes of social worker as a community worker. At the same time, Gray (2002) defined community mediation, by saying that sometimes 'community mediation' is used when referring to 'neighbour mediation'. Neighbour mediation is developing from a traditional intervention between two households into a dynamic engagement with a broad range of neighbour conflicts loosely characterised by the fact that the parties live in reasonably close proximity and are facing conflicts that arise by virtue of living within that residential area. Gray (2002) provided some examples of community mediation in Great Britain, which are not related with two households only. For example, Blackpool Mediation Service has a project in its infancy that will be working with housing associations, landlords with homes in multiple occupation and environmental services to provide not only mediation between neighbours but also between tenants and their landlords. Edinburgh Community Mediation Service, in addition to providing household-to-household mediation, mediates multi-party conflicts involving whole streets or 'stair mediations' (six to eight tenants sharing a common staircase). Mediation Oxfordshire has facilitated broader community conflicts, such as groups of neighbours and a voluntary sector organisation operating in the neighbourhood; between groups of people and a local business; and between different groups in the community (such as children and their parents and other people living near a recreational ground), etc. (Gray, 2002).

In the UNDP document "To support dispute resolution in multicultural communities" (2012), the definition of community conflicts is similar to that given by Gray (2012). Thus, the said document states that inter-community disputes can be defined as involving two or more groups influenced by cultural background (history, ethnicity, identity, language, colour, religion, profession, age) arising from real or perceived differences (power, social, economic or decision-making structures). If left unresolved, disputants might resort to inaction, obstruction or violence to reach a solution that matches their goals.

Therefore, community mediation can involve various conflicts, if we understand the community in its broader perception. The focus of this chapter is conflicts outside the family or workplace areas and especially neighbourhood conflicts. The mediation process in community mediation can be particular, if a conflict is between youth groups from different cultures, so the co-mediators can help resolve it. However, in all cases cross-cultural community mediation requires the same knowledge and skills that were described in previous chapters. Thus, in this chapter we provide some practical examples of mediation in Chinese and Latino communities.

Mediation in Chinese Community

Chen Goh (2001) presented some perspectives of Chinese culture. He stated that Chinese disputing behaviour is characterised by conflict *dissolution* rather than by conflict resolution. Chinese disputants are culturally conscious of their socially disruptive influence and adverse impact. There is an underlying desire to strive continuously to preserve social harmony.

Tea drinking is significant in China for dispute resolution. From a young age, Chinese children are taught to offer tea to their family elders as a sign of respect. Such a gesture is consonant with the Confucian notion of hierarchy necessary for the maintenance of good social order. It is customary for the younger members of the family to offer tea to the family elders to symbolise respect and obedience to them. Similarly, tea is offered ceremonially to one's ancestors to perpetuate the sense of respect for the departed (Chen Goh, 2001).

The offer of a public apology represents the most common and usual form of remedy in conflict resolution with the Chinese. The apology may assume both formal and substantive aspects. In the matter of form, there are various ways of expressing one's apology. Clasping hands close to one's chest and shaking the clasped hands in the direction of the aggrieved but vindicated person, in full view of those present at the mediation, is the most common way to express one's apology.

In modern times, publication of an apology in the major local newspapers serves the most effective and usual method of demonstrating one's remorse.

Thirdly, Chinese disputing behaviour has similarly incorporated the concept of feasting as a form of appropriate remedy. The feast, usually held at the conclusion of mediation, is a public testimony of its resolution, and is a method by which the aggrieved party seeks vindication in a public forum. The guilty party has to host the feast at his or her expense and invite the immediate disputants, their family members, the mediator(s), the community elders and a cross-section of its influential members. Usually, the feast is held in a local restaurant. Speeches are given by the mediator and the guilty party. On such occasions, an apology is often expressed in a prolific way by the guilty party. The guilty party has to host the feast at his or her expense and invite the immediate disputants, their family members, the mediator(s), the community elders and a cross-section of its influential members (Chen Goh, 2001).

Also gifts are tools in the expression of one's goodwill and represent, by far, the most common method employed by a person desiring to foster and enhance inter-personal relations. By way of analysis, gifts may be expressive or instrumental tools. Gifts are expressive, in so far as the giver's intention lies in no more than establishing friendship, enhancing goodwill and developing close ties. Gifts are classified as instrumental when the giver's motivations are goal-driven in order to attain personal gains or favours. As gifts are a common feature in the Chinese way of life, remedies may take the form of gifts in place of money. Food constitutes the main theme in gift giving. Baskets of fruits, or in modern times, supermarket hampers, are convenient gifts. In the traditional Chinese way of life which is still prevalent in rural communities, the offer of red cloth and red candles is seen as a popular remedy. The colour 'red', an auspicious colour popularly used by the Chinese, symbolises happiness and a positive conclusion to the tensions experienced by the disputants. The hanging of red cloth on the front door of the wronged party is a public display of the restoration of one's moral face. The burning of red candles at the ancestral altar signifies the regaining of good family reputation amongst the community, a reputation once thought lost (Chen Goh, 2001).

Monetary awards are generally not sought as the main vindication of one's rights. The public aspect of the dispute settlement process requires the restoration of one's reputation and good standing in the eyes of the community. As such, gestures, e.g. the offer of an apology and customary gifts, and feasting activity, are culturally more appropriate forms of remedy in Chinese disputing behaviour (Chen Goh, 2001).

Mediation in Latino community

Mediation features in Latino community were described by Liapur (2003). He states that the elements that the mediator must consider in order to be successful are the following:

- the mediator's individuality among the Latino cultural diversity,
- the mediator's role under Latino clients,
- the mediator's involvement in the conflict,
- the Latino family dynamics,
- the formality and informality in dealing with Latinos, and
- collectivistic patterns that the mediator must consider in order to be successful.

The first step for the mediator is to be aware of the mediator's own uniqueness in terms of, among others, expression of emotion, body language, style of communication, importance given to the guidelines and/or structure of mediation, and comfort with conflict. The mediator should be aware of how his own behaviour can affect the participants' interaction in mediation (Liapur, 2003).

Latinos may be described as having an allocentric culture, that is, one in which the interests of the group and relations among group members take precedence over individual concerns or internal psychological states.

Generally, Hispanics prefer a more evaluative mediator during disputes. Mediators are often directive, advocating settlements that accord with notions of justice commonly accepted in their societies (Liapur, 2003).

Personal involvement is important for establishing credibility with the Latino community. Moreover, Lederach affirms that mediators are recognised communal leaders or trusted go-betweens from the social context. They are personally embedded in the social networks and remain in relationship with parties in the dispute both during and after the resolution.

Latino culture is generally characterised as high-context. This is intended in three senses: centrality of close social relations; reliance on control over external social contexts; and pervasive use of indirect form of expression, especially non-verbal cues. This method of organising social relations has two consequences. One is that, in handling conflict, Latinos typically resort to a short series of rapidly escalating steps. Should the efforts of a go-between fail, confrontations can be bitter and prolonged with violence a real possibility (Liapur, 2003).

People from collectivist societies (as Latinos) may be intimidated by the commonly used formal office settings. Collectivists may also insist upon using titles when addressing mediators and other mediation participants, while expecting similar manifestations of respect in return. Possible accommodations to collectivists could include informal office settings, non-office mediation venues and the use of last names and appropriate titles for everyone throughout the mediation session (Liapur, 2003).

Among collectivists, negotiation styles tend to be indirect, spiral and relationship-oriented. At the outset of a negotiation, considerable time may be spent for establishing a relationship of trust upon which further negotiation can be based. Interests are sometimes expressed through the use of metaphors and body language and can be missed by someone unfamiliar with the relevant cultural context. Issues are often seen as interrelated, thus requiring a holistic approach to resolution. A holistic approach may lead to a spiral negotiation technique, whereby issues are resolved hypothetically or tentatively and later revisited to evaluate the compatibility of the proposed resolution with a comprehensive agreement. Resolution options are considered not only on the basis of their effects on the disputants, but also in view of the likely effects on groups, which may need to be consulted before a final agreement is reached. The mediator may need to gather communal as well as individual perspectives before identifying the parties' interests. Collectivists tend to be more interested in the restoration of overall harmony than in written agreements, especially where in-group relationships are concerned. Accordingly, in order to succeed, the mediator will need to have a more holistic view of negotiation. Moreover, the mediator should recognise that seemingly independent issues at the mediation table may be intertwined in ways that make it impossible to deal with them separately (Liapur, 2003).

Example (Barsky, 1998)

Yona complains that Amos is playing loud music on Friday nights, disturbing Yona's Shabbat. Amos says he needs Friday nights to practice. Music is his livelihood.

Yona's position is that Amos should not be able to play music on Shabbat. Amos' position is that he should be able to play whenever he wants. If the conflict comes down to who is right, then the solution becomes a choice of freedom to play or keeping the Sabbath. Whichever decision prevails, one

party will come away happy and one, well, not so happy. This is called a win-lose process, typical of a court trial or adversarial process.

Instead, the mediator has the parties look at the interests underlying their positions: Yona wants to be able to observe Shabbat in peace; Amos wants to be able to practice. This opens them up to more creative solutions, where both of them can come away satisfied: for example, Yona could spend Shabbat at her friend's home; Amos could install insulation to prevent sound from going into Yona's apartment; Yona could hire Amos for a different job; one of them could move to a new apartment. The process is designed to bring the parties to an agreement that works well for both of them, such as a win-win solution.

Exercise: watch videos:

http://www.youtube.com/watch?v=w5zrZsfY1Kc

http://www.youtube.com/watch?v=ZhB46gFVxOs

http://www.youtube.com/watch?v=dRknHJYfLDc

http://www.youtube.com/watch?v=oX-hgGice44

http://www.youtube.com/watch?v=Vq5oy_ZwCMY

1. Define the problem of discussion, the interventions of a mediator.
2. Write down your recommendations for a mediator in Chinese and Latino disputes.

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4. CHILDREN AND YOUTH CAREER GUIDANCE

4.1. Career Concept. Career Models. Career Competencies

Career concept. Hall & Associates (1986) defined a "career" as a lifelong process made up of a sequence of activities and related attitudes or behaviours that take place in a person's work life. It is also viewed as: a pattern of work-related experiences, such as job positions, jobs duties or activities, work related decisions; and subjective interpretations of work related events, such as work aspirations, expectations, values, needs and feelings about particular work experiences, that span the course of a person's life (Greenhaus, *et al.* 2000). Clearly, a career is not just a job, but revolves around a process, an attitude, behaviour and a situation in a person's work life to achieve set career goals.

The following definitions are important to an understanding of 'career' as a concept. *A job* is a paid position requiring a group of specific attributes and skills that enable a person to perform tasks in an organization either part-time or full-time for a short or long duration. An *occupation* is defined as a group of similar jobs found in different industries or organizations. *A career* is the sequence and variety of occupations (paid and unpaid) which one undertakes throughout a lifetime. More broadly, 'career ' includes life roles, leisure activities, learning and work. *Career development* is the process of managing life, learning and work over the lifespan. *Career guidance* is an inclusive term used to describe a range of interventions, including career education and counselling, helping people to move from a general understanding of life and work to a specific understanding of the realistic life, learning and work options open to them. Career guidance is often thought to incorporate career information, career education and career counselling (Source: What is a career? [interactive], [accessed 12-02-2014]. <http://education.qld.gov.au/students/service/ career/careered-whatis.html>).

For some years now, most psychologists have tried to overcome this divide by defining career more inclusively. For example, Arthur *et al.* (1989) have provided a now widely used definition: 'The evolving sequence of a person's work experiences over time', whilst Collin and Watts (1996)

offer 'The individual's development in learning and work throughout life'. The notions of time and sequence, not status or advancement, are what differentiates career from other work-related concepts. These inclusive definitions of career are intended to legitimise everyone's journeys through the labour market. They are also a response to a widespread view that for many people careers are less predictable and secure than they were in the post World War II era (Arthur *et al.*,1999). They open up to psychologists the possibility of studying and facilitating the work lives of everyone, not just the privileged. To some extent they also incorporate life outside work. For example, the leading US vocational psychologist Mark Savickas refers to 'life design' in preference to career choice or career development (Savickas *et al.*, 2009).

In psychology, there is a clear and long-established divide between the study of decisions about what occupation to enter (often called vocational psychology), and the study of careers in organizational settings, which is part of organizational psychology (Erdheim *et al.*, 2007). In my view, most of the recent innovative thinking in careers psychology has originated in its organizational wing, perhaps because recent technological and economic changes have produced turbulence in the ways in which careers in organizations are played out. Some argue that better communication, if not integration, of both vocational and organizational psychology would be helpful (Collin & Patton, 2009). Even so, in recent years some key concepts have been developed that can be used in both traditions. More specifically, much of the agenda has for the last 15 years or so been dominated by two influential but speculative concepts of career. The first is the 'boundary less career' (Arthur & Rousseau, 1989). This is presented as a contrast to what had traditionally been considered a career. It is seen as transcending the boundaries of organizations and occupations, sustained by social networks, intertwined with other parts of people's lives, and under personal control if a person chooses to exert it. The boundary less career is portrayed as an entity, something 'out there' waiting to be discovered. The other career concept is the 'protean career', first mentioned by Hall in 1975 but not developed until years later (e.g. Hall, 2002). The protean career is said to be self-directed and values-driven: the person both takes responsibility and has the power to shape the form their career takes, and this responsibility and power is exerted in order to express what matters most to the person. The default values are freedom and growth.

(Source: J. Arnold. Career concepts in the 21st century, 2011).

New career concepts. The understanding of the term ‘career’ varies. In many instances, the terms ‘career’, ‘vocation’ and ‘occupation’ are used synonymously, as they have been since the time of Parsons (1909). Such a narrow view of career is problematic in that it is aligned with paid employment. Thus, certain types of work have been valued more than others, for example, paid work is valued over unpaid work, such as work at home or voluntary work. A follow-on from this is that only those in the paid workforce have careers. In addition, the term has been criticised as having a middle class bias in relation to its application to professional employment more than other forms of paid employment, such as trades and unskilled work (Richardson, 1993, 1996). Problems with such a narrow understanding of career have been recognised for over twenty years, and writers began to expand the concept of career, by including recognition of pre-occupational, occupational, and post-occupational roles (Super, 1980). Thus, there has been acknowledgment that individuals of all ages have careers.

A reflection of the broadened understanding of career is to be found in Miller-Tiedeman’s (1988) concept of “life career”, which reflects the integration of all aspects of an individual’s life including, where applicable, paid employment. More recently, the subjective component of career has been acknowledged and career is now viewed as a creation of an individual (Collin & Watts, 1996; Herr, 1992). Thus, many permutations and combinations of career are possible. Acknowledgment of the subjective element of career represents a significant advance in thinking away from its objective origins. Corresponding with changes in thinking about career, have been changes in thinking about career development. While the concept of career development is not new (Ginsberg, Ginzburg, Axelrad, & Herma, 1951), recognition that it is a lifelong process (Super, 1980) involving the whole of life and not just occupation (Wolfe & Kolb, 1980) occurred more recently. Super’s other lasting legacy is the acknowledgment of a broad range of influences such as family, society, school, social policy and the labour market that impact career development. Consequently, to engage in occupation-al choice without giving due consideration to life as a whole and its multiplicity of influences is over-simplistic. So, career has increasingly broadened from a term that is synonymous with occupation or job, to one that represents the configuration of all facets and roles of an individual’s life; all individuals have a career; paid employment is one element of career;

career development is a lifelong process; career development is a unique process for each individual; career development is subject to a range of influences.

Career competencies. Career competences is a system of knowledge, skills and attitudes which serve as the basis for the enhancement of self-cognition and career opportunities of an individual, including career-building and career realisation (in coordination with other spheres of life). Aim of career competencies is to develop resources in people to better manage their life course. Development of career competences is not possible without the involvement of relevant institutions: family, general education schools and non-formal education institutions. Career competences are multiple skills and personal characteristics necessary for an individual in the current career environment, i.e. the skills which could be successfully applied in practical activity (Stanišauskienė, 2005; Sokolova, Stanišauskienė, 2007). Career competences is a system of knowledge, capacities and attitudes serving as the basis for self-cognition and career opportunities awareness, career-building, and implementation of career-decisions by coordinating these decisions with other spheres. General career competences enable an individual to plan, critically analyse and evaluate own career, whereas special career competences (personal, social, learning) enable an individual to act and improve in a specific field of professional activity. An individual should be treated as an active participant of the guidance process rather than a passive beneficiary, i.e. career education services are aimed at helping people to build own professional career. Proper and optimal career choices have huge impact on successful socialisation of an individual. The choice of career path could be treated as a dual interface between active personality and ever-changing environment. An interface between an individual and changing environment begins when he/she starts distinguishing between specific actions/operations, understands their significance and tries to accomplish these actions. These occasional contacts gradually become more intense and acquire more constant characteristics of hobbies or inclinations determining further career paths (Laužackas, 2005; Kučinskienė, 2003). Although career choice is one of life's most important decisions, according to the research (Ramanauskaitė *et al.*, 2004; Juraitė *et al.*, 2003; Pukelis, Garnienė, 2003; Ramanauskaitė *et al.*, 2004; Kalinauskaitė *et al.*, 2005; Indrašienė *et al.*, 2006; Garnienė, 2006) quite often final-year pupils have no idea about their future career, lack knowledge on specific professions/professional activities,

and the main criteria in choosing a profession is reputation of a vocational training institution and/or profession in the society. For students and youth it is difficult to make career-related decisions due to chaotic and spontaneous nature of career education, career information and career counselling services at school. Usually children come or are referred to a day-care centre due to a complicated situation in the biological family, including the children who have experienced active and/or passive violence. Due to emotional tension and permanent stressful home situation these children are often reticent and are not equipped with key social skills.

Use of the term "career competencies". The term "career competencies" is not used in all EU countries. Definitions used in parallel are "personal skills", "social skills", "transition skills from one environment to the other", "career management competencies", "career development skills". In the Lithuanian context, definitions used in parallel could be "career planning skills", "career management competencies", "career skills".

Diversity of career competencies classification. A range of competences (knowing, doing, being) providing structured ways for individuals and groups to gather, analyse, synthesise, organise & use information about self; information about education; information about occupations. Typical content of career competencies:

- personal choices and skills: knowing self, self-assessment, decision-making, acting in a diverse cultural environment
- links between education and work: courses and job opportunities, requirements, career exploration, learning skills
- the labour market: rights and duties at work, equal opportunities, values of different lifestyles.

Usually, content of career competencies is defined by legal regulation and depends on country context. For example the content of career competencies (Blueprint competences) in Canada:

A. Personal Management

1. Build and maintain a positive self-concept;

2. Interact positively and effectively with others;

3. Change and grow throughout one's life.

B. Learning and Work Exploration

4. Participate in LLL supportive of life-work goals

5. Locate and use life-work information

6. Understand relationship between work and society

C. Life/Work Building

7. Secure/create and maintain work

8. Make life/work enhancing decisions

9. Maintain balanced life and work roles

10. Understand the changing nature of life work roles

11. Understand and manage one's own career building process

Content of career competencies development are analysed in five steps: acquisition (acquire, explore, understand, discover); application (apply, demonstrate, experience, express, participate); personalisation (integrate, appreciate, internalise, personalise); actualisation (create, engage, externalise, improve, transpose); acquisition (acquire, explore, understand, discover).

Why it is useful to justify career competences?

- General emphasis on the need to prepare for the world of work, and for entrepreneurship
- Citizen entitlement to support in managing insecurities in a Knowledge Based Economy (flexicurity)
- Emphasis on self-development, and hence on self-guidance (Canadian Blueprint for Work/Life Designs (2010). [interactive], [accessed 10-01-2014]. <http://206.191.51.163/blueprint/home.cfm>)

Many national standards of career competencies are based on USA experience (National Career Development Guidelines, Revised version, 2004) or the British model (New Dots: Career Learning for the Contemporary World, NICEC Briefing, 2000);

Supplementary learning exercises

- *Describe the career concept, give some examples*
- *How has the career concept changed? What are the main reasons for those changes?*
- *Explore the concept of career competencies. Analyse the links between career competencies and social skills.*
- *Compare personal and organisational career models. Give examples of both models.*

- *Defend or criticize the statement "There is no good or bad career; career success depends on personal approach". Use theories on career concept development.*
- *Analyse the standards of career competencies of Canada (Canadian Blueprint for Work/Life Designs, 2010), USA (National Career Development Guidelines, Revised version, 2004) and your national standard and compare all of them.*

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4.2. Career Guidance. Career Guidance Services. Aim and Goals of Career Guidance Process.

Analysis of the career guidance concept. Guidance is considered to be one of the main factors contributing to the lifelong learning, economic and workforce development, employment, social inclusion and equal opportunities. Services offered by guidance system are intended to help the person to identify interests, aptitudes and skills referred to the chosen career path, to acquire lifelong learning motivation, career planning and career management skills, to create and implement effective career plans, adapt to the economic and labour market changes and deal with other personal and social problems.

What is Career Guidance? The definition below was adopted by the Institute of Career Guidance after it was used in international reviews conducted by the OECD (Organisation for Economic Co-operation and Development), the European Commission and the World Bank. 'Career guidance refers to services and activities intended to assist individuals of any age and at any point throughout their lives, to make educational, training and occupational choices and to manage their careers. Such services may be found in schools, universities and colleges, in training institutions, in public employment services, in the workplace, in the voluntary or community sector and in the private sector. The activities may take place on an individual or group basis and may be face-face or at a distance (including help lines and web based services). They include career information provision (in print, ICT-based and other forms), assessment and self-assessment tools, counselling interviews, career education programmes (to help individuals develop their self-awareness, opportunity awareness, and career management skills), taster programmes (to sample options before choosing them), work search programmes, and transition services (Source: Career guidance: a handbook for policy makers, 2004).

In reports, documents and scientific literature prepared by European Commission, OECD Organization for Economic Cooperation and Development), CEDEFOP and others a concept "career guidance" is widely used as a generalising term to refer to the range of activities that is included within all the above mentioned concepts. "Career guidance" is interpreted as a set of inter-related activities that have, as a goal, the structured provision of information and assistance to enable individuals and groups, of any age and at any point throughout their lives, to make choices related to educational,

training and occupational trajectories and to manage their life paths effectively (Source: Guidance policies in the knowledge society: trends, challenges and responses across Europe, 2004.). Career guidance helps people to reflect on their ambitions, interest, qualification and abilities. It helps to understand the labour market and education system, and to relate this to what they know about themselves. Comprehensive career guidance tries to teach people to plan and make decisions about work and learning (Source: Career guidance and public policy: bridging the gap, 2004.). The phenomenon that is described by the "career guidance" concept is more or less clear. However, the specificity and appropriateness of the concept itself is controversial in today's situation. It does not reflect perfectly the phenomenon it determines and needs revision. Such conclusion may be drawn after exploring the phenomenon it refers to. The theory of career guidance phenomenon has started with F. Parson (1909) who was the first to introduce vocational guidance concept. Parson's and his followers' philosophy of vocational guidance was directed towards rational management and allocation of working force in industry. It was a tool to plan and develop industry. No much attention was paid to an individual's needs. For instance, in France several vocational guidance theories existed, one of which, promoted by Candall, supported an attitude did not allow all pupils to finish secondary education and enter higher schools as this would destroy social balance. The suggestion was to classify pupils into groups according to their thinking and aptitudes. Such division led to youth differentiation and different vocational perspectives. Thus, the aims of vocational guidance then were to orient a person towards a particular profession and to guide his/her career.

In such a context the term "guidance" fully matched with the phenomenon it referred to. Nowadays, "career guidance" phenomenon has changed and acquired new qualities. A vocation and individual needs became the keystone of a profession choice. A person himself/herself has to decide who he/she wants to be and what career path to choose. Respect for person development and autonomy of self-expression is stressed. The focus from labour market demands is transferred to the individual needs. Labour market becomes a product of human being creation, not conversely. Thus, today "career guidance" concept does not meet its previous philosophy that was more based on selective approach and didn't consider individual's inborn capacities and vocation. Semantics (the study of word meaning) of the word "guidance" also does not support the modern approach to career guidance

phenomenon. Etymology of the word "guidance" comes from "to guide, lead, conduct", "show the way" (Online etymology dictionary, 2006). In dictionaries a verb "to guide" is defined as "to direct, supervise, or influence usually to a particular end" or "to lead, direct or show the way". Among others such synonyms as "conduct", "control", "direction", "instruction", etc. are often given for "guidance". Thus, the semantic analysis of the concept "guidance" asserts that in today's philosophy of a vocational choice and further career development a word combination "career guidance" does not reflect original meaning of phenomenon which this concept represents, i.e. it contradicts to its semantics. Semantic meaning of the word does not math with its definition. The aim of career guidance today is to help individuals to know themselves and to make choices, not to lead or show the right way. A person must make decisions on his or her own. Today, philosophy of career guidance supports the holistic attitude to a person putting the individual capacities and vocation to the first place, whereas guidance in the beginning and middle of the twentieth century promoted selective approach when labour market needs were firstly determined and then people were selected to meet these needs. This is a rather hazardous approach as it is based on rejection and elimination of those who were less able or motivated. Some succeed some do not. In such a way many talents may be killed because they do not fit to the existing labour market. Holistic approach claims that there are no incapable people. The only one question is what kind of capacity he or she has. Thus, introduction of "career guidance" term in the second part of the XX century was reasonable and conformed with the existed approach to career guidance phenomenon, however today the discussed phenomenon acquired new characteristics and its meaning and purposes changed. The concept lost its original content and form. Therefore, a new concept is needed to invent in order to reflect more precisely the phenomenon that is now called "career guidance" (Source: Pukelis, K.; Navickienė, L. Career designing: new concept overcoming intercultural and linguistic barriers, 2008).

Supplementary learning exercises

- *Provide your own definition of career guidance*
- *Defend or criticise the career guidance concept using the source Pukelis, K.; Navickienė L. (2008) Career designing: new concept overcoming intercultural and linguistic barriers. Pedagogika 90: 12-*

17. [interactive], [accessed 06-09-2013]. <http://www.biblioteka.vpu.lt/pedagogika/PDF/ 2008/90/puk12-17.pdf>.

- *Identify the main reasons of historical evolution to the language of career*
- *Explain the career management process. Use your own career path example.*

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4.3. EU Legal Documents Regulating Career Guidance Services. Career Guidance in the Context of Lifelong Learning Process

EU legal documents regulating career guidance services:

- Improving lifelong guidance policies and systems. Using common European reference tools Luxembourg: Office for Official Publications of the European Communities, 2005.
- Lifelong guidance policies: work in progress. A report on the work of the European Lifelong Guidance Policy Network 2008-10 Short Report. European Lifelong Guidance Policy Network (ELGPN), 2010.
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Lifelong learning and career guidance. Career guidance may be viewed as an integral part of the lifelong learning process in which it has already been engaged. Indeed, the career development facilitator becomes one of the many influences on the individual's career development. As an individual moves through life, he/she is constantly absorbing information. For example, awareness of new opportunities, dissatisfaction with paid employment, an imbalance between paid employment and family life may prompt an individual to review his/her career and seek changes (Gothard, 1996). Change may also be prompted by external forces such as retrenchment. Inherent in change and learning is a range of emotions with which the individual attempts to deal. Thus career development practitioners are being urged to rethink their roles and "view their clients as lifelong learners, themselves as facilitators of learning and their interaction as a learning system" (Patton & McMahon, 1999, p. 186). Krumboltz (1996) suggests that the goal of career guidance practitioners will be to foster client learning and to "generate learning experiences for their clients that involve a wide array of personal as well as career issues" (p. 75). Clearly the challenge for career guidance practitioners is to "venture beyond the bounds of traditional career counsellors" (Meyers, 2000, p. 33) as the traditional "test and tell" approach (Crites, 1981, p. 49) is no longer adequate to cater for the learning needs of all clients. In particular, the traditional approach where the counsellor was viewed as the 'expert' and the client took a passive role is no longer appropriate for all clients.

Working in the 21st century and the concept of lifelong learning have much in common. The forecast of a changing workplace underscores the need for developing a lifelong learning plan. Patton and McMahon (1999) suggest the terms "life career development learning" to emphasise the interrelationship of lifelong learning and career development. The basic assumption is that new knowledge will bridge changes in work and life in the twenty-first century. At first glance, lifelong learning may appear to be a concept we can take for granted. We cannot assume, however, that all our clients have conceptualised the significant relationship between lifelong learning and career development. To some the connection between lifelong learning and living more fully is at best a vague concept. Counsellors may be required to offer concrete examples of the interrelationships between education and work in an effort to correct faulty thinking.

In 1994, the School-to-Work Opportunities Act was passed to help high school students receive more experiences and course work that relate directly to the kinds of work they may enter. Follow-up studies of students in these programs suggested that those students who were irregular in school attendance were also irregular in attendance in the workplace (Fouad, 1997). Many of these students continued to require support from counsellors, mentors, and supervisors at work. Most important, students need to accumulate positive job experiences before they understand the value of future planning (Gelso & Fretz, 2001).

One of the major counselling goals of lifelong learning is to provide each client with a knowledge base and skills that can be used for current and future concerns and needs. Decision-making and communication skills, for instance, are good examples of skills that can be nurtured and used over the life span. Survival skills and networking techniques may be essential during periods of low employment and job loss experienced by many workers as a result of the federally declared recession in 2009. Information resources that can be accessed for a variety of client interests can be used to locate career projections or leisure and recreational needs. Finally, clients should periodically evaluate their own career development in an effort to determine their individualised learning needs. These suggestions are representative of an almost endless number of potential learning opportunities that can assist clients now and in the future. Counsellors will find some challenging situations when promoting lifelong learning that include becoming an advocate for learning and/or training programs in a client's community

(Source: Zunker, V. G. Career counseling: a holistic approach, 2012)

Lifelong guidance: a contested notion. Focus on providing guidance throughout life reflects developments in the labour market which suggest that, in knowledge-based societies and economies, transitions between education, training and work are becoming less linear, and that consequently skills in managing education, training and occupational pathways are increasingly needed by all citizens throughout their lifespan. Emphasis on the need for developing competences in managing career and learning in a context of increased economic vulnerability has given rise to a mixed response. Some view the whole discourse around the need for lifelong learning and training, and consequently the lifelong need for guidance and other forms of support, with suspicion. They argue that it is not helpful or productive to speak of 'knowledge-based economies' in generic terms, given that the labour market

still includes many low-skilled jobs. In knowledge-poor sectors, then, much of the discourse framing the lifelong learning/guidance debate might well be irrelevant.

Some also argue not only that is it unhelpful, but, from the point of view of citizenship rights, that it is dangerous to go along with the notion of a paradigmatic shift in the economy – and consequently of a definitive break in the way learning and guidance are conceptualised. The danger lies in the fact that such arguments are informed by a neo-liberal ideology and ethic that individualises public woes: in the lifelong learning/guidance discourse, it is the entrepreneurial individual who, as a 'good citizen', must constantly engage in learning/training to maintain 'use value' in what has been dubbed 'the ruthless economy', where 'market reform insists that we learn, all the time, about everything, exhaustively and exhaustingly all through our lives' (Seddon & Mellor, 2006, p. 209). In such a perspective, learning is a commodity, with the individual being construed as an innovative entrepreneur, a 'can-do' achiever striving for individual and particular benefits. Guidance, in this perspective, is at best a palliative, helping individuals 'cope' with conditions not of their own making, and at worst a service that, unwittingly, colludes with powerful vested interests in shifting the blame for poor life-chances from the economy on to the individual. In such cases, notions of 'lifelong guidance' merely force individuals to come to terms with increased vulnerability on the labour market, and to accept responsibility for that.

Such critiques – which featured at both the mutual learning events and in the discussion on Cedefop's virtual community on lifelong guidance – are important, and indeed this document should be seen as a contributor to that debate, rather than as pre-empting or foreclosing it. The critiques are not new, and have been helpfully synthesised by Watts (1996) in his measured analysis of socio-political ideologies in guidance. Neither are such critiques likely to wither away, given that guidance is an activity firmly located within contradictions generated by the ways in which economies in late capitalism are structured, and its room for manoeuvre is consequently limited by this broader context.

Despite such limitations, the position adopted in this document is pragmatic in at least two respects. First, it recognises guidance as an activity that, while running the risk of being exclusively framed in an economic rationalist perspective – one concerned more about labour

market outcomes than social and civic outcomes – can also be mobilised as 'reclaimed citizenship'. There is therefore agreement with Magalhães and Stoer (2006, p. 88) who argue, with reference to the broader politics of educational activity, that 'to see amongst the threats and opportunities that are arising from emergent social dynamics only the "invisible" hand, inevitably dirty, of neoliberalism may be a way of refusing renewed forms of political agency'. The Council Resolution, firmly in line with the Lisbon declaration, is necessarily framed by five distinct (and essentially contradictory) perspectives – namely, competition, the knowledge-based economy, sustainable growth, more and better jobs, and greater social cohesion. But it does transform conceptualising career guidance through its insistence on the centrality of the citizen in the many facets of the service (use of the word 'citizen' rather than 'client' is in itself significant).

The present document builds on this focus on the citizen to argue in favour of a guidance service inspired by a desire to empower citizens to understand and gain some control over conditions generated by what has been described as a 'risk society' (Beck, 1992), where lifelong job tenure and guaranteed economic security are increasingly threatened features in the social contract between the State and the individual. In such a context, career guidance is seen as one aspect of the State's duty to provide support to its citizens as they navigate the challenging social and economic vicissitudes of contemporary life. In this sense, career guidance is both a public and private good: it can have a positive impact both on the society and on the personal development of the individual, stemming from the role that it plays in assisting people to make decisions on learning opportunities, promoting active citizenship, etc. Delivered in this framework, guidance can improve work satisfaction and personal and occupational fulfilment. It can also contribute to attaining life balance, social cohesion, and more active citizenship.

The present document is also pragmatic as it sets out to show there is a shift in the way career guidance is being conceptualised and delivered across Europe. While the Council Resolution is correct in pointing out that existing policies, systems and practices for guidance do not quite match the demand of knowledge-based economies and societies, the earlier Cedefop career guidance review (Cedefop; Sultana, 2004) already indicated some important shifts in some countries (see Table 1 for a summary of that review). It was suggested that different Member States – and regions within these States – can be placed along a continuum, where the starting point

represents a traditional approach to guidance, and where the opposite end represents a new approach inspired by new economic and social realities, and/or by the lifelong guidance discourse itself. Representation the situation as a continuum is useful because it helps us understand the dynamic nature of the range of responses to the challenges represented by the shift away from a model that emphasises one-off decision-making at key and stable transition points, towards one that supports and accompanies decision-making throughout life. The notion of a continuum also reminds us that changes are not necessarily linear or moving in the same direction: some initiatives can move towards one pole of the continuum, while others (in a different or the same sector) may well be regressive in this respect. It is important to revisit this earlier synthesis, as it helps put flesh on the bones of the concept of 'lifelong guidance', and to situate the Council Resolution objectives in a larger picture (Table 4.3.1.).

Table 4.3.1. Shifts in the direction of a lifelong career guidance model

From a service ...	To a service ...
The nature of guidance:	
considered peripheral	that is central, a key responsibility for government in partnership with others
that draws its rationale and tools from	that is more multidisciplinary
that considers opportunities in the context of a nation State or region …	that promotes student and worker mobility across Europe
Whom guidance is to be provided to:	
aimed largely at secondary level students	available to unemployed youth and adults
that caters for the needs of all learners	that caters for within/between career moves
targeting risk groups	that is available more broadly
When guidance is to be provided:	
mainly at key decision points	that is lifelong
that is 'curative' and provided at crisis points	that is educative, empowering citizens with learning and career management skills, preparing for wise decision-making throughout life

Where guidance is to be provided:	
offered only in institutional sites	that is also available in leisure sites, the community, and at home
formally bounded in time and space	that is ubiquitous
Who provides guidance:	
exclusively provided by the state	also provided by community organisations, trade unions, employers and other private entities
delivered only by guidance staff	that includes input from stakeholders and others
staffed by non-specialised personnel	that requires pre- and in-service training
that tends to focus on personal and educational guidance issues	that gives due importance to career guidance
that is poorly professionalised	that has clear entry and career progression routes
staffed by same-level personnel	that includes different staff categories, including paraprofessional workers
How guidance is to be provided:	
that focuses on provision	that focuses on self-access and self-service with appropriate levels of assistance when needed
that is centrally managed	that is decentralised, but monitored centrally
that is largely homogenous, irrespective of client diversity	that is differentiated, responding to specific needs
that is segmented according to sector	that values cross-sector collaboration
From a service ...	To a service ...
that works with individuals	that maximises its impact by also working with groups
available to students outside the curriculum	that permeates guidance issues through the curriculum in a planned, coordinated manner
that demands guidance staff to fulfil multiple roles	that encourages specialisation in service delivery
that is unregulated	that has codes of conduct and standards of practice

that fails to connect education and labour market data	that uses ICT to consolidate different data
that is under researched	that is regularly evaluated and is systematically reflexive

(Source: Cedefop; Sultana, 2004)

This account of important shifts taking place in career guidance across Europe, based on country responses to the 2004 survey, suggests that restructuring is taking place. Further work has since been done at European level both to reflect on these shifts and to some extent to try to shape them, by linking the features of a lifelong guidance system, the means to implement a system which exhibits these features, and the principles that should underpin it. Reference is made in particular to the reflections and proposals of the European Commission's lifelong guidance expert group (see for example 'Key features of a systems model of lifelong guidance for European countries' – especially Sections 2 and 4 of the 2005 Cedefop publication Improving lifelong guidance policies and systems: using common European reference tools) as well as to the 10 features of lifelong guidance systems identified in the synthesis report of the OECD review (2004, p. 26, 138).

One notes the central position of citizens and insistence that citizens are legally entitled to supportive guidance services where and when needed. Other key features are that such services should empower citizens by providing them with the skills and competences needed to decode the world around them and make informed choices as they manage their learning and career pathways. Such services should put citizens' interests first, and should set out to be as effective as possible by involving stakeholders in service design and provision, and by ensuring that they are regularly reviewed and are delivered by well-trained, competent staff. A guidance service in a lifelong perspective is sensitive to the diverse needs and life situations of clients, and responds to these needs by simplifying access through flexible delivery modes rather than through a one-size-fits-all approach. Such a service is also perceived by users to be 'lifelong', in the sense that they experience it holistically, as seamless, linked provision rather than as a set of sequential and fragmented efforts, where information on education, training and employment fail to connect with the individual's search for fulfilment throughout life. These and other building blocks that help construct a lifelong guidance 'system' should not be considered as a disembodied blueprint that is equally relevant and applicable,

irrespective of specificities of context. Rather, they are another entry point into an important conversation on how guidance can best serve citizens.

(Source: From policy to practice. A systemic change to lifelong guidance in Europe, 2008).

Supplementary learning exercises

- *Explain the principles of lifelong guidance.*
- *Discuss links between career guidance and lifelong learning. Use theory of lifelong guidance and A Memorandum of Lifelong learning (2000).*

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4.4. Career Guidance Services for Children and Youth: Experience of EU Countries

Characteristics of effective career guidance systems. One of the necessary characteristics of a good career guidance system is that it must be 'both widespread and target-group specific; extensive and intensive' (Austrian contributor). Previous reports (OECD, 2004; Sultana, 2003) have shown career guidance provision to be mixed across Europe. In almost every country, there are examples of good practice, alongside significant gaps in provision. Many European countries are actively addressing a range of gaps in their current provision. Some of these relate to the characteristics of particular potential users of services, including older people, those in rural areas and those in employment; the latter group is the subject of a recent European study (Cedefop, 2008a). In other countries there is more general recognition of the need for 'proactive and preventative guidance for groups with non-traditional career histories'. What is viewed as a 'non-traditional career history' may vary from one circumstance to another: the term encompasses a wide range of issues that are commonly listed when the need for diversity in service delivery is considered. Other identified gaps relate to the provision of particular aspects of career guidance services. In some countries there are no national systems for collecting and disseminating key elements of the information required for effective career guidance. Greece and Iceland, for example, report a lack of publicly available labour market information, limiting the ability of career guidance practitioners to introduce discussion of trends and skill requirements with their service users. Even where comprehensive information services have been developed, it is not always easy to make them equally available to all people. The use of ICT has undoubtedly had a large impact on extending access to such services, but access to ICT itself is not universal; this results from lack of hardware and equipment, or because of difficulties (sensory loss, learning difficulties) or the personal preferences of the potential service user. (Source: Career guidance in the context of EU strategies. Professionalising career guidance. Practitioner competences and qualification routes in Europe, 2009)

Supplementary learning exercises

- *Prepare a research project about career guidance services for children and youth in your country. Analyse the following aspects:*

- *Structure of career guidance services (system)*
- *Content of career guidance services for children and youth*
- *Administration of career guidance services for children and youth*
- *Professionals who provide career guidance services for children and youth*
- *Network of institutions that provide career guidance services for children and youth*

References

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4.5. Career Development Theories

Career development theory and models. Career theories typically fall into one of three categories which, while not mutually exclusive, can be a useful form of classification:

- Theory of process. Theories of process relate to interaction and change over time. This can be characterised by theories in which there are a series of stages through which people pass
- Theory of content. Theories of content relate to the characteristics of the individual and the context they live in. The influences on career development are thought to be either intrinsic to the individual or originate from the context in which the individual lives.

Theory of content and process. Theories of content and process have been formed in response to a need for theory to take into account both of these key areas. These theories encompass both the characteristics of individuals and their context, and the development and interaction between them (Source: Timeline of career theories and models. [interactive], [accessed 18-10-2013]. <http://www2.careers.govt.nz/educators-practitioners/careerpractice/career-theory-models/>). (Table 4.5.1)

Table 4.5.1. Timeline of career theories and models

Time period	Theory	Names	Content
Early 1900s	Person-environment fit, trait factor	Parsons, Williamson, Holland	Vocational guidance is accomplished first by studying the individual, then by surveying occupations, and finally by matching the individual with the occupation.
Late 1950s	Develo-pmental	Ginzberg & Associates, Tiedman, Super, Gottfredson, Roe	Career development is a process that takes place over the life span. Career development activities should be designed to meet the needs of individuals at all stages of life.
1960s	Client-centred	Rogers	Career development is focused on the nature of the relationship between the helper and client. It encompasses the core conditions of unconditional positive regards, genuineness, congruence and empathy
1970s	Social learning	Krumboltz	The individual's unique learning experiences over their lifespan develop primary influences that lead to career choice.
1980s	Post-modern	Kelly, Cochran, Jepsen	Truth is discovered subjectively through dialogue rather than through objective testing. This approach emphasises the individual's experience and decision making through exploring personal constructs and the client's narrative about their life.
1990s	Neuro-linguistic program-ming	Richard Bandler, John Grinder	A way of coding thinking, language and behaviour based on the principle that changing the way one thinks can change behaviour.
	Happen-stance	John Krumboltz	Chance events play a role in every career. The goal for clients is to generate beneficial chance events and have the ability to take advantage of them.

	Narrative therapy	Michael White and David Epston, Gregory Bateson	Clients are encouraged to separate themselves from their problems (i.e., the problem becomes external). The client makes sense of their experiences by using stories.
2000s	Coaching		A model of practice. All parts of the client's life are taken into account through regular sessions.

(Source: Timeline of career theories and models)

Parsons' theory. Frank Parsons is regarded as the founder of the vocational guidance movement. He developed the talent-matching approach, which was later developed into the Trait and Factor Theory of Occupational Choice. At the centre of Parsons' theory is the concept of matching. Parsons states that occupational decision making occurs when people have achieved:

- an accurate understanding of their individual traits (aptitudes, interests, personal abilities)
- a knowledge of jobs and the labour market rational
- objective judgment about the relationship between their individual traits, and the labour market.

This three-part theory still governs most current practice. The trait and factor theory operates under the premise that it is possible to measure both individual talents and the attributes required in particular jobs. It also assumes that people may be matched to an occupation that's a good fit. Parsons suggests that when individuals are in jobs best suited to their abilities they perform best and their productivity is highest. In his book, 'Choosing a Vocation', Parsons maintains that personal counsel is fundamental to the career search. In particular, he notes seven stages for a career counsellor to work through with clients:

- Personal data: create a statement of key facts about the person, remembering to include every fact that has bearing on the vocational problem.
- Self-analysis: a self-examination is done in private and under the instruction of the counsellor. Every tendency and interest that might impact on the choice of a life work should be recorded.

- The client's own choice and decision: this may show itself in the first two stages. The counsellor must bear in mind that the choice of vocation should be made by the client, with the counsellor acting as guide.
- Counsellor's analysis: the counsellor tests the client's decision to see if it is in line with the "main quest".
- Outlook on the vocational field: the counsellor should be familiar with industrial knowledge such as lists and classifications of industries and vocations, in addition to locations of training and apprenticeships.
- Induction and advice: a broad-minded attitude coupled with logical and clear reasoning are critical at this stage.
- General helpfulness: the counsellor helps the client to fit into the chosen work, and to reflect on the decision.

Much of Parson's work still guides career counselling, though it is not without criticism. Matching assumes a degree of stability within the labour market. However, the reality is that the market's volatility means individuals must be prepared to change and adapt to their circumstances (Sources: Guidance practice – matching theories (Trait/Factor). National Guidance Research Forum).

J. Holland's theory. John Holland's Theory of Career Choice (RIASEC) maintains that in choosing a career, people prefer jobs where they can be around others who are like them. They search for environments that will let them use their skills and abilities, and express their attitudes and values, while taking on enjoyable problems and roles. Behaviour is determined by an interaction between personality and environment. Holland's theory is centred on the notion that most people fit into one of six personality types: Realistic; Investigative; Artistic; Social; Enterprising; Conventional.

Holland asserts that people of the same personality type working together in a job create an environment that fits and rewards their type. Within this theory there are six basic types of work environment, which correlate directly to the personality types. Holland emphasises that people who choose to work in an environment similar to their personality type are more likely to be successful and satisfied. This idea is important as it shows Holland's theory can be flexible, incorporating combination types. Holland's theory takes a problem-solving and cognitive approach to career

planning. His model has been very influential in career counselling. It has been employed through popular assessment tools such as the Self-Directed Search, Vocational Preference Inventory and the Strong Interest Inventory. There is much research to support Holland's typology. However it is not without criticism, the most common being the prevalence of females to score in three personality types (artistic, social and conventional). According to Holland this is because society channels women into female-dominated occupations.

History of career development theories. Career theory is bound by, and reflects, the social and economic environment in which it exists. The history of career theory is driven by social and economic realities. The modern concept of career is the product of the industrial age (Watts, 1996). During the industrial age, most individuals were employed by large organizations whose primary purpose was producing a tangible product. These organizations provided much of the structure for people's lives. The vertically integrated hierarchical organizations provided the opportunity for advancement through promotion up the "corporate ladder." During the industrial age, work was concentrated in employment, learning was concentrated in education, and education preceded employment. The role of career counselling was to facilitate the passage from one system (education) to the next (employment). This is why most career counselling takes place in educational institutions (Borow, 1964).

Although the origins of career thought could be traced to the fifteenth century (Brown & Brooks, 1996), and earlier (Savickas & Lent, 1994), organised career counselling had no clear beginnings. Some of the conditions from which it evolved were economic (industrialism and the growing division of labour); social (urbanization, child labour, and immigration); and scientific (the emergence of the social sciences and the advent of mental testing) (Crites, 1981). These conditions are critical to understanding the historical development of career counselling (Borow, 1964). Career counselling and career development theory was the product of a particular social and economic environment and was developed in the context of that environment.

The beginning of the formulation of career development theories arrived with Frank Parsons in the early twentieth century (Brewer, 1942). Frank Parsons began his work at the Vocational Bureau in Boston in 1908 (Shertzer & Stone, 1968). He is credited with first using the term "vocational guidance" to describe the methods that he used with young people.

Parsons urged that vocational guidance became a part of the public school programme with experts to conduct it (Bernard & Fullmer, 1969). Although Parsons has never developed a formal theory of career development, most career theorists credit his work as being the framework upon which career theory has developed. The long-range impact and importance of Parsons' work was not understood until many years later when it was recognised in the Minnesota Employment Stabilization Research Institute during the 1930s when E.G. Williamson at the University of Minnesota developed the first career counselling theory, Trait Factor theory, a modification and operationalising of Parson's work (Williamson, 1939, 1972). This became known as the Minnesota Model (Crites, 1981).

There were others who were influential in the beginning of what became known as guidance counselling, such as Jesse Davis, who, in 1898, was initiating guidance activities in a high school in Detroit (Van Hoose & Pietrofesa, 1970). In 1904, Eli Weaver was conducting vocational placement services at a boy's high school in Brooklyn (Shertzer & Stone, 1968). The first American journal devoted to vocational guidance, The Vocational Guidance Newsletter, was published in 1911 and was the predecessor to the Vocational Guidance Magazine, and, when the Personnel and Guidance Association was established in 1951, to Occupations and later to Personnel and Guidance Journal (Crites, 1981). Although there were others who were beginning to work on the idea of career development, Frank Parsons is usually referred to as the "father of vocational guidance" because the roots of career development *theory* did not emerge until Parsons developed a schema for successful career decisions making in 1909 (Brown, 1997). Parsons proposed three broad factors in career choice: (1) understanding oneself, (2) having a specific knowledge of the world of work, and (3) understanding the relationship between the two (Parsons, 1909). He believed that a person should actively choose his or her career or vocation rather than allowing chance alone to operate in the career decision process. By doing this, Parsons believed that personal job satisfaction would be enhanced, employers' cost would decrease, and employees' efficiency would increase (Brown, 1997). Whatever approach to career counselling is taken, one must deal with Parsons' central components when choosing a vocation (Crites, 1981).

For much of the twentieth century, career counsellors focused on the second of Parsons' triad, increasing peoples understanding of the world of work (Brewer, 1942, Brown & Brooks, 1996). This began to change when the

stock market crash of 1929 was followed by drastic deterioration of every aspect of the economy. Large-scale unemployment led the United States Employment Service to provide testing, counselling, and placement services to workers (Shertzer & Stone, 1968). The World Wars and the Depression increased the need to classify people in a meaningful way and fit them into jobs that they could perform satisfactorily (Brown, 1997). The role of tests increased significantly during this time. The Army General Classification Test and the U.S. Employment Service General Aptitude Test Battery were developed to enhance the selection and placement concerns that arose at the beginning of the Second World War when manpower problems became acute (Shertzer & Stone, 1968). It was during this period, marked by the World Wars and The Great Depression that the role of career counsellors expanded tremendously. It was also during this time that Parsons' theory was given a new name: "trait and factor" theory (Brown, 1997). This theory dominated the 1920s and 1930s. Carl Rogers (1942, 1951) challenged this perspective in his books on client-centered counselling, which questioned the directive approach that trait and factor theorists used.

This trait-factor approach was also challenged by theorists such as Ginsberg (Brown, 1997). Career development began to be seen as a lifelong developmental process that is filled with compromise. Super (1962) further expanded upon these ideas with his developmental theories of career decision (Peterson, Sampson, & Reardon, 1991). Other such as Roe (1956) focused on psychological theories of personality, giving attention to the early childhood experiences that predisposed individuals to enter certain occupations.

Holland (1959) developed a more comprehensive trait-oriented theory of career development and choice. This approach has been the most researched and the most influential approach to career choice theory (Brown & Brooks, 1996) and has perhaps provided the most pragmatic application for the career counsellor.

These ever-newer theoretical approaches have included different aspects of the developmental processes and added psychological and sociological understanding to the career choices that individuals make. Many of the differing theoretical approaches are, in fact, looking at differing aspects of the complex process of career choice, adjustment, and development.

Career development models. Several major trends have culminated in different approaches to career choice and adjustment. The primary theme in the history of career counselling has been the Personal focus on the

individual, the occupation, and the relationship between the two (Crites, 1981). This model is the cornerstone of the trait and factor approach to career counselling with its emphasis on tests and occupational information. Combined with this is the view that career choice is primarily an expression of an individual's personality (Osipow, 1983). Another trend in career counselling has been the recognition that the choice of a career is a lifelong developmental process (Super, 1962). There has also been a shift toward examining cognitive variables and processes in studying career choice and adjustment (Lent, 1996). This has influenced not only the modification of existing career development theories, but has been the impetus for emerging theories. These trends have produced different schemas for classifying differing theories. Any attempt to classify models of behaviour runs the risk of oversimplification and models can be classified in different ways. Yet, some attempt at classification can be useful in understanding the history and the state of career development theory.

Trait-Factor Theories. The oldest theoretical approach to career counselling has its antecedents in the theories of individual differences in behaviour and the identification of these differences through tests and measurements (Crites, 1981). The terms *trait* and *factor* refer principally to abilities, interest, and personality characteristics (Super 1962). This system assumes that the matching of an individual's abilities and interest with the available career opportunities can be accomplished, and once accomplished, solves the problems of career choice for that individual (Osipow, 1973). The roots of this approach go back to parsons and are based on the pragmatic consideration of assisting individuals in choosing the best career based on their abilities, interest, and personality characteristics. This system has been the foundation for the vocational testing movement, producing interest inventories and aptitude test (Reardon & Burck, 1975). Philosophically, this approach focuses on the uniqueness of the individual and differential psychology (Crites, 1981).

Largely, trait-factor systems are a theoretical. The primary proponent of this approach is John Holland. Holland (1992) put forth a model with the following assumptions:

- In our culture, most people can be categorised as one of six types: Realistic, Investigative, Artistic, Social, Enterprising, or Conventional.
- Six model environments correspond to the six personality types.

- People search for environments that will allow them to exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles.
- Behaviour is determined by interaction between personality and environment (p.4).

Holland furthered his theoretical concepts with the development of the hexagon as a heuristic for understanding the nature of interests. This development led to the exploration of other important concepts in Holland's developing theory. Four diagnostic/theoretical indicators are used as interpretative constructs:

- Congruence, which is the degree of fit between an individual's personality and the type of work environment the person is currently in or anticipates entering.
- Consistency, which is the measure of internal coherence of an individual's type score.
- Differentiation, which is the measure of crystallization of interests and provides information about the relative definition of types in an individual's profile.
- Identity, which is the measure of the degree of clarity of the picture of one's goals, interests, and talents (Spokane, 1996).

Sociological Models of Career Development. Often referred to as "accidental theories" or situational theories of career development (Osipow, 1973), sociological theories have as their central tenant the idea that circumstances beyond the control of the individual play a pivotal role in career decisions (Brown, 1997). These circumstances include the economic and social development of the society in which career decisions are made as well as the individual's social status and experiences. This approach to career development emphasises the need for the individual to develop the skills and coping mechanisms to deal effectively with the environment (Crites, 1981). Most of the emphasis of the sociological approach is based on the recognition that career choices reflect a compromise between an individual's inclinations and those possibilities that the culture opens to the individual (Osipow, 1973). Career counselling approaches differ from sociological approaches in important ways. Most of the differences are found in the fact that counselling theories gives at least moderate weigh to the individual's choice-making process in spite of the external obstacles and conditions while sociological theories assign much more weight to the institutional

and impersonal market forces that significantly limit individual decision making and career aspirations (Hotchkiss & Borow, 1996). According to Hotchkiss and Borow, the most prominent sociological theories are: Status Attainment Theory that postulates that the social status of one's parents affect the level of schooling achieved, which in turn affects the occupational level that one attains. This basic model is expanded upon by what is known as the "Wisconsin model" (Sewell, Haller, & Portes, 1969), which adds an intervening variable of ability to the relationship between parental social status and level of schooling. Human capital theory (Becker, 1975) states that the individual invests in activities, such as education, health care, and migration with an expectation of return. These theories predict that any form of discrimination in the job market will disappear over time as a result of competitive pressures. Sociology of Labour Markets (Parcel & Mueller, 1983) theory states that the Social Attainment Model is incomplete because it does not account for how social structures such as rules of access to jobs, salary schedules, job security, and performance standards interact with individual characteristics to influence the outcome of career attainment. This theory also argues against the microeconomic theories that focus on "human capital." Sociology of Labour Markets theorists, or structuralist, believes that institutionalised inequalities are pervasive and persistent. This theoretical approach dominates most of the sociological research about determinants of occupational status.

Developmental self-concept theories of career development. A third approach to career development is the self-concept approach that weaves two models into one. This system combines the developmental and the self-concept models. The basic tenants of this approach hold that: (1) individuals form more clearly defined self-concepts as they grow older; (2) people develop images of the world of work that they compare to their self-image; and (3) the adequacy of career decisions are based on the similarity between an individual's self-concept and vocational concept (Osipow, 1971). This approach has expanded with the life-span, life-space approach of Super (1980), which addresses life span and social-role psychology (Super, Savikas, and Super, 1996). The graphical presentation of this theoretical approach is captured in the Life-Career Rainbow (Super, 1980), which has two dimensions: time and space. The time dimension addresses the roles that an individual plays and the space dimension depicts the social setting in which the roles take place. This approach attempts to

portray the multiple-role careers and their determinants and interactions. The time dimension adds a developmental approach that focuses on how people change and make transitions (Super, Savikas, & Super, 1996). Super's developmental theory has attempted to provide a comprehensive framework for understanding the complexities of career behaviour. It has evolved over time and has been influenced by constructivist thought and by the cognitive processing theories.

Social learning theories of career development. Social learning theories of career development have their roots in the more general social learning theories of Bandura (1971, 1986). This general approach assumes that an individual's personality and behaviour can be explained by their unique learning experiences combined with their innate propensities (Mitchell & Krumboltz, 1990). Although this theory posits that current personality is a result of past learning experiences, this is not meant to imply that the individual is passive and controlled by environmental events. Social learning theory recognises that people are intelligent beings that interact with and attempt to control their environment to meet their needs.

Social learning theory holds that there are two major types of learning experience that result in an individual's behaviour and preferences. The first is *instrumental learning*, which takes place when an individual is positively reinforced or punished in response to certain behaviours or cognitive skills. The second is *associative learning*, which occurs when an individual associates a previous direct or indirect experience that was affectively neutral with emotionally laden stimuli (Mitchell & Krumboltz, 1990).

Social learning theory of career decision-making attempts to answer the question of why individuals enter a particular occupation, why they change occupations, and why they prefer different occupational activities at different points of their lives. Mitchell and Krumboltz (1996) list the following four categories of factors that influence the career decision-making path of an individual:

- Genetic endowment and special abilities. These genetically inherited qualities may affect an individual's ability to acquire certain educational and occupational skills and opportunities. The interaction between the genetic endowment and the environmental experiences help to determine the behavioural repertoire that affects career decision making.

- Environmental conditions and events. The environmental conditions and events that affect career decision include social, cultural, political, and economic forces. Combined with natural resources and natural disasters, these factors set the parameters for learning experiences.
- Learning experiences. The unique instrumental and associative learning experiences that form an individual's personal history result in a chosen career path.
- Task approach skills. The interaction between learning experiences, genetic characteristics and special skills, and environmental influences results in task approach skills. These skills include performance standards, work habits, perceptual and cognitive processes, mental sets, and emotional responses. These approach skills determine the manner in which new problems are addressed and affect the outcome.

Social cognitive career theories (SCCT) (Lent, Brown, & Hackett, 1994) build upon the social learning theories of Krumboltz (1979). SCCT focuses more on the cognitive theories of self-regulatory and motivational processes than on the strict learning theories of Bandura (1986). Although both perspectives acknowledge the impact of reinforcement history on career behaviour, SCCT is more concerned with the specific cognitive mediators through which learning experiences guide career behaviour.

Decision-making theories of career development. From the field of cognitive psychology, cognitive information-processing (CIP) theories (Peterson, Sampson, & Reardon, 1991; Peterson, Sampson, Reardon, & Lentz, 1996) apply general cognitive information processing skills to career problem solving and career decision-making. By examining actual thought and memory processes involved in social learning theories, CIP theories provide a fuller understanding of the manner in which an individual makes career choices. CIP theory assumes:

- Career problem solving involves affective as well as cognitive processes. The capacity for career problem solving depends on the availability of cognitive operations as well as knowledge.
- Career development involves change in knowledge structures, or schemas. The development of career problem-solving skills

is accomplished through the enhancement of the information processing capacity.

CIP focuses on the decision making *process* and adapts Sternberg's work (1985) to describing the process as a pyramid with three domains: knowledge, decision-making skills, and executive processing. This theoretical approach does not attempt to replace other theoretical perspectives; rather it adds insight into the decision making process that is a part of most theories.

Chaos theory. Chaos theory (Abraham & Gilgen, 1995; Barton, 1994; Butz, 1997; Peterson & Krumboltz, 1999; Peterson, Krumboltz, & Garmon, 2003; Robertson & Combs, 1995; Waltrop, 1994) has been described as one of the most prominent theories of the twentieth century, along with quantum and relativity (Gleick, 1988). Chaos theory is the study of complex non-linear systems and describes the complex and unpredictable motion or dynamics of systems that are sensitive to their initial conditions. In chaos theory, a range of expected behaviour can be predicted, but exact behaviour cannot be predicted. Chaotic systems are mathematically deterministic – that is, they follow precise laws, even though their irregular behaviour can appear random to the casual observer.

As chaos theory has continued to develop, the concepts and conceptualizations of chaos theory have been applied to a variety of complex, dynamic, and nonlinear systems that do not technically qualify as representing the narrow mathematical notion of chaos. While chaotic processes are believed to take place in all major categories of systems – conservative, dissipative, and quantum – most work has focused on the occurrence of chaos in dissipative systems, of which biological and social systems are prime examples (Hudson, 2000).

Chaos theory has been used to advance the understanding of diverse phenomena such as electric circuitry, measles outbreaks, clashing gears, heart rhythms, electrical brain activity, circadian rhythms, animal populations, and chemical reactions (Butz, 1997). It is suspected that even economic systems (Savit, 1991) and social systems (Iannone, 1995; Masterpasqua & Perna, 1997; Robertsons & Combs, 1995; Ward, 1995) may conform to chaotic assumptions. It has been posited that career path development, like many behaviours, is a nonlinear relationship between unstable variables (Peterson & Krumboltz, 1999; Peterson, Krumboltz & Garmon, 2003; Pryor & Bright, 2003). Much of the measurements and assessment of human behaviour has thus far been reported using episodic and averaged observations (Heiby,

1995). In much research that looks at linear relationships, irregularities have been attributed to noise, error, and randomness. According to Heiby, these measures are inadequate in measuring transitions between states of existence and chaotic behaviour.

Career as path-dependent phenomena. In an industrial society with a predominance of large hierarchical, monolithic organisations, career progression could best be described in terms of a linear career ladder in which individuals were expected to progress "upward through the ranks." However, in a globalised information society, organisations will shift toward smaller, flatter, and decentralised workplaces with an increase in temporary and contingent employment (Mohrman & Cohen, 1995). In organisations that are flatter, smaller, and decentralised, career progression might more accurately be described and understood as a progression of nonlinear moves in time and space. With this, a career path is a more appropriate description than a career ladder. The nature of career paths is that they are unknown until they are travelled and viewed retrospectively and that no two individual paths will be the same. The starting point, or initial conditions, is different for each individual as are the external conditions and the internal states that follow.

(Source: Critical thinking for successful future career in ES. Practical approach: Training programme. Training manual, 2005)

Supplementary learning exercises:

- *Explain why the trait – and – factor approach is considered as the most durable theory.*
- *Defend the statement: Career development is a continuous process. Explain its discontinued nature.*
- *Write your own definition of career development.*
- *Identify career development theories you agree and disagree with in a summary form.*
- *Explain the principles of Holland's theory of vocational choice. Defend or criticise his thesis that vocational interests are not independent of personality (use the source Holland (1992) Making Vocational Choice).*
- *Develop your own theory of career development. Identify the components of theories you agree with and why you agree with them.*

- *Use the career theory comparison tool (http://www2.careers.govt.nz/educators-practitioners/career-practice/career-theory-models/career-theory-comparison-tool/) to compare and contrast any two career theories side by side. Present results in essay form.*

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4.6. Career Information

Information in Career Guidance

- Information pertinent to the particular choices to be made-occupational, educational, personal, and social-is the fuel that drives personal decision making.
- Information can be accurate, current, and relevant or not. A major task of career guidance or career counselling is to assist persons in identifying what information they need, determining where such information can be obtained, ensuring that the information acquired is accurate and current, and planning how such information can be used as a basis for action.
- The mere availability of information does not ensure that it will be used or used effectively.
- Information delivery systems have evolved from printed matter to more interactive and personalised approaches, such as those found in multimedia simulation and computer-aided career guidance systems.
- The internet has become a vital source of career information.
- The fostering of planfulness and effective career behaviour involves not only helping counselees to acquire information, but

also assisting them in applying the knowledge gained to personal characteristics-preferences, values, commitments, and capabilities.

- Career information is viewed as part of a process, not merely as a destination
- Career information should be accurate, current, relevant, specific, understandable, comprehensive, unbiased, and comparable (Mollerup, 2000)
- Career information should reflect the reality of the world of work in which individuals are participating

Most people are conversant with few occupations. They are aware, sometimes only vaguely, of the nature of the occupations of their immediate families and perhaps those of a small group of family-connected individuals. Because of the mass media, they may also be acquainted with an additional small number of occupations, frequently stereotyped. During the process of socialization, people have learned that some types of occupations are desirable and that others are taboo, at least within their cultural spheres. In attempting to relate self-characteristics to various occupations, they typically have few alternatives through which to sort unless some type of direct intervention occurs. This intervention usually takes the form of exposure to occupational information, mediated by a career guidance practitioner.

In addition to their need for occupational information, individuals require educational and personal information if their career development is to be complete. Because educational decisions are intermediate choices within the total context of career decision making, individuals must possess and be able to use information about various curricular opportunities, post-high school and post-college educational and training possibilities, and the relationship between education and work. If students make decisions to' attend college, they need to understand such factors as how collegiate environments differ, how the overt characteristics of institutions of higher education (such as size, selectivity, geographical location, curriculum, and others) affect individuals, how to go about the application process, how to investigate financial aid opportunities, how to determine what national tests are required, and how to cope with many other variables in the process of educational choice. If students or adults are specialty-oriented, they must have similarly important information about opportunities for training. Hence, whether counselees are adolescents in the process of exploration; college students in the process of delimiting choice, or adults

involved in midcareer change, preretirement programmes, or other career-related decision-making, information about educational or occupational opportunities can help individuals accomplish the necessary tasks.

Both educational and occupational information has a meaning only insofar as such data are evaluated within the framework of what individuals know about themselves. Self-information is crucial to individuals seeing the relevance of the educational or occupational data that they receive. Counselees need an accurate picture and acceptance of their strengths and weaknesses in both the cognitive and the non-cognitive domains to realise fully the value of information regarding the worlds of work and education. They must be aware of their diverse aptitudes, interests, values, and attitudes toward learning and work. Only then can they truly evaluate the information they receive. In effect, one asks, “Knowing what I know about myself, how can I use this information?”.

Salomone (1989) suggests that *occupational* information is different from *career* information; consequently, counsellors should be careful about which term they use. In his judgment, *occupational* and *career* are both adjectives that describe a *type* of information. Because an occupation is different from a career, career information is a much broader term than is occupational information (that is, information solely about occupations).

The process of career development requires that information continually reinforces planfulness; the interaction of educational or training alternatives, occupational alternatives, and self-characteristics is mandatory for good career decision-making. Suggestions for enhancing the interaction of these topics have been offered in Chapter 13. People have different needs for career information depending on their developmental stage in the career life cycle (Bloch, 1989), on their learning styles (Goodman & Savage, 1999; McCormack, 1989) on their nationality (Bikos & Furry, 1999) and, perhaps, on their gender (Wolleat. 1989).

Principles for using information effectively. It is obvious that simple exposure to information is insufficient. The mere availability of information about occupations, education and training opportunities, and the characteristics of an individual does not mean that the information will be used or, if used, that it will be employed effectively. To increase the probability that data will be efficiently used, one must consider aspects of motivation, the quality of the information, and how information is assimilated.

Based on cognitive information processing (CIP) theory, Peterson, Sampson, and Reardon (1991; later expanded in 2000) view the effective use

of career information in counselling as a learning event. They maintain that any learning event consists of three components: “(1) an objective; that is, the capability to be acquired; (2) an intervention to bring about the desired capability; and (3) an evaluation to ascertain whether the objective was obtained” (p. 197). Clearly, if the use of career information in counselling is a learning event (and we agree that it is), career counsellors need to be cognizant of the psychology of learning and the learning principles derived from that psychology. They urge a CASVE (communication, analysis, synthesis, valuing, and execution) decision making process in which learning is the undergirding structure for decision making and information is required in each phase of the learning process. An example of the use of information in the CASVE cycle may be found in Table 1 (See also Reardon & Wright, 1999; Sampson, Lenz, Reardon, & Peterson, 1999; Sampson, Peterson, Lenz, & Reardon, 1992; and Sampson, Peterson. Lenz, Reardon, & Saunders, 1996).

Table 4.6.1 Career information and the CASVE cycle

Phase of the CASVE cycle	Example of career information and media
Communication (identifying a need)	A description of the personal and family issues that women typically face in returning to work (information) in a videotaped interview of currently employed women (medium)
Analysis (interrelating problem components)	Explanations of the basic education requirements for degree programs (information) in community college catalogues (medium)
Synthesis (creating likely alternatives)	A presentation of emerging non-traditional career options for women (information) at a seminar for career development for women (medium)
Valuing (prioritizing alternatives)	An exploration of how the roles of parent, spouse, citizen, leisure, and homemaker would be affected by the assumptions of the worker role (information) in an adult version of a computer-assisted career guidance system (medium)
Execution (forming means-ends strategies)	A description of a functional resume emphasising transferable skills, followed by the creation of a resume (information) presented on a computer-assisted employability skills system (medium)

(Source: *Peterson G.W., Sampson J.P., Reardon R.C. (1991) Career development and services. A cognitive approach.*)

Evaluation of information. A second factor in the effective use of information is the caliber of the data (Table 4.6.1.). Whatever the vehicle through which the information is transmitted – print, film, slide, CD ROM, computer interactive systems, the internet, simulation, and such – there is a need to evaluate it in terms of some criteria of “good” information.

One important criterion is the *source of information*. Some material is produced for recruitment, and although many such presentations are acceptable, some, because of their overzealousness, are misleading (Table 4.6.1.). For example, few college-produced videos mention any negative aspects of the institution. Other materials are produced specifically for guidance purposes and thus can frequently be considered more accurate at face value, although there are always decisions made in relation to inclusion and exclusion in preparing information that affects its objectivity to some extent.

Other important considerations are *the currency, validity, and applicability of the data*. Currency refers to the up to date nature of the information. Newness does not guarantee accuracy, but it is likely that information will be more accurate if it is recent. Validity refers to the accuracy of information, insofar as the data may be affected by such factors as the zealous recruitment motive discussed earlier. Finally, applicability may be considered from two points of view: (1) Are the data presented in such a manner that they can be easily used? (2) Is the level at which the data are presented appropriate to the consumer?

There are both general guidelines and content guidelines that cover the following areas: (1) **General Guidelines** such as *accuracy of information (current* and nonbiased); f*ormat* (clear, concise, and interesting); v*ocabulary (*appropriate to target group); *bias and stereotyping* (*gender-*, race-, and religion-free information); g*raphics (*current and non-stereotyped); *dating and revisions (*frequent revisions required); *Credits* (who and where). (2) **Content Guidelines** such as *duties and nature of the work*–purpose, activities, skills, specializations, and so on; *Work settings and conditions* – physical activities and work environment; *Personal qualifications* – specific to a particular occupation; *Social and psychological factors* – satisfiers and limiters associated with an occupation; lifestyle implications; *Preparation required* – length and type, cost, difficulty of entry; *Special requirements* – physical, personal, licensing, and so on; *Methods of entering* – typical and alternate approaches; *Earnings and other benefits* – current ranges; *Usual advancement possibilities* – typical career ladders; *Employment outlook* –

short and long range; *Opportunities for experience and exploration* – part-time, summer, volunteer, and so on; *Related occupations* – alternate possibilities; *Sources of education and training* – schools, agencies, and so on; *Sources of additional information* – where to go, whom to see.

Use of information. How individuals use information in career-related decision making is, in many respects, a highly personalised matter. Usually, information is assimilated, processed, and accepted or rejected in complex, idiosyncratic ways. Just as the intake of information is individualised, so too is the output of information as it affects career-related decision making (Table 4.6.1.).

It is clear that people have different learning styles – ways in which they prefer to gather, organise, and process information. This fact obviously affects their occupational and educational information handling and can indicate how to present such information best to them. Styles of occupational information seeking vary from client to client; therefore, it is logical to make individual recommendations for occupational information seeking rather than to suggest uniformity to a group of students or clients. Individualising information appears to be a key requirement for its effective use. This means that there are a variety of approaches for gathering information, and the effectiveness of these approaches will vary from individual to individual. As the counsellor helps individuals to sort through, comprehend, assimilate, and find meaning in information, the effectiveness or lack of effectiveness of such data becomes apparent.

Career information is not simply career facts or job data. Career information results when a user attaches personal meaning to information.

Types of career information delivery:

- *Printed matter.* The most common and traditional form for career, educational, and personal-social information is published material. These materials range from occupational briefs to the *Dictionary of Occupational Titles* and the *Occupational Outlook Handbook,* from biographies to popular magazines, from booklets, catalogues, and brochures to newspapers. There are all sorts of ways to file printed information.
- *Media approaches.* In addition to printed matter, various audio and visual means of disseminating information are used: bulletin boards (electronic and static) and exhibits; commercial, educational, and

close-circuit television; slides; films; records; cassettes; filmstrips; microfilm; and microfiche. At the elementary school level, activities in this category might even include "show and tell" exercises. The use of an audio or visual aid often encourages students to seek additional career counselling and is an effective way to disseminate occupational information. A multimedia approach is valuable, especially with low-motivation counselees and with adults.

- *Interview approaches.* Educational or occupational information can be gathered by a variety of person-to-person and group interactions with individuals who represent various careers, occupations, jobs, and educational institutions or with individuals also learning about the world of work or educational opportunities. The career conference or career day is one such approach. Here adult individuals represent their vocations, and students are free to talk with or listen to as many as possible within a restricted amount of time. In a similar but more in-depth approach, students interview workers in various jobs or personnel directors who are familiar with the requirements of a relatively wide range of jobs. Students are not limited to those occupations represented at a career conference; they can explore any occupation available in the community. Students may be given an interview guide to ensure that important aspects of the occupation are covered in the conference. A still more detailed and thorough approach is the job analysis. In this case, students supplement direct-interview data with information gathered from other sources, such as occupational literature. Although this technique offers a comprehensive and intensive view of a single occupation, it can be a tedious exercise that turns off students if their motivation, either intrinsic or extrinsic, is not relatively strong.
- *Simulation approaches.* Simulation is valuable in that it brings down to manageable proportions a complicated aspect of life. Although there is some disagreement about the relative merits of simulation, most agree that career exploration through work simulation is effective and that it stimulates students to seek additional information. The simplest form of simulation is role playing. Another potentially valuable simulation technique is gaming. A number of games exist that attempt, through a form of play, to get

individuals to experience vicariously some aspect of career decision making, exploration, on-the-job behaviour, and so on.

- *Field Trips.* Field trips (to plants, laboratories, offices, educational institutions, and so on) are a common method of gaining occupational and educational information. The opportunity to see work performed in an actual job setting and to interview those who perform the jobs, or the opportunity to get the feel of an educational institution can be a valuable experience. Follow-up or debriefing activities include discussions individually and in groups, regarding the values gained from the trip. Appropriate questions are: How does the information that I gained relate to me? How does what I have observed affect my decision-making? Field trips as exploration can be accomplished on a group or on an individual basis. Given what we have reported earlier in this chapter about the benefits of individualising exploratory experiences, the individual, tailor-made approach is useful. By observing a career in situation, the client acquires necessary career information and is an active participant in the process.
- *Formal Curriculum Approach.* Certain aspects of career development are perhaps best affected by means of structured and direct teaching-learning.
- *Direct Experience.* Direct work experience clearly allows an individual to learn a great deal about a specific job and about the experience of work. Work experience is, therefore, a valuable strategy in career guidance.
- *Computers.* Computer-assisted interventions have proved successful in terms of assessment, diagnostic interviewing and history taking, and career guidance.
- *The Internet.* The growth of the Internet has been no less than phenomenal, and it has profoundly affected the way we search for jobs, acquire educationally and occupationally related information, and plan our careers. On-line career counselling. *School, College, and Agency Websites. Online Services.*
- *Career centres. Universities, schools, NGO.*

Supplementary learning exercises:

- *Find out and analyse different types of national and international career information sources appropriate for children and youth. In what career guidance situation these sources can be used. For what kinds of career information these sources are used?*
- *Explore international on-line networks Euroguidance.eu; Ploteus; Eurydice. Analyse how information in these sources could be used in career guidance process with children and youth.*
- *Find out some problem related to children or youth career development situation. It could be a real or fictitious problem situation. Develop a career information plan.*

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4.7. Children and Youth Career Counselling

Definition of terms. *Counselling* – actively listening to an individual's story and communicating understanding, respect and empathy; clarifying goals and assisting individuals with the decision-making process. Counselling is a mutual relationship between a counsellor (a professionally trained helper) and a client (a consumer of counselling services). *Career counselling*. A largely verbal process in which a counsellor and counselee(s) are in a dynamic and collaborative relationship, focused on identifying and acting on the counselee's goals, in which the counsellor employs a repertoire of diverse techniques and processes, to help bring about self-understanding, understanding of behavioural options available, and informed decision-making in a counselee, who has the responsibility for his or her own actions (Herr & Cramer, 1996)

There are various assumptions underlying the practice of career counselling. These include the following perspectives:

1. People have the ability and opportunity to make career choices for their lives. The amount of freedom in choices is partially dependent upon the social, economic, and cultural context of individuals.
2. Opportunities and choices should be available for all people, regardless of sex, socio-economic class, religion, disability, sexual orientation, age, or cultural background.
3. Individuals are naturally presented with career choices throughout their lives.
4. People are generally involved in a wide range of work roles across their lifespan. These roles include both paid and unpaid work.
5. Career counsellors assist people to explore, pursue and attain their career goals.
6. Career counselling basically consists of four elements:
   (a) helping individuals to gain greater self-awareness in areas such as interests, values, abilities, and personality style,
   (b) connecting students to resources so that they can become more knowledgeable about jobs and occupations,
   (c) engaging students in the decision-making process in order that they can choose a career path that is well suited to their own interests, values, abilities and personality style,
   (d) assisting individuals to be active managers of their career paths (including managing career transitions and balancing various life roles) as well as becoming lifelong learners in the sense of professional development over the lifespan.

7. The reasons why individuals enter particular occupations vary according to the amount of importance placed on personal preferences, such as interests, or external influences, such as labour market trends or parental expectations.

8. Career decision-making is not something that happens only once in a person's life but, rather, it is an ongoing process that might take place at any age.

9. All forms of work are valuable and contribute to the success and well-being of a society. (Source: Handbook on career counselling. A practical manual for developing, implementing and assessing career counselling services in higher education settings, 1998).

Career-counselling process. There are a lot of career counselling models presented by different scientists and practitioners. One of them is based on a *Learning Theory of Career Counselling*. The learning theory model of career counselling includes the following seven stages.

Stage 1: Interview

a. The client–counsellor relationship is established.

b. The client is asked to make a commitment to the time needed for counselling.

c. Insightful and positive client responses are reinforced.

d. The helper and client focus on all career problems; family life; environmental influences; emotional instability; career beliefs and obstacles; and traditional career domains of skills, interests, values, and personality

e. The client is helped in the formulation of tentative goals.

Stage 2: Assessment

a. Objective assessment instruments are used as a means of providing links to learning interventions.

b. Subjective assessment attempts to attain the accuracy and coherence of the client's information system and to identify the client's core goals and faulty or unrealistic strategies to reach goals.

c. Beliefs and behaviours that typically cause problems are evaluated by using an inventory designed for this purpose.

Stage 3: Generate Activities

a. Clients are directed to individualised projects, such as completing another assessment instrument or reviewing audio-visual materials, computer programmes, and/or occupational literature.

b. Some clients may be directed to counselling programmes that address personal problems or lack of cognitive clarity.

Stage 4: Collect Information

a. Potential intervention strategies are discussed.

b. Individual goals, including newly developed ones, are discussed.

c. A format for previewing an occupation is presented.

d. Clients commit to information gathering by making a job site visit or using computerised materials.

Stage 5: Share Information and Estimate Consequences

a. The client's difficulty in processing information is evaluated.

b. The client's faulty strategies in decision processing are evaluated.

c. Helpers and clients develop remedial interventions.

d. Clients may be directed to collect more information or recycle within the counselling model before moving to the next step.

Stage 6: Re-evaluate, Decide Tentatively, or Recycle

a. Possibilities of success in specific kinds of occupations are discussed.

b. The helper provides the stimulus for firming up a decision for further exploration of a career, or for changing direction and going back to previous steps in making a decision.

Stage 7: Job Search Strategies

a. Client intervention strategies can include using study materials, learning to do an interview or write a resume, join a job club, role play, or participate in simulation exercises designed to teach the consequences of making life decisions. Concepts of career life planning are introduced, along with how decision-making techniques that have been learned can be used in future decisions.

The stages in this model suggest a progressive agenda that begins with establishing a working consensus relationship with the client before engaging in the process of gathering background information. Clients are active participants in the counselling process. Problem identification focuses on educational deficits that are considered as limiting the occupations one considers in the career choice process. The client and counsellor address this issue by developing a learning plan that includes specific learning activities and a means of evaluating progress. Faulty beliefs and negative thinking that interfere with one's ability to think rationally and make optimal career decisions are aggressively addressed. Clients learn how to reframe their thinking process from negative thoughts to more positive ones. This model endorses the rationale that the way individuals view themselves and the world around them greatly influences what they believe about themselves. In addition, the learning model, along with other models discussed in Zunker (2006), focuses on the ability to process information, make rational decisions, increase one's self-knowledge, and introduce career information resources and decision-making skills. Interventions can take many forms; for instance, the client and counsellor select appropriate assessment instruments for identifying specific needs. Some clients may be assigned to a computerisd

career information system to broaden their scope of occupational choices, while other clients may join a group who are exchanging career information or discussing career decision-making skills. Some clients may be assigned to a counsellor who specialises in cognitive restructuring. These few examples of intervention strategies make the relevant point: intervention components address a multitude of individual needs (Kelly, 1955). A client's description of career concerns can be used to emphasise how vocational self-concepts are most important in selecting work roles. Finally, it is most important to establish a culturally appropriate relationship in which the client's needs and worldviews are discussed. The continuation of the interview depends heavily on client assessment results. Throughout the interview, helpers should be alert to any clues that provide insights into a client's personality, mood, social functioning, and other characteristics. General appearance, behaviour, affect, hygiene and dress, eye contact, and speech and attitude, among other characteristics, provide important information. Within this context, sets of needs should emerge. Intervention strategies may be used to confirm concerns that have been tentatively identified. Before deciding on client goals and/or intervention strategies, the client's concerns are conceptualised.

Intake interview. In most counselling models the intake interview is used to collect background information, such as social history; educational level; work history; family information; behavioural problems; affect; medical history; and, in the case of career counselling, problems that can interfere with career choice. Presenting problems in all helping situations are carefully evaluated. The sequence and content of the intake interview usually follow the outline listed below. Be aware, however, that one should be thoroughly trained in interview techniques that include appropriate communication skills for all clients including multicultural groups. Helpers should also be aware of the many suggestions and specific techniques for interviewing multicultural groups provided by Ivey and Ivey (2003), Okun (2002), and Zunker (2006).

1. *Background information.* This information can be attained through a structured form that the client is to fill out and discuss with the helper, or it can be obtained through a face-to-face opening session.
2. *Presenting problems* (the reasons given by the client for coming to counselling)
3. *Current status information* (affect, mood, and attitude)
4. *Health and medical information* (including substance abuse)

5. *Family information*
6. *Social/developmental history*
7. *Life roles* (e.g., homemaker, leisure, citizen, and interrelationship of life roles)
8. *Problems that can interfere with career choice* (e.g., work identity, career maturity, faulty thinking, lack of information-processing skills, and educational deficiencies, among others)
9. *Problems that interfere with career development* (e.g., work-related dysfunctions, work maladjustment, faulty cognitions, psychological disorders)
10. *Clarification of problems* (state problems clearly and concretely)
11. *Identification of client goals* (e.g., determine feasibility of goals, create sub-goals, and assess client's commitment; Brems, 2001; D. Brown, Brooks, & Associates, 1996; Cormier & Nurius, 2003).

This rather straightforward format is considered to be very inclusive and indeed provides categories of basic information that is regarded essential in the counselling process. However, because of its inclusive nature, helpers will often need more than one session to complete the intake interview. Ivey and Ivey (2003) pointed out that counsellors should and must strive to build a trusting relationship with their clients. It should not be considered unusual to temporarily end the interview to administer assessment instruments, for example. Presenting problems could also be so complex that the client is referred to a counselling professional who has specialised training. Helpers should focus on important psychological dimensions of functioning, such as need satisfaction, stress and coping strategies, attainment of developmental tasks, social skills, and many other characteristics and attributes. Problems that impede effective functioning may include indecisiveness, poor self-esteem, faulty cognitions, psychological disorders, and substance abuse, among many others. Finally, helpers will find that many client needs can emerge at any time during the counselling process. It is during the intake interview when helpers make tentative appraisals of the client's personality type. Thus, subjective as well as objective appraisals of clients are made concerning such traits as personality, intelligence, and values; the focus of the interview is on individual traits. A client's goals, interests, and talents provide insights into vocational identity. Appraisals during the interview include the client's social networks, support systems, stages of development with an emphasis on career maturity, and vocational identity. During the

interview, the helper assists the client in developing an accurate picture of the self and life roles. One of the unusual elements in the developmental approach is that social space is addressed as a pervasive influence in the career choice process. The position that one may limit one's career options or compromise them because of one's social status has far reaching implications. At some point in the interview, the helper and client should address barriers to career choice.

Self-efficacy is the most important variable in most career counselling models; therefore, in-depth appraisals are made. Clients who do not view themselves as competent will greatly limit their career choice prospects. Potential barriers to career choice and development include educational deficits and negative cognitions. Personal beliefs are evaluated in terms of their influence on outcome expectations. Clients are encouraged to verbalise their expectations of a future work role. Interviewers use their listening skills to evaluate their clients' perceptions of outcome goals and self-efficacy deficits. Clients may be asked to tell their life story. The helper uses the way the client perceives events, situations, and environmental interactions to provide clues to the development of personal constructs. A client's unique life role development is thought to give meaning to the client's personal constructs. Of utmost importance are the client's core values, which can lead to an understanding of an individual's career choice and commitment. The accomplishment of life's task and progression through life stages also are of major importance. Interviewers take the position that people are active participants in their own development; they construct meaning from decisions they make.

(Source: Zunker. Career, work and mental health. Integrating career and personal counselling, 2008).

Kidd's (2003; 2006) model of career-counselling stages and tasks views the career-counselling process as comprising four stages, with associated tasks. In the first stage, building the relationship, the main task is to establish the working alliance. In the second stage, enabling clients' self-understanding, helping clients assess their attributes and their situation is the key task. The third stage, exploring new perspectives, involves challenging and information giving. In the last stage, forming strategies and plans, reviewing progress and goal setting are the main activities. Although the model is oversimplified (usually, sessions move back and forth between stages), it serves to illustrate the key activities.

Stage 1: Building the Relationship. The image of the career counsellor as an "expert," offering advice and recommendations on suitable jobs, is an enduring one. Many clients expect career counselling to consist mainly of information about occupations and may be disappointed when they do not receive this. Writers on career-counselling practice tend to take the view, therefore, that it is important to help the client understand that career counselling is a collaborative venture and that they themselves need to be active participants throughout the process. Agreeing on a client counsellor "contract" at an early stage is seen as crucial, and this is asserted in a considerable body of literature. The contract may cover issues of confidentiality; the number, length, and frequency of meetings; and, more generally, the nature of the career-counselling process itself, and it may need to be renegotiated at intervals.

Bordin (1979) used the term working alliance to describe the quality of the relationship established early on between the counsellor and the client. From a psychoanalytic perspective, he saw the working alliance as arising out of the transference relationship that the client develops with the counsellor. Although agreeing and renegotiating a contract may seem fairly straightforward, research with practitioners in the United Kingdom suggests that there is some confusion about what the contract should consist of and concern that it could come to dominate the career-counselling session (Kidd *et al.*, 1997).

Stage 2: Enabling client understanding. In the second stage, the main task is seen as helping clients gain a deeper understanding of their situation and the issues that are concerning them. Many clients gain important insights through the counselling process itself, but more structured assessment techniques and tools are often used at this stage.

Assessment techniques. One of the advantages of using assessment techniques is that they help clients become familiar with conceptual frameworks in order to organise their knowledge of themselves and their situation (Holland, Magoon, & Spokane, 1981). From this point of view, simple self-assessment tools, as well as the knowledge gained through the career-counselling process itself, often produce insights that appear to be as useful as those gained from administering psychometric tests and inventories. Changes in career-counselling practice have led to a substantial expansion in the purposes and use of assessment techniques. Person environment-fit approaches to career counselling necessitated robust means of assessing

individuals' psychological attributes to recommend career options. While this "test and tell" approach is still prevalent, it is less appropriate where the practitioner works within an orientation in which the client is an equal participant in the career-counselling process. Practitioners using person-centered or narrative approaches, for example, are likely to involve the client in deciding whether assessment tools are needed and, if so, which ones. They are also more likely to use assessment for client self-understanding and exploration rather than make predictions or recommendations. In addition, the information produced from assessment is seen as something to be shared, and clients may be encouraged to express their feelings about its accuracy and usefulness. Assessment tools used in career counselling may be grouped into two broad categories: informal and formal. Informal tools and techniques include graphic or written portrayals, such as "life lines," or written answers to questions such as "What do you seem to seek out, or avoid, in your life?" and checklists, card sorts, and rating scales relating to work tasks, settings, values, or skills. One problem with the latter is that they may have unknown psychometric properties, and the onus is, therefore, on the practitioner to help the client interpret the results with caution. Structured interviews may also be used involving "systematic reflection on experience" (Kidd, 1988), where clients are encouraged to analyse their past experiences to discover what can be learned from them. Some tools are designed to be used as part of an in-depth process of self-exploration. One example is the Intelligent Career Card Sort (Arthur, Amundson, & Parker, 2002), based on intelligent career theory, which encourages people to consider their values, skills, and relationships and reflect on the implications of these for career development and decision making. Formal tools include psychometric tests and inventories that assess occupational interests, work values, aptitudes, and personality–for example, the Strong Interest Inventory (Harmon *et al.*, 1994) and the Myers-Briggs Type Indicator (Myers & Briggs, 1993), a measure of personality. This category also includes instruments assessing career choice processes, such as decision-making styles and skills, and career maturity (or the psychological readiness for career development tasks). Examples of these types of instruments are the Career Beliefs Inventory (Krumboltz, 1991) and the Career Decision Scale (Osipow, Carney, Winer, Yanico, & Koschier, 1987).

Stage 3: Exploring new perspectives. Challenging. Mitchell and Krumboltz (1990) see challenging clients' irrational thinking and inaccurate

beliefs as key tasks in career counselling. They suggest several guidelines for identifying "problematic" beliefs–for example, "examine the assumptions and presuppositions of the expressed belief" and "confront attempts to build an illogical consistency."

Information giving. The increasing diversity of careers and the vast amount of information now available on careers means that it is almost impossible for career counsellors to keep up-to-date with information about opportunities, even in a limited number of occupational areas. Accordingly, and as Nathan and Hill (2006) suggest, it is more appropriate and realistic for career counsellors to view themselves as "general practitioners" with respect to knowledge of occupational and educational opportunities. This stance is also more in line with their facilitative role. Different client groups will need different types of labour market information, depending on their age, life stage, and level of qualifications. For example, young people making initial career decisions may value broad frameworks that show how occupations cluster and how they differ, while adults in mid-career may need much more specific information about occupations, employers, and specific jobs. As Hirsh *et al.* (1998) argue, within the career-counselling literature, the constructs and frameworks used to describe work mainly reflect a concern with early choice of occupation and how individual interests and values affect that choice. Less attention has been given to other types of decision, for example, choice of type of organisation or employer, and decisions about whether to work full- or part-time. Although descriptions and classifications of organisational career systems exist, as do checklists for analysing other features of organisations, these normally require "insider" knowledge and may be more useful in organisational career interventions. Another problem with many frameworks is that they are predominantly static, in that they fail to take account of work histories and how careers develop over time. Workers increasingly experience more diverse and flexible career patterns, with certain skills seen as generic (e.g., basic IT skills) and other skills giving them greater ability to move between occupations that were previously viewed as quite different (e.g., project management skills). Descriptions of careers need to be updated regularly to accommodate these changes, and new constructs and frameworks of work may be needed. Niles and Harris-Bowlsbey (2002) set out three responsibilities of counsellors in relation to career information. First, they should use only high-quality printed materials, computer-based systems, and websites. Second, they should

make these resources known to clients and make them as user-friendly as possible. Third, it is the counsellor's responsibility to help clients process the information. They suggest that the counsellor should consider whether the client is ready to receive the information, what are the barriers to the client's use of the information, what kinds of information will be most helpful, what methods of receiving the information will be the most effective, and what kind of decision style the client uses.

Stage 4: Forming strategies and plans. Most writers see reviewing progress to be an integral part of the career-counselling process at various stages and suggest that it may be necessary to revisit and review the counselling "contract" at certain points. Setting time aside for a review is also seen as useful in assessing the progress made.

Goal setting. Goal setting theory (e.g., Locke & Latham, 1984) has been applied to the action-planning stage of career counselling, and Miller, Crute, and Hargie (1992) have described what this theory suggests as the main features of effective goals, which are as follows: clear and behaviourally specific, measurable, achievable, owned by the goal setter, congruent with the client's values, and appropriately time scaled.

(Source: Kidd, J. M. Career counselling, 2007).

Integrating career and personal counselling. Traditionally, career counselling has been viewed as a counselling process that has focused on career choice and career development over the life span. Historically, career counsellors placed clients by matching measured human traits with requirements of jobs. Gradually, a broader approach to career choice and placement included additional variables, such as personality, values, lifestyle preferences, and the significance of person-in-environment interactions. The need to integrate career and personal concerns in the practice of career development has emerged as the next challenge in the ever-expanding role of career counselling (Zunker, 2008). Current practice places a strong emphasis on the connection between career development and mental health. A growing awareness of evidence suggest that mental health concerns that inhibit systematic, logical thinking, for example, can interfere with the career choice process as well as career development (Spokane, 1989; Gelso & Fretz, 2001). Personality disorders for instance may make it difficult for some clients to function in a work environment (Zunker, 2008). Faulty cognition that results in dysfunctional thinking can adversely affect one's ability to make career choices as well as interfere with one's career development

Work dysfunctions of poor performance, absence from work, and other maladaptive reactions to the work environment may be the result of complex interactions of personal characteristics and the workplace (Lowman, 1993; Muchinsky, 2003; Neff, 1985). These examples and more that are discussed throughout this text will underscore the rationale of integrating career and personal concerns in the practice of career development.

The implications of blending career and personal concerns are very pervasive for both client and counsellor. Clients who present concerns that are considered potential mental health problems will best be served by counselling professionals skilled in the integration of services. Obviously not all clients will present serve personal concerns that require therapy. Some clients, however, may require personal counselling before career counselling and some can be provided with career and personal counselling simultaneously. The important implication here is that career and personal concerns can be interconnected and so tightly woven that progress in one domain affects the progress in another domain. Thus in some cases clients can best be served by a holistic or whole person counselling approach, illustrated in the next paragraphs, that addresses all client concerns. Counsellors focus on sets of client concerns. Some concerns will involve career related problems and others may represent personal ones that are interrelated to multiple life roles, including the work role. Within this framework, counsellors focus on a multiple spectrum of domains of the "whole person" as in a holistic approach to counselling. Career and personal concerns are considered as inseparable and interrelated. The example of a depressed client in Case 1 *The Depressed Worker* is used to illustrate the interrelatedness of personal and career concerns. In this brief review of the case study, several counselling skills were suggested and implied, e.g. skills in diagnosing symptoms of depression, skills of inter viewing, skills in anxiety-reduction programmes, and skills in career decision-making procedures. A more holistic approach in the practice of career development recognises that an individual's total development includes a broad spectrum of domains; helpers are not just career counsellors; helpers counsel individuals.

Case 1 The depressed worker

Alma, a worker in her late thirties, told her career counsellor that she wanted to change jobs. Alma was currently doing secretarial work in a large firm, a job she had held for two years. Her reasons for seeking a change were

somewhat vague: She stated, "I just don't like it there anymore." And, she added, "I'm very depressed."

Depression can come from a variety of sources, and it can be work related, non-work related, or both. As Lowman (1993) points out, however, depression can both lower work performance and affect non work factors. In Alma's case, work seems to be at the centre of her problem. Many aspects of work have been found to influence depression, such as problems with supervision, overly demanding work, ambiguity of authority, lack of social support, and corporate instability (Golding, 1989; Firth & Britton, 1989, cited in Lowman, 1993; Zunker, 2008). The career counsellor was able to determine that Alma's depression was related to a poor relationship with her immediate supervisor. Alma also perceived that her work was demanding and that she received little feedback support. When clients present concerns of depression, there are many questions to be answered. For instance, what are possible sources of stress in the workplace and at home? Is this client predisposed to depression? How do we minimise depression or anxiety? Such cases may follow several pathways. If the counsellor determines that the client is suffering from work-related depression, the counsellor and client focus on concerns the client has about the work environment and other life roles. When job change is the best choice, the client must re-evaluate goals, changing values, and developed abilities. Client and counsellor seek solutions to the current concerns with work environment and requirements to determine a future work role. The choice to change the person could involve stress reduction exercises, cognitive-behavioural therapy, addiction treatment, medication, physical activity programs, interpersonal skills training, and logo therapy, among others. Combinations of such programs are often used. More than likely, Alma's counsellor would suggest programs of stress reduction to accompany the process of choosing a different occupation.

(Source: *Zunker, V. G. (2012). Career Counselling: A Holistic Approach. http://www.cengagebrain.co.uk/content/9781285313016.pdf)*

Supplementary learning exercises

- *Compare learning theory model of career counselling, Intake Interview career counselling model and Kidd's (2003; 2006) model of career-counselling. Identify similarities and differences. What model is the most appropriate in children and youth career counselling process? Why?*

- *Create your own case that illustrates interrelatedness of personal and career concerns. Use children or youth problematic.*
- *Research problems of children and youth most often faced by career counsellors.*

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4.8. Children and Youth Career Education

Definition of terms. Career education is a systematic and purposeful process which helps the pupils to choose professional career and gain career-building skills. These are the joint and systematic efforts of educational institutions, parents and community to relate education and work and to help the individuals to gain and apply relevant attitudes, knowledge and skills leading toward a meaningful and productive work-career (Kučinskienė, 2003, 2005; Pukelis, 2003; Garnienė, 2006). In a broader sense, career education could be defined as a process directed toward gaining and developing of career competences.

General goals of career education process are to enable students to:

- understand concepts related to lifelong learning, interpersonal relationships, and career planning;
- develop learning skills, social skills, a sense of social responsibility, and the ability to formulate and pursue educational and career goals;
- apply this learning to their lives and work at school and in the community.

These goals are organised into three areas of knowledge and skills: (1) student development, (2) interpersonal development, and (3) career development. Career education programmes are usually aimed at helping students become more confident, more motivated, and more effective learners. Students learn how to identify and assess their own competencies, characteristics, and aspirations. They explore a broad range of options related to learning, work, and community involvement through a variety of school and experiential learning opportunities. Students develop learning and employability skills and strategies that they can apply in their secondary and post-secondary studies and at the workplace. They identify and develop essential skills and work habits that are required for success in the workplace, as well as skills needed for effective communication, teamwork, and leadership. In their guidance and career education courses, students learn about the changing nature of work and trends affecting the workplace, and gain insights into the challenges and opportunities they will encounter in the modern economy. The curriculum allows for opportunities for students to practise the skills they are developing in both school and community contexts and to become aware of the importance of contributing to their communities.

Roles and responsibilities in career education. *Students.* Students have many responsibilities with regard to their learning at school. Students who make the effort required to succeed at school and who apply themselves will soon discover that there is a direct relationship between this effort and their achievement, and will therefore be more motivated to work. There will be some students, however, who will find it more difficult to take the responsibility for their learning because of special challenges they face. For these students, attention, patience, and encouragement of teachers can be extremely important factors for success. However, taking responsibility for one's progress and learning is an important part of education for all students, regardless of their circumstances.

Mastery of concepts and skills in career education requires a sincere commitment to work, study, and the development of appropriate skills. Students should also be encouraged to actively pursue opportunities outside the classroom, through extracurricular activities and community service, to extend and enrich their knowledge and skills. Many career education courses provide students with the opportunity to develop a portfolio

documenting their skills, experiences as part of their ongoing learning and career development.

Parents. Parents have an important role to play in supporting student learning. Studies show that students perform better at school if their parents or guardians are involved in their education. By becoming familiar with the curriculum, parents can find out what is being taught in the courses their children are taking and what their children are expected to learn. This awareness will enhance parental ability to discuss their children's work with them, to communicate with teachers, and to ask relevant questions about their children's progress. Knowledge of the expectations in various courses also helps parents to interpret teachers' comments on student progress and to work with them to improve their children's learning.

The career education curriculum promotes lifelong learning. In addition to supporting regular school activities, parents may want to encourage their sons and daughters to explore opportunities available to students through greater school and community involvement and participation in leadership-development activities. Attending parent–teacher interviews, participating in parent workshops, becoming involved in school council activities (including becoming a school council member), and encouraging students to complete their assignments at home are just a few examples of effective ways to support learning.

Teachers. Teachers and students have complementary responsibilities. Teachers are responsible for developing appropriate instructional strategies to help students achieve the curriculum expectations, as well as appropriate methods for assessing and evaluating student learning. Teachers also support students in developing the reading, writing, oral communication, and numeracy skills needed for success in their courses. Teachers bring enthusiasm and varied teaching and assessment approaches to the classroom, addressing different student needs and ensuring sound learning opportunities for every student.

Using a variety of instructional, assessment, and evaluation strategies, teachers provide numerous opportunities for students to develop research and inquiry skills; interpersonal skills, including both oral and written communication skills; and the personal-management, learning, and employability skills needed for success in school and in future work. Opportunities to connect these skills and concepts to real-life situations will

help make learning more meaningful for students and will motivate them to become lifelong learners.

Administration. The administration works in partnership with teachers and parents to ensure that each student has access to the best possible educational experience. In addition, administration members work to support and encourage partnerships between the school and the broader community in order to facilitate the experiential learning opportunities that benefit students in career education programme. To support student learning, administration ensure that the appropriate resources are made available for teachers and students. To enhance teaching and learning in all subjects, including career education, administration members promote learning teams and work with teachers to facilitate teacher participation in professional development. Administration are also responsible for ensuring that every student who has an Individual Education Plan (IEP) is receiving the modifications and/or accommodations described in his or her plan in other words, for ensuring that the IEP is properly developed, implemented, and monitored.

(Source: Guidance and career education, 2006).

Supplementary learning exercises

- *Read an article by Railienė, A.; Gudžinskienė, V. (2012). Development of social skills and career competences in child day-care centres: attitude of day-care centre specialists. Social work: research papers 11(1): 85–96. [interactive], [accessed 26-10-2013]. <https://www3.mruni.eu/ojs/social-work/article/view/508/471> and analyse connections between development of social skills and career education.*
- *Research a national career education situation in working with children and youth at risk. Use the source: Guiding at-risk youth through learning to work. Lessons from across Europe. (2010). Luxembourg: Publications Office of the European Union, [accessed on 26 October 2013]. <http://www.cedefop.europa.eu/EN/Files/5503_en.pdf>.*
- *Analyse national career education programmes for children and youth. Examine the following aspects: target groups; content; type of programme (formal/non formal; obligatory or optional); implementing authority.*

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4.9. Integration into the Labour Market and Job Search Process

Employability skills. Employability skills are the skills a person needs to enter, stay in, and progress in the world of work – whether he/she work on his/her own or as part of a team. Employability skills are the skills, attitudes and behaviours that a person needs to participate and progress in today's dynamic world of work. These skills can also be applied and used beyond the workplace in a range of daily activities. Employability skills include communication, problem solving, positive attitudes and behaviours, adaptability, working with others, and science, technology and mathematics skills. Employability skills can be developed at home, at school, at work and in the community. Family, friends, teachers, neighbours, employers, co-workers, government, business and industry can all play a part in helping you build these skills.

In scientific literature, we can find the following types of employability skills: fundamental skills, personal management skills and teamwork skills.

Fundamental skills are the skills needed as a base for further development. A person can be better prepared to progress in the world of work when he/she: *communicates* (reads and understands information presented in a variety of forms (e.g., words, graphs, charts, diagrams); writes and speaks so that others pay attention and understand; listens and asks questions to understand and appreciate the points of view of others; shares information using a range of information and communications

technologies (e.g., voice, e-mail, computers); uses the relevant scientific, technological and mathematical knowledge and skills to explain or clarify ideas; *manages information (*locates, gathers and organises information using appropriate technology and information systems; accesses, analyses and applies knowledge and skills from various disciplines (e.g., the arts, languages, science, technology, mathematics, social sciences, and the humanities); *uses numbers (*decides what needs to be measured or calculated; observes and records data using appropriate methods, tools and technology; makes estimates and verifies calculations); *thinks & solves problems (*assesses situations and identifies problems; seeks different points of view and evaluates them based on facts; recognises the human, interpersonal, technical, scientific and mathematical dimensions of a problem; identifies the root cause of a problem; is creative and innovative in exploring possible solutions; readily uses science, technology and mathematics as ways to think, gains and shares knowledge, solves problems and makes decisions; evaluates solutions to make recommendations or decisions; implements solutions; checks to see if a solution works, and acts on the opportunities for improvement).

Personal management skills are personal skills, attitudes and behaviours that drive one's potential for growth. A person will be able to offer greater possibilities for achievement when he or she can: *demonstrate positive attitudes & behaviours* (feel good about yourself and be confident; deal with people, problems and situations with honesty, integrity and personal ethics; recognise your own and other people's good efforts; take care of your personal health; show interest, initiative and effort); *be responsible* (set goals and priorities balancing work and personal life; plan and manage time, money and other resources to achieve goals; assess, weigh and manage risk; be accountable for your actions and the actions of your group; be socially responsible and contribute to your community); *be adaptable* (work independently or as part of a team; carry out multiple tasks or projects; be innovative and resourceful: identify and suggest alternative ways to achieve goals and get the job done; be open and respond constructively to change; learn from your mistakes and accept feedback; cope with uncertainty); *learn continuously* (be willing to continuously learn and grow; assess personal strengths and areas for development; set your own learning goals; identify and access learning sources and opportunities; plan for and achieve your

learning goals); *work safely* (be aware of personal and group health and safety practices and procedures, and act in accordance with these).

Teamwork skills are the skills and attributes needed to contribute productively. A person will be better prepared to add value to the outcomes of a task, project or team when he or she can: *work with others* (understand and work within the dynamics of a group; ensure that a team's purpose and objectives are clear; be flexible: respect, be open to and supportive of the thoughts, opinions and contributions of others in a group; recognise and respect people's diversity, individual differences and perspectives; accept and provide feedback in a constructive and considerate manner; contribute to a team by sharing information and expertise; lead or support when appropriate, motivate a group for high performance; understand the role of conflict in a group to reach solutions; manage and resolve conflict when appropriate); *participate in projects & tasks* (plan, design or carry out a project or task from start to finish with well-defined objectives and outcomes; develop a plan, seek feedback, test, revise and implement; work to agreed quality standards and specifications; select and use appropriate tools and technology for a task or project; adapt to changing requirements and information; continuously monitor the success of a project or task and identify ways to improve).

Job search process. Job search is a process that consists of gathering information about potential job opportunities, generating and evaluating job alternatives, and choosing a job from the alternatives (Barber, Daly, Giannantonio, & Phillips, 1994). These activities determine the type and amount of information that job seekers obtain on job openings as well as the number of job opportunities from which a job seeker may choose. Kanfer *et al.* (2001) conceptualised job search as a motivational self-regulatory process that involves "a purposive, volitional pattern of action that begins with the identification and commitment to pursuing an employment goal" (p. 838). Employment goals activate job search behaviours that are intended to lead to the employment goal. Thus, "individuals identify, initiate, and pursue actions for the purpose of obtaining new employment or reemployment" (p. 849). Job search and the self-regulatory process ends when the employment goal has been achieved or is abandoned. Thus, job search can be understood as a form of goal-directed behaviour. Several studies have shown that goals are an important motivator of job search.

Job search models. The job search process has been described as a logical *sequence of activities*. According to Soelberg (1967), job search consists of two phases–planning job search and then job search and choice. Job search begins with an extensive search to gather information and identify job opportunities followed by a more intensive search that involves the acquisition of specific information about jobs and organisations. Similarly, Blau (1993, 1994) distinguished preparatory and active job search behaviour. Preparatory job search behaviour consists of an information gathering stage in which job seekers find out about job opportunities through different sources of information. Active job search behaviour involves actually applying for positions.

In addition to the *sequential model,* two other models of the job search process have been proposed. According to the *learning model,* job seekers learn to employ more efficient and effective search techniques during the course of their job search. As job seekers gain more experience, they identify those techniques and activities that work best for them and change their behaviours accordingly (Barber *et al.*, 1994). The *emotional response model* asserts that job seekers experience high levels of stress and frustration during the course of their job search, which can lead to avoidance, helplessness, and withdrawal. For some seekers, especially those who experience difficulty in finding employment, the job search process becomes so stressful that they simply abandon their search (Barber *et al.*, 1994).

In summary, job search is a dynamic process that consists of a variety of job search activities and behaviours that change during the course of an individual's job search.

Supplementary learning exercises

- *Research a national labour market situation in the context of European labour market. Analyse youth situation in the national and the European labour market. What are the main youth problems?*
- *Research job search models. Analyse your personal job search process according to theoretical job search models.*
- *Prepare your cover letter.*
- *Prepare your CV using the Europass CV form.*
- *Imagine that you have participated at a job interview. Prepare a thank-you letter for the job interview organisers.*

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5. YOUTH INTERCULTURAL COMMUNICATION

The globalisation process and intercultural communications between Lithuania and TCN are discussed in this chapter. The variety of cultures, intercultural communication, and the phenomenon of migration are important fields of interest. The factors weakening the success of intercultural communication are: negative attitudes, stereotypes, racism, xenophobia, discrimination and its consequences.

5.1. Globalisation and International Social Work

Globalisation processes raise challenges for cultural differences and ethnic identity of an individual. First of all, social workers who encounter or deal with clients from different cultures must understand the concept of globalisation and realise living in a global society.

Globalisation is a phenomenon of the twenty-first century that influences societies and various aspects of human life. These include personal relationships, social, political, cultural and economic living.

Globalisation consists of various processes taking place around the world at different levels and causes favourable and unfavourable effects. According to Lyons (2006), this phenomenon the most painfully affects marginalised groups and individuals, and therefore social workers must address the issues at stake. Marginalised groups are customers of social workers and they must therefore have at least basic knowledge of the process.

Globalisation has become a catchword for the integration of local markets into world capitalism. Social justice concerns governments shirking their social responsibilities in the field of caring for those the most vulnerable to the risk of globalisation. By structuring the world as a global society, where both local and global responses can interact to ameliorate the conditions of global citizens, the article proposes a globalisation approach to social work practice: thinking globally and acting locally (Lyons, 2006). It

argues for the formation and growth of global civil society, accompanied by the establishment of a global social policy system and sub-systems.

Most often globalisation is understood as an economic phenomenon, however, in the frame of interactions between people and social, cultural and political life; it covers not only the economic side of life, but also other aspects of human being. Globalisation focuses on and penetrates into legal and cultural systems. The first system consists of international laws and human rights, while the second one concentrates on the new target groups with specific cultural needs (Morgan, 2011). Philip Young, In Han (2010) presents the concept of globalisation in which "people and communities share economic, social and cultural environment" (p. 657).

It is agreed that the phenomenon of globalisation entails positive and negative outcomes. Many authors claim that globalisation can be depicted as a force that may influence the appearance of negative outcomes, such as the threat of terrorism, social and economic instabilities, unemployment, increased poverty and migration flows (Philip Young, Han In 2010, Tripodi, 2007). IFSW explores that this process can violate the balance of the economic, political and cultural forces that are present between individuals and communities (Globalisation and the Environment, 2012). While the globalisation phenomenon is to been seen in terms of negative effect, it undoubtedly has its other side. Webb (2003) explores the positive attitude towards this phenomenon in his article, by providing proven examples of poverty eradication and improvement of economic growth. Modern ideas are spreading in a very fast motion, bringing the winds of positive changes, including the transformation of society in a multicultural direction (Paurienė, 2010). According to IFSW, the process determined significant increase in women participation in the labour market and reduced vocational marginalisation between women and men (Gendered Impacts of Globalization: Employment and Social Protection, 2012). Midgley (2001) refers to the other, but no less important signs, such as: communication revolution (IT development), the possibility quickly and easily travel throughout the world, world trade and economic growth, improvement in the situation of international cooperation in the political arena. The outcomes of globalisation have different effects on people, although it is quite clear that the quality of the results depends mostly on living conditions of the individuals and their actual activities.

Cox (2013), Hendrix (2008), Morgan (2011) and Tripodi, Potocky-Tripodi (2007) emphasise that TCC is associated with the process of globalisation, which affects the practice of social work and functioning of social systems. Meanwhile, the outcomes of globalisation have highlighted global challenges. Due to the increased number of social service users in some regions, an increased number of social workers or other social service professions was registered (Cox, 2013). Meanwhile, the number of social workers remained the same in the regions less affected by globalisation. These regions can be distinguished as the developing countries of our planet. Social workers face new practical and theoretical perspectives in the regions with the increased number of target groups. The proper maintenance of TCC and focus on global issues are required in order to understand the forces of globalisation in the economy, ecology and social spheres, as well as bringing together the knowledge of international professionals (Hare, 2001). Social workers focus on the civil society and the strengthening of social macro-, mezzo- and micro- levels (work with individual, family, community), while human rights organisations and environmentalists must face the consequences of economic globalisation (Morgan, 2011).

Healy (2001), Lyons (2005) and Yuliusdottir, Peterson (2003) discuss the relationships between Europe and globalisation. Healy (2001) expresses the opinion that the European Union, through its regional exchange programmes, encourages "Europeanisation".

A significant role in the development of TSD and social provision is taken by international organisations, such as IFSW, the International Association of Schools of Social Work (the IASSW) and the International Social Welfare Council (ICSW). The exchange of knowledge and practice creates preconditions for improving support systems designed for various customers groups. Social workers uniting global organisations are: UNICEF, the International Committee of the Red Cross (ICRC) and the World Health Organization (WHO). Their contribution to the development of TSD is really significant (Hugman, 2010).

It is difficult to imagine professional social work without cooperation with various organisations, foundations and associations that operate internationally and domestically. International non-governmental organisations (INGOs) provide international social services for the target groups, they also provide the opportunity to gain social work experience in foreign countries. The nature of non-governmental organisations (NGOs) is very wide and variable;

some organisations provide humanitarian services, some organise training or engage in community development practices (Hugman, 2010). In the history of development of social work such organisations as IFSW, and ICSW or IASSW played an important role. Hugman (2010) emphasises the importance of major global organisations that influence the development and dynamics of social work knowledge, skills, values, and unite professionals from all over the world. The United Nations is an intergovernmental international organisation. The author mentions the International Social Service Organisation (ISS), which is believed to be one of the oldest social work organisations, established in 1945. This organisation focuses on issues related to children and family welfare, educational social assistance systems in various countries and participates in international adoption situations and family matters. The United Nations High Commissioner for Refugees (UNHCR) focuses on their safe return to the native land (Hugman, 2010). From 1940, UNICEF has been involved in the UN activities and development, which helps the fund to implement partnership with governmental and non-governmental organisations, as well as support the development of social work.

Cox (2013) and Hugman (2010) provides the grouping of organisations that are prevalent in the social work field. Cox (2013) distinguishes five categories of organisations:

1. United Nations organisations – organisations subordinate to the UN;
2. Governmental organisations – these are subordinate to the national social security and labour departments;
3. Non-governmental organisations – non-profit organisations;
4. Multinational corporations – these are composed of international and national non-governmental organisations and social movements;
5. Global civil society organisations – trade unions, voluntary associations, foundations.

Meanwhile, Hugman (2010) divided organisations into three types:

1. International non-governmental organisations that provide services to the public;
2. Government and between government spheres of organisations, composed of the United Nations and subordinate organisations;
3. Social Workers' International Organisations – IASSW, ICSW, IFSW, regional organisations, such as the Association of Schools of Social Work (EASSW).

The effects of globalisation influence people's lives. In cooperation with international organisations, social workers seek to employ this phenomenon to positively impact on the lives of community groups. One of the effects of globalisation is migration, which affects the emergence of target groups and also provides the opportunities for social workers travelling abroad and improving their skills in foreign countries.

Questions and exercises

1. How do you understand globalisation? What are the advantages of this process? What does it mean for you personally to live in a global and multicultural society?
2. Read the article "International Social Work: Issues to Consider" and write a short essay on the most important topics of this article (according to your opinion as a professional). What was my opinion before reading this article? What questions do I still need to ask? http://scholar.google.lt/scholar?q=International+social+work:+Issues+to+consider%E2%80%9D&hl=lt&as_sdt=0&as_vis=1&oi=scholart&sa=X&ei=hvkWU-ytOemr4ASakYC4AQ&ved=0CDQQgQMwAA
3. Please name the organisations that take part in the development of international social work.

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5.2. Migration, Integration and Intercultural Communication

The phenomenon of migration. The intensive change of social and cultural life, development of information society is leading to rapid changes in political, educational, cultural, economic and other sectors of the society. In the light of globalisation, integration of foreigners and intercultural interaction becomes inevitable. At the same time, society has to deal with social issues and seek for the positive outcomes of integration. More and more people live in a multicultural environment (Radzevičienė, Kantauskaitė, 2008, p. 180). Integration of foreigners and intercultural interaction, intercultural dialogue becomes inevitable in relation to new international co-operation and interaction – personal and professional acquaintances and relations with people from different cultures. In order to create positive and democratic relationships, the need to understand people from different ethnical background appears. This leads to the formation of the need for intercultural and skilled professionals who can work anywhere and are able to collaborate with foreign workforce (Virgailaitė-Mečkauskaitė, 2011, p. 5).

The migration phenomenon was always going in line with the history of humanity. It's like a historical force which formed the world to what it is now, and is associated with a natural part of human behaviour (Mannig, 2005).

The term of migration was used to describe the movement of people in very different contexts and situations, for example, migration due to natural disasters, war, colonial segregation or even slavery. However, the general term of migration includes human behaviour that may not fully comply with the concept of migration. General term 'migration' is most commonly associated with permanent relocation of groups of people. This term is perfectly represented by the nomads who migrate into some area in search for favourable conditions. According to Sipavičienė (2004), migration includes relocation of different groups of people, which may take place within and outside the country and across administrative boundaries. The author notes that migration can be long-term and short-term, forced and voluntary, legal or illegal; it can also be based on the search for the new job or in order to change the resulting social, cultural or political environments.

Nowadays, the migration concept is understood as the movement of people from one residence to another in order to reside in a new location for quite a long time (Maslauskaitė and Stankūnienė, 2007). It is also

related to the intention to reside permanently in a new place or for at least 12 months. In fact, modern "immigration" is a term used in the context of industrialisation and urbanisation (Scott and Marshal, 2012).

As pointed out by Maslauskaitė and Stankūnienė (2007), ignoring the nature of the movement, the main focus is on the migrant person (or group of individuals).

The understanding of the term "migration" is much more complex than it seems and entails many different aspects, so it would be a mistake to think that the nowadays migration is the same as it was in the past. Migration processes are influenced by many factors that are changing the concept of migration. One of such factors is globalisation, which has resulted in different types and forms of migration. IT technologies have opened new opportunities for population mobility and development of migration (Maslauskaitė, Stankūnienė, 2007). The new immigration, according to Sipavičienė (2004), became a long-term process, which has not been characteristic to earlier migration. The extreme forms of migration have also evolved; these include such phenomena as human trafficking and illegal transportation of people across the border, as well as increasingly spreading migration of family members resulting in family structure changes.

The importance of migration is evident – it changes ordinary people and states (Aušrotas *et al.*, 2006). Račius *et al.* (2013, p. 9-10) note that "the ongoing migration of people, combination of cultures and traditions – are the few outcomes of the unstoppable globalisation process. Lithuania has long been a nearly homogeneous country and did not have population of different colour, race or religion, or intercultural differences as in the challenges – this is a new phenomenon in Lithuania. Therefore, it is very important to help people from different cultures learn about each other and understand the peculiarities of different cultures.

Migration as the powerful force changing societies is one of the results of global changes. Direct impact of migration can be felt on the economy, but migration has also affected social relations, cultures, social policies, international relations (Kasnauskienė, 2006, p. 205).

Aleksėjūnė *et al.* (2010) emphasise that integration is one of the key concepts of theories focusing on immigration. In a broad sense, it can be defined as a process by which immigrants become involved and participate fully in the new society. Integration is the process that requires personal efforts in order to maintain its ethnical identity on one hand, and proves

having enough skills to be able to participate in the cultural and social life of majority on the other (Aleksėjūnas *et al.*, 2010, p.17-19).

Bartkevičienė, Raudeliūnaitė (2012, p. 343) emphasise that integration of immigrants in different countries is problematic and becomes a permanent object of political and scientific discourse. This process involves both the immigrants' willingness to take responsibility for integration in the host society, and a host society's willingness to accept and integrate immigrants.

Integration of immigrants is a two-way process, t is therefore important to understand that both sides should be responsible for successful integration. Cultural differences between Lithuanian labour migrants and other working professionals very often negatively affect their interaction. It should also be noted that integration into the new culture is not possible without a successful psychological adaptation process (Račius *et al.*, 2013, p. 202).

Račius *et al.* (2013) distinguish a number of psychological and social factors that aggravate the psychological adaptation of the person arriving to Lithuania and affecting the successful collaboration between immigrants and professionals:

- psychological stress experienced by the migrants
- the language barrier
- the impact of migration on to family relations
- the absence of social networks
- financial changes and social status
- host community attitudes: stereotypes and discrimination
- cultural differences (Račius *et al.*, 2013, p. 202-206).

Aleksėjūnė and others (2010) highlight that migrating to another country for economic and (or) political reasons, migrants are often not conscious of the challenges they might face in a new country. They may be ready to face economic and social difficulties, but not necessarily are capable to assess the negative impact of cultural differences during the adaptation process. The author points out that, while working with immigrant populations (children, their parents), it is necessary to take into account not only the formal criteria (civil and political rights, employment), but also the subjective aspects (well-being, participation in community life). To maintain complete, dialogue rather than confrontation-based presence, it is important to understand the multicultural coexistence assumptions, learn to recognise cultural and social exclusion and to develop intercultural competencies and values that enable

respect, understanding and expression of individuality (Aleksėjūnė *et al.*, 2010, p. 17-26).

Aleksėjūnė and others (2010) note that it is necessary to do the following things in order to develop intercultural competencies:

1. To examine the culture of their own and realising the similarities and differences between the cultures.
2. To explore the knowledge about other cultures – to understand their values and perform objective assessment of the differences.
3. To develop skills that would include understanding, knowledge and practice. For solving problems, it is important to recognise other cultural symbols, rituals and take into account the peculiarities of the environment (Aleksėjūnė *et al.*, 2010, p. 52).

Questions and exercises

- What are the trends of migration in your home country?
- How can we ensure a successful adaptation of migrants in Lithuania / Latvia or X country?
- Please write an essay on why cross-cultural competence education becomes more and more significant?

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5.3. Globalisation, Intercultural Communication and Collaboration

Gudžinskienė and others (2013) performed a study on Lithuanian citizens and third-country national's attitude towards immigration. Authors emphasise that speaking about immigration in Lithuania, almost all informants stated that immigration itself is not yet a problem and do not pose a threat to Lithuania. They thought that immigration is the consequence of globalization, and happens everywhere.

In communication with the representatives of different cultures, it is important to build a foundation of similarities, although the differences are also very important. It is also inappropriate to forget the existence of objective, real barriers that make the communication difficult. The social worker's success working in multicultural society greatly depends on the experiential learning. We would like to ask you trying the exercise "The sources shaping attitudes".

Cultural shock and its determinants. Cultural shock is the reaction towards not being able to understand, predict and control the behaviour of others. This state is distinguished by the surprise, anger, disgust and indignation in respect of cultural differences, the feeling that the unfamiliar culture is not accepting you. On the other hand, it is a normal and expected reaction, which lasts until the moment when an individual develops a need to understand and act accordingly. The lack of accepted social norms and rules do not help to understand the behaviour of others, and the feelings related to alienation, powerlessness, meaninglessness, social isolation are present. The loss of self-confidence as well as mild anxiety, loss of creativity and spontaneity evolve gradually. The only way to get out of this peak is an attempt to understand, to appreciate other ways of life and trying to adapt some part of their values.

Cultural stress is the lack of social support, the unexpected effect of changing values and lifestyles. F. Argyle (1993) has identified the key cultural differences' categories: verbal and body language, social rules, relationships, motivation. Bearing in mind these differences and considering how people receive and transmit information, it can be said that the communication problem is always involved. Obvious that before facing the new culture is very important to be familiar with the basic rules of well-established social relations and be willing to adopt them. As soon as the "future" knowledge acquired in the course of socialization it mediates in the internalisation of the individual consciousness of the world social structures. On another hand, the knowledge programmes the channels that are responsible for "broadcasting" the development of objective world.

In order to understand the psychological perspectives of prevention and reaction the key factors are distinguished:

- Geographical distance – from "home" to other cultures, including climate change and differences in values; in other cultures these

things are treated differently. The norms of socially acceptable behaviour are very different in various cultures as well.

- Time – how long is expected to stay in another country, those who plan to live in the country for a longer period of time, have got a positive attitude, they learn the language, participate in various cultural events, trying to learn as much about the country before arriving.
- Social support – going alone or with the family / friends, "Me and we" being dependent on whether the person had come alone or with family members.
- Return – evaluation of the results and acquired experience. It is best acknowledged when returned to the environment of origin.
- Volunteering – the belief that the decision has been made by the free will of the person. A person's emotional state and behaviour in the country of arrived, mostly depends on how much the person himself, voluntarily decided to live, study and work in the country. If a person has willingly come to a country he is probably going to be in a positive mood and oppositely – arriving to the country by the unfortunate circumstances, it can become a very serious problem, affecting both individual emotional state and behaviour.

Communication with people from different cultures. When coming to the foreign country for any reasons – surely is not enough to become familiar only with the geography of the country and the economy. Psychological adaptation to a new socio-cultural environment is highly dependent on the personal skills and specific knowledge about the culture of the person. In this case the useful characteristics are previous experience. Experience shows that these people easily adapt in an unfamiliar environment. Psychologists agree that even for a child going to the summer camp can be challenging, and emphasise that it all depends on the child's communication experience beyond the walls of home. So if it happens that a person arriving to another country coincides with the first separation from the family, the situation can be very difficult and obviously psychological support is required. However, if the person has gone to another country, have resided at a separation from his family and friends, if he has had the life experience in other countries, it may be that such a person will feel fine in another country. It is obviously easier to adapt psychologically and socio-culturally in a culture that is similar to the culture of their native environment. People who have come from nearby countries can adapt easier and oppositely – those coming from the distant

lands, cultures, and traditions are surely going to face the challenges. An important factor is the time: the longer we stay in the new culture, the easier it is to comprehend.

The studies carried by the psychologists and sociologists have revealed that there is an association between stressful life events and psychological and physical disease occurrence: the stronger the shock experienced individual, the greater the possibility of him getting more serious illness, such as depression, neurosis, tuberculosis, cardiovascular failure, skin problems or cancers.

Emigration obviously results in clear separation from family members and friends, which leads to serious psychological ailments and illnesses. Loneliness pushes towards searching for closer peers among immigrants in a new country in the hope that they will help morally, provide information and support. This solution is the main and the most common mistake as being within a particular circle of own culture will not make any chances to get known a new culture and to fully grasp the nuances.

Family, friends and acquaintances can provide social support to the immigrants and the psychological well-being of migrants and reduce physical and mental ailments. This surely helps to adapt to a new culture, to learn about the country's cultural environment. Being interested in other cultures and sharing knowledge about their culture, expanding the Lithuanian public knowledge, what is culture, what are the customs and where they have occurred and what they mean can help anxiety disappear.

Acculturation process. This is one of the most difficult periods in adapting to life abroad. An individual perceives the environment and cultural differences; it starts with a breakthrough and leads to the adaptation in a new environment, reconciliation with the previous one. This phase directly affects mental and physical state and often manifests itself in stress, depression, impaired immune system, increased susceptibility to alcohol and similar problems. These negative effects are dependent on age, sex, religious beliefs, and can be the main reason for departure.

Cultural shock phases/stages. 5 culture shock phases are listed:

- Honeymoon stage. During the first several weeks the individual admires everything new around him, the locals are euphorically seen as warm and friendly, "You have a very interesting country [...]" "[...] everything surprises me much. Here, it is different, but not much: the weather, the people [...] ".

- Crisis. It occurs while trying to adjust to a new culture, which is basically very different. Abnormal labour leadership, interpersonal relations, local people apathy causes anxiety, anger, frustration and disappointment in the new environment as well as in the person him or herself.
- Recovery. The crisis passes while trying to adapt to a new culture of social life. Starting to learn the local language, trying to comprehend the phenomena/events and to understand the local humour, familiarity with the traditions and customs, a person begins to regain psychological equilibrium. Working environment is clearing the rules of the game, which allows revealing/realising their potential.
- Adaptation. Becoming familiar with the way of life in the country, it is perceived that the new culture has both positive and negative sides. This change in approach reaches a point where a person stops feeling a stranger.
- Returning shock. Individuals who return home experienced a similar process of acculturation. Cultural differences and experience in the foreign country have an impact on further individual life, work and career. An individual realises that there is a change, but cannot explain how and why.

It is important to mention here that adaptation depends on the gap between cultures, personal competence, and previous work experience, ability to adapt to new working and living conditions and gender. There are three forms of adjustment:

1. Psychological. The support of mental and physical well-being – ability to cope with stress, anxiety, frustration and a sense of dissatisfaction.
2. Socio-cultural. Being active in the new society, overcoming daily problems and maintaining good contacts with the local society.
3. Work. Professionally carried out work duties, successful pursuit of objectives, ability to adapt to the local group, improvement of relations.

It would be useful to discuss the situation of women working abroad. Having in mind the cultural traditions of some countries, men do not consider women equal partners, or discriminate against them (Japan,

Korea). It is more difficult for women to adapt in the countries characterised by high masculinity dimension (Japan, Austria, Italy, Switzerland, United Kingdom, Germany) and high-power differences, where leadership positions are usually occupied by men (Venezuela, Norway, Denmark, Finland, the Netherlands, Spain). It is easier to adapt for married women, while the ones in higher positions experience more positive emotions.

Mobility has its positive and negative sides. Having a mobile work, people are more satisfied with their performance and the possibility of promotion, higher salaries and social benefits available. They adhere to a higher standard of living, have better self-awareness and emotional status. However, “mobile” means unstable family life and less stable relationships. Individuals with suspended or restricted mobility are often ill-satisfied with lower quality of life.

It should be noted that the vast majority of immigrants or their family members are unable to adapt to the new working and living conditions. Specifically, they leave the country of their origin completely unprepared, without sufficient knowledge of the new culture, working style and other aspects, sometimes without even basic language skills. The inability to cope with the tasks entrusted lead to a negative impact on the image of the company and attitudes of the owners towards how much willing they are to invest in to their employees. In order to eliminate these problems the special training programs are developed. These are expected to be introduced during the introduction to the culturally different specifics of work and should lead towards the successful adaptation to the new environment. However, training, such as lectures, interviews, discussions, case studies, games, educational films, etc., has its own advantages and disadvantages. Positive aspects are the possibility to educate in a short period of time. However, this is not much; it is completely unclear how to involve the participants effectively. Despite the efforts to organise training programmes combined with different modalities of many organisations, companies send their representatives only in accordance with their competence and practical skills, and do not take into account the ability to adapt using the knowledge and skills in a different culture.

Personal strength and flexibility are the key requirements to establish new relationships. The status of satisfaction depends on the choice of appropriate behaviour and the absorption of new roles.

Cultural stress is influenced by the lack of social support, changing values and unusual lifestyles. Bearing in mind the fundamental cultural differences (verbal and body language, social rules, relationships, motivation), and understanding how people receive and transmit information, it can be noted that there is always a problem of communication in the centre of the phenomenon.

During the interview with immigrants we can discuss few things that are related to the cultural characteristics: What beverages are consumed in this country? What meals are eaten in this country? Is it possible to buy Lithuanian products? What is the outfit? What other important things you need to know immigrating to this country?

It should be mentioned that the degree of cultural shock depends on the time period spent abroad and experience gained. It is impossible to understand another culture from the stories heart only. Personality-specific features are the basis for establishing new relationships or finding themselves in unfamiliar social situations. Satisfaction / dissatisfaction status depends highly on the choice of appropriate behaviour and the new roles of the takeover. People entering the new culture will create it while externalising themselves. It is like a second self-creation, which is generally the social progress.

Getting ready for work. Managers could be attributed to the role of social agents. They should be aware that some people are more suited to or are willing to work abroad. Most companies send professionals abroad, taking into account their performance or qualification, but do not bear in mind such features as flexibility, communication skills, ability to easily adapt to changing living conditions, foreign language skills, familiarity with the culture. Organising of training with experts as the supporting system would reduce the negative effects of cultural shock. Cross-cultural studies should be a part of training both for managers and mid-level professionals (Zurn, 2002). Generally, the society is shaping individuals as much as the individuals are shaping the society – as people interact with their environment. Expatriates facing a new culture will find almost all of the familiar symbols disappearing. A person experiences a cultural shock, accompanied by anger, a sense of collapse and reacts in rejecting the environment that makes him or her feel uncomfortable. Cross-cultural differences are one of the main sources of stress because of misunderstandings between newcomers and local residents. Adapting to a new culture involves several stages: optimism,

positive attitude and the arise of depression, anger, hostility. Adaptation is not yet the end of the cultural shock, because after going back home a person experiences a similar process of acculturation. It takes different shapes, depending on the person and his or her individual response mechanisms. However, some of personal qualities, such as the state of mind of an individual, type of personality, age, previous experience, social and economic conditions, language, family and/or social support, and level of education – help speeding up the recovery from psychological discomfort. It is also important to note that the cultural shock has a positive aspect – it helps revealing hidden potentialities or developing curiosity and openness to the will of "otherness" , the ability to adopt new values of other cultures.

The processes of globalisation throughout the world and Lithuania's integration into the EU will inevitably force us to grow culturally. Moreover, it can be said that it is not only a political, economic, social, and cultural education that allows full communication with other cultures in current circumstances.

In the light of current events and the ongoing processes, globalisation and intercultural communication training should become an integral part of training designed for organisations. Theoretical and practical knowledge would facilitate communication with foreigners in Lithuania and abroad. This would make it easier to realise the new traditions and values, to help overcome cultural misunderstandings, adapt to the new environments and to live harmoniously in a multicultural family and also enabling to preserve their identity. In this context, it is advisable for the mentor coordinating volunteers who develop their actions in the intercultural context, to pay attention to intercultural shock stages, helping person to identify the stage they are in, how they are doing in the process of adaptation and to provide social assistance needed.

Cultural variety and inner communication. Johnson (2003) focuses on cultural factors that are very important to the social worker, especially when trying to understand certain cultural group clients. Volunteer mentors help third-country nationals become socially accepted in the new cultural environment. The factors mentioned by Johnson are very important for social workers. Moreover, these factors are important to everyone.

These factors are described below:

1. Values. This includes attitudes towards objects, use of time, the dominant culture, power, work, feelings, emotions, taboos.
2. Relationships and communication between people, physical and spiritual environment.
3. Family structure. The essence of family member relationships. Family life content. Possible changes and a variety of decision-making. General factors are age and gender. Child-rearing, home management experience are the aspects that one should also bear in mind.
4. History – migration. Relationship with the dominant culture. Changes in the value category.
5. Means of communication – language. Consumption, idioms, cliches, dialect, characters, grammar, expression possibilities. Non-verbal aspects. Communication features – time, casting a few words, etc.
6. Community structure – political, economic, educational, religious. Support, social control. Social, cultural and religious activities. Health. Individuals and family resources.
7. Coping mechanisms. Adaptation, compensation, response to stress, adapting to new situations and environments.

In order to communicate and interact with certain cultural groups, you must first thoroughly understand a person's cultural background as a whole. It takes effort, but we have to support every person, and, according to Johnson (2003), especially a social worker (in this particular case a volunteer mentor) – in understanding the features of each cultural group which they work with. An employee needs to understand how the dominant society is reacting towards the individuals from different cultures (Johnson, 2003, p. 126-127).

Liobikienė, Šinkūnienė (2010) emphasise that a social worker working in a multicultural environment must assess:

- their own ability to work in multicultural environment
- knowledge about the habits, behavioural patterns, religion, etc., of people coming from different cultures
- skills that enable intervention and are acceptable for the people from different cultures
- experience level.

Authors exploring Bula (2000) highlight the attitudes towards the factors that a social worker/volunteer mentor working in a multicultural environment should evaluate (own and others', including customers):

- national identity
- social role of the gender
- age (in some cultures human age is counted from the moment of initiation)
- socio-economic class (this is not the amount of money owned, but more the status of economic security provided by owning the money)
- religion, which in many cultures is the basis of moral and interpersonal relations
- sexual orientation
- different skills, values and norms
- language (it is important to find out what is the native language, the language used and the purpose for which they have been learned).

It is important to have in mind the beliefs, attitudes and knowledge when assessing these factors (Liobikienė, Šinkūnienė, 2010, p. 316). Baumer (2002, p. 78) believes that culture can be interpreted as the multidimensional structure of:

- System: values, symbols, rituals, customs, models of behaviour, as well as the learning process of a certain community (group of people).
- Resolution: behaviour (greeting, problem solving, etc.,), feelings (joy, anxiety and so on.), objects (clothing, buildings), ways of thinking (attitudes, opinions).
- Identity: nation, religion, gender, generation, activity, occupation, subculture.
- Function: orientation, behaviour management, communication, life together, identity, isolation.

According to Baumer (2002), culture can be defined as the collective consciousness, in which members of one group differ from the other group members. How we define the culture is determined by the concept of intercultural competence. If, for example, we define the culture as the individual culture of the person (which includes geographical, ethical, ethnic,

moral, religious, political, historical identity, age, sex, marital status, sexual orientation, etc.) then intercultural competence can be understood as a successful daily communication with other people (Baumer, 2002, p. 76-77). We need to understand that different authors define the culture differently and there are many components of its definition. We can highlight the main features used to define the culture:

(a) the specific pattern of communication and behaviour specific to the community/group
(b) the boundaries, which include various areas of operation of groups of people/communities
(c) a system that includes the whole/complex of values, behaviours, perceptions and encompasses all the physical and spiritual environment.

In order to ensure successful interaction with people from different cultures, social workers must assess the level of knowledge about the dominant (their own) and the minority (clients) culture, as well as personal values, experience and skills before they can actually apply the intervention methods. One of the most important characteristics essential for a social worker working in multicultural environment is empathy. For the immigrant to feel understood, empathy is a required thing, which helps motivating and empowering immigrants in different activities. Tolerance is another important value – one must respect other peoples' traditions, attitudes and beliefs. The ability to trust immigrants is also significant.

Speaking about the eligibility for immigrants residing in Lithuania to receive social assistance and social services, it is necessary to mention that social services are provided to all foreigners holding a temporary or permanent permit to reside in the Republic of Lithuania, but social assistance is provided only to immigrants holding permanent residence permits. It should be noted that immigrants do not have the same rights to social support as the citizens of Lithuania do.

One of the very important factors affecting the integration of immigrants can be the poor state and local government agencies performance in respect of immigrants, who came from the third countries. Therefore, the various bodies implementing immigration and labour policies of employers, various social organizations and social partners become the really important success source for the immigrants from third-party to adapt in the country.

Ruškus (2010) argues that immigrants must also take the responsibility for integration into the local society, and an important element in the integration of immigrants is the knowledge, understanding and the country's in which the immigrant arrived, culture. The language, history, traditions, free time possibilities are the fundaments of the integration process. Grigaliauskienė (2009) claims that employment and professional knowledge and skills available to third-country immigrants are the factors that facilitate third-party national's integration into the labour market in foreign countries.

Intercultural communication. In the process of developing practical effective communication skills, volunteer mentors were introduced into the context of both the linguistic and philological communication processes, not only *objects*, but also social and imaginary (internal) knowledge of the world is crucial. Realising this fact proves that the quality of communication, if it is based on communicative rationality, may be particularly important bit of information transfer (linguistic expressions) and interpersonal understanding (philological communication case) processes.

Intercultural communication is the communication between the representatives of different cultures, which is determined by the context: people involved, relationships between people, situations, circumstances, etc., (Cooper *et al.*, 2007). It should be mentioned that, on one hand, the more related cultures are, the easier it is for people to communicate, on the other hand, the larger the difference between the cultures, the more people experience difficulties in communication or even the chance of conflicts exists. In order for intercultural communication to take place smoothly, it is important to know the different cultures and, of course, have good (excellent) communication skills.

According to Beebe and others (2007), communication is the process which creates the meaning and this meaning is shared with others in verbal and non-verbal ways. Communication is meaningful interaction between two or more individuals. It is obviously important to understand three principles of communication:

- Empathy – the ability to empathise with another's inner world, "live" his emotions, look into the environment from other person's way of understanding.
- The principle of authenticity – through the provision of every act of communication staying themselves, the real "I" in any circumstances.

- The acceptance of the other person – in spite of his odds and differences (Wrede-Grischkat R. "The art of communication". 145 p.).

The ways of communication expression in different cultures. It is surely very important to keep in mind that communication is a two-way process. Both sides should participate in the process. There should bet be the supplier and recipient, the speaker and the listener. If any one of the sides are functioning poorly, disruption of communication. It is observed that the majority of people who fail to communicate, primarily are poor listeners. Such people love to talk, but do not like to listen to. These people are experiencing communication problems as their body expression is not sending the signals of the listener (the body language). They also don't look at the interviewer's eyes enough, perform too little nods, too rarely smiles, inadequately express their interest in the word "yes", "understand" (Kolciova, VA "Communication and cognitive processes", 1989, 89 p.).

Eye contact. Almost every communication might have so-called psychophysical glance moments. This is the moment during which we can look at the person's face without the expression of rudeness, aggressiveness or familiarity. Lowered eye sight does not necessarily mean that the person does not like us or not telling the truth: this can simply mean that we communicate with the shy person indeed. The eye contact is also avoided when telling the bad news or says something hurtful. Lack of eye contact may mean that the other person is scared or ashamed. Lowered gaze can be a sign of respect as well.

Facial expression. It was recognised that the ability of "reading" the facial expressions of others allow a better understanding or the better prediction of what their feelings at the time being are. Each of us will inevitably express something on the face. Some of the faces may be less expressive, others – more, but they are all mirror the unique human feelings. The same facial expression reflects the same people's emotional state no matter who that person is.

Gestures. Gestures, as well as the facial expression can indicate whether a person is angry, if he's experiencing anxiety, or is pleased. Often the gestures are going in line with our spoken language. There are people who gesture their spoken language simply inseparable. Such people are said to be unable to speak with their hands tied. Sign language is particularly important for deaf people; they are communicating with the outer world using gestures. Our

gestures don't simply add the variety to the conversation, but also indicate the direction and pace. Gestures can interrupt the interlocutor, to encourage him to talk, pass the word to another, to show that we want to say something, and mean many other things. Gesture meanings often depend on the situation and the culture in which the communication takes place. Therefore, being a mentor, it is important to pay attention to the gestures and helping other people understanding the meanings of the non verbal language.

Nonverbal (nonverbal) behaviour: austerity and expressive cultures. People from different cultures perceive our own way of gestures and body language, just like the words spoken or written. Fortunately, non-verbal (non-verbal) language of another culture can be learnt much easier than the verbal (oral) one. Robert Heller notes that there are three types of communication:

1. Verbal communication involves words and meanings of words;
2. Paraverbal language reveals the meanings of the louderness pronouncing the words; what the silence and pauses mean during the communication;
3. Nonverbal communication, also known as body language reflects to our non-verbal way of communicating.

The cultures that have different perceiving of the social word might be grouped accordingly:

- Very expressive cultures: the Mediterranean, Southern Europe and Latin America.
- The average expressive cultures: the United States and Canada, Australia and New Zealand, Eastern Europe, South Asia.
- Reticent cultures: East and South East Asia, North Europe and Germanic (Heller, R. "Group Management". Vilnius, 2000. 174-185 p.).

Discussing communication is very important to mention the ritual model of communication and communication as a priority.

Ritual communication model. The most commonly communication is understood as a linear process. However, James Carey was the first to draw attention to an alternative method of communication – a ritual. According to him, in some situations, communication is carried out as a ritual. During the ritual of communication is associated with concepts such as participation, shared experiences, common faith. Ritual approach draws attention not to

the transmission, but to stay together and the togetherness of expression. In other words, the ritual communication is not a clear message here for the sole purpose – to be together, to express their membership in the community to maintain its values. The fine example of ritual communication model could be Christmas tree decoration: there is no instrumental purpose indeed; however the tree symbolises festivity, repeatability. Also during the Mass in the church there is no clear message, but the process maintained values, according to what is involved in the ritual is who belongs to the community and who is not. The ritual communication message is disguised and ambiguous; it depends on the associations and symbols, which the culture and communication participants are using.

Communication as a priority. This model draws attention to another important aspect of communication: the fact that in the case of mass communication the main goal is not only to pass information to the public or to link culture, but simply to draw and keep the audience's attention (visual or acoustic). In this case, the media has the two main objectives:

- Direct economic purpose – to get the audience attention (newspaper, cinema, TV subscription);
- Indirect economic objective – to sell the audience on its incidence or advertisers (radio, TV).

Some authors argue that the mass communication in general can hardly be considered communication in terms of communication. Often viewers remain spectators, observers, rather than participants or recipients of information; attention is often more important than the fact the quality of attention. Therefore, a very large media effort is spent to attract and retain the attention and sometimes it may even overshadow the content. The model " Communication as a focus " gets zero effect – where the emphasis given time is limited, and the focus on a single channel, increase implies a decrease of attention to another channel (for example, it's obvious on TV – audience runs across from one channel to another, organising and planning the event, the date and the time taken, and the day is not scheduled for the next event, which would take away part of the focus or even overshadow the upcoming event). The competition for attention can take place between individual channels and channel inside. The aim is to attract more audience and meet one of the approaches to the media, according to which the audience uses the media as a distraction, an escape from reality and the timing of the measure (McQuail & Windahl, 1993).

Culture – is the faith, customs, norms and the established business models and communications of the certain group of people. Cultural differences can become a very important communication / collaboration / or stimulation of business cause. The human approach to the material well-being, leadership, politics, religion, the role of women in society, wealth accumulation, risk, morals, and the relationship between law and other social institutions influence many effects of the businesses. Intercultural communication is associated with cultural knowledge and intercultural communication barriers or humiliation of poor. Intercultural communication plays a key role in the world's languages abundance (there are about three thousand languages and nearly 10 thousand dialects in the world). However, in communication process, body language also plays a key role.

The fact that the head nod can mean yes and no, has been revealed long time ago. The head nod in Western cultures mean "yes", while in Thailand and Bulgaria the meaning is – "no", and vice versa, head shaking in these countries means "yes." Turkey head nod means' I do not understand. "Western cultures waving hand means farewell, and in Korea it is a gesture inviting to come. Without knowing or ignoring these cultural characteristics may be confusing, or to disrupt the negotiations or to stop communication at all.

The main part of the analysis of the culture is the identification of the groups' norms and values. The norms of groups determine the behaviour of their members and every stranger feels unsafe and uncomfortable, while aware of that and takes the following standards.

For some, the term "culture" can mean the group of unknown people, living in a distant land, the other – economic and class differences within communities. Indeed, this term includes these characteristics but on another hand it has a much broader meaning. Theorists give more than 150 definitions of culture, such as: culture is the common symbols, beliefs, attitudes, values, expectations, and behavioural norms of the system; or culture is an integrated knowledge of individuals, expectations and behaviour of the model, which depends on human preparedness and ability to convey the experience of other generations. Culture is a particular society or social environment of meanings, values and orientation system (Nelson, 1990). Business sense definition of culture is problematic because the country's business culture is usually different from the general culture. According to Nelson, national business culture includes language, religion, values and attitudes, law, education, politics, technology and social organization, which

in some countries are different. Culture determines the basic right and wrong values, customs and rituals, but it is not just a mosaic of traditions, as we are taught to behave. The attitude of the time, property, clothing, food, and even the proper distance between people are based on culture. Culture tells us what a great, nasty, wonderful or inappropriate is. Culture teaches appreciate the hard work, thrift, privacy, competition, honesty, fair wage.

Only by understanding the culture and its constituent elements, one can begin to interact with other members of the culture. To discuss and understand all the cultures is not possible; however it is important to examine the ways in which each culture forms meeting the needs of its customs. Many experts explored the culture phenomenon and identified common elements in all cultures, which are very simple, but familiar with them. In this context it is easier to understand why the culture is different. Even a single element can lead to cultural differences. Misunderstandings often arise when people are communicating is a different manner. Such problems usually arise from ignorance and different communication models. People have to pay attention to the differences of other cultures, which constitute to the cultural history, its individuality, art, language, cultural stability, the attitude of the time, non-verbal behaviour, personal space perception, thinking pattern, religion, education, etc.

Individuality of cultures. Culture can be understood as the systems having a certain social characteristics related to human behaviour. Culture influences the nature of interpersonal relationships and acceptable behaviour for an individual model. For example, in some cultures it is more collective than individual. That's why interpersonal style is characterised by cultural nature. Sometimes people who come from different cultures have difficulties to understand and feel good because of differences in the society or the family. The role stereotypes exist within the cultures as well. Culture has a certain affinity to the categories of people and behaviour, which must comply with the pre-defined patterns. Different members of a culture have expected behaviour called stereotyped roles. Culture determines the behaviour of another, and depending on the level of employment and social position. Role differences include different views of the man and the woman, gender roles in different cultural contexts. Almost in every culture there is division of labour by sex.

Religion. Religion can affect communication in some certain culture. Even religious holidays may affect business communication – they replace or interfere with the work schedule sometimes. This is typical of both Lithuania

and immigrants cultures. Religious differences are huge, but we respect our faith and we want our faith to be respected. A woman's role is also influenced by religion. In many countries, women still do not perform the role in a large business, and correspondence, signed by a woman, in a country like Saudi Arabia, can be recognised as incompetent. Another factor that can create confusion and misunderstanding is different understanding of time. For example, the Americans and Germans understand time differently from the Latin Americans or Ethiopians. The first group responds to letters immediately, although the others would generate answers after quite a long time, because they think that fast answers to important questions must not be given and these should be examined carefully before responding. That, of course, takes a long time. When dealing with the Japanese, one should know that they might use cultural differences for their business purposes. One Japanese businessman said: "People in North America and some European countries have a terrible weakness. When we are forcing them to wait for a long time, they agree with everything you had offered. "

Education. The level of education is determining the efficiency of the communication process. What the members of the culture learn, it becomes a part of their culture.

Social behaviour and manners. What is polite in one culture may not be acceptable in another. Etiquette rules can be formal and informal. Formal rules define what is good and what is bad in the overall situation. Informal rules are much more difficult to define and are usually learned through observation – watching how people behave, and modelling their behaviour in the end. For example, informal rules draw the line for the behaviour of a man and a woman; when you can call the person the name and when the surname. Violation of these rules creates unpleasant situations to the people from the other cultures, however the members of the own culture won't express what is unacceptable for them.

The language barrier. There are about 200 countries in the world, and most of them have more than one language and culture at the same time. Some of the languages are used in business, the others – in science and education, the rest – in art. On another hand, some languages became dominant. It is estimated that the most widely used language globally is English language. Language barrier problem is particularly relevant in dealing with the older generation and professionals working in state institutions. Furthermore, the language barrier can influence other problems to arise; for example:

filling in the paperwork as they are available only in local language. This problem is discussed by Torrico (2010): misunderstandings arising out of miscommunication or some document preparation can lead to other problems. When there is no clear verbal communication and writing the information can be distorted, immigrants may face difficulties due to their rights and positions, so the language barrier is a painful characteristic. It should be noted that a lot of the major problems occur due to misinterpreting or translating the written form of communication. For example, advertising is almost always translated into the language of the country in which the goods are sold. Some information is inevitably lost in translation. Therefore, language training programmes can help people from different cultures understand each other better.

Gudžinskienė (2013) draws attention to the fact which was found out when interviewing the immigrants about the problems they have experienced in Lithuania; it became clear that one of the main problems they face upon arrival in to the country is the language barrier. For example: "If we turn to the migration service, professional English language skills are limited and it is very complicated in such a situation".

Multiculture and international exchange. When speaking about the phenomenon of the migration, it is necessary to mention the acquisition of multicultural competencies during the learning and international education and practice. This expertise is one of the key elements, as it is related to the nature of the activities of social workers and client groups. Competence acquisition requires the professional help to think flexibly, encouraging personal and professional growth. Exchange programmes support social workers' opportunities to share their experiences and knowledge internationally.

Competence consists of knowledge, skills and attitudes. Multicultural competence is similar to the professions where the relations between the professional and his client are dominant; one of such professions is social work. Norvilienė (2012) defines multicultural competence as a set of components that consist of provision and personal qualities, knowledge, skills, and cultural awareness. This affects cognitive, emotional, behavioural processes, and enables efficient operation in intercultural situations. Moreover, this kind of competence has a positive effect on personality development, it also expands worldview, develops tolerance and helps a person to make it easier to overcome the barriers of understanding other

cultures (Pivorienė, Ūselytė, 2013, p. 74). The benefit of these skills is best seen through the effects on the social worker's personality and work habits.

Multicultures emphasise the interaction taking place between several cultures. It is therefore important to look into the role of the culture and its importance to the person's worldview. Every person is a carrier of culture and the surrounding environment as well the culture determines its beliefs, attitudes, habits and behavioural traits. As the person gets familiar to the outside world through the comparison, knowing the other cultures helps to know your own. It might help to prevent and reduce the culture shock in life situations (Paurienė, 2010).

Multicultural education develops the competencies, which can influence the positive personal and external changes, as well as expand the worldview of the people. Nevertheless, there are situations when the person does not accept the changes and these results in discrimination, racism and intolerance at the end. In the development of the multicultural competences the most significant is the direct cultural contact, as only then the identity of the native culture is revealed (Paurienė, 2010). It also been revealed that the interaction of several dimensions is effecting in mastering skills. These dimensions include: motivation (attitudes), operational excellence, reflection competence (interaction), intercultural competence external effects (CONSTRUCTIVE interaction) (Paurienė, 2010). Their main arena for the human interaction is the inside and the outer experiences. Flexible thinking, personal, educational and social transformation affects the worldview and communication features with the other cultures representatives.

The aspect of multiculture is important for social workers working on local and international level. As stated by Dowling, Sexton (2011), social workers, even those who do not have direct links to the immigrants, also become players in the field. However, it can be mentioned that the competence is challenging under international multicultural environment. Better understanding of cultural importance when working with immigrant clients can help refugees and asylum seekers in the great matter. Asylum seekers are considered to be the people who come into the country without valid documents or with expired or no longer valid documents, for these reasons they are asking for refugee status (Dowling, Sexton, 2011, p. 63). People with language and registration issues find it difficult to obtain health care services, so the social worker should have some knowledge on human race, culture, religion or country characteristics (Dowling, Sexton, 2011). In this context,

the worker must be able to establish a cross-cultural contact, have mediation negotiator and intercultural problem-solving skills. Standards to be met by social workers range from lifelong learning, respect for cultural diversity, stereotypes, tolerance to understanding the other cultures. This shows that it is not enough to know the cuisine of another culture, music and traditions, but we need to have deeper insight into cultural aspects (Lyons, 2006). No less important aspects are mentioned by Lyons (2005):

- Knowledge on the events and happenings of the national authorities in the host country;
- Involvement in transnational, regional and global activities is preferred.

Hugman (2010) highlights the fact that more than ninety countries have recognised and established social work as a profession, and this expands the knowledge of a professional, gives the opportunities for ideas and experience exchange. The exchange is the situation when a social worker travels to another country to grow professionally, to learn and acquire new knowledge and models of practice. Due to impossibility of isolation of social workers the importance of their cooperation emerges (Yuliusdottir and Peterson, 2003). One of the ways of cooperation is international exchange. Such programmes are becoming increasingly popular in educational institutions and universities, which are focusing on people's education and research. Hendriks, 2008; Tripodi, Potocky – Tripodi, 2007 mentioned that the benefit, which is acquires by the social worker at the time of such international exchanges is the assimilation of the multicultural competences. Fraser (2011) criticised the social work activities in the West, arguing that the West focus on the development of the global aspects of the social work, while the other countries fight the social and economic problems directly (p. 46). The author points out that all the social workers in the world have the opportunity to participate in global exchange of social workers.

The exchange programs have the effect on the development of the social work with immigrants, which provide the opportunities for the social work students and staff to travel and to participate in international events and projects. Lithuania is a participant in the Erasmus program and, like other European countries, the use of the opportunities offered. Norvilienė (2012) highlights the aims of the Erasmus exchange programme:

- to provide learning opportunities to acquire the linguistic, cultural and educational benefits;

- to improve public education through various educational activities;
- to encourage broad thinking;
- prospective professionals gain international experience.

The students have more opportunities to gain new knowledge and experience related to their profession abroad (Lyons, 2006). International exchange programs have become very popular, and it is believed that more and more students will have the opportunity to participate in international training, study / work projects in the future (Norvilienė, 2012).

For the summary we can conclude that multicultural competence is an important part of the work with the migrants from the third world. It generates global awareness and a better understanding of people' own and other cultures. This competence promotes personal and professional growth, improves, and develops human and professional support to assist to the customers. Meanwhile, the exchange programs that take place in different parts of the world give the opportunity to gain international experience. This is how the social workers make their profession a global phenomenon.

The social work profession is expanding its range of activities throughout the world, allowing social workers to work in the local and international level with various client groups. The exchange programs, migrants' area work extends employees' knowledge, experience and the means of acquiring opportunities to develop multicultural competencies, improve personality and professional capacities.

Questions and exercises

1. Please describe the phenomenon of migration.
2. What is the cultural shock?
3. What are the stages of cultural shock? Describe each stage, provide examples.
4. Please interview the immigrant person in order to understand what has helped him to adapt in a foreign country most.
5. What Factors formed your view in childhood?
6. What / who supported you in developing attitudes and values?
7. How do you know what is good and what is bad?
8. What are the causes of cultural diversity?
9. Choose two different cultures you might be familiar with or simply interested in and make a comparative table of them. Be prepared to comment on a table in public.

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5.4. Volunteering Using Different Models of Social Work with Third-Country Nationals

Migration is an old global phenomenon and is researched in various aspects. In Lithuania, migration has long been analysed as emigration – i.e. in terms of Lithuanian citizens leaving Lithuania. However, when Lithuania became a Member State of the European Union (EU) (2004) and joined the Schengen area (2007), the immigration process in Lithuania accelerated. According to the Department of Statistics, in 2012 many people immigrated starting from 2000. In line with the number of immigrants, cultural and ethnical diversity was also increasing, induced by Asian and African nations. This brings new challenges for Lithuania as a country, integrating new people into its society. Social work area is taking this responsibility and seeking to help with the integration process of TCNs and Lithuanian citizens. However, social work with integration of immigrants is not always similar to any other field of social work and is mostly happening in NGOs. Social work in NGOs is often related not only to social worker-client relationship (in this case – TCNs), but adding another actor: social worker-volunteer-client. Volunteering is one of the strengths of an NGO and can be used

more strategically in social work. Studies have substantiated that three models of social work with immigrants were applied on an international dimension in Lithuania third-country nationals in order to help integrate them into the Lithuanian society. Volunteering using different models of social work with third-country nationals entails the model of integration into citizenship, which emphasises the role of social worker or volunteer as enablers. A social worker or a volunteer acting in this model helps the immigrant to settle down in a new society, to become aware of economic, political and social differences that can influence their life. The main work is directed towards empowerment of immigrants for inner change, which increases the possibilities for actions overcoming complicated situations and strengthening the progress. Social workers, together with volunteers, are educating immigrants in the sphere of constructive behaviour in a new society. When Lithuanian volunteers are invited to cooperate with social workers by implementing the model of integration into citizenship, then volunteering reinforces the entrenchment of immigrants in Lithuania. In addition, communication with volunteering Lithuanians helps immigrants to create close relationship not only with immigrants from other countries (these relations are naturally becoming close in the long run), but also with Lithuanians offering help for them and giving them time. Community social work model is related to the model of integration to citizenship, as integration is orientated towards the community level. Community social work model is based on volunteering and interaction of social workers with the volunteering community. When community social work model is open for voluntary work, it gives opportunities not only for qualitative social services with the help of Lithuanian volunteers, but also makes it possible to invite immigrants into volunteering. Immigrants are invited to present their own culture for diverse community groups and thereby to know their social environment better. Thus, volunteering immigrants are becoming more open-minded for the Lithuanian culture and for the community, which accepts their openness by sharing presentations. It should be noted that anti-oppressive model is emphasising non-dominating and non-exceptional issues. Immigrants coming into a new country need to find a place in the society and to be a part of it, but to forget own culture and rather keep with and contribute to a diverse national culture. Anti-oppressive model in social work emphasises mutual learning of social worker, volunteers and clients. While learning together, immigrants are more able to present their culture and to integrate

into society without losing the "roots". Pursuant to the data of the research when anti-oppressive model is used in social work, volunteering can be a tool for learning if TCN volunteers are volunteering together with the Lithuanian volunteers organising common activities or planning separate activities in parallel. A survey shows, that even without seeking to deliberately apply anti-oppressive model in social work, but creating opportunities for TCNs and the Lithuanian citizens to volunteer together, social work is implemented on the basis of the principles of the anti-oppressive model. Thus, this chapter focuses on the analysis of quality of life of Lithuanian residents in the context of political and social aspects under the conditions of globalisation and EU accession, as well as on volunteering expression by using different models of social work with third-country nationals.

In their article 'Volunteering expression using different models of social work with third-country nationals' Gudžinskienė and Kurapkaitienė revealed the relationship of volunteering and different models in social work with immigrants. The authors made a research from January to April 2013, by applying a phenomenological strategy. The methods used consisted of semi-structured interviews with individuals and focus groups. Methodological approach was social constructivism and humanistic existentialism. Content analysis and meta-analysis methods have also been applied during the survey. It included the analysis of the legal-functional environment. 12 third-country nationals (TCNs) and 12 Lithuanian volunteers volunteering in the Multicultural Volunteering Centre participated in the survey.

Migration is an old global phenomenon and is researched in various aspects. In Lithuania, for a long time migration was analysed as emigration – in terms of Lithuanian citizens leaving Lithuania. Emigration in Lithuania was explored by many Lithuanian scientists, such as Junevičius (2002), Stankūnienė (2003, 2005), Kasnauskienė (2006), Sipavičienė (2006), Prakapienė (2007), Kuzmickaitė (2008) and others. Many of them emphasised proceses and tendencies of migration. The importance of family for the person in the migration process was described by Navaitis (1996), Rupšienė (2001), Miškinis (2003), Juodaitytė (2002), Dumčienė (2004). In 2007, a research entitled "Family on both sides of the walls" was conducted by Maslauskaitė and Stankūnienė to evaluate family and the processes of migration as integral complex processes.

When Lithuania became a Member State of the European Union (EU) (2004) and joined the Schengen area (2007), the immigration process

accelerated in Lithuania. According to the Department of Statistics, in 2012 a large number of people immigrated from 2000. In line with the number of immigrants, cultural and ethnically diversity was also increasing, broadened by Asian and African nations. This brought new challenges for Lithuania as a country, integrating new people into its society.

The area of social work is taking this responsibility and seeks to help with integration process of TCNs and Lithuanian citizens. However, social work with integration of immigrants is not always similar to any other field of social work and is mostly happening in NGOs. Social work in NGOs is often related not only to social worker-client relationship (in this case – TCNs), but adding another actor: social worker-volunteer-client. Volunteering is one of the strengths of NGOs and can be used more strategically in social work.

Objectives of the research:

- to survey social work models employed with immigrants in Lithuania;
- to reveal experiences of Lithuanian and TCN volunteers, volunteering together and separately at the Multicultural Volunteering Centre connecting lived experiences with social work models;
- to reveal volunteering expression in social work with immigrants, by using different social work models.

Different models can be used to help TCNs integrate into the Lithuanian society. In the international context, most prevalent models of social work with immigrants are the integration model to citizenship; community social work model; anti-oppressive model.

Integration into citizenship model. This model emphasises the role of a social worker or a volunteer as an enabler (Ruškus, 2010). A social worker or a volunteer acting in this model helps the immigrant to settle down in a new society, to become aware of the economical, political and social differences that can affect their lives. The main work is directed towards empowerment of immigrants for inner change, which increases the possibilities for action overcoming complicated situations and strengthening the progress. In other words, acting together with the volunteer, the social worker is educating the immigrant for constructive behaviour in a new society (Shah, 2008).

This model is directed not only towards the actions of integration of immigrants into society, but also to the provision of effective tools for citizenship development in a democratic society. The model is based on the needs of immigrants during the entire integration process. The needs are divided into basic needs; social, emotional and practical needs; and qualitative life needs. This model is based on the idea that successful integration depends on both sides – the immigrants themselves and the actions of the society, namely mutual interaction (Citrin, Sears, Muste, & Wong, 2001).

In essence, immigrants need to be noticed, and the needs to be satisfied in the first place are food, health care, living place, work, education and finance management in the country. In order to respond to the immigrants' questions and to fulfil the needs, it is important to offer primary services, such as native language learning, integration into the labour market, individual or family counselling, housing advice, translation services and also mediation services, where necessary. Vogel *et al.* (2008) note that the possibilities of immigrant participation in terms of civic participation are usually very diverse – from becoming more involved into active civic life to wealthy people with higher education. Other people with lower socio-economic status usually pay less attention to integration. Civil activity can also be different in view of the demographical characteristics, such as gender and age.

Voluntary work is used in all models, but the main important feature of voluntary work is related to anti-oppressive model. Anti-oppressive model is applied when immigrants receiving assistance and assistants (social workers or volunteers) are learning together. Voluntary work creates non-hierarchic relationship of TCNs and Lithuanians, it also brings TCNs into cooperative communication with volunteers and social workers. Actually, mutual voluntary work of Lithuanians and TCNs is implementing the anti-oppressive social work model.

Practical implications. In the long run, social work with TCNs increasingly requires the implementation of diverse models. According to the findings of the research, social work can be enriched with volunteering elements, empowering TCNs as clients and creating non-hierarchical relation of TCNs with Lithuanians. In addition, common voluntary work of TCNs with Lithuanians ensures implementation of the anti-oppressive model. This approach can be used by other social workers dealing with immigrants in different countries.

Research findings of the same scientists have shown that women are less active than men and older immigrants are more active than the young ones. Of course, immigrants are less active in civic life than native citizens. The main causes for this are lower income of immigrants, lower status in the labour market and weaker language skills. In this model, citizenship is perceived as an action of citizens seeking for common ad not only for personal benefit. According to the model, citizens are not taken as those having the legal status, but more as people living in the country. The main focus is on the civic participation of immigrants from third countries and immigrants who have obtained citizenship in other EU countries.

Social workers should be able to offer all information and help for immigrants during every integration process and also provide training for volunteers.

Community social work model is related to the previous model, because integration is orientated towards the community level. Chung-Chow (2009) has emphasised that social service at community level is important in three aspects: people are living and communicating in communities; social work institutions are operating in the community; social services can be rendered in the community.

According to this model, the main function of a social institution is to offer social services for new immigrants, by adapting them and involving them into the community and also representing their interests in the community and in policy (Galinsky, Ku, & Wang (2005). The community social work model is based on volunteering and interaction of social workers with the volunteering community. Usually, community social workers offer the following services:

Information service – all the necessary information is provided;

Advice – it is given in order to help immigrants adapt in the community. Advice can be given also in the area of health, violence, etc.;

Mediation service – social workers or volunteers become mediators, whenever assistance is required in other institutions;

Prevention service in drug abuse – this working area especially concerns young immigrants, by informing on and preventing drug abuse;

Other services in the area of abuse – for children and vulnerable family members, in cases of family abuse;

Professional/educational service – for parents;

Youth service – organised to help young people to orientate themselves in new circumstances;

Services related to accommodation – all the necessary information on accommodation and help to find a living place;

Employment service – all information about job opportunities for immigrants and explanations given for immigrants in acceptable forms. Furthermore, social work offers possibilities to gain new skills required for the labour market of the country.

All social services are important for immigrants, but socio-cultural services are particularly important for TCNs. Etzinger (2003), Brewer & Gaertner (2004) describe the areas of immigrant integration, referring to cultural integration into the society. According to Sakomoto (2007), by integrating immigrants into the society, the assistance of social workers is necessary in order to balance acceptance of the new culture and maintain the old culture. In this case, social workers organising socio-cultural activities with immigrants are helping encourage the process of cultural acceptance and balance. According to Šinkūnienė and Savickaitė (2008), individual, group or organisational cultural and social activeness can be reached with the help of socio-cultural services. Social activeness can contribute to education, recreation and community creation of immigrants. While working with immigrants, socio-cultural action has to be a priority (Sakamoto, 2007). Socio-cultural action can be expressed by diverse cultural presentations, life libraries, cultural meetings, evenings, etc.

In social work with immigrants, important intervention possibilities are important, which can be understood as social help. Social help, according to Sheppard (2004, 2011), can be directive and non-directive. Directive help cab be provided by direct activities of volunteers and TCNs. Non-directive help in this case is provided by using other sources – other organisations, groups, etc. Potocky-Tripodi (2002) also presents the aspects of directive and non-directive services for immigrants. Directive social help is given by directive work with the client in the areas of health and mental health, childcare, drug abuse and education (Torrico, 2010). In the process of integration, social workers are initiating social activities, in which immigrants can be accepted in their new role and in which they are given other responsibilities and duties in new "social contexts" (Ryan, Casas, & Thompson, 2010).

Non-directive social work also plays an important role, because social worker is seen as a fundamental connection for interaction (Sakamoto,

2007). According to the author, non-directive social work means involving other persons, in this case volunteers, and empowering them to act. Then social work means rendering services not only by professional workers, but also by volunteers.. These persons are also advising, teaching, assisting and helping immigrants in other areas. Valtonen (2001) also asserts that non-directive social work requires preparation of persons involved in social work, meaning volunteers training to provide assistance in the named areas.

Anti-oppressive model stresses non-dominating and non- exceptional matters. Immigrants coming into a new country have to find a place in the society and to become a part of it, but forget their own culture rather than keep and contribute to a diverse national culture. By invoking the experience of Chinese immigrants in Canada, Sakamoto (2007) presents the model of anti-oppressive work with immigrants. Anti-oppressive model in social work emphasises mutual learning of a social worker, volunteers and clients. It is noted that both sides (native citizens and immigrants) are equal and both of them have open possibilities to learn. Social workers and (or) volunteers are gaining knowledge and skills for work with immigrants from the latter (Riley, 2011). In addition, the services offered with expressed respect and trust can create a space where immigrants can feel equally important with the other members of the community. While learning together, immigrants are more able to present their culture and to integrate into the society without loosing the "roots".

Research methodology

Methods. Semi-structured interviews with individuals and focus groups. Data analysis with content and meta-analysis. It included the analysis of the legal-functional environment.

Sample. 12 third-country nationals (TCNs) and 12 Lithuanian volunteers volunteering at the Multicultural Volunteering Centre took part in the research. Saturation of the research is repeated content.

Research ethics. Research participants agreed voluntary to participate in qualitative research and to use their data for the research. All data is collected with confidentiality and respect for the content in mind.

Results and findings

- Experience of the Lithuanian and TCN volunteers, acting separately or together at the Multicultural Volunteering Centre through the aspect of social work models.

Integration into the citizenship model and volunteering in the Multicultural Volunteering Centre.

As referred above, social workers and volunteers working with immigrants are not only following the expressed needs, but also try to understand the main problems and solve them together with immigrants. In the research, was asked TCNs how they valued help of the volunteers in fulfilment of basic needs and what they regarded as essential components of volunteer work. The findings showed that volunteers were helping to adapt, to get to know the new culture, to understand the important aspects of the new culture, to communicate in this culture, to reach destinations, to find a living place and also advising volunteers on daily questions. Sometimes social workers seemed more at a distance with immigrants, but most of the times they were always "online": "Volunteers helped start a new life in Lithuania, settle down in a new cultural environment."; "A volunteer always gave me supper, helped buying food, finding the right transport, and explained how to reach the needed destination where necessary. There were many things I couldn't do because of the language barrier, that is why I felt permanent support of the volunteer. I knew that I could always call and ask for everything that was unclear to me"; "During my first years in Lithuania she (the volunteer) really helped me a lot, she did many good things for me: I got to know where it was better to buy things, she helped me to find where to live, explained the owners who I was and why I was here. I didn't understand the language, but after explaining that I was a student non-verbal expression of the owners was positive. So I could adapt myself quite easily, because she did many things for me, that was why I could enjoy the life here."; "the volunteer helped me to find the migration office, we were going there together, chatting along the way."; "[...] helped me to open a bank account. In the beginning – to pay taxes, because I felt like a functional illiterate […]:"; "Sometimes this help was very simple, but it was very important to me – to find a room in the university, the right bus station on the street, etc."; "I received help in finding the flat for a suitable price and in a safe district. We are also spending free time together."

The research shows that whenever social workers are organising volunteer activities, TCNs in Lithuania can fulfil the basic needs with the help of volunteers. When the basic needs of immigrants are fulfilled, then the importance of quality of life is increasing in order to reveal the advantages leading them to constructive actions. This need empowers immigrants to

make decisions, to open their competences and to create a network with the social environment (emotional support network, including immigrant's family and also active participation in the society, when integration is in the process and the immigrant him or herself can establish new contacts.).

As mentioned above, volunteers are helping find a living place for immigrants to rent their flats. Volunteers knowing safe and unsafe places can also recommend and help to find a living place that is secure enough: "I could adapt myself very fast, because she (volunteer) helped me a lot. [...] every day I felt better and better.", "she helped me find a place to live."

When the basic needs and the quality of life needs are fulfilled, then it comes to satisfying the needs of the third group, involving social, emotional and practical needs. Those needs are connected with the neighbourhood, community development and policy. With this in mind, special activities could be organised, orientated towards encouraging the community to open up and to accept immigrants. "Together we were spending free time and we were communicating a lot, so I started to understand some Lithuanian words."; "[...] we are spending free time together". Volunteers are naturally helping immigrants to make connections with the society: "This is very important, because the volunteer helped me giving the information about Lithuania, culture of Lithuania, explained many things that are useful until now. He helped me from the first days."; "[...] even though not everyone in Lithuania is friendly, the volunteers are warm and supporting people"; "Working with the volunteer was pleasant. Volunteers are goodwill people, they are more free and more open-minded with us, opposite to other people from your culture."; "The volunteer presents the new country and culture. He is the moderator between two cultures and it is nice to compare communication and social networks of two cultures. Is interesting to find similarities, but I also find many diversities." "volunteers are socially protecting us (laughing), very interesting, how people here behave in friendship, what is the role of a friend in different cultures."; "[...] helped to understand society regulation norms in Lithuania."; "[...] we were spending free time together by playing table tennis."; "When a volunteer explains, everything seems so simple. It made me feel secure, the volunteer helped me to avoid negative experience, advised where better not to go."; "She showed me the city, the most visited places."; "Here in the Multicultural Volunteering Centre I always feel comfortable, welcomed and therefore it is nice to meet

people here, who are accepting and supporting us [...]. Volunteers give us advice [...]. Thank them for this."

The core of this model is immigrant integration into the society, by meeting the three main groups of needs. When the needs are fulfilled, a person is able to feel valued in the society. The role of volunteers is directly connected to the process of fulfilment of immigrant needs.

Community social work model and volunteering in the Multicultural Volunteering Centre. This model is orientated towards community integration, by providing help for immigrants. Social services, such as information, counselling, advising, mediation and representation are one of the most needed for immigrants. In order to implement this model in the Multicultural Volunteering Centre, various activities are organised, such as language learning (Lithuanian and other), discussions with reflection, life libraries, cultural evenings and meetings.

Community social work model is emphasising not only the influence of community and the importance of integration into the community, but also native language learning as the entry point into the culture and community. TCN immigrants said that: "language course helped to overcome the language barrier, I reached the necessary level and now I can understand more and more, even if I cannot always speak."; "Now I can understand some words in Lithuanian and I can say the main words."; " Language learning is very important. It is excellent that lessons were organised for mixed groups, because we can then talk about various cultural things, we can find out more about cultures, habits etc.".

Usually language course is understood as professional activity of language teachers or social workers. However, this experience showed that volunteering in this area brings more value. Volunteers are seeking for more non-formal relationship with immigrants and searching for non-formal methods of learning: "To me, language teaching wasn't an easy thing, because I had to understand the motivation of the learners. But it was so interesting – I started to understand Lithuanian language from a different perspective, to see it from the viewpoint of foreigners. During the lessons, we also discussed many topics important to them and I understood their life Lithuania."

Social workers are applying directive and non-directive methods while working with immigrants, by providing services and involving volunteers into cooperation. By applying the community social work model, social workers and volunteers are fulfilling the functions of an informant, a

counsellor, a mediator and a representative. Suitably prepared volunteers can help in directive and non-directive social services and voluntary work can serve as a means of access for immigrants into the community through the presentation of cultures.

In the community model, special attention is paid for own culture presentation and exchange of cultural awareness.

Culture Fairs are giving more opportunities for Lithuanians to meet the TCN culture, to understand the attitudes and this is a way to reduce tension in-between cultures. Furthermore, TCNs presenting own cultures can feel more understood and this motivates the acceptance of Lithuanian culture. Another aspect of participating in a Culture Fair is volunteering of TCNs. Volunteering is changing the role of immigrants in the community from help receivers to contributors to the community through socio-cultural activities. This change of role is making immigrants feel more accepted and interesting for community members. Seeing immigrants as volunteers changes the attitude of the community towards them: "One guy is very good at playing drums – how it comes that he is so professional, maybe he could give me some lessons?" Community starts to perceive immigrants as a resource and communication with them as a sharing opportunity.

Anti-oppressive model and volunteering in the Multicultural Volunteering Centre. By working in diverse cultural backgrounds, immigrants, social workers and volunteers are learning by acquiring the skills, knowledge, increasing their own intercultural competence, flexibility and open-mindedness. In the research, learning and relationship was analysed during common voluntary work of TCNs together with Lithuanian volunteers.

Anti-oppressive model is a special model, because it makes work with TCNs possible in a specific way – immigrants have special needs and they are involved into fulfilment of those needs by themselves.

In all of the three models, research presents different types of volunteering enriching the integration process. Research shows how Lithuanian and TCN volunteers can contribute in the specific models of social work with immigrants and how volunteering together (of TCNs and Lithuanians) can help reach the goal of the model. This is presented in Table 5.4.1:

Table 5.4.1. Interaction of social work models with immigrants and volunteering

<table>
<tr><td>Models of social work with immigrants ⬇</td><td colspan="3"></td></tr>
<tr><td>Anti-oppressive model</td><td colspan="2"></td><td rowspan="3">III. Integration is through common TCC's and Lithuanians volunteering, which is seeking cultural and intercultural awareness. Through common volunteering are stressed similarities and is increasing openess. This makes open space for learning.</td></tr>
<tr><td>Community social work model</td><td></td><td rowspan="2">II. Integration is through presentation of own culture, when immigrants are volunteering in Lithuanian communities. It opens communities and immigrants as well</td></tr>
<tr><td>Integration into society model</td><td>I. Integration is through acquisition to live in Lithuania and through close relationship with Lithuanian volunteers.</td></tr>
<tr><td>Volunteering in integration process with immigrants ➡</td><td>Volunteers from Lithuania are helping for immigrants to start life in new country and to settle down</td><td>Immigrants are volunteering presenting national culture for Lithuanians</td><td>Common volunteering of Lithuanians and immigrants, organizing cultural exchange events</td></tr>
</table>

In all models, volunteering can be organised and voluntary work programmes can be developed. Integration model to citizenship and community social work model can exist without volunteering, where help is provided by social workers only (Table 5.4.1.). Research shows that for anti-oppressive model volunteering is very important, because immigrants in the country of asylum are not feeling equal with native citizens. The findings show that volunteering together is a tool to reach the goal of the model – to learn together. Through volunteering, hierarchical structure of native citizens, social workers and immigrants is shaped into common interests of a group. This group is formed when Lithuanians and TCN volunteers act together and are helping each other in diverse tasks aiming for the same goal. This means that the importance of volunteering for social work with immigrants is growing with each model.

In social work with immigrants, high competence in using one or the other model while seeking their integration into the society is not the only important issue. Integration process is more successful if the models can be used together with interaction between them. Volunteering in different models can take different forms, but it is possible in all phases of integration and with all types of social work with immigrants. Moreover, volunteering brings tools to reach more natural and more personal objectives foreseen in the models. The models are mutually interacting, as by implementing one model,

the background of the other model is necessary. In this scheme, integration into citizenship model serves as the background for all models, as with the objectives of this type of social work with immigrants, the background of life in a foreign country can be settled. The next model is community social work model. In this model it is possible that not all immigrants will be involved, as more time, energy and free will to be active is needed for the relations with the community to develop. It can happen that many immigrants step into relations with the community, but this mode is challenging for them. Whereas the anti-oppressive model is a very suitable model for the cooperation and non hierarchical relationship, it can also apply when volunteers from the community meeting immigrants are creating voluntary actions together. Even less immigrants are joining this type of integration and not all the volunteers are ready to volunteer together with immigrants.

Research shows that various models are used in Lithuania for better adaptation of immigrants into the new culture, such as integration to citizenship model, community social work model and anti-oppressive model. All the models can be suited together in one organisation working with TCN immigrants in a long-term integration process.

Using different models in work with immigrants, voluntary work can be a successful tool for enhanced relationship of TCN immigrants and Lithuanian citizens. It can create multi-faceted opportunities for integration in a new culture.

Even when anti-oppressive model is not chosen deliberately in work with TCN immigrants, but if it is initiated and coordinated voluntary work, which is organised not only to attain the results of the work, but also involves TCN and Lithuanian volunteer cooperation, then the anti-oppressive model is implemented by communicating, acting and learning together in volunteering.

Conclusions

In order to help integration of third-country nationals in Lithuania, the following models of social work with immigrants are most often applied: integration to citizenship model, community social work model and anti-oppressive model.

The analysis of Lithuanian and third-country national experience, volunteering together and apart, connected with the models of social work with immigrants showed that:

- When Lithuanian volunteers are invited to cooperate with social workers by implementing the integration into citizenship model, volunteering reinforces the entrenchment of immigrants in Lithuania. Moreover, the relationship with volunteering Lithuanians helps immigrants to create a close relationship not only with immigrants from other countries (these relations are naturally becoming close in the long run), but also with Lithuanians offering them help and devoting their time to them.
- When the community social work model is open for voluntary work, it allows not only the provision of qualitative social services with the help of Lithuanian volunteers, but also provides a possibility to invite immigrants into volunteering. Immigrants are invited to present their own culture for diverse groups in the community and, through this, to know their social environment better. Such volunteering is often acceptable and sometimes even desired, as by presenting their own country, culture, traditions their daily life and normal experiences are outspoken, presented and lived. Thereby, volunteering immigrants are becoming more open-minded for the Lithuanian culture (hopefully also for the other native countries) and for the community, which accepts their openness by sharing the presentations.
- When the anti-oppressive model is used in social work, then volunteering can be a tool for learning, if TCN volunteers are volunteering together with Lithuanian volunteers organising common activities or planning separate activities in parallel. The survey shows that even not seeking to deliberately apply the anti-oppressive mode in social work, but creating opportunities for TCNs and Lithuanian citizens to volunteer together, social work is implemented on the basis of the principles of the anti-oppressive model.

Research of volunteering interaction with social work models in work with immigrants revealed that voluntary work as the component of social work with immigrants could be invoked in all models, it is only important to understand and to apply the type of volunteering that is the most suitable for the exact model.

Questions

1. What theoretical models are most often used for social work with immigrants?
2. Quantitative research in the community about theoretical models used in practice.
3. Quantitative research in community and presentation of research

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5.5. Factors Interfering in Intercultural Cooperation

Factors interfering in intercultural cooperation are: stereotypes, prejudices and superstitions, racism, xenophobia, anti-semitism, ethnocentrism, discrimination and its consequences.

The process and implications of stereotyping. The term 'stereotyping' has negative connotations, but some theorists do not emphasise the negative aspects of the process. Some authors (Macrae & Bodenhausen, 2000) have concentrated on the convenience of this type of categorical cognitive processing, and others (Jussim, McCauley, & Lee, 1995) have contended that stereotypes have positive as well as negative effects. Yet other theorists have argued that stereotyping produces such a magnitude of distortions and incorrect generalisations that its disadvantages are overwhelming (Allen, 1995; Bobo, 1999; Glick & Fiske, 2001). The negative effects of stereotyping are apparent in stereotype threat, the subject of the headline article for this chapter.

Those who study stereotyping as a cognitive process (Macrae & Bodenhausen, 2000) emphasise people's need to streamline the way they interact with a complex world; forming simplified categories is a way to do so. The limits on children's cognitive abilities make this need even more pressing during childhood. Taking this view, gender stereotyping is a normal cognitive process that allows children to form categories based on gender and to understand this important attribute, if in a simplified and distorted way (Martin & Halverson, 1981). The simplification and distortion inherent in stereotyping can have negative effects, but the positive benefits to children of forming gender stereotypes outweigh the negative effects of making some mistakes and thinking too narrowly about gender-related behaviours. Therefore, the function of gender stereotyping can be understood in developmental terms as a useful way to approach the complexities of gender. Knowledge of gender stereotyping in children does not necessarily lead to an understanding of the factors that maintain stereotypical behaviour in adults (Eagly, 1987b). The advantages of gender stereotyping during childhood do not necessitate that adults maintain gender stereotypes. Research has indicated that older children, adolescents, and adults become more flexible in their application of gender stereotyping.

Have you ever asked yourself why am I behaving the way I am in a certain situation? We do not realise it in many cases. Spontaneous solutions

show that we are influenced by stereotypes. There is no need to look far for examples: a woman cannot be a good driver, and even according to a proverb “a woman behind the wheel – death around the corner.” Isn’t that a stereotype? In addition, there are many women who have an advantage over men in car driving, especially when it comes to driving safety. Some facts: in European countries, women employment record belongs to France. There, 80 % of women work, but only 21 % of them work in leadership positions. Speaking about the salary, we note that French women receive 20-30 % lower wages than men.

However, gender stereotypes persist throughout life. Stereotypes provide not only descriptions of how people think about women and men but also prescriptions about what women and men should be, which means that gender stereotyping places limits on what traits and behaviours are allowed (Prentice & Carranza, 2002). Thus, theorists and researchers have explored the formation, function, and effects of holding gender stereotypes.

A meta-analysis of studies on the accuracy of gender stereotyping (Swim, 1994) confirmed that overestimation and underestimation occurs. Perceptions of gender differences may be accurate when measuring average group judgments, but individuals differ a great deal, and some individuals exhibit substantial inaccuracies (Hall & Carter, 1999). Such inaccuracies should create problems, and prejudice and discrimination are among the effects that arise from stereotyping.

Prejudice is a negative preconceived evaluation of other groups or its members (individuals). Prejudice is a negative evaluation of an entire group, which allows prejudiced people to react to members of the group without any personal contact or without knowing anything about people in the group as individuals. Discrimination is a behaviour that holds people or groups apart from others and results in different treatments for those people. Thus, prejudice is an attitude, but discrimination is behaviour. People may be prejudiced yet not actively discriminated, although the two often go together.

These findings are not consistent with an overall prejudice against women. Peter Glick, Susan Fiske, and their colleagues (Fiske, Cuddy, Glick, & Xu, 2002; Glick & Fiske, 2001; Glick *et al.*, 2000) have researched this puzzle in gender stereotyping and formulated some interesting answers. The focus of their research is their conceptualisation of sexism, that is, prejudice based on sex or gender. Their view separates positive from negative aspects

of sexism. They call the negative aspects of hostile sexism, and this concept includes negative attitudes toward women. They also consider benevolent sexism, which they conceptualise as positive attitudes that nonetheless serve to belittle women and keep them subservient. Research on the contents of stereotypes (Eckes, 2002; Fiske *et al.*, 2002) has shown that combinations of two dimensions–competence and warmth–capture many beliefs about stereotyped groups. The mixed values of low competence–high warmth and high competence–low warmth have been of most interest to researchers, but the two other combinations of high warmth–high competence and low warmth–low competence also occur.

For children, such simplification may be a necessary part of dealing with a complex world, but adolescents and adults are able to deal with individual information, yet tend not to do so. Rather, adults stereotype on a variety of dimensions, including gender. Stereotypes form the basis for prejudice and discrimination, and both men and women are subject to these negative processes.

Stereotypes and prejudices are rated by people, and the opinion is based on limited information.

- Stereotypes facilitate communication, global awareness and behavioural choices.
- Stereotypes are called complex provisions, which consist of certain phenomena schematic understanding, visual and emotional evaluations.

Stereotype consists of three components:

- **Reasonable** – evaluative propositions: The Italians are hot-tempered;
- **Visual** – exists in our mind as a generalised image: a typical French
- **Emotional** – associated with emotions: positive – sympathy, negative – dislikes

Stereotypes can be broad (Jews, Roma, white, etc.). Narrow: women feminist

Quantitative research in community and presentation of research

One of the most often used stereotypes.

Factors interfering in intercultural cooperation. Why do human beings develop this kind of prejudice, and what makes it sometimes erupt

into violence? *Scientific American* spoke with Steven Neuberg, a professor of psychology at Arizona State University in Tempe, about the psychology of anti-immigrant prejudice. Prejudice is traditionally defined in social psychology as a negative feeling towards a particular group and its members. It turns out, though, that there are different kinds of prejudices and different prejudices towards different groups–and these prejudices have very different emotional components. For instance, towards some groups, prejudice is characterised by disgust, whilst towards others by anger, yet others by fear.

We are highly dependent on people in our own groups. In fact, one could argue that our highly ultrasocial, interdependent form of group living may be the most important human adaptation. People tend to be invested in members of their groups, to have ongoing histories of fair exchanges and reciprocal relations, to treat one another reasonably well, to create and follow a set of agreed-upon norms, and thereby build up trust. Outsiders are not going to have that same built-up investment in us or our group. Because of this, we tend to believe that people who are foreign to us are more likely to pose certain kinds of threats: we believe they may be more interested in taking our resources, more likely to cheat us in exchanges, to violate our norms and values, to take more than their fair share, and the like. These perceptions of threats are linked to negative emotions such as anger and moral disgust that contribute to anti-immigrant prejudices. It is useful to note a couple of things here. First, because immigrants are perceived to pose multiple kinds of threats, they are likely to be on the receiving end of especially pernicious prejudices and acts of discrimination. Second, such reactions to immigrants are nothing new–and we can look not only to current anti-immigrant sentiments throughout the world, but also to the history in the U.S. Whether it was Italians or Irish, Poles, Jews, Germans, Chinese or whomever, each of these groups were initially perceived to pose a wide range of threats and consequently evoked powerful prejudices. It was only once people came to see these groups as non-threatening, usually as they were seen to adopt "American" norms, that they were perceived as Americans. Given his prejudice against immigrants, why did Breivik target ethnic Norwegians, his own people? I haven't read his writings, but I hypothesise he was going after the members of his group he saw as responsible for allowing the immigrant threat to exist. I think he saw the liberal politicians and government bureaucracy–whom he perceived as supporting Muslim immigration, cultural diversity and overall tolerance–

as betraying the Norwegian people. Indeed, he attacked the liberal political class: the bomb was set off in a government centre and the shootings took place at a camp for teenagers being educated in liberal politics. According to Breivik, these folks may have been traitors because, to his mind, they were allowing immigrant Muslims to adulterate and contaminate his country. People seen as traitors are universally despised and stigmatised. Given how much humans, as social animals, invest in and depend upon their groups, betrayal of one's group is seen as one of the worst things one can possibly do. My guess is that Breivik saw the liberal politics of his country as a betrayal of his people, and so he attacked those politics and those engaged in them. What makes someone like Breivik break and decide to use violence? It is normal for people to over-perceive threats; our mind is designed to err in that direction. It is also normal for people, when confronted with the kinds of threats we have been discussing, to experience emotions like anger, disgust and fear. But just because we stereotype groups as posing certain threats, and hold certain prejudices against them, it does not mean that we act on these stereotypes and prejudices in extreme ways. It just does not make sense to do so, and the normal mind typically weighs the consequences of engaging in such planned, extreme actions. I suspect that Breivik, and other extremists like him, possess a much lower threshold for perceiving others as threats and perhaps also a much more intense emotional reaction to those perceptions. Moreover, for someone like him, the ability to dive deeply into media just as his like-minded, on the Web or otherwise, and to spend time with like-minded others, may significantly reinforce his sense of threat and his belief that something needs to be done about it. Like the most rare, extreme behaviours, it takes a perfect storm–a psychological disposition shaped by genes and environment, in concert with current experiences, circumstances and opportunities. What are the ways that we can combat this kind of prejudice? Prejudice against new immigrant groups is a natural aspect of our psychology. What is natural, however, is not always good, and we can try to reduce inclinations to those prejudices we find morally problematic. Throughout history, immigrant groups that were once stigmatised very often ended up accepted into society, because people came to understand that they were not actually posing the threats they were once thought to pose. It helps when immigrant groups begin to adopt the norms and practices of their new homes, and the reduction of threat perceptions is furthered as people begin to form friendships across group lines.

How do friendships help? Friendship entails interacting interdependently with another–sharing, taking turns, self-disclosing, and the like–and such actions reveal that many of the threats initially expected to exist may not be there after all. With friendship also comes a sense of "we", a sense that the person is like me and that we share something important and can trust them. Having a close friend that is a member of another group then provides a model that the group may not actually be as threatening as initially believed. As members of groups come to interact with one another more, the likelihood that they will form friendship increases and this will accelerate the reduction of prejudices.

Can we prevent prejudice from turning into violence? I am not very confident that we will ever be able to eliminate the kinds of rare acts of violence we saw in Norway. I am, however, somewhat more optimistic that we will be able to develop the behavioural and political "technologies" to reduce, or at least to manage, the more typical intergroup prejudices that characterise all of our everyday lives. http://www.scientificamerican.com/article/what-causes-prejudice-aga/

Prejudice and immigration. What is racism? **Racism** is the fiercest battle and a destructive form of prejudice. In this view, one of humanity by its very nature is better than the other. Racism is a political belief that justifies the innate superiority of any race and discriminatory practices against other races. Today, the word 'racism' is thrown around all the time by not only members of racial minority groups but also by whites. Use of the term 'racism' has become so popular that it has spun off related terms such as 'reverse racism', 'horizontal racism' and 'internalised racism'.

Defining racism. Firstly, racism is "The belief that race accounts for differences in human character or ability and that a particular race is superior to others." Secondly, racism is "Discrimination or prejudice based on race."

Discrimination today. Sadly, racism in the form of discrimination also persists in society. A case in point is that blacks have traditionally suffered from higher rates of unemployment than whites. In June 2009, black unemployment was 15.3 % compared to an 8.8 % unemployment rate for whites. Do blacks simply not take the initiative that whites do to find work? Studies indicate that, in actuality, discrimination likely contributes to the black-white unemployment gap.

Internalised racism and horizontal racism. Internalised racism is when a minority believes that whites are superior. A highly publicised example of this

is a 1954 study involving black girls and dolls. When given the choice between a black doll and a white doll, the black girls disproportionately chose the latter. In 2005, a teen filmmaker conducted a similar study and found that 64 % of the girls preferred the white dolls. Girls attributed physical traits associated with whites, such as straighter hair, with being more desirable than traits associated with blacks. What about horizontal racism? When this occurs, members of minority groups adopt racist attitudes towards other minority groups. An example of this would be if a Japanese American prejudged a Mexican American based on the racist stereotypes of Latinos found in mainstream culture.

Reverse Racism refers to anti-white discrimination. It is often used in conjunction with practices designed to help minorities, such as affirmative action. The Supreme Court continues to receive cases that require it to determine when affirmative action programs have created anti-white bias.

Social programmes have not only generated cries of "reverse racism" but people of colour in positions of power have also. A number of prominent minorities, including the biracial President Obama, have been accused of being anti-white. The validity of such claims is clearly debatable. They indicate, though, that as minorities become more prominent in society, more whites will argue that minorities are biased. Because people of colour will surely gain more power over time, get used to hearing about "reverse racism."

What is bullying? First, it is necessary to outline exactly what bullying is. Bullying may consist of physical violence, such as punching, shoving and hitting; or verbal assaults, such as spreading gossip about a classmate, calling the classmate names or teasing the classmate. In the electronic age, bullying also manifests in mean-spirited emails, text messages or instant messages. Additionally, bullying may involve excluding a classmate from group activities or ignoring the classmate. Sophisticated bullies are another matter entirely. Instead of abusing a person directly, they enlist their friends to gang up on a classmate for them. Studies on bullying indicate that 15 to 25 % of U.S. students are bullied frequently. What is shocking is that both bullies and their targets suffer from practice. Students who bully have a higher chance of dropping out of school, abusing substances and committing crimes than others. On the flipside, up to 160.000 targets of bullies skip school annually to avoid abuse.

Who's at risk? Make good grades or have a cute boyfriend? A bully may target you. That is because bullies pick on those they envy as well as those who do not fit in. Because students of colour in predominantly white schools stand out in the crowd, they make convenient targets for bullies. It

requires little imagination for a bully to insult a classmate because of race. A racist bully may leave racially tinged graffiti on school grounds or verbally single out a minority student's skin colour, hair texture, eye shape and other distinguishing features.

How do you stop bullying? Ending it will likely require action from parents, students and schools, alike. By talking with children, parents can pinpoint when bullying is most likely to happen and act to prevent their children from being targeted at such times. For instance, if a student is bullied before or after school, parents can arrange to have the child driven to school or picked up afterwards to prevent the child from being alone with a bully.

Parents may also enrol their children in an assertiveness training course to give them tools to stand up to bullies. If a child is subjected to physical violence by a bully, parents may provide self-defence lessons as well. Reaching out to the family of a bully may also stop the abuse. However, one of the reasons children bully is because they witness bullying at home or have chaotic home lives. Moreover, the bully may be picking on minority classmates because of racist attitudes they have been exposed to by family members. Given this, the bully's family may be of little help in ending the abuse.

Parents may also opt to discuss the bullying with school officials and enlist the help of administrators and teachers to end the abuse. As violence on school campus increasingly makes headlines, schools take bullying more seriously than ever. When reaching out to school officials, let them know that you want your child's role in having the bully punished to be a secret. Because bullies often up their abuse when found out, it is important that their targets are protected from acts of retaliation.

Racist bullying may give children a complex about their ethnic background. To counteract the messages of a racist bully, help children feel good about their racial heritage. Celebrate important cultural events, put up images of individuals from diverse backgrounds around the home and allow children to socialize with peers from diverse backgrounds. Expose them to literature, film and music in which people from their ethnic group figure prominently.

Xenophobia comes from the Greek words ξένος (xenos), meaning "strange," "foreigner," and φόβος (phobos), meaning 'fear'. Xenophobia can manifest itself in many ways involving the relations and perceptions of an ingroup towards an outgroup, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure

a presumed purity. Xenophobia can also be exhibited in the form of an "uncritical exaltation of another culture" in which a culture is ascribed "an unreal, stereotyped and exotic quality". Vienna Declaration and Programme of Action urges all governments to take immediate measures and to develop strong policies to prevent and combat all forms and manifestations of racism, xenophobia or related intolerance, where necessary by enactment of appropriate legislation including penal measure. Dictionary definitions of xenophobia include: deep-rooted, irrational hatred towards foreigners (Oxford English Dictionary; OED), unreasonable fear or hatred of the unfamiliar (Webster's). All cultures are subject to external influences, but cultural xenophobia is often narrowly directed, for instance, at foreign loan words in a national language. It rarely leads to aggression against individual persons, but can result in political campaigns for cultural or linguistic purification. In addition, entirely xenophobic societies tend not to be open to interactions from anything "outside" themselves, resulting in isolationism that can further increase xenophobia [citation needed]

<u>Practical task: the sources of the formation of the attitudes:</u> Procedure: the auxiliary sheet will be distributed among students.

Questions asked:

- What are the factors that shaped the attitudes in your childhood?
- Who has helped you to develop the attitudes and values?
- How do you know what is good and what is not?
- The participants are asked to rate the effects of each factor on the scale of scores from 1 to 5 (1 being the lowest impact, and 5 – Great Attitude Determinants:
- estimating the impact factor from 1 to 5, Where 1 is the lowest impact and 5 is the Highest Impact
- ________ Parents
- ________ Grandparents
- ________ Brothers / Sisters
- ________ Family
- ________ Friends
- ________ Community
- ________ Teachers
- ________ Internet
- ________ Music

- ________ Art
- ________ TV, radio
- ________ Newspapers and magazines
- ________ Literature and Poetry
- ________ Legislation
- ________ Government
- ________ Public authorities
- ________ Municipality
- ________ Religious beliefs
- ________ Teachers
- ________ Scientists
- ________ Religious Leaders
- ________Other students
- ________ Other sources, which/who? ___________ ________ ________
- ________ ________

After your assessment, please define the ones rated with the highest scores. Select three most important factors with the highest score:

1 – the most important
2 – the second most important
3 – the third most important

When you have finished evaluating, please define those rated with the highest score. From the factors rated with the highest score, please select three the most important and list them accordingly:

1 – the most important
2 – the second most important
3 – the third most important

Discussion:

- What values have these factors developed?
- What are the connections between people who encouraged developing the attitudes and the communication with other people?
- What values have these factors developed?

Reflection:

- What have I learned about myself and others while doing this task?
- How do you feel in a group?
- Do you like other members of the group?
- Does deeper knowledge help you to communicate?
- How does better understanding of other group members help me to communicate?
- Do you communicate more freely today (compare with the first day of training)? Why?

Discussion**:**

- What values do these factors developed?
- Write all values
- What links can you see between the people who made an effect on growing your attitude and communication with other people?

Prejudices and stereotypes about other cultural groups:

We are sometimes taking prejudices and stereotypes about other cultures and groups unconsciously, but they come from somewhere and serve many purposes:

- To help us assess our culture;
- To value other cultures and ways of life;
- To follow the model outlining our cultural relations with other cultures;
- To justify the behaviour of people from other cultures and their discrimination.

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Vienna Declaration and Programme of Action, Part II para. 20

Webster's New Universal Unabridged Dictionary, Dorset and Baber, Simon and Schuster

What are the effects of discrimination physically intellectually socially and emotionally? The physical effects are: headaches, poor appetite, a change in eating habits, sleeplessness, loss/gain of weight, deterioration of health, bruises, ulcers, lack of personal hygiene and lack of energy. The emotional effects are: low self esteem, lack of confidence, feeling unwanted, insecurity, becoming withdrawn, depression/stress, anxiety, sudden change in behaviour, lack of co-operation and learned helplessness. The social effects are: isolation, lack of friends, becoming withdrawn, unrecognised as an individual, feel like a stranger, etc.

Social work is becoming increasingly interactive, collaborative, and international as we learn to think globally and act locally in our teaching as well as in our work with individuals, families, groups, and communities. Technology has made it possible to communicate much more readily as we carry on dialogues via Facebook, MySpace, email, cell phones, Skype calls, and internet conference calls. Our knowledge and collaborative interchanges have grown exponentially as daily we are able to interface and interact with one another. In our continuous evolution as a profession, we are developing new theories and practices based on the cultivation of a multiplicity of voices, revealing in the richness and generosity that diversity and complexity encourage. As a profession, we are working to integrate a melting pot of ideas and positionings in evolving theories and practices that are borrowed from multiple disciplines, multiple worldviews, and multiple locations on the globe (Flaskas, 2005).

As international social workers, we are striving to embrace a not-knowing approach (Anderson, 1997) that welcomes diverse life situations and brings a curiosity and openness to our day-to-day interactions. We are learning the importance of collaborating with our students, clients and client systems as we learn from them and with them what it is that they need to learn, and what it is that they know and can teach us. In light of all of this, the presence in my MSW classes of international students, including students from other countries as well as US students who have studied and volunteered internationally, has increased my awareness of a number of pertinent issues, and enriched the interplay of exchanges that are possible in the classroom.

As the world grows smaller and more accessible it is important that we recognise that all social workers are engaged in international social work to an extent, and must become apprised of the critical issues that are being debated in this arena. In international social work education, we are

increasingly called to embrace knowledge about globalization and social work as a human rights profession (Abbott, 1999; Healy, 2008; Hong and Song, 2010; Hugman *et al.*, 2010; Midgley, 2007), definitions of international social work (Healy and Thomas, 2007; Hugman *et al.*, 2010), universalism versus relativism as they pertain to international social work (Healy, 2007), and issues specific to international social work education (Beecher *et al.*, 2010; Irizarry and Marlowe, 2010; Mathiesen and Lager, 2007; Schatz *et al.*, 2003; Taylor, 1999; Wehbi, 2010).

Definitions of international social work. The definition of international social work is one that is complex and is still evolving (Healy and Thomas, 2007). International social work definitions tend to focus on delineating populations served, the nationalities of the providers, and/or the different national and cultural contexts in which the social work practice takes place, with a particular focus on comparing social welfare systems and cross-cultural awareness. 'Globalisation, inequality, human rights, poverty and loss [are] some of the concepts central to international social work' (Healy and Thomas, 2007, p. 585). Of utmost importance is the question of whether practice knowledge, both global and local, can be generalised in useful ways from one geographic area to another.

The International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) define international social work as follows: The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work. (IFSW, 2004)

The 'Ethics in Social Work, Statement of Principles' (IFSW, 2004), emphasises human rights and human dignity. It says that social workers should promote the right to involvement and participation of all people, underscoring the importance of the wholeness, strengths and empowerment of all human beings. It also notes social justice through challenging 'negative discrimination', recognising diversity, equitably distributing resources, challenging injustices, and 'working in solidarity'. A recent article by Trygged (2010) offered a useful and comprehensive discussion of the many complexities involved in the development of an international definition of social work. He revised the IFSW/IASSW definition to include the notion

that international social work must incorporate structural perspectives as compared to 'individualistic' perspectives, involving 'new actors, such as development agencies and NGOs, and issues of policy, development, mobilization, power and action' (p. 653) in international social work. He proposed adding a paragraph to the IFSW/IASSW definition that would recognise the importance of research at both the international and national levels. 'In this way, global standards will help to codify the norms for social work even more, and with a stronger legitimacy they might help to unify social work in different parts of the world' (p. 653).

From globalisation to glocalisation. Hong and Song (2010) have written about the importance of recognising that globalisation can have both positive and adverse effects on a given area, as it increases awareness and appreciation of 'the common humanity of all people', while also potentially undermining 'the sovereignty of governments and creat[ing] unemployment and poverty' (p. 657). They underscore the importance of developing a global civil society with a global social policy system that acknowledges and adjusts for the inequities inherent in a global world. Recent literature has expanded the term globalization, moving beyond ideas of economic, social and cultural exchange, to discuss a concept that is termed 'glocalisation'. 'Locating international social work within the idea of glocalisation is advantageous in that an analysis that is situated in the global and local does not only reflect global interdependency but also recognises the power relations within which international social work exists' (Hugman *et al.*, 2010: 634).

This debate is important as we think about human rights and the ethical codes that guide social work practice. Many of our international students plan to return to their native countries to work and to live, following graduation from our US MSW program. As we prepare them to become social workers in the world we must keep in mind the constructs of imperialism and colonialism. It is critical that these students learn how to meet people where they are, and help them to attain their goals on their terms, working with them toward their particular self-determined futures.

Ethnocentrism – a system of values, that belittles other cultures and encourages discrimination against people educated in other traditions.

Ethnocentrism Scale

This is the Revised Ethnocentrism Scale. Of the 22 items, 15 are scored. The other seven are included to balance the number of positively and negatively worded items. You can expect an alpha reliability estimate in

the range of .80 and .90 in most cases. For validity of information on this scale see: Neuliep, J. W. (2002). Assessing the Reliability and Validity of the Generalized Ethnocentrism Scale, Journal of Intercultural Communication Research, 31, 201-215.

Below are items that relate to the cultures of different parts of the world. Work quickly and record your first reaction to each item. There are no right or wrong answers. Please indicate the degree to which you agree or disagree with each item using the following five-point scale:

Strongly Disagree = 1; Disagree = 1; Neutral = 3; Agree = 4; Strongly Agree = 5;

______1. Most other cultures are backward compared to my culture.
______2. My culture should be the role model for other cultures.
______3. People from other cultures act strange when they come to my culture.
______4. Lifestyles in other cultures are just as valid as those in my culture.
______5. Other cultures should try to be more like my culture.
______6. I am not interested in the values and customs of other cultures.
______7. People in my culture could learn a lot from people in other cultures.
______8. Most people from other cultures just don't know what's good for them.
______9. I respect the values and customs of other cultures.
______10. Other cultures are smart to look up to our culture.
______11. Most people would be happier if they lived like people in my culture.
______12. I have many friends from different cultures.
______13. People in my culture have just about the best lifestyles of anywhere.
______14. Lifestyles in other cultures are not as valid as those in my culture.
______15. I am very interested in the values and customs of other cultures.
______16. I apply my values when judging people who are different.
______17. I see people who are similar to me as virtuous.
______18. I do not cooperate with people who are different.
______19. Most people in my culture just don't know what is good for them.
______20. I do not trust people who are different.

______21. I dislike interacting with people from different cultures.

______22. I have little respect for the values and customs of other cultures.

Recode questions 4, 7, & 9 with the following format:

1=5

2=4

3=3

4=2

5=1

Drop questions 3, 6, 12, 15, 16, 17, 19

After you have recoded the previous questions, add all of the responses to the remaining 15 items together to get your composite ethnocentrism score.

Source of original scale: Neuliep, J. W., & McCroskey, J. C.(1997).The development of a U. S. and generalised ethnocentrism scale. Communication Research Reports, 14, 385-398.

Discussion

What the scale says about me?

How do I evaluate the results?

Xenophobia-exaggerated malevolence or open hostility for other cultural, racial, ethnic group of people. Xenophobia – it is a fair of foreigners or strangers, who are different from the main part of society, Xenophobic attitude people may scorn, ignore, avoid, refuse to communicate openly show hostility or even use violence against ethnic minorities, immigrants, foreigners or groups that have distinctive features.

Genocide – most cruel expression of xenophobia. What do you think, are there assumptions for xenophobia to grow in Lithuania? Latvia, other countries?

Anti-semitism – ethnic, racial hatred form, characterised by discrimination or persecution of Jewish people.

Discrimination and its consequences. **Discrimination** – unequal evaluation of individuals or their groups because of their different race, gender, sexual orientation, or social status.

Questions and tasks:

1. What prejudices do you have?
2. Did you have any prejudices?

3. Draw your sociogram, to what ethnic, social group you belong to?
4. Discuss in small groups: Which group you belong to**?** What is making the group special? Write 5 features of the group you belong to?
5. Exercise: What stereotypes associated with the cultural differences would you distinguish? Narrow – wide Individual-Social Expressing the values-neutral (Chinese are short people)
6. Discuss in small groups of three people, put your thought/ideas on a sheet of paper. At the end of discussion, be prepared to present the group's work.
7. What is etnocentrism?
8. Racial and ethnic provisions. Mark, with whom (what race) people you wouldn't like to live in the neighbourhood.

Discussion: 1. Do you have experience in communicating with any of these ethnic groups, and if so, what is that experience? What does this task say about your racial and ethnic stereotypes? What are these stereotypes based on? Imagine yourself that you belong to a racial group that is negatively valued, what would be your life? Reflection: 1. What have I learned about myself and others? 2. How can I safely express my minds /thoughts and feelings in the group?

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6. SOCIO-CULTURAL EMPOWERMENT OF DIFFERENT YOUTH GROUPS

6.1. Characteristics of Informal Youth Groups

Social and cultural development of Young People. The fact that the identity of youth work is so hard to define tempts many practitioners, researchers and policymakers to focus on the methodical identity of youth work. The contribution of youth work seems to grasp ***individual*** and ***social development***: youth work provides both individual and collective outcomes. Most of the time, youth work is operating inside (and not outside) society: it contributes to the social education of young people, to the ***social*** and ***cultural*** development of young people.

In most countries there are during history a re-emphasis on **a** holistic look at individual development of young people, helping individuals to find their own way in society, or even to prevent individuals from all kind of social problems and deviations. Youth work certainly helps individuals forward and contributes to individual social mobility, but the question is if society is better off? The ***social*** is at the very most a derivation of the individual: the holistic look slips down to an instrument and serves the overall aim of smooth individual integration into (a desired) society. Youth work seems more about social integration than it is about societal change (Smith & Whyte, 2008): it is set up to stabilise power relations and the existing social order in society, not to destabilise and change it. Youth work provides only restricted emancipation for young people involved, without collective action to change culture and structure, to redistribute power and control.

What are the possibilities for youth work to burst out of the functionalistic paradigm? Turning the back to societal concerns makes no sense because it cuts off young people from society. It seems better to accept that youth work is always an instrument in a specific problem definition and to elaborate further on which problem definition youth work will and should engage in. The reflections of German social pedagogues (Thole, 2000; Cloos *et al.*, 2007; Lindner, 2008) could inspire us to turn a critical eye on

these issues, by defining youth work as ***social work*** in the broad sense of the word as work 'enacting the social' (Law and Urry, 2004). Social pedagogical thinking urges us to ask the following questions in relation to the history of youth work and youth policy: *What kind of problem definitions underpin youth work?, Who defines the problem with regard to whom?, Which reality does it construct and does this meet the diversity of conditions in which young people grow up?*

Social pedagogy seems to be a fruitful perspective for the debate on the history of youth work and youth policy because it discusses the social, political and cultural project that underpins these developments and entails a critical reflection on the role of pedagogical institutions in society (Coussée, *et al.*, 2008), referring to "***cultural action***" as questioning and changing dehumanising processes by unveiling realities and taking a critical position in realising the human in a social context.

In this perspective, youth work itself, and not the (relationships between) young people and youth workers, becomes the focus of the analysis. This opens the possibilities to burst out of prevailing youth work definitions by taking youth work out of the institutions and by reframing pedagogical (and broader social work) interventions in terms of pivots in the life worlds/space of young people, supporting youth in action, and gaining biographical, institutional and political competences. This is a social spatial approach to youth work.

In that way the reflection on youth work history can also contribute to a practice-based theory for youth work instead of an abstract theory cut loose of the historical and societal context. This is important to provide clues for acting in practice and for counteracting processes of formalisation and instrumentalisation without turning its back to the society.

Between individual aspirations and social expectations. Youth work supports the independence and liberation of young people from societal restrictions. At the same time youth work saves young people from moral decline by giving them ***"sensible" leisure time*** opportunities. The history of youth work cannot be seen as a progressive story from control and discipline to emancipation and liberation. Youth workers are always engaged in both liberatory and disciplinary functions, but in general it seems as if the specific purpose of youth work inevitably slips down to a force for ***social integration.*** Unfortunately, it seems less about how young people and youth workers themselves define their interests, concerns and priorities. Youth work is

primarily deployed (and appreciated) to facilitate smooth integration of all children and young people in the existing social order and thus consolidates existing power relations and inequalities in society.

As a consequence, the emancipation-control balance works out differently depending on the target group of interventions and their supposed "emancipatory needs". Young people's needs are defined according to their distance from middle class standards of autonomy and social integration. The meaning of the concept of emancipation cannot be disconnected from the societal context. For decades young people have fought for more autonomy. Now autonomy has become a social expectation. Young people are constantly activated to work and act as autonomous individuals. And again it is the same group of young people that is vulnerable to these societal expectations and is confronted with the more controlling sides of these activation policies. For example, in France, based on the belief in the state capacity from the sixties on to organise young people through youth work, a distinction was made between different types of professionals: youth leaders in the voluntary sector working with "organised youth", socio-cultural activities coordinators providing ***leisure, cultural and sportive activities*** for "non-organised but organisable youth" and special needs educational workers working with disadvantaged young people.

(*Source*: Verschelden, G.; Coussee, F.; Van De Walle, T.; Williamson H. The history of youth work in Europe and it's relevance for today's youth work policy, 2008).

Young People in EU: social context. Lithuanian Law on Youth Policy Framework (2003) represents that a young person is a person between the ages 14 and 29, who shall be ensured the equal rights with other young persons and would not be discriminated for reasons of his or his parents' or his other statutory representatives', gender, age, nationality, race, language, religion, convictions, social and financial position, marital status, state of health or any other circumstances. However, certain groups of young people participating in public life, due to the circumstances referred encounter various obstacles, discrimination and violations of their rights and equal opportunities.

Youth unemployment is a particular problem in today's EU, whereas the youth unemployment rate is twice as high as that of adults (Eurostat, 2013; Salto-Youth, 2009). Youth unemployment rate in Lithuania is among

the highest in the EU countries, where challenges are addressed through Lithuanian Labour Office projects, providing tax concessions and soft loans for entrepreneurship activities for young people as well as tax concessions for employers who employ a young person younger than 29 years. However, these measures are insufficient.

The European Commission (2009) adopted the EU strategy for youth policy for the coming decade "***Youth – Investing and Empowering***", which emphasises the importance of youth occupation and participation wherefore a significant contribution towards the problem of youth unemployment can be obtained. The Government of the Republic of Lithuania, on the basis of the European experience, identifies open youth centres, non-formal education and the significance of youth work practitioners as relevant approaches to deal with youth unemployment and related issues (Lithuanian Government, 2012a; Lithuanian Government, 2012b).

Youth social exclusion is referred as the individual or group isolation and particular separation from society on involuntary basis (Social Work, 2010). Social exclusion among young people is associated with disabilities, educational difficulties, economic and social obstacles that young person confronts and which leads to the greater risk of being socially excluded (European Commission, 2009). Nevertheless, social exclusion shall be perceived in a broader perspective, in the field of international youth projects coherent to inclusion of *young people with fewer opportunities*.

Young people with fewer opportunities are young people that face situations and obstacles which prevent them from having effective access to formal and non-formal education, international mobility and from participation, active citizenship, empowerment and inclusion in society at large ("Inclusion Strategy of the '*Youth in Action*' programme, 2007-2013"). The difficulties they encounter are related to discrimination because of *gender, ethnicity, religion*, *sexual orientation, disability, limited social skills,* because they are in a precarious situations, *(ex-) offenders*, *(ex-) drug* or *alcohol* abusers, *young parents* or *orphans*. Young people can also have fewer opportunities because they face *financial* or *educational difficulties,* are *early school-leavers* or dropouts, have severe *health* or *psychiatric* problems, live in *rural* or *dangerous areas*, are descendants from *immigrant* or *refugee* families, belong to *ethnic minorities*, experience *linguistic adaptation* and *cultural inclusion* problems, etc. (Programme Guide, 2012).

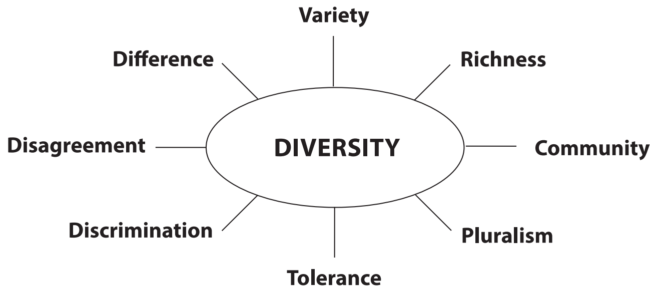
In practice there are many social problems for children or young people in Europe:

- there are young people in Europe unable to speak out publicly about what they believe in;
- there are young people homeless on European streets;
- there are young Europeans who can't find work because of the way they look;
- there are European children without enough to eat;
- there are European minorities whose children have no access to education;
- there are young European minorities targeted by neo-Nazis;
- there are young neo-Nazi groups whose crimes are never investigated;
- there are young people being tortured in European prisons;
- and there are young people in nearly every town of every European country who are made to feel inferior because of something – anything – that someone else can't tolerate.

Social inclusion is one of the most important targets of the European Commission strategies and documents shaping European youth policy. *"All Different – All Equal"* is a *youth campaign* – a campaign to be built *by* young people, *for* young people, *with* young people. This Campaign stands on three pillars: ***diversity***, ***human rights*** and ***participation***. The *aim* of the Campaign is *to encourage and enable young people to participate* in building peaceful societies based on diversity, human rights and inclusion, in a spirit of respect, tolerance, and mutual understanding.

What does diversity signify for young people? Campaign themes and an activity with young people in order to gain a picture of their understanding of these issues, and to identify areas to work on. The diagram below provides some associations for understanding what *diversity* is (Figure 6.1.1.).

Figure 6.1.1. Diversity



(*Source*: Companion. All different – all equal. A campaign guide about education and learning for change in Diversity, Human Rights and Participation/Ed. Ellic Keen. Council of Europe Publishing: Directorate of Youth and Sport, 2007 [www.alldifferent-allequal.info])

Diversity is used to talk about the differences that exist within a group or community. It is the opposite of monotony or uniformity: it suggests colour, variety, richness. Perhaps because throughout Europe – and throughout the world – there are far too many who still seem resolutely blind to the beauties of a diverse world. Perhaps because there are far too many on the wrong side of that blindness – people who are abused, disrespected or simply ignored – just because of the way that they are assumed to be by others. Or perhaps because comments like the following are still so far from being the exception:

"Someday I hope people accept me for the person I am. I'm not a pervert, or strange in any way; I'm just a person who wants to be happy."

"The last thing I heard from him was that I was a gay nigger with no right to exist. I will never forget this, but one thing is for sure: nobody can take my dignity away from me."

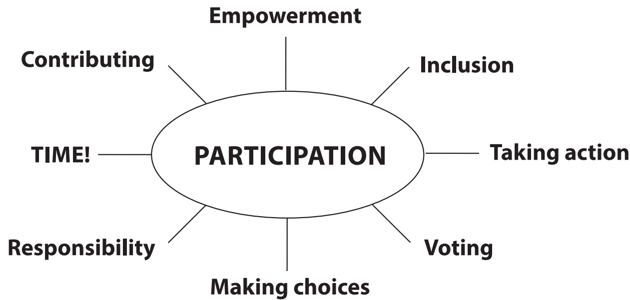
"The word 'Jew' or 'Gipsy' was generally used as a four-letter word. Teachers did nothing about this issue."

"I often wonder if the person who stabbed me ever realised what he did that night."

Therefore, the *Diversity* theme has two sides: on the one hand, the campaign is against discrimination and aims to draw attention to the continuing inequalities which exist in Europe and in the world; on the other hand, it reminds of the multi-cultural, multi-ethnic, multi-coloured world that Europe is today.

Participation – taking part... being involved...contributing... The campaign wants to get people taking part, involved, contributing, and in particular young people. Young people are as much a part of our society as people who are not so young, and yet their voice is heard less frequently, and is often thought to be less 'valuable' than that of people who have more experience (Figure 6.1.2.).

Figure 6.1.2. Participation

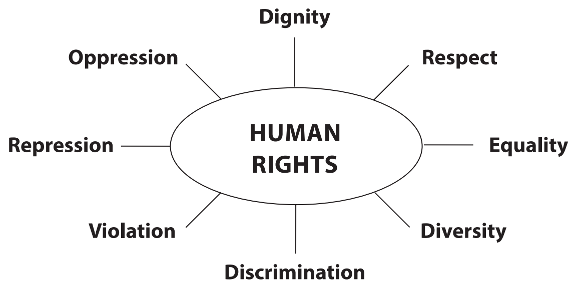


(*Source*: Companion. All different – all equal. A campaign guide about education and learning for change in Diversity, Human Rights and Participation/Ed. Ellic Keen. Council of Europe Publishing: Directorate of Youth and Sport, 2007 [www.alldifferent-allequal.info])

Thus we need to get young people involved both because they have a *right* to be involved, and because society *needs their contribution*. Above all, we need to get marginalised or excluded groups involved in the campaign, because their contribution and their rights have been ignored for too long.

Human rights. Human rights are fundamental values which have been set down in international law, and have been signed up to by every nation in the world – and certainly by all the governments of Europe. Human rights belong to every individual, no matter what that individual does, or thinks, or likes – or looks like. They guarantee – at least in theory – that every individual can live a life of dignity, with all their basic human needs respected (Figure 6.1.3.).

Figure 6.1.3. Human rights



(*Source*: Companion All different – all equal. A campaign guide about education and learning for change in Diversity, Human Rights and Participation/Ed. Ellic Keen. Council of Europe Publishing: Directorate of Youth and Sport, 2007 [www.alldifferent-allequal.info])

The Campaign "All different – all equal":

- It can help to bring to light the fact that people have these rights:
  They need to let young people know, and let others know they know.
- The campaign can help to show up governments which do not honour their obligations under international law:
  They need to publicise the cases where rights are being violated.
- The campaign can help to show that people care about these values:
  They need to show that we won't tolerate disrespect for human rights.
- The campaign can build a body of support, a European movement which is big enough for no-one to ignore:
  They need to go out and draw young people in – as many as we can!
- The campaign can help to educate young people:
  They need to make sure that young people...
  - *know their rights;*
  - *believe in and respect human rights;*
  - *value every member of society as a human being;*
  - *feel valued themselves as human beings;*
  - *feel able to contribute to the life of the society in which they find themselves;*
  - *become involved, participate and actively contribute.*

Supplementary learning exercises

- Analyze links between *cultural* action and *social* youth context; give some examples.
- Describe a concept of "*autonomy* of individuals".
- Give an example – cases of young people with fewer opportunities.
- What is *Diversity*, and how is it different from 'difference'?
- What does *Participation* mean for you? Do this as an activity with young people in order to gain a picture of your understanding of these issues, and to identify areas to work on.

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6.2. Social, Economic and Spiritual Youth Empowerment

Social change: *Freechild* – a programme of Common Action. These are the issues young people are addressing through their actions focused on social change. This is not an exhaustive list; rather, a scan of the most progressive interests being served by children and youth today. The *Freechild Project* connects young people to create social change, particularly those who have historically been denied the right to participation. *Freechild* is a programme of Common Action, a national non-profit organisation working to create powerful, positive, and sustainable connections between young people and adults by providing consultation, programs, curriculum, publications, training, and technical assistance.

Within each area The *Freechild Project* has identified numerous examples, programs, organizations, websites, and publications that can help you learn more. You can find those *resources* at the link listed next to the issue heading.

(*Source*: Fletcher, A.; Vavrus, J.The Guide to Social Change Led By and With Young People, 2006).

Adultism. Adultism is defined as the oppression of all young people that happens from the day they are born simply because of their young age. Adultism plays a role in racial, gender, and economic oppression, and young people are responding by promoting actions both on the community and individual level that work against age-based discrimination.

Adult allies. Rather than working in isolation of the individuals and communities whose perceptions and actions they seek to transform, young people are engaged with adults who support and advocate with them everyday.

Agriculture. Young people are taking action to promote sustainable consumption and healthier foods focusing on issues of social and environmental justice in agriculture. Through a variety of roles young people are promoting community development and unity based around shared social responsibility and agriculture.

Arts. Young people around the world are working towards social change through artistic expression. Activities engage young people in a variety of areas, including promoting social activism through writing, dance, theatre or film.

Censorship. Working against controlled access to the Internet, forced editing of youth-created publications, and for youth voice throughout the media and public sector, young activists are striving to create a culture that embraces first amendment rights.

Children's Rights. Food, shelter, education, and safety are among some of the areas where young people are advocating for children's rights. A variety of action and resources are available to young people fighting against child labour, children's servitude, genital mutilation, and corporal punishment.

Community planning. Young people are increasingly involved in the complex process of community planning. Current youth involvement in community development provides strategies for young people to increase their role, as well as providing financial and physical resources for developing sustainable, socially equitable communities.

Community Service. A growing collection of local, state, and national action engages young people in community service. This movement has grown rapidly as funding, resources, and opportunities are established in communities across the nation. Many children and youth also earn credit in schools from participating in these activities.

Criminalisation. An aggressive social, political, and cultural agenda seeks to portray young people – particularly youth of colour and low-income youth – as violent "superpredators" beyond society's reproach. A growing number of youth-led and partnered actions are struggling against these perceptions by waging educational and protest campaign.

Curfews. Laws that punish young people for being outside during certain hours are an egregious example of age-based discrimination. Websites have compiled extensive information that refutes many of the beliefs about the efficacy of curfews as crime prevention tools. Databases and timelines of past and present curfew court cases along with other resources are also available.

Education. Young people are involved as evaluators, planners, teachers, researchers, decision-makers, and advocates within schools, and as community organisers activists outside of schools, focused on school improvement in communities across the country.

Environment. Around the world, young people are both affected by environmental degradation and active leaders in the fight for conservation and restoration. Action led by young people, students, and allies of youth work provide education and resources to work towards environmental justice.

Ephebiphobia. Young people are often the target of irrational fear which is often used to justify exclusionary attitudes and policies that limit their social and civil rights. This ephebiphobia, or fear of youth, is generally caused by negative stereotypes towards youth that are propagated and perpetuated by existing prejudices and mainstream media. To counter this fear, young people and their allies are engaged in research and writing in a campaign of education and activism that contradicts the myths that lead to ephebiphobia.

Feminism. A new generation of young activists are making their voices and actions felt throughout their communities. Action includes critically examining popular media images of girls, designing community action and education campaigns, and engaging peers in action throughout communities and across the nation.

Foster care. Young people in foster care are often disconnected from the processes and institutions that determine where, how, and with whom they will live. Action is happening locally and nationally to empower youths in foster care through education and advocacy opportunities. Groups and websites provide foster youth with information about their rights and provide spaces for them to share and further examine their experience.

Globalisation. The worldwide exchange of ideas, culture, and knowledge has provided an exciting, interactive opportunity for collaboration and empowerment. However, the extension of crass consumerism and militarization has deep effects on indigenous communities, the environment, and social structures. Young people are struggling with these contradictions and taking action to create meaningful exchanges.

Homelessness. Homeless young people are working together to improve their life situations through collective activism and education. Young people are providing resources for homeless young people to express themselves politically and artistically as well as empower them to work towards improving themselves and their peers. This action breaks down misconceptions about being homeless, promotes further community

integration and communication, and advocates systemic and social solutions to homelessness.

Homeschooling. For young people, homeschooling is formalised education that is experienced outside of the school usually taught by parents or communities. Information is available through organizations and websites about local and national regulations along with resources for planning homeschool curriculum. There are also a variety of written pieces that argue for homeschooling as a valid alternative to traditional institutionalised education.

Intergenerational partnerships. As both young people and senior citizens often victims of both ageism and social marginalization, alliances across generation lines are both valuable and realizable for both demographics. A variety of action advocates intergenerational partnerships by providing methodologies for integrating across age lines, supplying volunteer and social opportunities for interactions between youth and seniors, and countering ageist biases that often prevent cross-age partnerships.

International cooperation. The United Nations and a variety of youth-serving organizations called the "Big 7" are working to engage young people as central actors in the effort to promote global cooperation and unity.

Job discrimination. Young people who are employed often pay taxes without the possibility of voting until they're 18, are not allowed to open an independent bank account with the income they earn, and are expected to work more erratic, less popular hours for less pay than equally or less-then equally experienced/skilled adults.

Juvenile injustice and incarceration. Young people are working to reform the laws, attitudes, and socio-economic structures that send their peers into punishment-oriented prisons. Action working with incarcerated youth and other young people is rethinking the nature of a prison system which disproportionately represents people of colour and of low incomes. Education and community development are actions provided as alternative to imprisonment and the consistent demonization of youth.

Leadership. While often seen as a traditional youth service activity, youth leadership programs and organizations are increasingly focusing on engaging non-traditional youth leaders as social change agents. Skill-based, issue-oriented, and youth-centered action engages young people in leading their peers and their communities for social, cultural, economic, and environmental justice.

Liberation. Youth liberation seeks to free young people from the oppressive bondage of age, whether in the home, at the school, or throughout the community. All of this action seeks the elimination of adultism and age-based discrimination. The ideas behind youth liberation are taking hold in many communities around the world today.

Non-violence and peace. While being some of the main victims of violent conflict, young people have also been historically active in opposing war. Action promotes active pacifism, anti-militarization, nuclear disarmament, and anti-landmine campaigns. Others focus on preventing young people from joining the military by working against recruiting in schools, promoting athletics, and using campaigns of persuasion against enlistment.

Poverty. Socio-economic and political structures today provide innumerable opportunities for young people to be "left behind." Health care, education, affordable housing, clothing and food are still a bare necessity for a growing number of children and youth today. More young people are taking action to create change in their own communities, identifying sustainable and practical changes for individuals, families, and institutions.

Racism. As an undeniably important portion of the victims of both systematic and explicit racism, young people are working to fight against attitudes and laws that promote the superiority of one race over another. Action led by youth and with adults works to promote tolerance and diversity while fighting directly against racial discrimination.

Rural Communities. In small towns and rural areas across the country, young people are the last hope for a way of life that has been corporatised and alienated to the point of nonexistence. Today children and youth are learning about history and designing new approaches to saving their communities from disappearing.

Sex Education. While issues such as pregnancy, contraception, abortion, sexually transmitted diseases, abstinence, and sexual orientation are of paramount importance to young people, traditional education often distorts or simply censors information related to these tropics. However, there are websites and publications that answer questions and give information about sexual health related issues independent of school and parents. There are also advocacy groups that promote policies allow young people to have more comprehensive sexual education as well as more legal control over their own bodies.

Sexual Orientation. Gay, bisexual, lesbian, transsexual, transgendered, queer, and questioning (GBLTTQQ) young people are fighting for their own rights and those of their friends, families, and communities. Local and national action provides GBLTTQQ youth with resources and information, safe spaces for artistic and personal expression, as well as emotional support. Advocacy for progressive policies and cultural transformation seeks to make schools, homes, and civil society more equitable for GBLTTQQ young people.

Social Justice. Young people are engaged in every movement for social justice around the world, as activists, leaders, members, partners, and in other roles. Progressive action represents a variety of communities and perspective, each conjoined through a commitment for social, economic, cultural, and environmental justice.

Suffrage. In the United States and around the world, young people are systemically denied the right to civic participation in the democratic process through voting. Action works directly to lower the voting age locally and nationally.

Technology. The ongoing demonization of technology has deep roots in the history of popular culture, starting with the advent of serial novels for teens in the 1930s and extending to the MySpace hysteria of 2006. Young people are working with adults to raise awareness and advocate for empowerment in technology.

Unschooling and self-education. The formal nature of institutional education often teaches young people to "go to school" instead of including them in the educational process and helping them think critically. Unschooling allows students to direct their own learning process instead of relying on textbooks and teachers to structure education. Young people and their allies have created a variety of activities, groups, websites, and publications that work to promote self-education by providing a theoretical basis for the practice, engaging in direct advocacy, and supplying general resources for those that want to "unschool".

Urban communities. Young people in urban communities are often the victims or spectators of gentrification, segregation, urban neglect, and systemic racism. In communities such youth are working to combat these social ills by improving education and social services through economic and political reform that improves. This social change comes from children and youth leading action through media, education, and direct social action.

Youth-adult partnerships. The unequal relationships that characterise interactions between young people and adults are countered through intentional action designed to promote equity and justice. Youth-adult partnerships are advocated through a variety of action designed to raise awareness, build skills, design experiences, and examine outcomes affecting children, youth, and adults together.

Youth rights. There is a growing movement that engages young people in local communities, state-wide campaigns, and national efforts to change public sentiment and political policies unfairly targeting people because of their young age.

Youth-Serving organisations. Young people in the US are working to transform the very organizations designed to serve them. The "Big 7" youth organizations, including Scouts, 4-H, and the YMCA have a variety of campaigns designed to engage young people are central actors.

(*Source*: Fletcher, A.; Vavrus, J.The Guide to Social Change Led By and With Young People, 2006).

Youth engagement: forms and methods. *"One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change… Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change" (Martin Luther King).*

There were identified *three powerful trends in social change* led by and with young people:

1. Social change led by young people is not all about young people. Instead, children and youth are working for their communities, their families, their cities, and their world. Action that is focused on youth issues often addresses young people as a whole, not isolating other youth because of race, gender, religion, or sexual orientation.

2. More action has led to more sophistication, creating more sustainable outcomes. Youth-led social change is not new; the tools and strategies being developed stand on the shoulders of giants from more than a century ago. However, the increasing sophistication and intentionality have heightened the effectiveness of youths' approaches and deepened the impacts they are having throughout communities.

3. A broad youth movement exists today. Media is not talking about it, researchers are generally not aware of it, and even young people do not

know they belong to it. However, this decentralization in social movements today is part of a trend called "The Multitudes," in which localised action without focal-point leaders is subtly, powerfully changing the world.

However, presented here is a vision for how society is, and what it can become: a responsive, engaging, empowering democracy for *all* people. That is what social change led by and with young people today looks like.

About Social Change. Society is constantly changing, and any attempt to summarise this activity with a single sentence or short document will inevitably fall short of its goal. The phrase "social change" is intended to include progressively-oriented activities intended to build democracy. By design this automatically excludes a lot of "social change." What is included here are many different approaches to social change: the terms grassroots organising, service learning, community activism, and youth empowerment are all used to describe the social change described herein. This isn't a whole directory of every activity young people are engaging in; instead, it's a brief guide, and a challenge for the reader to find their issue, action, and perspective on their own.

About "By and With". Typical classroom-based and adult-led community "youth engagement" activities are done *to* or *for* young people, meaning that adults conceive of these activities, design them, institute them, and evaluate them afterwards. There are many problems to this approach, the main one being that oftentimes they actually serve to *dis*engage the very young people they are intended to engage. *Freechild* advocates actively engaging young people as *partners* with adults by intentionally working with them in every part of the project creation, implementation, and assessment cycle. However, *Freechild* does not singularly insist that young people lead activities for themselves, either. There are a number of scenarios where this approach is important and meaningful, particularly for the young people involved. However, more often than not the approach of having young people create, lead, and evaluate activities for themselves or other young people is a deceiving gesture, as well. Many "forward thinking" adults dismiss the validity of young peoples need for guidance by simplistically calling for youth-led action. This effectively robs young people of connections to adult wisdom, experience, or reflections. Such action often segregates youth action which allows it to be further marginalised and delegitimised. The instance of this Guide, "*by and with*" is intended to include all of these concerns.

About Young People. Society is split by countless divisions, framed around gender, race, economic status, and many other factors. From the perspective of many young people The *Freechild* Project has worked with, one of the major divisions is age. *Freechild* addresses this perspective by categorising all young people together, recognising the collective ability of children and youth to foster, create, sustain, and reinvigorate social change. For example, in the United States, anyone under the voting age (18) is systematically denied their ability to contribute to the political functioning of their communities and nation. Therefore, *Freechild* specifically advocates their participation via social change.

Cycle of youth engagement. The *Cycle of Youth Engagement* is a tool that documents the *trends Freechild* has identified in successful youth engagement. It can be used to plan, evaluate, or challenge any activity that seeks to engage young people in social change (Figure 6.2.1.).

Step 1: Listen to young people. Successfully engaging young people in social change inherently requires listening to children and youth. Personal assumptions, organizational barriers, and cultural expectations are often barriers to listening to young people. One-to-one conversations, group discussions, youth action research, youth-created media, or artistic expression can be successful avenues.

The greatest lessons in life, if we would but stoop and humble ourselves, we would learn not from grown-up learned men, but from the so-called ignorant children (Mahatma Gandhi).

Step 2: Validate young people. When children and youth speak, it is not enough to just nod your head. However, validating young people does not mean automatically agreeing with what is said, either. It is important to offer young people sincere comments, criticism, and feedback. Disagreeing with children and youth lets young people to know that you actually heard what was said, thought about it, and that you have your own knowledge or opinion which you think is important to share with them, and which you feel they are entitled to because their shared their perspectives.

Young people must know that democracy is not about autonomous authority, and that a chorus of people, including young people but not exclusive to young people, is responsible for what happens throughout our communities.

I don't believe in charity. I believe in solidarity. Charity is vertical, so it's humiliating. It goes from the top to the bottom. Solidarity is horizontal. It respects the other and learns from the other. I have a lot to learn from other people (Eduardo Galeano).

Step 3: Authorise young people. Young people are repeatedly condemned, denied, or abandoned everyday because of the identities they possess. Democracy inherently requires *ability*, which comes in the form of experience and knowledge. Authorising young people means going beyond historical expectations for children and youth by actively providing the training, creating the positions, and allowing the space they need in order to affect change.

The freedom and human capacities of individuals must be developed to their maximum but individual powers must be linked to democracy… social betterment must be the necessary consequence of individual flourishing (Henry Giroux).

Step 4: Mobilise young people. Transitioning from passive participants to active change agents and leaders requires young people actually taking action to create change. Mobilising children and youth with authority allows them to affect cultural, systemic, and personal transformation in their own lives and the lives of others. It also encourages adults to actively acknowledge young people as partners throughout society.

Our youth are not failing the system; the system is failing our youth. Ironically, the very youth who are being treated the worst are the young people who are going to lead us out of this nightmare (Rachel Jackson).

Step 5: Reflection about young people. Social change led by and with young people is not and cannot be a vacuous event that affects only young people or the immediate situation. Children, youth, and adults should take responsibility for learning from social change by engaging in conscious critical reflection that examines assumptions, reactions, outcomes, and change. Young people and adults can also work together to identify how to sustain and expand the Cycle of Youth Engagement by applying what is learned through reflection to the first step of the Cycle.

The leaders [should not] treat the oppressed as mere activists to be denied the opportunity of reflection and allowed merely the illusion of acting, whereas in fact they would continue to be manipulated – and in this case by the presumed foes of the manipulation (Paulo Freire).

(*Source*: Fletcher, A.; Vavrus, J.The Guide to Social Change Led By and With Young People, 2006).

Cultural tolerance, social justice, equal opportunities and anti-discrimination training. “Everything should be as simple as possible, but not one bit simpler” – said Albert Einstein.

„For once this is really a new idea!”, – this was spontaneous reaction when a young man first learned about the Living Library organised at the 2000 Roskilde Festival in Denmark. The Living Library is one such simple idea: Meet your own prejudice! Instead of talking *about* it, simply *meet* it.

The Living Library works exactly like a normal library – readers come and borrow a “book” for a limited period of time. After reading it they return the Book to the library and – if they want – they can borrow another Book. There is only one difference: the Books in the Living Library are human beings, and the Books and readers enter into a personal dialogue. The Books in the Living Library are people representing groups frequently confronted with prejudices and stereotypes, and who are often victims of discrimination or social exclusion.

The “reader” of the library can be anybody who is ready to talk with his or her own prejudice and stereotype and wants to spend an hour of time on this experience. In the Living Library, Books cannot only speak, but they are able to reply to the readers’ questions, and the Books can even ask questions and learn themselves.

Those familiar with working on programmes promoting intercultural dialogue, human rights and pluralist democracy – be it in civil society, adult education or youth work – are frequently faced with the challenge to come up with something really “new” and inventive, something that can attract many people’s attention and make a difference. The innovative Living Library methodology presented in this short guide aims to create constructive interpersonal dialogue between people who would normally not have the occasion to speak to each other. It is particularly suitable for large public events such as festivals and other large gatherings attended by hundreds or even thousands of people.

Interactive methodologies are produced and re-produced in large quantities by creative and competent people, and they are constantly practised, published, adapted, amended, developed and revised. Throughout Europe numerous training courses, seminars, conferences, exchange programmes and community projects are being organised to bring people together, to encourage understanding and to help them to deal with their

lives within the community of human beings. The biggest challenge in all these efforts is to reach as wide a public as possible.

Despite the size of this offer in Europe today, it cannot satisfy the demand of people – younger and older – who want to learn about how to live in and contribute to a peaceful society, and to develop for themselves a fearless and open way of communicating with and understanding others. Such others may live next door or be encountered in the street, in the supermarket, in school or at work. The Living Library is an opportunity for intercultural learning and personal development aimed at people who usually have little access to or time for non-formal educational programmes.

The Living Library is a means of promoting respect for human rights and human dignity, and aims to raise awareness of, and enable constructive dialogue about prejudices that frequently lead to discrimination against individuals or groups of people. In taking on this activity, it is important to realise that the main aim of the Living Library is predefined, whereas more detailed objectives should define realistic and achievable local impacts for the activity in relation to:

- young people's awareness of stereotypes and prejudices, and their negative consequences;
- visibility of youth work and human rights issues;
- reactions to current or recent events in your country (e.g. increases in hate crimes or human rights' violations);
- initiating and enlarging networks of partners;
- creating dialogue between a variety of partners in civil society.

(*Source*: Abergel, R.; Rothemund, A.; Titley, G.; Wootsch, P. Don‘t judge a book by its cover! The Living Library Organiser‘s Guide, 2005)

Supplementary learning exercises

- Please find those resources on the internet link listed next to the issue 2.1. Read and properly explain 5 terms; give practical examples.
- What social youth problems can a social worker solve by cultural means?
- Give examples of socialisation opportunities by means of art for young people with behavioural disorders.
- On the concept of Living library, give some examples of personal communicational experience with people who are stereotyped.

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6.3. Socio-Cultural Work with Youth Groups: Ways and Characteristics

Cultural, leisure and sporting activities are an essential ingredient to a lively and vibrant town or city stimulating social and economic well-being. Building on existing strengths of cultural communities they attract young people to live in or visit an area and encourage business to locate there. Whether it is a local football team, the libraries, museums or galleries, or young people access to leisure centres, cinemas, local cafes and bars, these things help to define the character of a place.

Social and personal capital. The “young people-oriented” nature of cultural services, concerned with personal and social development, can make a substantial contribution to the “people-centred” policy agenda, which aims to develop both **social capital** (strengthening community networks/capacities) and **personal capital** (developing skills and confidence).

Cultural services also have a significant potential for “joined up” working with other public and voluntary agencies seeking to address issues of social inclusion. For example, arts, sport and play can be vehicles for health promotion; libraries, museums, arts and sport can contribute

to education; parks, sports, arts and tourism can play a role in aspects of urban regeneration. The potential contribution of cultural services to social inclusion goes beyond the simple extension of participation for youth.

Although research into social outcomes is in its infancy, there are strong theoretical grounds to believe that many cultural services make a positive social impact on a range of areas. Each service has its specific strengths, but all can make some contribution to combating social exclusion.

Personal capital. Social contact. The range of cultural services available enables them to provide for a variety of individuals and youth groups and add to the quality of people's lives. As with any activity that brings people together, cultural services can provide a focus for social activity, assist in the development of networks and reduce social isolation.

Development of confidence and self-esteem. Participation in high quality cultural experiences *can empower* individual and groups, providing opportunities to:

- develop new interests;
- learn transferable technical and social skills;
- increase self-confidence and self-esteem;
- improve psychological health and sense of well-being.

Education and life-long learning. Education, skill development and life-long learning are central to the development of personal capital, increased employability and social inclusion. Cultural services can contribute both directly and indirectly to such outcomes.

Health and well-being. Poor health is closely associated with social exclusion. The variety of cultural services enables them to make an unique contribution to psychological health and well-being, to physical fitness and health and to dissemination of health-related information.

People with good social networks live longer, are at reduced risk of coronary heart disease, are less likely to report being depressed or to suffer a recurrence of cancer, and are less susceptible to infectious illness than those with poor networks.

Health-oriented arts projects. The role of participation and social connectedness in the enhancement of people's health. Indicators for such improvements include:

- enhanced personal motivation (in projects and lives more generally greater connectedness to other people's own perceptions about having a more positive outlook on life;
- reduced sense of fear, isolation and anxiety;
- increased confidence, sociability and even self-esteem.

Social capital. Economic and employment effects. As well as contributing to increased employability via education, skill development and life-long learning, the cultural services, as employers and investors in local economies, have the potential to make both direct and indirect economic contributions. Cultural services and tourism are inter-dependent, with tourists attracted by museums, heritage sites, arts, sport, entertainment venues, festivals and events.

Social cohesion and community empowerment. Social cohesion refers to the strengthening of communities via development of community networks, civic infrastructure, the reduction of social isolation and the sense of local identity. Cultural services, by providing local, accessible social spaces and safe, can provide for youth:

- a focus for social activity;
- an opportunity to make friends, develop networks, reduce social isolation;
- a forum for intercultural understanding and friendship;
- opportunities to develop community organizational capacities.

Local image, identity, community pride and confidence are closely related to social cohesion and the cultural services have the potential to play an important role. Urban parks, for example, can contribute to increased social cohesion by providing a sense of place and helping to define local communities.

Community safety. Cultural services (especially sports, arts and play) can play an important part in addressing crime, either directly or partnership with other agencies, by contributing to programmes that:

- improve cognitive and social skills;
- reduce impulsiveness and risk-taking behaviour;
- raise self-esteem and self-confidence;
- improve education and employment prospects.

As with many other policy areas, addressing crime prevention illustrates two issues for cultural services:

- the need for innovative and "non-traditional" approaches to address new policy areas;
- culture's contribution is often maximised in partnerships which address broader issues of personal development.

Environmental improvements. Physical infrastructure is an important aspect of community regeneration, adding to amenity and a sense of place and identity – especially for the most excluded youth, those who rarely venture outside their local area. The cultural services have an important and distinctive role to play in such developments.

As a "public good", parks and open spaces have an important amenity value for the urban population, enhancing the visual impact of towns and cities and adding to the quality of life. Many sports-related projects have re-claimed derelict land and improved the physical and visual amenity of deprived areas.

The future for the cultural services research agenda. One of the purposes is to identify the priorities for further research for the various cultural services. Although each service has sector-specific research issues, there are a substantial number of sectorial-wide research needs. This therefore calls for a more "joined up" research approach across the cultural services.

The most urgent issue for cultural services to address is measuring outcomes. Some of the claimed intermediate outcomes which merit research are listed below:

(1) **Personal confidence and self-esteem.** Comparative research should explore the extent to which these outcomes are achieved and the relative effectiveness of different cultural services for a range of social groups, specially youth.

(2) **Educational impacts.** A need for research in terms of informal education and more direct educational contributions.

(3) **Local economic impact and regeneration.** A need for more research on the regenerative potential of local investment in cultural services.

(4) **Health promotion.** A number of cultural services claim to make a contribution to the improvement of mental or physical health and there is a need for more systematic research. Rigorous longitudinal

research and monitoring are essential to evaluate many of these claimed outcomes fully.

Strategic outcomes: social and community benefits. Strategic outcomes include the effects of direct investment, increased employment and environmental improvements. They also include difficult to measure, wider social and community benefits – social capital.

Social and community benefits have such outcomes:

- increased social cohesion;
- increased community development;
- increased community empowerment;
- increased social inclusion;
- increased sense of local identity.

Also improved community safety and sustainable development, all of which depend on the successful achievement of the intermediate outcomes. Although the difficulties in measuring and demonstrating such "cause and effect" relationships must be acknowledged, it is essential that some effort is made to address these questions.

Developing communities through cultural services. If the cultural services are to realise their potential for social inclusivity, new and innovative ways of working are needed – both to attract and meet the broader needs of under-participating groups. There is a need for a broad shift from product-led approaches to needs-based services – those which begin with the identification of the nature and needs of communities – in order to develop communities through cultural services. Such a shift may require a re-thinking of current professional education and training and the allocation of resources.

Involvement. Research evidence suggests that many of the personal and social benefits of the cultural services are maximized when people are involved in their planning and delivery.

Understanding constraints. Most services lack definitive information about the nature of users and the extent to which they are catering for the whole community. Consequently there is a need for more systematic understanding of the various barriers (personal, institutional, social, perceptions, awareness, environmental) which need to be addressed to achieve cultural services potential for inclusivity.

Strategic planning: culture as an ingredient. Cultural services already make a substantial contribution to the wider policy agenda. However, it is clear that this contribution can be maximised through co-operation with other agencies at national, regional and local level – within youth work, education, social services, health authorities and development agencies.

Cultural services contributions must also be maximised by situating them at the heart of strategic planning and development. At local authority level this means developing cultural inputs into community strategies, renewal strategies, local strategic partnership and Local Public Service Agreements.

The cultural sector at national, regional and local level should focus its strategic research agendas by:

- engaging effectively with partners in the health, education, crime and disorder and regional sectors;
- across government departments and agencies working to plan, resource, and monitor cultural services unique contribution to delivering social policy objectives;
- at a regional level, highlighting the role of regional Cultural Consortia in establishing these partnerships is particularly important.

We must engage with partners across departmental silos to dismantle the barriers that prevent different departments from achieving common objectives of improved health, inclusion and equality, raised standards of education and lifelong learning, safer communities and a better environment. We must work **across the social and cultural** sectors to commit resources to long term and sustainable cultural programmes relating to the social inclusion policy agenda.

The need for monitoring, evaluation and managing for outcomes. Although cultural services have a clear theoretical potential to contribute to the new policy agenda, evidence remains indicative. There is an urgent need for an improved ability **to manage for outcomes** and to ensure that the new policy agenda is addressed more systematically. This can be achieved through:

- improved definition and collection of appropriate **output measures**;
- a clearer and more systematic definition of **desired outcomes**, distinguishing between intermediate outcomes and strategic outcomes;
- more **systematic monitoring and evaluation** to inform the design of programmes and achieve the optimal allocation of resources,

as there is a need to understand the relationship between inputs and intermediate and strategic outcomes. Applying a common methodology and framework for evaluating culture's contribution to improvements in different renewal projects will aid integration and comparability within the sector and across local authorities;
- the development and monitoring of local public **service agreements** with cultural inputs to wider social outcomes.

The sharing of best practice. Currently there is a wide variation in practice between different cultural services, and within and between local authorities. However, if cultural services are to realise their potential to contribute both to the quality of life of communities and the wider social policy agenda, there is an urgent need for the sharing of best practice.

Conclusion. Cultural services have a proven ability to add to the quality of people's lives. However, they also have substantial potential to develop communities of young people. This illustrates the strong theoretical grounds (reinforced in some cases by empirical evidence) for assuming that cultural services achieve a full range of personal, social and economic outcomes.

The next steps to realising this potential and empowering young people now rest with the cultural services at international, national, regional and local level to:

- engage with partners in health, education, community safety and regeneration to develop effective partnerships;
- invest in cultural solutions and
- carry out research that evaluates both intermediate and social outcomes of the cultural services.

Cultural services, the wider public sector and local communities ***can only benefit*** from collection of future evidence.

(Source: *Realising the Potential of Cultural Services: making a difference to the quality of life*, 2003).

Supplementary learning exercises

- What social youth problems can a social worker solve by cultural means? Give comments.
- Define socio-cultural work: *Social dimension (…), Cultural dimension (…)*

- Is there more demand for cultural-based activities and projects for youth? Where does the demand come from? What are the underlying desires of individuals or groups?
- Can the notion of making sense in the traditional way (traditions that are passed on from generation to generation) be kept alive in the present context?
- Is the socio-cultural method of work an appropriate method for life stance organisations or social movements? Give practical examples.

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6.4. Publicly Active Youth in Europe

Social changes: conception of active participation.

Enjoyable activity. This activity ranges from hanging about with friends through participation in arts and sports to organising the group itself. As Spence *et al.* (2007: 134) concluded, “It is the open informality of youth work which encourages the engagement of young people who refuse other institutional participation”. The young people in their study ‘especially valued creative and informal approaches, which enabled them to have a say’. Studies of those participating in more open forms of youth work have consistently shown that young people particularly value the space for social interaction and for hanging about with friends and peers.

However, a significant number of young people seek out, welcome and benefit from involvement in more focused activities and the opportunities for enjoyment and development they offer (Feinstein *et al.* 2007). Structured programmes of activities are not without problems though, they have the potential to diminish the quality of inter-personal relationships, and can lack fit with the culture of settings. When there is too much focus on what others judge to be what young people need to learn, it ‘can easily turn into a

deficit organisation, which is not what young people need or expect in these settings'.

(*Source*: Tony Jeffs and Mark K. Smith. Youth work practice. Practical social work, 2010).

These are the actions that young people are engaged within as they work to address the issues mentioned previously. Similar to that list, this is not meant to be an exhaustive catalogue; rather, this is a scan of the most progressive actions young people are using to positively change the world today. Within each area The *Freechild* Project has identified numerous examples, programs, organizations, websites, and publications that can help you learn more. You can find those resources at the link listed next to the issue heading.

Activism. Young people have been involved in activism for hundreds of years, organising their peers and communities for progressive social change in a variety of areas around the world. Action led by young people advocates for increased political and social consciousness by providing tools for civil disobedience, activist solidarity, artistic and political expression, and conscious education.

Activist learning. A strategy for creating knowledge that is characterised by taking action to realise just relationships that transform unequal power structures in the personal, social, political, environmental, spiritual, and economic lives of young people. Children and youth are engaged in AL around the world, as leaders, learners, and advocates throughout their communities.

City and country government. Youth involvement in municipal governments is a way in which young people are able to have their voices heard in the creation of public policy. Children and youth are involved in civic engagement action with youth councils, forums, panels, and positions that advise local governments on a variety of issues.

Cooperative Learning. Youth programs, schools, and community groups are engaging children and youth in a variety of activities designed to promote cooperation, interaction, understanding, and teamwork. Young people are facilitating these activities with their peers, as well.

Foundations and grantmaking. Youth involvement in foundations and grantmaking gives young people the power to control the distribution of philanthropy and giving, providing the opportunity to directly affect progressive social change. Organizations in various regions offer grants to

be used by young people to promote social conscientiousness and general charity. Grant awarding boards and foundations are driven by young people and are actively promoting financial empowerment for children and youth to work towards bettering their communities.

Hip Hop. The culture of hip hop, including music, dance, art, and clothing, is a natural to tool for young people to use for social change. Action led by youth uses hip hop as a method of personal social transformation, a tool to teach and mobilise the masses, and as a cultural tradition which lends itself to promoting social justice and activism.

International youth action. Young people around the world are making positive social change a constant, validating reality in many countries. These young peoples' leadership and vision are driving government, economic, education, religious, and societal changes globally.

Libraries. Youth involvement in libraries often provides librarians with insight and guidance missing from their work. Though libraries have often been havens for children and youth, not until recently has a consorted effort gone into directly targeting this demographic and working to make the library suit their needs. A variety of youth advocacy and library organizations are working to ensure that libraries remain relevant to young people by working with them to make the library a place where they can continue to realise intellectual growth.

Media. Youth involvement in media includes critical analysis and media-making. A variety of publishers, festivals, and contests provide opportunities for young people to express themselves through articles, stories, and film. Local and national organizations provide resources for youth to analyze and report on issues that matter to them while also providing a space for them to improve upon their media skills. There are also a variety of resources on and off the internet that allow youth to work independently of those organizations to further their own knowledge of media tools such as web-publishing, communication law, television and radio broadcasting, and film technique.

Non-Profit agencies. Youth involvement in non-profit organisations happens throughout the service cycle. Children's hospitals, charities, and community organizations have established advisory councils for young people. Several groups engage youth as researchers, program evaluators, or board members. While their roles vary, youth in these capacities work to

make these nonprofits responsive and accountable to the needs of young people in their communities.

Parents. Youth and adult-led action works towards developing and promoting alternate models of parenting that avoid oppressive and destructive relationships between parents and children. Parents learn about adultism, how and why to respect the rights and knowledge held by their children, what parenting methods respect and empower young people, and ways for parents to promote social and political consciousness and activism in young people.

Participatory action research. Young people are active participants in research, theoretical development, and analysis of issues and realities that are relevant to them. This could include work towards community and individual development, environmental issues, questions of race and class, or issues dealing with social and economic justice. Action provides training in relevant methodologies and research skills to promote active youth engagement on these and other issues.

Politics. Young people around the world are becoming increasingly active in the political process. In the United States they are often attached to "youth" wings of both mainstream and marginalised political parties while also represented by young people-specific parties. Other action educates and mobilises the young voter demographic to more fully engage them in the political process.

Service learning. Combining traditional learning with service objectives allows individuals to better both themselves and their communities. Currently, young people are leading the way in designing, implementing, and advocating service learning for themselves and their peers. Action empowers students to work on social issues that are pressing to them and their communities while their learning is acknowledged as a valuable educational and transformational tool.

State government. Youth involvement in state government drives policy, practice, and funding streams across the nation. Ecology, education, social services, and other state government agencies are engaging young people as planners, decision-makers, and evaluators of the programs that serve them and their communities.

Youth movement. A variety of global youth movements are coalescing to create a worldwide youth movement, built around information

technology, political and social action, and other platforms. At the same time, other groups are working to unite young people with common causes.

Youth voice. The unique perspectives and actions of young people are increasingly seen as integral throughout society, as the engagement of children and youth becomes more central to local communities. Action includes research, training, and advocacy in local, state, and national arenas.

(*Source*: Tony Jeffs and Mark K. Smith. Youth work practice. Practical social work, 2010).

Development of social and cultural competences of the Young People. To reveal the social problems solving possibilities in a frame of European Union international projects and programs, analyse the link between preventative social work and youth work, discuss social worker's or youth worker's role and the relevance of intercultural social work. The social context of international youth projects is discussed aiming to reveal the social problems solving experiences of young people, as well as the change of their personal and intercultural competencies. It analyses the ways that international youth projects experience is related to *preventive social work*.

Analysis of scientific literature is illustrated with the data of empirical qualitative research, which was collected during interviews with 7 young people, aged 19-29 all coming from non-governmental youth organizations located in different European countries (Lithuania, Italy, Poland and Romania). The informants had experience of both participation and project management of international youth projects within the EU programme Youth in action. The results showed in which potential areas international youth projects are relevant regarding social problems of today's youth and addressing them towards positive social change. Results indicate **social and personal competencies**, **cultural experiences** of young people acquired through the participation in international youth projects and the main aspects of why intercultural learning is particularly important in today's young person's life.

A young person today is provided many possibilities to explore other cultures and broaden his or her world view. International youth projects is one of the ways for young people to establish links between their peers living in other countries, communicate with them and recognise existing intercultural differences, learn from their own experience and in this way address their issues of concern as well as develop and grow as individuals. International youth projects encourage the inclusion of young people with

fewer opportunities, young people's awareness of cultural diversity, aim to prevent and combat prejudices, stereotypes, intolerance, and discrimination towards different social and cultural groups.

Youth workers (jugendarbeiter (Ger.), ungdomsledare, fritidsledare (Sw.) are being employed in various European youth organisations, youth clubs or youth centres. However in the context of Lithuania, the occupation of youth workers is still in the stage of establishment: in legal documents it was for the first time mentioned 2012 when the Description of Open Youth Centres Action was published by the Ministry of Social Security and Labour. The Department of Youth Affairs has implemented the Mechanism of Accreditation for Non-governmental Youth Organisations (hereinafter – NGOs) to certify youth workers. It was the first move towards legal validation of youth work and youth worker training in Lithuania (Accreditation Device, 2010).

Some authors have extensively analysed and studied *youth work ethics* (Banks, 2010), *practical youth work* (Forrest, 2010; Gilchrist, 2010), *intercultural competencies* (O'Hakan, 2007, Stier, 2004), *intercultural communication* (Breamer, 2008, Liu *et al*., 2011; Neuliep, 2009), etc. Main aspects of *youth work* can be referred to *intercultural social work,* considering that social work with young people does not necessarily focuses on already existing problems of individual, group or community. Social workers analyse and solve client' problems, but their objective is to prevent social problems from occurring and spreading. However, prevention rarely becomes a key component of the social work practice (McCave, Rishel, 2011). Social worker or youth worker can easily adapt international youth projects in their practice in order to tackle youth unemployment, social exclusion, substance abuse and other youth related issues.

Social Aspects of International Youth Projects. Today in Europe there is a huge range of different international youth programs and projects introduced: *International Youth Award* (focuses on youth self-development), *International Cultural Youth Exchange* (enables young people to do voluntary activities and participate in projects abroad), *Erasmus* (focuses on European student exchanges between institutions of higher education), *Erasmus for all*, being implemented in Europe in 2014 (which seeks to improve youth skills and personal development, enhance youth employment possibilities), and many more.

Youth in Action (2007-2013) is the Programme of the European Union (hereinafter – EU) which aims "*to inspire a sense of active European citizenship, solidarity and tolerance among young Europeans and to involve them in shaping the Union's future*" (Program Guide, 2012, p. 5). The Programme promotes mobility within and beyond the EU's borders, non-formal learning and intercultural dialogue, and encourages the employability and inclusion of all young people, regardless of their educational, social and cultural background.

Programme "Youth in Action": research data (2013). International youth projects are relatively new research area in Lithuania. There *represents qualitative research data* collected during *interviews* and *group interviews* with seven young people between the age of 19 and 29 from Lithuania, Poland, Italy and Romania (paper was carried out January-April, 2013). The research participants were two females and five males – all of them were youth workers from different NGOs, who had experience of active participation and project management within the EU programme *Youth in Action*. The interviews represented young people's motives of participation in international activities, social and intercultural experiences acquired, competences and skills gained the possibilities of solving youth concerns associated with social issues, the opportunities of intercultural learning, the role of social or youth worker in the context of international youth projects.

The characteristics of the interview participants:

1) Youth worker and university student, who works with young people in an open youth centre. She organises and coordinates international youth projects, sends the groups of young people to be part of international youth projects abroad. The informant has been participating in international activities since 2007 (Lithuania).
2) Member of youth NGO and university student. In her practical work, she prepares and sends groups of young people to participate in international youth exchanges abroad. The informant has been involved in international youth projects since 2006 (Lithuania).
3) Volunteer, high school student. The informant contributes to the planning and project management of international youth projects in a local youth centre. In international youth activities has been involved since 2008 (Lithuania).
4) Youth worker in a youth NGO, university student. The informant works with young people in the area of culture, youth participation.

Has been participating in international youth projects since 2006 (Poland).

5) Youth worker in a youth NGO. The informant works with young people in the area of art, mostly related to the theatre activities. He has been interested in international youth projects since 2008 (Italy).
6) Youth worker in a youth NGO. He works with young people in the area of art, culture, environment, youth training and education. The informant has been interested in international youth projects since 2000 (Romania).
7) Youth worker in two youth NGOs. First one is focused on the individual and interpersonal development of young people, the second one – focuses on youth social inclusion and youth participation using art and outdoor activities as the main work method. The informant has been involved in international youth projects since 2007 (Italy).

The very first three informants were introduced about the study by telephone, as well as interviews with them took place in three different times and locations (Lithuanian cities: Lentvaris, Švenčionėliai and Vilnius) agreed in advance. Group interview with informants numbered 4 – 7, took place in an education and training centre situated in a Lithuanian countryside Daugirdiškės, where the EU programme Youth in Action international quality evaluation seminar (within Programme Action 4.3) was organised. All informants were introduced to the research, reported interview duration, ensured confidentiality. Interviews were recorded in the recorder, with the prior to consent of the interview participants.

(*Source*: Sinkuniene, J. R.; Skuolyte, G. International Youth Projects as a Method of Intercultural Social Work, 2013).

The social problem-solving opportunities. *Inclusion* is one of the essential priorities of Youth in Action Programme. It aims to strengthen youth participation in decision-making that are important to young people (European Commission, 2007). By enhancing social inclusion, it may be possible to prevent young people from social exclusion and the risk of being at problematic situations. A particular focus of the European Commission is given for the inclusion of young people with fewer opportunities, as the participation in international youth projects and programs cannot rely on the educational, social or cultural criteria (Programme Guide, 2012).

International youth projects reflect the theme of social inclusion and can be of two types: those that *directly involve young people with fewer opportunities as active participants*, and those that *deal with the problems of youth inclusion*. The second type of projects aims to improve a current situation of young people with fewer opportunities in a society, by involving youth organisations and creating the opportunities for them to share their best practices (European Commission, 2007). Young people are given the opportunity to discuss the issue of social inclusion, using variety of methods talk about healthy lifestyle, creative ways of how to find a job, better understanding of ethnic minorities, tolerance and empathy, promote the employment of young people with disabilities, etc.

Research participants have been also engaged in youth projects in a similar manner:

<My first experience with Youth in Action was my first Eurodesk training course. Since I was a member of Eurodesk, we had some presentations and training courses about Youth in Action Programme, its rules and conditions...> (Poland, n. 4)

<First of all, I started participating in short-time visits of the initial Programme called Youth 2000-2007. It was in Holland and since then everything has started…> (Romania, n. 6)

In this way, youth activities become a tool to enhance the social inclusion of various youth groups. Programme Youth in Action is an effective tool to contribute and enhance youth employment opportunities (Salto-Youth, 2009). While the experience gained through international youth project does not necessarily mean that all young people can easily find a job or become entrepreneurs, but certain features, knowledge and practical skills that they acquire by participating in international projects or other youth activities may be useful for young people both in the field of employment and entrepreneurship. The experiences of research participants are illustrated by these considerations:

<...you learn how to plan. Starting from little things you start to plan. It's just like projects – you count how much money you will need and how much you are going to spend. It's the same if you create your own business – you plan how many employees you will need, how much you are going to pay for them, what else you are going to buy…> (Lithuania, n. 3)

Managerial competencies acquired during international activities are effectively linked to youth entrepreneurial sensibility and their abilities to start own business. International youth projects do not directly address the youth unemployment issues. It does not necessarily imply that all youth exchange participants sooner or later are going to be employed due to their participation and international experience. However, the experience of participation can contribute to the young person's skills required for a job search, specific knowledge, and perhaps in some cases even in a particular job:

<...it doesn't really mean that young people have to be employed immediately, but you gain specific competencies which motivate you to go forward, try to do something. …If you are going for the job interview, you can always say that I was organising and participating in youth exchanges and this experience will definitely return back when you will look for a job in the future.> (Lithuania, n. 2)

The focus on social exclusion is an important component of international youth projects. During international meetings, young people are encouraged to understand other cultures, identify intercultural differences, and in this manner develop the sense of tolerance and combat prejudice, racism which can lead to social exclusion (Program Guide, 2012). Research participants claim that young person participating in international youth activities does not necessarily understand why it is important in his or her project include young people with fewer opportunities. Sometimes even the project coordinators perceive the involvement of young people with fewer opportunities in quite sceptical way, demonstrating it more superficially and most of the time only on the application form.

<...Even if they see youngsters who have fewer opportunities... I am not sure if they really see the importance of involving them. For example, those who do not speak English, those who think are poor... You need to push them forward, and then they say thank you, thank you... Sometimes it takes time... Until they start to understand and this issue grows in them.> (Poland, n. 4)

<…sometimes it happens, that in Romania... young people, who have fewer opportunities are in shame of their situation. They just don‘t feel comfortable.> (Romania, n. 6)

However, all informants agreed that the inclusion of young people with fewer opportunities in their projects always had valuable meaning. They affirmed that the best *means to solve problems of social exclusion* are participation in voluntary, non-formal education and youth centres

activities. Therefore, the inclusion of young people groups with fewer opportunities shall be given more consideration.

<In my opinion, the Programme Youth in Action gives young people an opportunity which they would not normally have. For example I work, let‘s say with poor youngsters... If we consider their income, then Youth in Action is the only possibility for most of them to go abroad and meet new people and new cultures.> (Poland, n. 4)

Social inclusion is a way to deal with the issue of social exclusion. In accordance with the EU strategy for youth policy 2010-2018, social inclusion is one of the prime concerns for the young people themselves (European Commission, 2009). *Social inclusion* in the European context is perceived as conditions created for youth participation in social, political and voluntary activities, the possibility to express creative and entrepreneurial ideas, as well as the possibility to contribute to global changes.

The peculiarities of intercultural youth work. Youth work is often defined as the *values and ethics-based practice* which is one of the fundamental aspects of professionalism (Banks, 2010). In practical social work, the primary values are implied by certain fundamental principles which define the desired social worker's behaviour and moral responsibility (Social Work, 2010). The importance of values in youth work occurs in the situations that require a certain social or youth worker‘s confirmation if young person‘s behaviour or actions are acceptable and tolerated. The fundamental ethical standards is the significant element of the whole social work profession, therefore it is also required in work with young people. Social work ethics define the desired employee‘s relationship with his clients, the profession, colleagues and himself (Social Work, 2010).

The role of social/youth worker. In order to work successfully with a group of young people in the field of international youth projects, social or youth worker needs to obtain certain competences and qualifications. All informants referred likewise as illustrated below:

<...if you are inexperienced and unqualified as a social worker, or youth worker… you basically can get into tragedies. Because what happens among young people, it is actually... There are always social processes which are in progress…> (Lithuania, n. 1)

In the practical youth work it is relevant to ensure *youth participation* and *autonomy*. According to the *European Commission White Paper*

on Youth, young people today are desired to be heard, and contribute to the construction of Europe (A New Impetus for European Youth, 2001). Lithuanian Law on Youth Policy Framework emphasises the principle of youth participation, representing that "*youth-related issues are solved with the participation of young people and by co-ordinating them with youth or representatives of youth organisations*" (Lithuanian Law on Youth Policy Framework, 2006). To achieve this objective, social or youth worker should be able to *empower* young people to conceive the capacity of decision-making, respect their right to make decisions, shape the opportunities for young people's learning and personal development (Banks, 2010).

To reach the objective of young people's autonomy, a social or youth worker is expected to motivate *dialogue* and provide *support*. *The essence of dialogue* indicates that professional should not impose his personal views and opinions, but would be able to listen to another (Weezel *et al.*, 2010). In a dialogue with young people, it is significant to promote their freedom to express different opinion, to encourage the involvement of all participants in the group and their open-mindedness towards distinct thoughts and ideas. *Support for young people* is referred as common support and encouragement to respect every other young person, to emphasise his or her individuality and to prevent any form of discrimination (Banks, 2010).

In order to deal with intercultural conflicts, that are often associated with the influence of stereotypes and historical cross-border conflicts, the research participants recommend various sessions and meetings designed for young people where they would be able to share and express their emotions, imaginations, and sometimes false convictions about people from other cultures. Informants reflect on their experiences by giving the following examples:

<...We organise the workshops about stereotypes... For instance, in this youth exchange there will be people from these countries. What do you think about these countries? What kind of stereotypes do you have? …We are going to the exchange and afterwards we will organise the same workshop. ...We will share our feelings about that country after exchange project and we will check if the stereotypes were true or false….> (Poland, n. 4)

<…talk about stereotypes. Put these topics, sometimes violence, or hidden thoughts to the surface. Also, plan the programme in such a way, that the activities would let young people to express, sometimes even anger that they keep inside…> (Italy, n. 7)

Youth work has several important elements and attributes. Usually various youth clubs and associations are based on *voluntary participation*, which means that young people can always join and leave from these groups (Gilchrist, 2010). Social or youth worker has to acknowledge that every young person is free to choose to participate in youth organization or not, thus no one can be forced to stay, even if is expected by the social or youth worker. Therefore, youth work is related to the particularity of activities, which should be constructed *according to young people's interests*, desires, enthusiasm to participate (Gilchrist, 2010).

Non-formal education is essential and dominating learning manner and method within the field of youth work (Gilchrist, 2010). In Lithuanian Law on Youth Policy Framework (2006) non-formal education is defined as a learning method that aims to educate *"an intelligent person, capable of responsible and creative resolution of his problems and active participation in public life as well as to develop social competencies of young people". The objective for social or youth worker* is to maximise the conditions for young people to be able to interact and discuss with each other, develop mutual relationships in an informal environment, which is one of the substantial principles of non-formal youth education (Gilchrist, 2010). In addition, the implementation of non-formal youth education principles and methods is one of the major Youth in Action Programme conditions (Programme Guide, 2012). The research data confirmed these contemplations:

<...I have gained so many competencies, as many as I need to become trainer and work at the same youth centre. All I have received was through non-formal education, exchanges, training courses, seminars, etc. If I was a person who wanted to create business, I would be able to do that.> (Lithuania, n. 1)

In order to enhance the social inclusion within the context of international youth projects, *social or youth worker's role* shall be based on clarification of the certain needs and interests young people might have, on the provision of support, development of young people's competences and potentials, as well as involvement of other stakeholders such as family, school, etc. (European Commission, 2007).

As discussed in section 1.1, the essential youth social problems are associated with youth unemployment, social exclusion and inclusion. The role of social or youth worker is related to the empowerment of young people, in order to motivate their personal changes, to gain new competencies and

skills (Perkins, 2009). Young people agree that international youth projects can be a tool which helps to address their concerns.

<Youth exchanges can solve all kind of social problems. Let's take any problem… Youth unemployment, homophobia, bullying… Sexual abuse prevention, alcohol and drugs prevention. It is possible to take any problem and try to solve it in very nice and creative ways for young people… If it was bullying or violence in the family…> (Lithuania, n. 1)

During the implementation of international youth project, it is important for social or youth worker seek *youth participation during the whole project time*. Thereby young people are given the opportunity to familiarise with the structure of their community, discover possible resources, meet new people, and realise that in complicated situations they will be capable to initiate the change. In a number of cases, social or youth worker shall put only minimal effort to promote youth participation, since active young people in many youth NGOs are already aware that their projects can make a change in their own community:

<...my youth come back here again after exchange, and they write a project, get a grant. Project about bullying. At the same time, they arrange peers education, they want more and more of these projects, they keep coming and asking for consultations…> (Lithuania, n. 1)

Working in the community and *aiming a social change*, social or youth worker shall refer to the organization method, which is associated with the community-based practice, i. e. development of community organizations and empowerment of its members (Pivorienė, 2010 cit. Kahn, 1995). *"The objective of community social activities is to improve the welfare of the community through the planned change"*, while an international youth project is usually a well-planned activity, that has a long-term input and contribution to the local community. International projects for young people are an attractive and interesting way to spend their leisure time in a meaningful manner. It is also facilitating for social or youth worker to motivate young people participate in community activities and contribute to it.

Intercultural social work with youth. The need of intercultural social work arises not only from the context of international youth activities and projects. A constant mobility and movement between countries, people and cultures, is not only European but also a global phenomenon. International social work today is more relevant than it has ever been before (Hugman, 2010). International youth projects deal with youth problems which are

often coherent with a variety of social issues. These projects also promote and encourage young people to familiarise with other cultures and thus combat racism, intolerance, xenophobia, foster positive attitudes and approaches.

Research participants agree that international youth projects are in a range of social work profession. However it is appropriate to mention that this approach is mostly acknowledged by the informants who have life or study experience within social work, human rights or other coherent occupations. International youth projects are interpreted and seen as a meaningful tool which can contribute to various youth problems:

<…it is a part of social work, even if you don't understand it at the beginning. It is social work, it is cultural work. I pay a lot of attention to the topic of social work, but… it could also be that somebody doesn't care about it at all…> (Italy, n. 7)

According to the Statistics Lithuania (2012), the ethnic composition of the Lithuanian population includes a variety of cultures – the Poles, Russians, Belarusians, Ukrainians, Jews, Latvians, Tatars, Germans, Roma, and other ethnic groups. Intercultural social work in Lithuania is also of interest, since international youth projects aim to involve young people from different ethnic minorities (Program Guide, 2012). European ethnic composition is more diverse, many societies are multi-ethnic (Wolff, 2008) – in the vast majority of European countries, ethnic minorities constitute at least 20 per cent of the total populations. According to The United States Census Bureau (2010), one third of the state's population is other than white American ethnic group (Humes *et al.*, 2011).

The relevance of intercultural social work is reflected in both national and international legal instruments. It is reflected in the EU *Youth in Action Programme Guide* that young people participating in international youth projects shall be encouraged to fight against *intolerance*, *discrimination*, *inequality*, *xenophobia*. *Lithuanian Law on Equal Treatment* (2003) also declares the implementation of *human rights and equal opportunities*. Regarding this Law, it has to eliminate any direct or indirect discrimination on the grounds of race, belief, nationality, age, sexual orientation, disability, ethnic origin or religion. In this manner intercultural social work becomes relevant in order to prevent the occurrence of such violations.

Attitudes towards people from other cultures among the public play an important role in the field of intercultural social work. Social or youth worker, who works with young people in international youth projects, shall

have an interest and knowledge of public attitudes towards people of other nationalities, as this may have positive or negative associations of young people about their peers from ethnic minorities or different cultural groups. Studies show that the attitudes towards individuals with different cultural background are changing towards more positive direction in Lithuania, the tolerance is growing. However, the most intolerance in Lithuania is expressed towards *Jews*, *Chechens*, *Roma*, *Turks*, as well as *Chinese* and *Polish* nationalities (Radzevičienė, Kantauskaitė, 2008).

The essence of intercultural social work is based on the principle of understanding different culture, and the ability of being culturally sensitive. The relevance of intercultural social work is reflected both in the area of international youth projects and in multicultural today's society (Hugman, 2010). Social or youth worker, working in the field of international youth projects, is required to have profound knowledge about different cultural peculiarities in order to better understand young people from another cultures, as well as help them interpret each other in a correct way.

Intercultural learning and competencies. International youth projects promote intercultural learning of young people, which is important component in most of the Youth in Action projects. Intercultural learning is not only the interest of social or youth workers, who want to develop their intercultural competences. Intercultural learning process is encompassing young people too. If there was only one culture, we would not even think of the culture at all. When young people perceive that their culture is not the only one, they proceed to the stage of intercultural learning:

<...new environment, new people, new experiences, new skills. Language training...> (Lithuania, n. 3)

<For me personally, it is huge and always a learning process, it's pushing me forward. ...to create something that could make an impact...> (Italy, n. 7)

Informants confirmed that most of the time the international youth projects coordinators are relating their participation with personal motives, desire to learn, grow and self-realization. On the other hand, they believe that international youth exchanges provide opportunities to gain new skills: by organising and coordinating international youth projects, they want to make an impact on other young people, contribute to the changes in their community.

The process of intercultural learning requires the knowledge about one's own culture and origins. Intercultural learning can also be a challenge to personal identity, but at the same time can enrich it through cooperation and communication with people from other cultures. Intercultural learning is an individual process, which invites us to learn to live together in a diverse world (T-kit Nr. 4, Bennet, 2000).

Intercultural dimension within Youth in Action Programme is one of the international youth projects conditions. *Intercultural dimension* should increase young people's positive awareness of other cultures, support dialogue and intercultural encounters with other young people from different backgrounds and cultures, and develop sense of tolerance and understanding of diversity (Programme Guide, 2012). Applying for the international youth exchange grants in the framework of Youth in Action, youth NGO or informal group is obliged to indicate how they will ensure and implement intercultural dimension requirement.

Three informants believe that the ability of better understanding of people from other cultures is the result of the humbled attitude, i. e. to perceive people without any *"cultural filters"* as *"an empty blank sheet."*

<…I refuse to look at people using cultural filters. For me it is something that I really try to avoid. All the time. Because it means that if you start with the package of labels, you are always ready to put this label on the people as soon as possible…> (Italy, n. 7)

<For me it is an absolutely empty, blank sheet… You meet a person and then the sheet is filling itself... Here are the Poles, there are Slovenians, I don't even see the difference… There is no point with these stereotypes… Even if you create them, so only now and here, but not for a longer period of time.> (Lithuania, n. 1)

Thus, participation in international youth projects promotes intercultural learning of young people. By communication and development of common activities with people from other cultures they grow as individuals, they better understand other cultures and cultural differences, as a part of intercultural learning. During international youth projects (including all stages of preparation, implementation and evaluation), young people are working in their national and intercultural groups where they have an opportunity to analyse and share their local realities, and in this manner by bringing it back to their communities, contribute to the intercultural learning of local community (Youthpass Guide, 2011):

<First of all, I participated abroad because I wanted to meet new people, new cultures. ...then I started organising back home... I wanted to develop our hometown starting with few different projects...> (Romania, n. 6)

Furthermore, by sharing and comparing their experiences and ideas with their peers living in other countries, young people have the opportunity to take a glance at their personal world view from a broader context. They also develop personal and interpersonal relationships not only with themselves but also with other youth project participants, they discover new ways of looking at the world and perceiving it, they attempt to understand different values, traditions, and develop their understanding of interculturalism (Youthpass Guide, 2011).

<Firstly young people participate in youth exchanges… because of entertainment. Because it is an opportunity to go to another country, and secondly, a good possibility to be without parents – good cover, learning, free country… Afterwards they see, that it is one of the best ways for self-realization…> (Lithuania, Nr. 1)

Tolerance and diversity understanding, that promotes the positive awareness of young people from other countries, is one of the most important principles of the EU program Youth in Action. By creating the conditions for young people to learn in intercultural manner, it is also essential to develop their *mutual trust*, *respect, tolerance, empathy,* each participant's *self-confidence* (Program Guide, 2012). More than 90 per cent of the youth exchange participants agree on the fact that their participation in international youth projects fosters *mutual solidarity*, *tolerance* and *better understanding of young people from different countries* (Ragauskas, Kriaučiūnas, 2009). Hence the attitudes of those young people, who have experienced and participated in international youth exchanges, tend to be much more positive and tolerant towards various cultural differences.

Conclusion. International youth projects is a part of youth work, wherein both social and youth worker may operate and in the respect of social work ethics and values, encourage young people's participation and autonomy. Using the non-formal education methods, the contribution to youth social problems such as unemployment, social exclusion, exclusion of young people with fewer opportunities and other groups of young people can be pursued. International youth projects, identified as part of youth work, encourage the social inclusion of young people with fewer opportunities, which is closely related to the objectives of social work profession. Social

work aims to integrate young people into society, who experience a variety of problems related to their socio-economic status, disability, lack of education, cultural differences, health problems or geographical exclusion. International activities develop young people's active participation in community movements.

International youth projects can be effective intercultural social work area, but it is significantly important to understand the key elements of the intercultural communication. Intercultural communication hazards, such as high levels of ethnocentrism, racism, various inter-cultural conflicts can be resolved only in the acquisition of intercultural competencies. Young people taking part in the international project activities are in a continuous process of intercultural learning. Social or youth worker is recommended to choose and apply the non-formal education methods in such a manner that it can ensure young people's intercultural learning.

During international youth projects young people analyse contemporary youth problems and social issues, both locally and internationally. Youth unemployment which is one of the current youth social problems could be tackled by providing young people with the necessary skills or knowledge required for the future employment. International youth projects contribute to community involvement, allowing community members to get acquainted with other cultures. However, such inclusion can give only short-term results, because this type of work requires constant community consulting and support. In order to reach long-term effects and results, young people should have possibilities and resources to realise and adapt their experiences gained through international youth projects. Young people are provided the opportunity for intercultural learning during international youth projects. Intercultural learning is necessarily in reducing the negative attitudes that young people have towards other cultures, while the position of social or youth worker should correspond to the role of coordinator or caregiver.

To generalise the ideas expressed in this article, it is recommended to perceive international youth projects as the preventative method enabling possible solutions of youth social problems, higher youth occupation. Both youth and social worker are able to work with young people in the field of international youth projects. Therefore, more efforts should be done in the development of this practice within the context of Lithuania. There should be more encouragements made in order to qualify more practitioners workers

who would have the capability of working with young people not only at the local level, but also internationally.

(*Source*: Sinkuniene, J. R.; Skuolyte, G. International Youth Projects as a Method of Intercultural Social Work, 2013).

Supplementary learning exercises

- Give your personal opinion of the term "*active participation*".
- Please find those resources at the internet link listed next to the issue 4.1. Read and properly explain 5 terms; give examples from your practice.
- *Non-formal education* is essential method within the field of youth work. Please define areas of activities what you can use in social work practice.
- Share your personal experience of intercultural communication, or participation in international projects. What personal and social skills you improved?

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Irena Žemaitaitytė

7. INTERACTIVE METHODS WORKING WITH CHILDREN AND YOUTH

7.1. Active and Interactive Learning

Active learning is learning which engages and challenges children and young people's thinking using real-life and imaginary situations (*Source*: *Out door learning*. [interactive], [accessed 05-09-2013]. <http://www.educationscotland.gov.uk>). D. R. Paulson, J. L. Faust (Source: Active Learning for the College Classroom. [interactive], [accessed 05-09-2013] <http://web.calstatela.edu>) defined "Active Learning" is anything that students do in a classroom other than merely passively listening to an trainer's lecture. C. C. Bonwell and J. A. Eison (1991) stated that "active learning" happens when learners are given the opportunity to take a more interactive relationship with the subject matter of a course, encouraging them to generate rather than simply to receive knowledge. On a practical level, active learning includes complex group exercises in which learners apply course material to "real life" situations and/or to new problems. C. C. Bonwell and J. A. Eison (1991) defined "Interactive learning" as meaning to acquiring information through hands on, interactive means. Teachers use interactive learning as a way to get their learners engaged and awake their interest in subject matters as they are not always successful at "getting their students on board" with a typical lecture format. Also Interactive learning often involves the use of computers and other tangible equipment.

Bonwell and Eison (1991) interactive teaching and learning strategies divide into five basic groups:

- problem solving approaches and methods;
- collaborative learning approaches and methods;
- discussion-methods;
- role play, simulations, games;
- interactive assessment.

Active learning can support learners' development as:

- successful learners through using their imagination and creativity, tackling new experiences and learning from them, and developing important t skills;

- confident individuals through succeeding in their activities, having the satisfaction of a task accomplished, learning about bouncing back from setbacks, and dealing safely with risk;
- responsible citizens through encountering different ways of seeing the world, learning to respect themselves and others, and taking part in making decisions;
- effective contributors through interacting together in leading or supporting roles, tackling problems, extending communication skills, taking part in sustained talking and thinking, and respecting the opinions of others (*Source*: *Out door learning*. [interactive], [accessed 05-09-2013]. <http://www.educationscotland.gov.uk>).

Practical contexts for active learning of children and youth people could include:

- spontaneous play
- planned, purposeful play
- investigating and exploring
- events and life experiences
- work experience
- focused learning and teaching.

Active and interactive learning is firmly established as a key approach in the early years, but it should continue through all the stages. As young people progress through primary school and into secondary school, college and other learning environments, their learning experiences should provide them with a range of opportunities to continue to engage actively in their learning and to apply their knowledge and skills in practical ways (*Source*: *Out door learning*. [interactive], [accessed 05-09-2013]. <http://www.educationscotland.gov.uk>).

These practical approaches to learning must not be seen as a 'bolt-on' or alternative form of provision but part of an integrated experience. Experiences must be relevant and meaningful for all young people, providing them with opportunities to develop a wide range of skills across the curriculum.

There is a range of practical contexts and wider opportunities within which children and young people can develop a breadth of skills. These may include:

- cultural and creative activities including music or dance classes, drama and musical productions;
- outdoor learning;

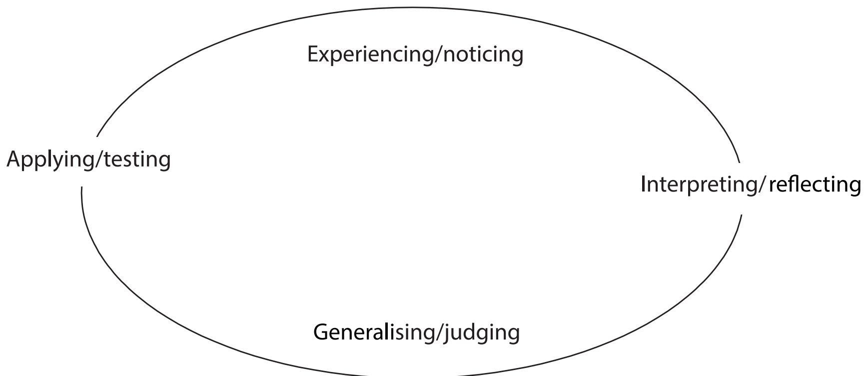
- health promoting school activities;
- community sports and leisure activities.

Learning from experience in one of the most important and natural means of learning available to everyone. The great strength of experiential learning is that it provides an underpinning philosophy that acts as a thread joining many of learning theories together in a more unified whole. The Oxford Dictionary describes experience as "The fact of being consciously the subject of a state or condition, knowledge resulting from actual observation or from what one has undergone". J. Dewey is the foremost exponent of the use of experience for learning (Gitterman, 2004). J. Dewey (1922) used experience as a lens through which he could analyse the interactions of people and their environments. J. Dewey (1922) posited that learners' learning needs had to be integrated with social demands. While he supported the notion that learners required some degree of freedom, a correspondent degree of structure was equally essential. He urged that freedom and structure (students' interests and needs and subject demands) must be integrated rather than made "antagonists." Dewey thought that a potentially organic relationship existed between learners and their subjects. For this potential to be realised, Dewey formulated two educational principles: experience and interaction.

Dewey (1922) postulated that for meaningful learning to take place the "abstract world" of concepts had to be connected to the "real world" of personal experiences. He perceived learning to be a process of moving from the learners' personal experiences to organised concepts and theories, and concomitantly, from abstract ideas to personal meanings. Through the second principle, interaction, Dewey (Gitterman, 2004) further formulated that subject and learner had to interact with each other. A major task of teaching was to create the opportunities for students to interact with the subject and to personally experience its abstractions (Dewey, 1938).

Kolb (1984) stressed that experiential learning theory offers the foundation for an approach to education and learning as a lifelong process. Kolb's experiential learning cycle involved concrete experience, observations and reflections, formation of abstract concepts and generalizations and testing implications of concepts in new situations (Figure 7.1.1).

Figure 7.1.1. Kolb's experiential learning cycle



Experiencing stage of the learning cycle emphasises personal involvement with people in everyday situations. In this stage, the learner would tend to rely more on feelings than on a systematic approach to problems and situations. In a learning situation, the learner relies on the ability to be open-minded and adaptable to change.

In *reflecting stage* of the learning cycle, people understand ideas and situations from different points of view. In a learning situation the learner would rely on patience, objectivity, and careful judgement but would not necessarily take any action. The learner would rely on their own thoughts and feelings in forming opinions.

In the *generalising stage*, learning involves using theories, logic and ideas, rather than feelings, to understand problems or situations. Typically, the learner relies on systematic planning and develops theories and ideas to solve problems

Learning in *testing stage* takes an active form – experimenting with changing situations. The learner would take a practical approach and be concerned with what really works, as opposed to simply watching a situation (Kolb, 1984).

C. Beard and J. P Wilson (2006) noted that it is possible to learn from that experience at different times:

- learning from an event at the time it occurs;
- learning from the past event when reflecting on it later;
- learning more about a past event when thinking about it further;

- reinterpreting the past event differently in the light of further experiences;
- analyzing future scenarios.

S. Thiagarajan (2007) stated that an interesting and disquieting aspect of experiential learning is that people don't learn from experience alone. To produce learning it is necessary to combine experiential episodes with briefing, guidance, planning, feedback, reflection and sharing of insights. Here are three chronological contexts in which active experiencing in integrated with conceptual and factual content and deliberate and collaborative reflection.

Briefing before experiential activity involves providing relevant facts, concepts and principles. Learners incorporate these content elements in planning for the experiential activity.

Coaching during the experiential activity involves providing just-in time and just-enough feedback and guidance. Learners incorporate these pieces of information in revising and improving their activities.

Debriefing after the experiential learning involves providing questions and comments. Learners incorporate these elements to reflect in the experience, come up with useful insights and share them with each other (Silberman, Thiagarajan, 2007).

The secret of efficient and effective experiential active and interactive learning in technical training is to integrate content and activities, participation and reflection.

Supplementary learning exercises:

- Think of that you know about active and interactive learning and discuss together with the student what ways will be used in social work with children and youth.
- Take out a sheet a paper and list as many characteristics of active and interactive learning as you can. Turn to a partner and share your knowledge.

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7.2. Active and Interactive Learning Methods and Techniques

D. R. Paulson and J. L. Faust (*Source*: Active Learning for the College Classroom. [interactive], [accessed 05-09-2013] <http://web.calstatela.edu>) stated that interactive techniques have multiple benefits: the teacher can easily and quickly assess if learners have really mastered the material (and plan to dedicate more time to it, if necessary), and the process of measuring learner understanding in many cases is also practice for the material–often students do not actually learn the material until asked to make use of it in assessments such as these. Paulson and Faust divide techniques of interactive learning in six significant groups:

- *exercises for individual learners*. These exercises are particularly useful in providing the instructor with feedback concerning

learner understanding and retention of material. Some are especially designed to encourage students' exploration of their own attitudes and values. For example: The "One Minute Paper" – this is an effective technique for checking learners' progress, both in understanding the material and in reacting to course material. Ask learners to take out a blank sheet of paper, pose a question and give them one or perhaps two minute(s) to respond. Also good use of the minute paper is to ask questions like "What was the main point of today's class material?"

- *Questions and Answers* techniques which increase learner involvement and comprehension. For example: Quiz/Test Questions – here learners are asked to become actively involved in creating quizzes and tests by constructing some of the questions for the exams. This exercise may be assigned for homework and evaluated. In asking learners to think up exam questions, we encourage them to think more deeply about the course material and to explore major themes, comparison of views presented, applications, and other higher-order thinking skills.
- *Immediate Feedback* – these techniques are designed to give the instructor some indication of learner understanding of the material presented during the lecture itself. These activities provide formative assessment rather than summative assessment of learner understanding, For example: Quotations – this is a particularly useful method of testing student understanding when they are learning to read texts and identify an author's viewpoint and arguments
- *Critical Thinking Motivators* – This technique is helpful to get learners involved in the discussion of or thinking about course material either before any theory is presented in lecture or after several conflicting theories have been presented. For example: Puzzles/Paradoxes – one of the most useful means of ferreting out learners' intuitions on a given topic is to present them with a paradox or a puzzle involving the concept(s) at issue, and to have them struggle towards a solution.
- *Share/Pair*. Grouping students in pairs have the opportunity to state their own views, to hear from others, to hone their argumentative skills. For example: Discussion – learners are asked to pair off and to respond to a question either in turn or as a pair.

- *Cooperative Learning Exercises.* The term "cooperative learning" delineate learners working in groups will help each other to learn. For example: Concept Mapping – a concept map is a way of illustrating the connections that exist between terms or concepts covered in course material; learners construct concept maps by connecting individual terms by lines which indicate the relationship between each set of connected terms. Most of the terms in a concept map have multiple connections. Developing a concept map requires the learners to identify and organise information and to establish meaningful relationships between the pieces of information (*Source*: Active Learning for the College Classroom. [interactive], [accessed 05-09-2013] <http://web.calstatela.edu>).

Outdoor learning

Outdoor learning experiences are often remembered for a lifetime. Learning outdoors can be enjoyable, creative, challenging and adventurous and helps children and young people learn by experience and grow as confident and responsible citizens. Different outdoor learning experiences offer opportunities for personal and learning skills development in areas such as communication, problem solving, information technology, working with others and thinking skills. Learning in the outdoors can make significant contributions to literacy, numeracy and health and wellbeing (Curriculum for excellence;. www.educationscotland.gov.uk). C. Beard and J. P. Wilson (2006) said, that there is much to learn from the use of the outdoors for learning, especially in terms of working with nature and the seasons and the elements. The learning process is transactive, with learners interacting with other learners, with facilitators, and with place and space. The outdoor environment is essential to creating pleasure sensations and positive moods. The environment gives us "natural ecstasy" (Beard and Wilson, 2006), and there are many elements that can be used to increase sensitivity of learning:

- the changing seasons;
- dramatic landscapes;
- natural art; cold and heat;
- natural rhythms of life;
- fauna and flora;
- wild song and etc.

When it's use the term "outdoor" learning, it's tend to think of a place, outside of the house, the space where learning can occur. The opening doors, metaphorically speaking, presents people with new opportunities; to go through the door in order to arrive somewhere else. Amidst the urban factories and surrounding streets young people create their own challenges and rewrite the rules of education. They learn through play, fun and recreation. Whilst the overt goal might be the challenges of new stunts, pedagogy and personal development clearly underpin such experiences (Beard and Wilson, 2006).

Biographical methods

Schweighofer-Brauer (2012) states that biography work aims at developing a beneficial self-concept and broadening the horizon of possible choices in the present and future. It encourages beneficial behaviour and decision-making processes and empower visions. It invites young people to narrate their life stories using the strong power of memory and to open up biographical potentials for shaping one's life in the present and future. Biography work as an educative approach is mainly oriented to one's resources and potentials. However, it may also help overcome hindering patterns of thinking, feeling and acting. Through biography work people explore how they handled difficult situations in one's life: How did I manage similar situations in the past? How did other people or other members of my family with whom I shared memory manage it?

It supports – especially as to marginalised people lacking space, time and means of self-determination – to gain self-awareness as well as courage and the desire to realise one's potentials (Schweighofer-Brauer, Bono *et al.*, 2012). Biography Work supports the enhancement of self-esteem and the awareness of one's competences. While working biographically especially in a group young people should experience optimism and vitality. A positive personal condition motivates to make decisions to learn and to create visions for one's future. Therefore it prepares the ground for education and working carriers.

Biography Work works on basic key competences to enable satisfying study and working life balance. With their participation young people gain a sense for their meaningful contribution in society. Biography Work is a relatively slow process. It needs time and space to make unexpected learning processes and transformation possible. Biography Work is oriented towards

a realization process. Goals are set but unexpected results are around the corner and mostly appreciated if not highly valued (Bono *et al.*, 2012).

Biographical approach has already been used in and described for many professional fields – like care, social work, support of foster and adopted children, adult education, therapy, counselling and coaching. Biography Work is an approach that strengthens and cultivates the attitude to be interested in who other people are in reality or how and why they really act, in each other's background and life story. Through Biography Work people experience how instructive and educative it is to talk to each other biographically, to listen to biographies, to compare and to learn from each other, to inspire each other. Biographical narration shows how people have become what they are now, why they express certain opinions, how they put their views and ideas forward, and why they react in a certain way under different circumstances. The mutual understanding grows. This concrete practice amplifies the horizon of people, their reservoir of imaginations to perceive unknown (and also familiar) people in general (Bono *et al.*, 2012).

Working in a group permits to experience directly the interconnectedness of biographically shaped individuals. The unity of individuality/uniqueness and interconnectedness/similarity can be methodologically comprised. Remembering and accounting provoke associations at the side of the listeners and memories will appear. When young people react to each other by telling associated stories, a texture of stories will be generated. People can react to each other with regard to familiarity or strangeness and reflect on those reactions.

An important task of a trainer in children and youth educative group will be not only to support the individuals but also to support the group development. Group development means that the individuals not only collect their stories and exchange them but also they develop something together, that they react to each other, find interconnections; that they take the chance to learn about their biographical experience connected to groups and communities. A technique to visualise such a process e. g. can be to produce together an exhibition of objects or photos of the group members and to combine them to tell a common story; or to produce a sculpture together out of objects which are biographically important for the individuals; or to design a novel out of group members memorised stories – to interweave them: What if I had met you at that certain phase of my life? (Schweighofer-Brauer, Bono *et al.*, 2012).

As a basic setting for Biography Work in groups, it proofs to be helpful to build a circle of chairs. This circle offers the same space to everybody and allows everybody to look at everybody else. This setting underlines the democratising intention of Biography Work and helps to avoid hierarchies among group members as far as possible – and also not to stress a hierarchy between a trainer and the participants. The trainer has to offer a protected space – e. g. through offering to work on delicate issues in sub-groups where people can choose with whom they work. The core of Biography Work is to stimulate remembering and to express memory. A lot of methods respectively media are suitable to do so – depending on techniques the trainer is qualified to use, on the target groups preferences or available materials. Memory can be stimulated and focused through activities like drawing, painting, collecting objects, selecting a picture, dancing, listening to music, going for a walk and so on. After such an exercise, it will be narrated what has been remembered by the participant – e. g. connected to the picture that has been produced or the object that has been found. Other participants can then give a feedback. However, as already remarked, the feedback has to express that it is the perception of the feedback giver and not a judgement, not a truth about the feedback receiver. The narration of the person and the feedback can lead to a new reflection of remembered situations or occurrences, to unfamiliar, maybe surprising perspectives on the memory, to new insights and conclusions (Bono *et al.*, 2012). Therefore, space has to be conceded after each exercise (remembering, narrating and exchanging, giving feedback, comparing memories) to reflection on what happened while memorising, narrating and exchanging with the group. This reflection may provide first results of personal processing which also can be recorded in some way (e. g. by writing).

To offer different sensual approaches to stimulate memory answers to the fact that there are different types of learners/memorisers like visual, auditory, haptic, olfactory ones. Their memory can be activated best through his/her preferred sense. Below different methods and media will be discussed to stimulate memorising and to initiate exchange and reflection as a basis to plan Biography Work modules. Those methods and media can of course be combined creatively (Bono *et al.*, 2012).

Visualising: drawing, painting

Many people will not be able or will not like to write. But almost everybody is able to draw in a way. The first reaction of people in biographical

learning processes when they are asked to draw frequently is: But I am not good at drawing.

It has to be explained that being good at drawing is not necessary, and that drawing is used here to get in touch with memory, not to proof artistic competence (same thing concerns theatre playing etc.). After creating a piece or drawing a picture, it can be worked in sub-groups (5 to 7 persons) or in the plenum if the group is not too big. The creator will talk about what she/he produced. The others will share what they perceive or ask questions. Each piece deserves special attention as an expression of personal memory. These exercises always combine creating, narrating and reflecting.

Imaginary journeys – memory journeys

Imaginary memory journeys can stimulate memory intensively. During such journeys it might be more difficult for some people to keep control of what they want to remember and what they do not want compared to drawing or narrating. Because of the relaxation at the beginning of a journey, the closed doors hiding painful memory might be less guarded. Therefore, this method has to be used attentively – having in mind the particular participants and the group as a whole, as well as the purpose of the course. The impulses given during the journey have to be considered clearly in advance. The defence against being led to memories one does not want to touch at the moment may manifest itself through going on another trip than the journey guide offers. This might be experienced as confused mental swirling-around.

Objects, pictures, photos to stimulate memory

Memories are often connected to objects or pictures. Having people talk about meaningful objects or pictures can open up insights that facilitate precise support. Photos often contain stories which would not have been told without using them. Objects and pictures can be used to create new perspectives on past life, new interpretations. In groups, they can be combined to create a group history – to find connection points, to express learning processes. Such objects can be arranged for an exhibition. Stories accompanying objects can be written or recorded on a tape.

Music

Music is a very special memory repository. Listening to a piece of music, to a song can suddenly rouse memories of a past situation intensively – especially emotional memories. At the same time, music like food is a very apt issue for exchange between people with different backgrounds.

Pedagogic role play, psychodrama

Pedagogic role play or psychodrama is helpful to work on situations where people are or were involved and where they felt angry, unsecure and ambivalent; experienced injustice; and faced conflicts, etc. Theatrical methods are very valuable if combined with biographic work to change perspectives and gain options to model situations actively in the future.

Forum theatre

Boal (1993) has stated that Forum theatre is an effective technique to work on personal conflicts, mainly in the social and relational fields. The spectators learn much more from the enactment, even if done in a fictional manner, since it stimulates the practice of the art in reality. Forum Theatre evokes a desire in people to be proactive, since they feel much more prepared and confident in resolving conflicts which might be encountered in the real life. The audience is encouraged to actually practice a change, to reflect collectively on the suggestions, to direct the course of the play: a sense of empowerment is bestowed upon the audience.

Boal (1993) emphasised some basic rules:

- The whole process is designed to be dialectic, coming to a conclusion through the consideration of opposing arguments, rather than didactic, in which the moral argument is one-sided and pushed from the actors with no chance of reply or counter-argument.
- There is never a solution to a problem: the Forum scene is rehearsing for real life
- When preparing a Forum scene, discus with the actors the kind of solutions that the audience will propose. Try to find out how the actors can react to them, but also how they can frustrate the solution. Don't make it too easy for the audience.
- First forum scene can last from 5 to 10 minutes. The whole performance (including all the aspects mentioned above) can last for 30 minutes. That is enough and will provide many opportunities to discuss all kind of problems with the audience.
- The Joker is the main figure in this technique: it is a neutral party at the centre of proceedings, acting as a facilitator, taking responsibility for the logistics of the process and ensuring a fair proceeding. The Joker never comments upon or intervenes in the content of the performance.

- The term ‘spect-actor’ describes the dual role of the audience as spectators and actors, as they both observe and create action in any performance, thus preventing the isolation of the audience. The spectators no longer delegate power to the characters to think or act in their place. They think and act for themselves (Boal, 1993).

Supplementary learning exercises:

- Think of that you know about active and interactive learning methods and techniques and discuss together with the student the active and interactive learning methods and techniques that you have used in your learning activities.
- Please introduce one of the active and interactive learning methods in your activities in community and reflect your experience and describe this experience in a 2 page essay.

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