

# Social Work in Development Cooperation

Dialogue as a Contribution to Professional Action Competence

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## **Executive Summary**

The present paper is concerned with social work in development cooperation. It will answer the questions of

- the prerequisites concerning the attitude of western social workers deployed (in developing countries) and
- the possibilities of a cultural exchange on the basis of a partnership in dialogue form with the goal of utilising the acquired knowledge for social work locally.

Taking essential intercultural competence as a prerequisite for an assignment in development cooperation as a starting point, a description of the current situation based on literature research will follow.

On the basis of the author's personal experience with volunteer work for development cooperation in India, challenges of the social work there will be exemplified, and compared to the situation in Germany.

Since the main focus of the paper lies with attitude and dialogue, it will be examined how important attitude is in different profession models.

Taking a dialogue-based relationship within developmental cooperation as a starting point, it will be shown under which conditions the deployment of western social workers is logical and helpful. Furthermore, an exemplified depiction of knowledge gain for individual action in local social work in confrontation with new societal challenges will follow.

The following paper will show that developmental cooperation is not a one-sided transfer of knowledge and methods from North to South. Rather, it is an equal partnership that both sides profit from.

In this dialogue-based exchange, social work in developmental cooperation is a contribution for professional action competence.



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# Abbreviations

<b>BMZ</b>	Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung – Federal Ministry for Economic Cooperation and Development
<b>BTHG</b>	Bundesteilhabegesetz
<b>CBR</b>	Community Based Rehabilitation-Programme
<b>DBSH</b>	Deutscher Berufsverband für Soziale Arbeit e.V. – German Association for Social Work
<b>IBR</b>	Institution Based Rehabilitation
<b>IFSW</b>	International Federation of Social Workers
<b>MDG</b>	Millennium Development Goals
<b>NGO</b>	Nicht-Regierungsorganisation – Non-governmental organisation
<b>RCI</b>	Rehabilitation Council of India
<b>SDG</b>	Sustainable Development Goals
<b>SGB</b>	Sozialgesetzbuch – Social Code
<b>UN</b>	United Nations
<b>UN-BRK</b>	Behindertenrechtskonvention – UN Convention on the Rights of Persons with Disabilities
<b>UNDP</b>	United Nations Development Programme
<b>WHO</b>	World Health Organization

# 1 Introduction

## Starting position and method of approach

The assignment of social workers/social pedagogues in the area of development cooperation continues to be controversial, and the profession is rarely, if ever, represented (Groterath, 2011; compare Schmidt, 2008; “Federal Ministry for economic cooperation and development – Information for beginners – professions in development cooperation,” 2017).

The present paper is concerned with the causes for this, and tries to present prerequisites beyond pure “subject-matter knowledge,” which can be helpful for the assignment of volunteer and professional social workers/social pedagogues.

At the same time, social work in Germany is facing new challenges in the context of globalisation and societal changes (such as increasing marginalisation, migration, and poverty) which social work in the “South” has already found approaches to action for.

Therefore, another goal of this paper is to deal with the aspect of learning from each other and to highlight prerequisites for a dialogue as a chance for both sides.

Based on personal experience of this author in volunteer work in India, the present paper is concerned with the necessary personal prerequisites for professional activity beyond pure subject-matter knowledge and knowledge of methods, and the resulting chances for a dialogue between social work between the North and South.

Beginning with literature research about the current state of debate over international work and the assignment of social workers/social pedagogues in the area of development cooperation, it will be shown which prerequisites in the area of professional activity for such a assignment appear necessary.

After an explanation of relevant terms, chapter 2 of the paper will present the definition of ‘culture’ underlying the work as well as necessary intercultural competence of social workers. Chapter 3 will explain the discussion concerning the localisation of social work in development cooperation. It will thereby examine the pros and cons, and the possibilities and chances of assigning Western social workers in development cooperation. This presentation will be supplemented with the possibilities of learning from each other, and the necessity of familiarising oneself with concepts of social work in the South in order to apply them in Western countries. Furthermore, the problems that Western social workers may face



in the South, and where the differences and similarities in social challenges lie will be presented, in excerpts, via the example of India.

Following this, chapter 4 will contain an analysis of current profession models in social work with the focus being on attitude and knowledge of values for professional work, as well as an analysis of spirituality as a necessary resource.

Chapter 5 will be concerned with the basis of a dialogue for communication and the chances thereof of an equal cooperation and the extended personal action competence connected with it.

## Explanation of Terms

The present paper uses the **definition of “social work”** of the ISFW, June 2014:

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing.

The above definition may be amplified at national and/or regional levels” (“Global Definition of Social Work | International Federation of Social Workers,” 2014).

It is noteworthy that this version explicitly added the resort to “indigenous knowledge” to the basics and theories. This is especially important when it comes to social work in the South.

The term **“transnational social work”** is to be understood as the area of social work which

“include cultural similarities (and differences), the effects of global connection of communication systems and political independences, as well as the day-to-day life experience in different places as much as social problems, societal order and rules that transcend national borders. Examples for these are the use of natural resources, the unequal distribution of wealth, the effects of conflicts, wars, and poverty, as well as fleeing, migration, and mobility.” (Frankfurt university of applied sciences, date not given.)

In Germany and Europe, social work developed as a reaction to local social problems, such as urbanisation and industrialisation. In the context of colonisation as well as later

developmental help, many concepts and methods of social work were exported from the so-called “developed” states of the West (i.e. Europe) into the “developing countries” without acknowledging the need of familiarisation with the culture of the people concerned (comp. Rehklaue & Lutz, 2011b, p 30 f). From this realisation of inappropriateness, these countries developed certain methods such as indigenisation, authentication and reconceptualisation (comp. Ibid. p 30 f). **Indigenisation** is understood as a process of adaptation of the imported ideas and practices in order to make them usable for local conditions. Additionally, local (**indigenous**) knowledge, and present resources, networks, etc. are incorporated. For that to happen, it is important that the underlying reasons, philosophies, and values are articulated (comp. ibid.). In contrast to indigenisation, an adaption, **authentication** means the redraft of concepts based on local knowledge and resources. An example for **Reconceptualisation** is the approach of Paulo Freire and the liberation theology of Latin America. It means the reconsideration, restructuring, and strengthening of practical social work (comp. ibid.).

In the discourse of social work in the context of development cooperation, the terms “**social work of the North**” and “**social work of the South**” are continuously used. While the terms “first,” “second,” and “third world” were used in the past, this evaluative hierarchy has since become obsolete (comp. Freise, 2013, p 1). The current terms seek to avoid this evaluative description. “The term global South describes a societal, political, and economical position that is disadvantaged in the global system” (ibid. p 2). The privileged position that is associated with benefits is conversely called the global North (comp. ibid.).

The term “**development**” as it is used in this paper – as opposed to concepts of development in psychology and philosophy – is still a controversial term which is still marked by colonial and Western logic of superiority (comp. Ibid. p 4). When the Millennium Development Goals, which were agreed upon in the year 2000 by 189 UN member states for the year 2015, are taken into account, it becomes apparent that all goals were valid for the global South, with the exception of the goal of a global partnership for development. With regards to the agreed-upon ecological sustainability, the global North should increasingly be made responsible (comp. Freise, 2013, p 2; comp. BMZ, year not given). The responsibility of the global North has been brought closer into focus only in the current agenda 2030. (comp. BMZ, year not given).

“**Developmental cooperation** means governmental and non-governmental measures to improve the economical, social, ecological, and political conditions in developmental countries” (Adelmann, 2017, p 236). ADELMANN also states that the focus in the Millennium Development Goals from 2015 was on the countries of the South. Only the introduction of

the Sustainable Development Goals in September 2015 brought the countries of the North into stronger focus as part of a global frame for these goals (comp. Ibid. p 237).

The term “development cooperation” is to be considered as asymmetrical. On the one hand, there does exist a participation of target groups and therefore aspects of emancipation. On the other hand, governmental development cooperation has a much larger volume, and is constantly criticised for pursuing power. Furthermore, what counts are the principles of application and therefore rules of the giver. As a rule, the projects have a time limit, and a “return to the *status quo ante*” (Freise, 2013, p 6) constantly occurs after the members of the projects are withdrawn.

## 2 Intercultural competence

### 2.1 Culture and its significance

When speaking of international social work, development cooperation, and situations of human encounters, and the topic is intercultural encounters, the term “culture” must be defined. This paper uses a broad definition of culture, which is displayed in excerpts in fig. 1.



Figure 1: “Iceberg model of culture” (taken from Freise, 2007, p 17). The text reads, from top to bottom: “ART: theatre, music, visual arts... EVERY-DAY CULTURE: festivals and celebrations, food, dress/clothes, residence... “INSTITUTIONALISED CULTURE”: language, law, marriage, sexuality, production, social life... “INTERNALISED CULTURE”: notions of cleanliness, patterns of order, gender roles, sense of time, sense of space and orientation within space, body language, facial expression”

It therefore becomes clear that “culture” is constructed/assembled by conscious and subconscious, visible and invisible parts, that it influences day-to-day existence and the underlying norms and values differently, and that it manifests through language, customs, and behaviour. It is important to bear in mind that there is no *one* culture of a group of persons, since, on the one hand, one person inhabits many roles – often with their own cultural manifestations – and on the other, personal priorities of singular parts are also

determined by oneself or influenced by one's upbringing. For example, an Indian Muslim girl in the slums of Kolkata is influenced on the one hand by parts of (Muslim) religion, the position of women in India, and strategies to overcome poverty, and on the other by parents, "education providers," and other surrounding cultural aspects.

FREISE defines the term "culture" in a way that is crucial for intercultural social work, and lists the following prerequisites (comp, Freise, 2007, p 17ff):

- Inclusion of day-to-day existence (day-to-day norms, values, ways of life, rituals, gestures, behaviour)
- Dynamics and inclusion of cultural overlap (people inhabit different roles and generally are members of different cultures)
- The term "culture" must be understood widely and consider many levels (national culture, culture of language, milieu...)
- Dialectic understanding as a movement of opening up and closing down (alternating influence)

A term of "culture" that is defined thus excludes terms such as "muslim culture" and "German *Leitkultur* (i.e. "guiding" or "dominant culture") on the one hand, and forces a complete view of a person on the other. It also becomes clear that a confrontation with difference and different culture does not happen only through contact with natives and "foreigner," but already through leaving one's house or even within the family.

One's "own culture" provides orientation, belonging, distancing from the other, and safety. This becomes especially clear when one suddenly finds oneself in a "foreign or different culture."

"The 'cultural' can be seen as the collectively shared background of understanding, which helps the native orient themselves in a complex, confusing and unclear world. The world that we live in becomes easier to understand and it is easier to orient oneself in it when we accept cultural habits that we grew up with and that are plain to us as given and at first do not question them" (Nick, 2010, p 28).

This highlights arising insecurities in two ways: one, when engaging with a "foreign culture" ourselves; and two, when people with experiences of migration or even flight experience the loss of their homes on top of confrontation with a culture foreign to them and the pressure to adapt to it.

NICK defines culture in the spirit of Cultural Studies therefore as “... not static, homogenous, and closed-off, but often shows itself through ‘Openness, contradictions, negotiation, conflict, innovation, and resistance’ ” (ibid. p 29; quote from Hörning & Winter, 1999, p 9).

AUERNHEIMER defines culture as a “system of orientation which guides our perception, judgement, and actions, and the repertoire of means of communication and representation with which we communicate, present ourselves, and form our imaginations and notions” (Auernheimer, 1999, p 30).

## 2.2 Intercultural competencies and intercultural social work

The term “intercultural social work” is criticised on the one hand for basing the concept of interculturalism on a term of culture which understands culture as simply defined by language and nationality. On the other hand, the construction of a person as “other” continuously leads to discrimination through a general hierarchical perception (comp. Freise, 2014, p 2).

In the encounter and discourse with “the foreign,” different strategies are mostly used. According to NICK, the following are typical:

- Neutralising the difference/foreignness through ignoring it
- Subsuming through sorting into familiar categories
- Assimilation through change and adaptation
- Acceptance without hasty presupposition (comp. ibid. p 27)

This acceptance and endurance of the uncomprehended of experiences with difference is rarer, and especially difficult, because one’s own self-understanding is confused (comp. ibid.). NICK lists diversity of roles, empathy, the ability of changing perspectives, and tolerance of ambiguity<sup>1</sup> as necessary competencies (comp. ibid. p 37). According to NICK, if one’s own construction of identity does not exhibit a stiff and static pattern, then intercultural learning processes are possible (comp. ibid. p 38f). GEIGER understands the term “conveyance of intercultural abilities” to mean the transmission of “... abilities for professional

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<sup>1</sup> “Tolerance of ambiguity is understood in the theory of identity formation of Krappmann (2000) as the ability to endure disparate needs because the individual learns to bear new and also disparate expectations of others that run counter to their own through distance from roles and empathy” (Stangly, 2017).

work in a world and a society ... in which people take their self-perception, their values, their plans of life from different sources" (Geiger, 2010, p 169), and sees it as one of the tasks for tertiary education. Referring to the processes of globalisation and cultural differencing, and the failure of assimilation, "... every training to become a pedagogue or a social pedagogue must include the transmission of intercultural skills, and this must be the core of the training" (ibid. p 171). He points out that this cannot mean simple transmission of knowledge, but needs special places and methods of learning and possibilities of human encounter since it concerns skills that are closely connected to the core of personality (comp. ibid.). He names the will to communicate and cooperate as the underlying personal prerequisite (comp. ibid. p 175).

FREISE counts intercultural self-competence as especially important for professional intercultural competence alongside fundamental, basic knowledge and the knowledge of intercultural competencies. With this, he means, among others,

- awareness of one's own culture
- tolerance of ambiguity
- cultural and ethical sensibility and empathy
- ability to deal with conflict (comp. Freise, 2007, p 237).

These competencies are necessary in social work in general, but only strengthened in intercultural social work. Therefore, what is important is an honest and "... non-judgemental understanding ... which is marked by a deep respect towards the other person. It is the attempt to become familiar with the lived-in world of the other person" (ibid. p 238). He emphasises that one's own values are not given up, but move into the background to make room for the other person (comp. ibid.).

EPPENSTEIN/KIESEL describe, alongside a reflection on culturally universalised and culturally relativist starting points, a culture-sensitive starting point (intercultural sensibility) in the context of social work with migrants (Eppenstein&Kiesel, 2008). They name them as a "sensibility for areas of tension" (ibid. p 172), which do not have a solution, but must be balanced (see figure 2, below). Correlating to sensibility of difference, the focus should shift to those cultural differences which are meaningful in the other person's/persons' lived-in world. At the same time, one's own historical, cultural, social, or gendered partialities must be taken into account in a self-reflective, critical perspective comp. ibid. p 183). "Cultural sensibility is attempting to understand the other person's 'inner' perspective even if the other person is not completely understood" (ibid.).

### Interkulturelle Sensibilität in Sozialer Arbeit...

- ...bewegt sich „empfindsam“ in Spannungsfeldern...
  - zwischen „Mündig-Machen“ und „Integrität-Wahren“
  - zwischen Konstruktion und Dekonstruktion von Differenz
  - zwischen der Unverfügbarkeit universeller Rechte (Moral) und differenten partikularen Gelingensbildern (Ethiken)
  - zwischen „modernen“ und „traditionalen“ Elementen.
- ...reflektiert „kritisch“ Widersprüche und Grenzen...
  - eigener Handlungsmöglichkeiten in jeweils spezifischen Handlungskontexten
  - im „doppelten Mandat“ zwischen dem „Eigensinn“ migrantischer Klientel und Ordnungsfunktionen in der Funktionsbestimmung durch öffentliche und private Träger
  - der den eigenen Praxen und Konzepten hinterlegten Theorien und Diskurse.
- ...entwickelt Wissen und Fähigkeiten...
  - in Hinblick auf Zusammenhänge individueller Migrationsschicksale und gesellschaftlicher Struktur
  - zu kulturellen Bedürfnissen v.a. im Feld der Pflege, Altenhilfe oder Therapie
  - zur konstruktiven Bearbeitung ethnisierter Konflikte
  - zu spezifischen Zusammenhängen von gesellschaftlichen Strukturen und Risiken misslingenden Lebens auf individueller Ebene
  - zu religiösen und kulturellen Maßstäben und Tabugrenzen.

Figure 2: Intercultural Sensibility in Social Work (taken from Eppenstein & Keisel, 2008, p 175). The text reads:

#### Intercultural sensitivity in social work...

- moves “sensitively” in areas of tension...
  - between “making mature” and “preserving integrity”
  - between construction and deconstruction of difference
  - between the unavailability of universal rights (morals) and different particular notions of success (Ethics)
  - between “modern” and “traditional” elements
- reflects “critically” on contradictions and boundaries...
  - of one’s own action possibilities in specific contexts of action
  - in a “double mandat” between the “obstinacy” of migrant clients and functions of order in the assignation of function by public and private parties
  - of one’s own practices and concepts of deposited theories and discourses
- develops knowledge and skills...
  - with regard to connections between individual experiences with migration and societal structure



- for cultural needs, especially in the fields of general care, care for the elderly, and therapy
- for constructive work towards solutions of ethnicalised conflicts
- for specific connections between societal structures and risks of unsuccessful lives on an individual level
- for religious and cultural measurements and boundaries of taboo

The core of intercultural competencies is made up by moral acknowledgement of the other person, who conversely enables tolerant viewpoints and reaction patterns in view of experiences of foreignness, and therefore proves to form identity (comp. *ibid.* p 233). "It is therefore necessary for the intercultural process of communication to build a moral identity that is able to transcend boundaries in understanding" (*ibid.*). This moral viewpoint has to be complemented with an ethical orientation which considers the prerequisites for a successful life in general, and acknowledges the other person as an agent of their own life plan (comp. *ibid.* p 234f)

FREISE defines intercultural social work on the basis of the term "culture" as a cross-section task of all social work in its different fields of action, as described above. Furthermore, it relates to specialised fields of action (e.g. migration social work) and the international exchange (comp. Freise, 2007, p 19f). He differentiates between fields of action for social work and for social pedagogy (see figure 3).

	innergesellschaftlich	international
Sozialarbeit	Interkulturelle Stadtteilarbeit Gemeinwesenbezogene interkulturelle Mediation	Begleitung von Flüchtlingen bei freiwilligen Rückkehrerprogrammen Beratung verschleppter ausländischer Frauen
Sozialpädagogik	Integrationskurse für Neuzuwanderer Interkulturelle Jugendarbeit im Stadtteil Antidiskriminierungs- und Zivilcourage trainings	Internationale Jugendbegegnungen Städtepartnerschaften Interkulturelle Trainings für Auslandsaufenthalte

figure 3: examples for intercultural social work in four dimensions (taken from Freise, 2007, p 21).  
The text reads:

	intersocietal	international
social work	intercultural work in different city districts	accompaniment of refugees on volunteer return programs
	community-related mediation	intercultural counselling of deported foreign women
social pedagogy	integration courses for newcomers	international youth encounters
	intercultural youth work in the city district	city partnerships
	anti-discrimination and civil courage training	intercultural trainings for stays abroad

Therefore, he focuses on the central question of "... how people of different backgrounds could come into contact? How can we communicate across the boundaries of religion, language, nation, traditions, and customs?" (ibid. p 26), and refers to the philosophical approach of Levinas and Buber as the basis for intercultural social work (comp. ibid.). In this sense, "intercultural social work" can be understood as an aspect of "international social work" with the focus on encounters between different cultures, and does not limit itself to social work with migrants.

TUNNEY expounds the idea that social work has its own culture, which establishes itself out of the culture of a given country, and orients itself on its values and norms. It is constructed socially and can be deconstructed. TUNNEY introduces a Three-Culture-Model based on this understanding (see figure 4). This approach is suited to further new dialogue and forms of social work, and reduces the danger of a "professional imperialism" (i.e. the inconsiderate export of Western concepts and methods into the South) (comp. Tunney, 2007, p 154). Including professional culture, the goal is a "way of teaching in intersection." Through this, a dialogue and, in opening up, new forms which are adapted to local conditions and values can develop. Therefore, a strong "hybrid" identity can evolve (comp. ibid. p 155)

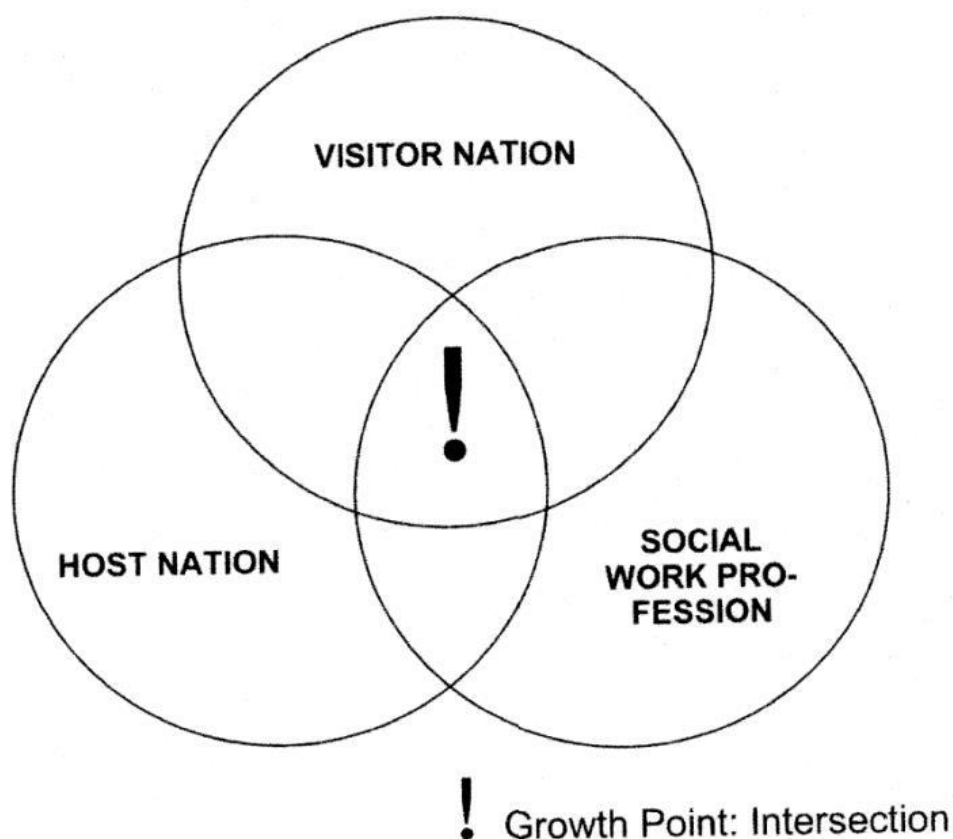


Figure 4: a three-culture-model of social work education (Tunney, 2007, p 155)

Within the scope of dialogue and conjoint learning in the area of intersection, TUNNEY recommends a procedure with the acronym IDEA (identify yourself – discuss – explore experience – affirm common goals). From the understanding how and what humans believe in, we can become humbled and discover that our notion of a “good life” is just one of many. Through empathy, we can encounter the other person in the way of ROGERS and “allow ourselves to understand them.” Procedure which is tied to individual cases as well as experience nurture the ability to think conceptually and act practically. Recognising similarities and working on differences strengthen professional values. These values connect, provoke action, and target a peaceful, just, and sustainable life for every person (comp. *ibid.* p 162f).

FREISE understands intercultural competencies as moving on three levels: specialised knowledge, ability to act, and ethically profound opinions (comp. Freise, 2008b, p 17). He counts “respect as an expression of the dignity that befits every human being” (*ibid.*) to the necessary opinions, and sees empathy in the sense of an honest and non-judgemental understanding as an “attempt to familiarise oneself with the lived-in world of the other person.” (*ibid.* p 18). In the course of this, oneself takes a step back without abandoning one’s own values (comp. *ibid.*). The ability to resolve conflict and tolerance of ambiguity belong to this, as well (comp. *ibid.* p 19).

FREISE notices that an orientation towards competencies instead of skills is taking place in university curricula, and that the competence of attitude is gaining its own weight alongside competencies of knowledge and action (comp. Freise, 2008b, p 1). For professional social workers, he sees the necessity that they “have to bring along certain basic attitudes such as empathy or ability to resolve conflict from the start, but one does not have these abilities once and forever; it is important to nurture them, to deepen and broaden them” (*ibid.* p 20). For this, he emphasises, alongside training for communication and mediation; training for perception. He especially refers to a spiritual exercise of perception of the Jesuit Christian Herwartz: “spiritual exercises in the street” (comp. *ibid.*). The importance for Jesuits herein lies in practicing a spiritual viewpoint or search. This does not happen in a special place, but in one’s immediate surroundings. In every-day encounters, perception for the special, the transcendence of distance and reservations towards that which is foreign to me can be deliberately practiced and reflected upon. For him, the task of intercultural social work is to create areas of encounter (in the spirit of MARTIN Buber) between people of different cultural backgrounds, and to furthermore practice ability to enter dialogue, tolerance, and respect (comp. *ibid.* p 22).

In summary, it can be noted that “intercultural competencies” mean personal opinions and attitudes. These are, in general, needed in social work, but in intercultural and international social work, they receive special emphasis. They are not fully communicable in institutions of education. There, the necessity of obtaining them can merely be pointed out, and intercultural sensitivity can be pursued. Furthermore, competencies of language and communication and personal competencies can be nurtured. Alongside this, room for intercultural encounters should be made in tertiary education, and suitable methods such as training of perception or “spiritual exercises in the streets” should be practiced. The practice and adaptation, and the deepening of intercultural learning has to be created through internships and international exchanges. The necessary competencies rest upon already existing, basic personal traits which the individual gains through the concurring inner and outer conditions in a lifelong process, and which then have to be expanded and solidified over an extended period of time. Fields of study for this are, among others, dialogue and cultural exchange through e.g. internships abroad and volunteer work. At the same time, these competencies are becoming increasingly important for local social work because of global changes, immigration, etc., as well.

### 3 International Social Work

“According to Lynn Healy, international social work can be defined as an international professional practice and competence for international activities beyond professional social work and its members” (Regitz, 2017, p 451). At that, he differentiates between four fields of action:

1. local practice based on international context and advocacy
2. professional exchange
3. international practice
4. international development of policy and advocacy (comp. *ibid.*).

While he sees everybody active in social work as responsible for fields 1 and 2, international practice is carried out only by a few social workers. The core of the present paper is this field of action in the area of development cooperation.

BORRMANN et al speak out for a stronger international cooperation in the area of social work, and justify this with the increasing globalisation.

“International cooperation can provide an effective mechanism to prepare social workers to work for the betterment of minorities and marginalized people within the rapidly changing global context. International exposure and experience is an essential response to the social realities of globalization” (Borrmann, Klassen, & Spatscheck, 2007, p 10).

They point out that the tasks of social work change especially through the challenges of global migration, and that it has to adapt to them (comp. *ibid.*). Since there increasingly are similar problems all around the world, but social work has different solutions for them, it becomes increasingly more important to begin an exchange and learn from one another.

“From this perspective, international cooperation in the field of social work education is about mutual understanding and shared learning, rather than about teaching how social problems have to be solved in a specific and universal way, regardless of society and culture (*ibid.* p 11).

With this, they view the task especially with the institutions of education which will accordingly prepare future social workers for those new challenges (comp. *ibid.* p 12f).

HECKER defines international social work, based on a necessary change of perspective of social work, as

- “an international, institutional network of professional social work,
- a global process of communication, which entails possibilities for exchange, cooperation, aid, and processes of mutual learning,
- a process based on a principal of partnership, mutual respect and acknowledgement as well as
- a process which finds itself in a ‘unitas multiplex’ (i.e. unity in diversity)
- and which therefore is understood as a portal for understanding” Hecker, 2010, p 60).

### 3.1 Social Work in Developmental Cooperation

While the social aspects are increasingly respected by development cooperation (comp. “Federal Ministry for economic cooperation and development – Agenda 2030 – 17 Sustainable Development Goals,” 2017), social workers are – while more frequently than in the past – rarely represented in direct work locally. Explicit proposals for social workers are rarely, if ever, found in the delegating organisations (comp. Groterath, 2011; comp. Schmidt, 2008).

BRUN’s work is deeply concerned with the localisation of social work in development cooperation, and she refers back, among others, to Hecker, Lutz, Wagner and Többe-Schukalla, and the controversial discussion (comp. Brun, 2014). She localises social work in social structure development and civil society support (ibid. p 77), and refers to a necessary competence for reflection and the inferiority over local specialists (ibid. p 79).

TÖBBE-SCHUKALLA mainly localises social work in development cooperation in the fields of

- work with migrants
- development political formation of consciousness
- direct assignment of German social workers in development cooperation (comp. Többe-Schukalle, 2004, p 166).

The first two areas are generally accepted, while the direct assignment mostly provokes a critical and/or adverse stance (comp. *ibid.*).

The arguments *against* a assignment of “Western” social workers constantly boil down to the following claims:

- their referentiality to concrete lived-in worlds in their own country
- difficulties of communication and language
- inadequate understanding of cultural and societal conditions and the resulting difficulty to connect with the people affected
- inadequate for the assignment in slums or refugee homes
- competition for local specialists (comp. Flock, 1992, p 338; comp. Többe-Schukalla, 2004, p 166f).

PASSON adds that “German developments specialists... [are], in national and international understanding, not generalists, but specialists,” and that social work has so far not understood to “... clearly expose their relevance for their scope of work and emphasise this through the creation of conceptual schemes” (Passon, 1999, p 46).

Furthermore, the assignment of Western social workers can cause problems through conflict with differing values, work rhythm, notions of planning and structure, etc. (comp. Schmidt, 2008, p 34f).

Helpers from Western countries often require a certain period of acclimatisation or adjustment in order to adapt to the given conditions. This can be another obstacle for stays which have a time limit. On top of that, the helper’s gender can also cause problems that have to be considered in the assignment. A woman could be turned down for a male-dominated project as well as a man could be turned down for a project that aims to further the participation of women.



At the same time, arguments *for* the assignment of Western social workers in the frame of development cooperation can be found. In time-limited assignments abroad, SCHMIDT views a chance for world-neutrality and independence of established structures (comp. Schmidt, 2008, p 25). Since the workers are not assigned continuously, they are more independent from predominant conditions and local power structures, which local social workers are more strongly exposed to. Therefore, Western social workers are better equipped to act in the interest of the project. PASSON sees the advantages of foreign social workers in the area of community development especially. The goal moves closer towards participation and empowerment beyond the technical ‘Know-How.’ The necessary contact with clients is a typical domain of social work and reflects its nature (comp. Passon, 1999, p 45). He views community education, work with children living in the streets, specialised projects for women, and family counselling as other areas of operation for social work (comp. *ibid.* p 46f).

HECKER argues for a place for social work in development cooperation on the following basis:

- “Developmental cooperation encompasses a ***social dimension***,
- social workers are ***specialised generalists***,
- social workers are ***experts of communication***,
- professional social work is a societal ***functional system***,
- professional social work is a ***postmodern profession***,
- and ‘postmodernism’ is expressed in a ***‘global-societal status’***” (Hecker, 2010, p 94, emphasis in original).

As “generalised specialists,” they possess interdisciplinary knowledge in different contexts and are adept at assuming different perspectives (comp. *ibid.* p 97). This also means that the education of students in social work has to be aimed much stronger at international and intercultural competencies. He understands communication in the sense of LUHMANN as a synthesis between three selections, as a unity of information, disclosure, and understanding, in which communication is realised when people understand each other (*ibid.* p 101). He Based on KLEWE, he understands “aiding communication” to mean a disturbing process of communication within a sensibly constructed system of problems and intervention (comp. *ibid.* p 102). He calls this “disarraying expertise of communication”<sup>2</sup>.

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<sup>2</sup> disarray: “A state of disorganization or untidiness” (Oxford English Dictionary)

In this sense, social workers, as experts of communication, are adept at addressing problematic situations and constructions of meaning via “aiding communication.” HECKER means the channeling of confusion into the system in order to “... settle the situation which is perceived as problematic into a new frame through personal contribution” *ibid.* p 103f). In this vein, social workers can replace rigid and useless patterns of communication and constructions of reality with more suitable ones (*comp. ibid.* p 108).

Referring back to reflective-disarraying expertise of communication and the specialised generality of social work, HECKER sees its place in development cooperation (*comp. Hecker, 2010, p 128f*), and emphasises its involvement in development cooperation as an in the view of global interdependencies desperately needed cooperation project (*comp. ibid.* p 130). With this, he understands a “...mutual disarraying and affectionate provocation” (*ibid.*). In this context, it important to be put into question, and to recognise one’s own possibilities to act and boundaries, and to expand them if possible (*comp. ibid.*).

HOMFELDT sees “the possibility to structure profession and discipline anew, and to transcend national descriptions of status as well as rigid categorisations of culture, identity, and space” (Homfeldt & Schmitt, 2011, p 11) in transnational localisation of social work. He understands transnational social work to mean the possibility “of breaking open rigid perspectives” (Homfeldt & Schmitt, 2011, p 12). With that, he sees the following directions:

Wohlfahrtsstaatliche Zuständigkeitsverankerung	→	Globale Zuständigkeit
Defizitäre Akteursbetrachtung als „Case“	→	Struktur und Akteur in Interdependenz
Staatliche Definitionsmacht	→	Eigenständige Struktur
Containerraum	→	Transnationaler sozialer Netzwerkraum
Methodologischer Nationalismus	→	Methodologischer Pluralismus
An nationalstaatlichen Grenzen orientierte Identitäts- und Kulturbilder	→	Hybridisierungen
Westliche Konzeptdominanz	→	Lernen vom „Süden“

Figure 5: The move away from rigid categories to dynamic realities (taken from Homfeldt & Schmitt, 2011, p 12). The text reads:

Responsibility anchored in the welfare state	→	Global responsibility
Deficit-based examination of the actor in a “case”	→	Structure and actor in interdependency
Governmental definitory power	→	Autonomous structure
Container space	→	Transnational social network space
Methodological nationalism	→	Methodological pluralism
Concepts of identity and culture oriented on national-governmental borders	→	Hybridisation
Western concept dominance	→	Learning from the “South”

He emphasises the dialogical principle as the basis for intercultural understanding, which is based on the acknowledgement of the other person, and is able to create broader ranges of action for social work (comp. Homfeldt & Schmitt, 2011, p 19).

## 3.2 Volunteer work in development cooperation

As opposed to professional assignment of social workers, the focus of volunteer work lies less in development cooperation, but rather in cultural exchange, and intercultural and global learning (comp. “Entwicklungsdienst – Engagement Global”, 2017). Internships and volunteer work come, among others, into consideration.

Those with work experience have the additional possibility of being assigned as a development-aid worker according to the Law for Development-aid Workers (comp. *ibid.*). A prerequisite for the assignment is, among others such as specialised and social competence, “..that they [the development-aid workers]

- be sensitive to questions related to intercultural matters, gender, and conflict

- bring the willingness to engage with and get involved in local life and culture” (ibid.).

assignment is then arranged via approved organisations. The criticism of competition for local social workers mentioned above does not apply in this situation. Rather, such an assignment offers a field of study for international exchange. The author’s own experiences confirm the interest of local non-governmental organisations in dialogue and exchange about different perspectives and approaches.

FREISE lists the following conditions for a successful assignment of volunteers in reference to the “weltwärts” (lit. *worldwards; towards the world*) programme of the Federal Ministry of Economic Cooperation and Development:

- authentic encounters and the reflections thereof must be made possible
- the assignment must include processes of global learning on a macropolitical level, social learning on an interpersonal level, and ethical and spiritual learning on a personal level
- the processes of learning should further competencies of knowledge, action, and attitude (comp. Freise, 2008a, p 1).

### 3.3 Perspectives of international social work in the context of development cooperation

While until a few years ago, development cooperation had been understood as “one-sided development aid,” as the transportation of experience, concepts, and methods from “North to South,” the realisation that learning from each other is necessary as well as possible has since been firmly established.

“Social work is a product of processes of negotiation in the given societal context” (Pfaller-Rott & Rott, 2012, p 12) and “... furthermore constitutes in the areas of tension of locality, nationality, and globality” (ibid. p 13). Both advocate the initiation of a process of bilateral learning which is a result of the differences in different realities without eliminating existing ambivalences (comp. ibid. p 14). In the vein of “think globally – act locally,” worldwide interdependencies should be made apparent and reflected upon (comp. ibid. p 22). REHKLAU/LUTZ view the dispute with answers and cultures of social work as a learning opportunity in order to “bring what we have into focus,” create new partnerships,

and study possibilities for the change in one's own social work (comp. Rehklaue & Lutz, 2011a, p 15).

"Learning from the South therefore means first to relativise oneself and to see the narrow and hidden entanglement in one's own culture. This makes us a little poorer because we find ourselves on the same ground that all cultures stand: the limitedness of our own horizon and our own activities which can be recognised and transcended in dialogue. And it makes us richer, as well: it opens up the approach to the other person, and, in an innovative turn, also the approach to our own cultural foundations that are yet to be discovered" (ibid. p 16).

Included in this "learning from the South" and its diversity in social work is the chance to find new approaches "... which are able to build new beginning that reach beyond daily disappointments. Visionary perspectives of the futures of humanity that are opposed to economisation can be created" and "...be a beacon of new happiness in the predominant tristesse of 'social science' and the technologisation of social work" (Rehklaue & Lutz, 2011b, p 19). The focus lies in a learning by thinking in difference, and not in finding a theory of social work for everybody (comp. ibid. p 37).

FRIESENHAHN et al claim that a certain degree of intercultural action competence, which should be gained via personal experience abroad, is required of everyone (comp. Friesenhahn, Kniephoff-Knebel, & Rickert, 2009, p 275). They suggest daring a change of perspective, "...i.e. a rethinking, and, if needed, an unlearning or setting aside of familiar schemata, as well as making conscious one's own prejudices and stereotypes" (ibid., p 276). Perception of differences should thereby be sharpened, and self-reflection should be strengthened. They name, among others, "an open, attentive, and reflective attitude towards the communication partner" as a prerequisite (ibid.).

WAGNER and LUTZ emphasise that problems in the new context of globalisation also affect social work, and that it becomes increasingly important to "not only understand international and global contexts, but to also acknowledge the problems and possibilities that could provoke a influence beyond the national frame of reference" (Wagner & Lutz, 2009, p 9). Social work is thereby not simply exposed, but an active force in this context, and an advocative one for those that cannot make their voices heard as well as its own interest in light of the development of standards and profession (comp. ibid.).

In reference to "cultures of poverty" developing in Germany, REHKLAU/LUTZ emphasise the necessity of dialogue and usage of the "essential knowledge of the South" (comp. Rehklaue & Lutz, 2011b, p 34f). The liberation pedagogy according to Paulo Freire, which is the foundation of social work in the South in the frame of indigenisation, can become the basis of this.

“In order to have this dialogue, we have to know what other cultures think about social problems, and how they find their own answers. We have to know what an ‘indigenisation of social work’ means and what it thinks. Learning from the South therefore also means to develop thinking in differences – this is a plea against the unification and standardisation of the world; it is a plea against every attempt to try to find one theory for all, it is a call for the creation of openness and diversity” (ibid. p 37).

THIMMEL/FRIESENHAHN, in reference to Rehklaue/Lutz, point out the stronger political orientation of social work necessary in the North, while this has already been established for “social work in the South.” The demands for expansion of societal parameters in which people can flourish inherent therein “... could be debated as a contrast to those (ours) that groan under the pressure of economisation, that watch its ethical framing, and that conceptualise themselves as ever more evidence-based” (Rehklaue/Lutz, quoted in Thimmel & Friesenhahn, 2012, p 395). Therefore, international social work can create new stocks of knowledge, and give impulses for the development of professionalisation and professional practice” (comp. ibid. p 396).

### 3.4 Interim Conclusion

“after all, ‘only in foreign natures can one recognise that of one’s own people’s. Only the comparison opens our eyes, and one cannot learn this from books’ (Salomon 1928: 399 (?) about their experiences abroad)” (Kruse, 2009, p 28).

The assignment of “Western social workers” in development cooperation is controversial, and the points of critics, as listed above, are to be taken seriously. At the same time, there are possibilities for their assignment if certain prerequisites and parameters are met. If they are assigned not as competition but addition to local social workers, a chance to learn from one another opens up. A good opportunity is the approach of “affectionate provoking and disarranging” (see above, p 16). A prerequisite is the acknowledgement of the other person in the sense of a dialogical principle.

In addition to this, it becomes clear that the assignment of “Western social workers” must move away from a one-sided aid and towards a partnership. Via this dialogue of putting oneself into question and openness towards new concepts, a mutual learning which both sides can profit from becomes possible.

## 3.5 The confrontation with “other worlds” – A selection

The author refers back to his own experiences with volunteer work in and multiple visits to India. This mainly encompasses supporting work with Adivasi, Dalits<sup>3</sup>, and especially children and teenagers from muslim slums, squatters, and pavement settlements<sup>4</sup> in Kolkata. By comparing social problems in Germany and India, the aim does not lie in relativise or trivialise the problems in Germany. Rather, it is to make clear, via the insight that the areas of activity in social work and social pedagogy are always to be regarded in the context of society and in the subjective life of the person(s) affected, which conditions Western social workers in the field of social pedagogy can or will be confronted with. These are able to greatly challenge one's own system of norms and values as well present tolerance of ambiguity.

### 3.5.1 Childhood

Despite great cultural diversity of childhood, the Western image of childhood possesses supremacy, and defines non-conforming childhood as deficient (comp. Liebel, 2010, p 32). Childhood in industrial countries, and therefore Germany as well, is understood as an area of sanctuary, care, and learning (comp. *ibid.* p 33) and has the following central properties:

- binding, intimate development of the bond between parent and child
- education and exclusion of other work activities
- domestication (i.e. childhood takes place not in public, like the streets, but in specialised spaces) (comp. *ibid.* p 35).

Central focus lies in ensuring a sorrow-free childhood with complete care and provision. Larger contributions to shared chores and supporting the family are not encompassed and are seen as harmful. School is regarded as unconditional prerequisite for future chances in life, as well as a ‘recipe’ for a “good childhood.” Other possibilities of gaining competencies are just as ignored as the knowledge that school also requires sacrifices to be made and restricts childhood (comp. *ibid.* p 44).

The state ensures that this area of sanctuary, care, and learning is not violated through laws, monitoring, and penalising of violations (see Social Code VIII, Law for Empowering Children and Teenagers, mandatory education, etc.). From the notion of childhood of the

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<sup>3</sup> Adivasi: endonym of the indigenous population in India; Dalits: the lowest caste in the (abolished but traditionally still adhered-to) caste system, the “untouchables,” often descendents of Adivasi

<sup>4</sup> different types of slums: formal, informal, and the “settlements” on pavements

North evolved a specific pedagogy and social pedagogy that was designed as a “rescue pedagogy”. This notion of childhood is the be protected, if necessary even against parental control (comp. Liebel, 2011, p 40). This becomes especially clear via the example of street children. Children and teenagers are classified in this “... case as especially at risk, as life in the streets manifests the probably most provocative counterdraft to life that is to be considered as normal in our society” (ibid. p 42). LUTZ advocates a rethinking of our image of them in order to find appropriate approaches.

“We have to generally abandon patterns and myths about children, to release them from dependency and our visions, to cut tightly-wound bonds, and to ensure them a state of being in which they can become, in all openness off human development, whatever opens up to them from their own dynamics and creative will; that they may be able to negotiate their future with the generations that lived and still live before them, and that they may sharpen their worldview on pre-established patterns. ... Only in this principal openness are adolescents not forged to be that which adults, with the best educational interests, have pre-established, but who still want to clearly define them. ” (ibid. p 43).

In this context, he refers back to the philosophy and participation practice of the pedagogue of liberation Paulo Freire, and his experiences with projects for street children in Latin America. In order to draw nearer to children, adults must temporarily leave their own world, trivialise themselves, and get involved in order to involve children and teenagers (comp. ibid. p 47f). He advocates for a different view on children “as independent subjects with a right to their own life” (ibid. p 49) and pleads for taking up and effectuating this emancipation of children, and exemplary refers to the working “children of the South” (comp. ibid.).

In Germany, children’s welfare is seen as firmly foregrounded, and as requiring special care and education. However in India, the view on childhood is completely different.

“In India, there is clear concept of childcare. Children are seen as human beings which unfold naturally – not unlike a plant – from the inside out. Father, mother, and child are not primarily seen as individuals or entities, as it is the case in modern Western civilisations. They are primarily members of a social group” (comp. Lutz, 2010, p 99).

Children in India are exposed to manifold dangers and threats that fundamentally make survival difficult. Social inequality is seen as the crucial cause of squalor. Global inequality is the root problem for poverty, disease, hunger, dirty or unsafe water, and inefficient hygiene (comp. Lutz, 2010, p 99).



“Children are threatened and endangered in many ways, they experience constraint and prevention of life chances, they may even experience the dangers of a destroyed childhood” (ibid.).

Threatened chances for self-realisation of children continue through their life, and show themselves in constrained participation in education, lead to severe exploitation, or end in slavery (comp. Lutz, 2010, p 110).

At the same time, Indian parents wish for good education in school or profession, marriage, a good personality, and a good influence, too (comp. Hubbertz, 2009, p 80). Especially ambivalent is the authoritative head of the family in the widely prevalent “joint families.” On the one hand, there is a principle of education that is strongly lead by values. On the other, there is a strong orientation towards rules and authoritative education with disciplining and punishing practices which often leave no space for children to express their needs or moods (comp. Hubbertz, 2009, p 80). This practice of education, in which girls are mostly even more disadvantaged, is often combined with a high pressure of expectations – both on children and teachers. The often-heard sentence “Please put more pressure on him” (comp. ibid. p 81) is not directed solely towards teachers but the notion inherent therein often dominates the inner life of family. The author remembers a discussion with parents and teachers after watching a video in which a teacher slaps a child in the face forty times. The response was almost universally, “That is too much. Four times is okay, but forty times is too much.” While talking to parents, the core of the conversation was often an appeal to the author that he may talk some sense into the children and teenagers he meets so that they may “be more obedient” and work harder for and in school.

Children in India who live in poverty – and who are, among others, the target group for development cooperation – have a daily life that is full of privation and marked by great uncertainty and vulnerability (comp. Hubbertz. 2009, p 35f). This is made clear via the example of life in the slums of big cities (such as Kolkata). There are huts which are no larger than 10m<sup>2</sup> and 2m away from busy train tracks. There is no potable water supply in vicinity, which would additionally only work during certain times of the day. Also missing are sewers, the train tracks serve as the toilet, there is an abundance of trash.... (comp. ibid.). Pre-school children are often left to their own devices, those who do go to school are expected to contribute to the family income (comp. ibid. p 37). Because of overworked parents, children are often negligibly cared for and supervised. Attending school is made difficult through numerous factors (difficult to reach location, missing birth certificates, social or language-based exclusion, too expensive). In addition to that, teachers may often discriminated against children from the slums, which they consider unintelligent and dirty

(comp. *ibid.* p 39). Even if, due to great diversity, there is no *one* Indian childhood, the image of children is still different from the one of Western societies. Childhood is not understood as a stage preceding “adulthood.” Children are expected to responsibly carry out certain tasks and chores (such as caring for livestock, fetching water and firewood etc) from an early age, specifically, from ages three or four. The older children get, the amount of work and the demands for skill and proficiency grow (comp. Liebel, 2010, p 38f). The tasks and chores transferred to children subsequently influence their social position, autonomy, and participation, and they are proud to contribute their part and meet the adults’ expectations (comp. *ibid.*). Self-responsibility then leads to the development of evasion strategies in order to integrate play and meeting with friends into work. This early acquaintance with work is not only caused by poverty. Rather, it is also a specific form of socialisation and enculturation<sup>5</sup> (comp. *ibid.* p 40). From the perspective of Western interpretation of childhood in the sense of a stage of preparation for adult life, as detailed above, this other picture of childhood is often and rashly categorised as deficient. Children’s own, subjective opinion however is often different (comp. *ibid.* p 43f).

In Germany, there currently is a rethinking of the definition of “childhood.” Specifically, it is a move away from the sanctuary of an “excluded” childhood towards an “included” one with a new inclusion into society with more responsibility and participation of children (comp. Liebel, 2005, p 75). This new subject status of children, with its higher independence, increased number of rights, and the increased acknowledgement of views and needs, is thereby indeed also perceived as ambivalent and contradictory. Along with the widening of children’s scope of activity, stress, impositions, and risks also rise (comp. *ibid.* p 77). In light of this development, comparisons to the topics of child poverty and child labour in for instance India gain a new foundation. LUTZ states that cultures that are not dissimilar to the South increasingly form also in Germany, and refers to growing child poverty and inadequately succeeding integration of migrants (comp. Lutz, 2010, p 122).

### 3.5.2 Poverty

“The images of these sad childhoods of the South also make possible tentative and careful views on the North, whose problems with growing child poverty and an unsuccessful integration of migrants are widely known and vehemently discussed. In the North, cultures form which are not dissimilar to those of the South.” (Lutz, 2010, p 122)

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<sup>5</sup> The gradual acquisition of the characteristics and norms of a culture or group by a person, another culture, etc. (Oxford English Dictionary)

Poverty is divided into absolute, relative, and perceived poverty. Absolute poverty is defined as having to live on less than 1.25US\$ per day. Relative poverty means the group of people in societies of wealth, where there is no absolute poverty, who gain less than half of an average income. Perceived poverty means a state in which people perceive themselves as “poor” due to exclusion or discrimination, or live in fear of a worsening economic state and the poverty associated with it (comp. World Vision Institute, 2017).

Even though poverty in Germany is on the rise, for the very most part, it's the case of relative or perceived poverty. In general, every citizen is eligible for social aid (exceptions: illegal stay or voluntarily foregoing aid) (comp. *ibid.*). As poverty grows steadily, so does the ratio of children suffering because of (relative) poverty. A connection to social background becomes as clear as the effect on chances for education and participation (comp. *ibid.*, comp. Der Paritätische Gesamtverband, 2017).

34 – 40% of Indians live in absolute poverty, i.e. on less than 1.25US\$ a day. 60 – 70% of this income is spent on food (comp. Müller, 2009). 50 Million of children under five years old as well as 50% of Dalits and Adivasi are considered malnourished (comp. Kaltwasser, 2017). Every third Indian person is considered extremely poor, every sixth malnourished. On the international index of development, India is ranked 131 of 188 states (comp. 3Sat, 2017).

Poverty creates a multidimensional deficit (see figure 6). 57% of children in India are affected by two or more levels of underprovision, and therefore considered absolutely poor (comp. Hubbart, 2009, p 32). The interdependence of problem layers worsens this condition. If children fall ill due to non-potable water, lack of hygiene or other factors, they are unable to participate in education, even if it exists (comp. *ibid.*). What is furthermore not often considered is how children and families live in these conditions, which attempts at coping are made, in how far poverty creates vulnerability, and that these families are, in their struggle for survival, far less able to protect their children from exploitation, abuse, and violence (comp. *ibid.* p 33).

Deprivationsgrad	Massiver Mangel	Extremer Mangel
Ernährung	Fehlernährung	Hunger
Trinkwasser	Mehr als 15 Minuten Weg zur Wasserquelle; unsicheres Trinkwasser	Kein Zugang zu Wasser
Sanitär-einrichtungen	Keine Latrine oder Toilette in der Nähe der Wohnung	Überhaupt kein Zugang zu Latrinen oder Toiletten
Gesundheit	Gänzlich fehlende Impfungen; begrenzter Zugang zu nicht-professioneller medizinischer Versorgung	Keine medizinische Versorgung
Unterkunft	Einfache Hütte mit 1-2 Räumen; mehr als 5 Personen in einem Raum; keine Küche, Bad etc.	Keine Unterkunft - obdachlos
Bildung	Kinder zwischen 7 und 18 Jahren, die nie die Schule besucht haben	Behinderung von Schulbesuch wegen Verfolgung und Vorurteilen
Information	Kein Zugang zu Radio, Fernsehen, Büchern oder Zeitungen	Behinderung des Zugangs zu Informationsquellen
Soziale Dienste	Begrenzter Zugang zu Gesundheits- und Bildungseinrichtungen (eine Tagesreise entfernt)	Kein Zugang zu Gesundheits- oder Bildungseinrichtungen

Figure 6: operationalised definitions of grave and extreme deficits for children in eight areas (Hubbert, 2009, p 30). The text reads:

Level of Deprivation	Grave Deficit	Extreme Deficit
Nourishment	malnutrition	Hunger
Potable water	more than 15 minutes on foot to the source of water; non-potable water	No access to water
Sanitary conditions	no latrine or toilet in the vicinity of the living quarters	absolutely no access to latrines or toilets
Health	No access to vaccinations whatsoever; restricted access to non-professional medical support	No medical support

Housing	Simple huts with 1 – 2 rooms; more than 5 people in one room; no kitchen, bathroom etc.	No shelter – homelessness
Education	Children between the ages of 7 and 18 years old who have never attended school	attendance of school obstructed via persecution and prejudice
Information	No access to radio, television, books, or newspapers	access to information obstructed
Social services	limited access to institutions of health and/or education (distance of one day on foot)	no access to institutions of health and/or education

### 3.5.3 Child Labour

“Child Labour is defined via the UN convention for children’s right as the work of minors, i.e. persons who are under 18 years old and for which this work can be harmful or prevents them from attending school. Regular work is therefore only permitted when the person is not required to attend school anymore (14/15 years of age).

In Germany, child labour is regulated through the Law to Protect Juvenile Work and the Law to Protect Children from Work. The goal is to protect young people in order to prevent risks to their health and development. Child labour is per se is forbidden, since compulsory school attendance already occupies children enough. However, there is the opportunity of increasing one’s allowance through certain activities” (Bauer, 2013).

Therefore, child labour in Germany is only permitted under specific circumstances, e.g. distributing newspapers from age 13 onwards, jobs during school holidays, and work hours only during specific times of day. This is regulated through the law to protect juvenile work and workers (comp. *ibid.*).

40% of all 12-16 year olds voluntarily have a side job. In Germany, there is no systematic exploitation of children. However, it is assumed that exploitative child labour does exist, without there being any definite numbers (comp. “Germany | Actively against child labour,” date not given). Taking into account prostitution and pornography, the estimate is between

10,000 and 20,000 children and teenagers, the number of unknown and unreported cases is believed to be very high (comp. *ibid.*).

In India, it is estimated that 60 million children between the ages 5 and 14 work (12%). While 95-97% of children officially attend school (mandatory attendance until the age of 14), 15% of children do not actually attend school on a regular basis. Only 50-60% enroll in secondary education (comp. *ibid.*).

Children working under 14 years old is forbidden in India, too. Due to deeply ingrained structures in society, millions of children between the ages 6 and 14 work up to 12-15 hours on a daily basis. Occupations range from running simple errands to heavy and dangerous, physical labour in the leather and textile industry as well as collecting rubbish on landfills etc. (comp. Müller, 2009). Furthermore, debt servitude plays a large role. Legal regulations do not affect work in the house and family nor the participation in their work.

Current legal parameters are:

- “The employment of children under 14 years old in India has been forbidden in an expansion of the laws in July 2016
- Children under 14 years old are only permitted to do light work in family businesses, however only after school
- Teenagers between the ages of 14 and 18 years old are only permitted to undertake ‘harmless’ tasks
- Since 1986, the “Child Labour (Prohibition & Regulation Act” forbids dangerous child labour in certain lines of business for persons under the age of 14. (In October 2006, another bill was passed, and since then, e.g. work at home and in restaurants are also forbidden for children under the age of 14.) Violations are penalised through fines or jail time, and those affected are provided with compensation for damages
- The “Bonded Labour System (Abolition) Act” from 1976 categorically excludes any kind of slavery
- Commercial sexual exploitation of a child can result in jail time of at least 7 years or a lifetime. The Law of Information Technology, passed in February of 2009, penalises child pornography with jail time of up to 7 years or a fine of up to 15.000 euro (converted)” (Earth Link e.V. The People & Nature Network, 2017; footnotes removed by the author).

At the same time, it has to be noted that children (in India and also increasingly in Germany) aim for a new, equal place in society via an own job. It is necessary to have a differentiating view of both the work itself as well as its basis, in which India and Germany are fundamentally different (out of poverty, in order to ensure existence, voluntarily). In light of this development, it is therefore also necessary to remove the view on “childhood” and “child labour” from ideological patterns, and to open oneself to a differentiating inspection of both those processes of childhood that exist already and those which are currently emerging (comp. Liebel, 2005, p 85). Child labour in the countries of the South is increasingly seen critically in Germany, and companies which make use of it are criticised more and more. “Many [children] are exiled to the area of illegal occupations, which are afflicted with risks to their health and development, and do not provide any real income” (Lutz, 2010, p 111). At the same time, the children’s point of view as well as the fact that this work is often the only way of survival, often on the lowest level, has to be regarded, which rarely happens in this context (comp. *ibid.*). If the children are asked, they will often consider their activity – which we would classify as work – as “helping” (comp. Liebel, 2011, p 55). LIEBEL concludes from his conversations with these children

“... that the children have adopted a view which is common in the ‘official’ society, namely that children, no matter what they do, do not work; that work is, in the case of children, something negative which they have no claim to or should not be expected of them, and that they therefore do something ‘indecent.’ The discrepancy of this ideology, which is a discharge of a certain view on childhood that is shaped by Western or middle-class values, and the actual reality in which they live only occurred to the children when we talked with them about the ‘use’ of their activity as a group” (*ibid.*).

The self-identification of the children which arises from these interactions led to new perspectives on the differentiation with their situation and their self-localisation within society. They increasingly demanded a right to work in order to free themselves from illegality and provide themselves with better opportunities to influence their working and living conditions (comp. *ibid.*). LIEBEL also states that it is not the work that harms dignity, but poverty, the practices and kinds of how they are treated by adults and institutions. They see themselves as members of society who, through their work, contribute something of importance (comp. *ibid.* p 57). At the same time, their lives are influenced by cultural traditions through which they are included in vital activities from a very young age, and thereby receive social recognition and respect (comp. *ibid.* p 58). These days, there is a variety of social movements by working children who cite the global authority of human rights and children’s rights, among others. In 1994, West African children’s organisations derived the “12 Rights” from them:

- “The right to learn an occupation;
- The right to remain in one’s village;
- The right to undertake work in complete safety;
- The right to make demands and fair justice;
- The right for leisure, recreation, and play;
- The right to be heard;
- The right to light and restricted work;
- The right to respect;
- The right for sick leave;
- The right for health care;
- The right to learn how to read and write;
- The right for organisation and free speech (ibid. p 59).”

“However, in order to engage children and teenagers in the interpretation and creation of the world, one has to let go of the traditional view of the child, which is still strongly marked by innocence and immaturity, and its status is derived from family and ideas of normality which are difficult to digest” (Lutz, 2011, p 49).

LUTZ advocates for viewing children as independent subjects with a right to their own life instead of seeing them as completely dependent, and to adopt and realise this emancipation of children, which is manifoldly practiced by children in the South (comp. ibid.). This argumentation is supported by the UN Convention on the Rights of the Child as “in the best interest of the child” in order to understand children in this context as experts on their own interests (comp. ibid.).

“If children acquire a right to be acknowledged and to opportunities for self-realisation, then the perspective shifts from one of guardians of a sheltered childhood, which basically evokes a rescue-pedagogy, to an active function in all circumstances, which founds a participatory pedagogy. ... Then the goal is not to shield them, but to reflect with them, on eye level, on their range of circumstances, to form those circumstances, and to especially engage them in their own interests” (ibid.)



LIEBEL points out that chances and hope for an open future can only emerge from dialogue, and that this necessitates a principal willingness of adults to acknowledge and respect the perspective of children and teenagers. A pedagogue has to first understand their students.<sup>6</sup> They have to understand what the students criticise about their way of life. They have to become their students' student and remain their teacher (ibid. p 51).

### 3.5.4 Family and Community

While an increase in single-person households, families with single parents, and alternative forms of families in Germany as well as the fact that families often live far apart due to professional or other reasons has to be noted (comp. Federal Agency for Civic Education, date not given), the joint family still is of importance in India. Uncles, aunts, and cousins also belong to the close family. In general, sons do not leave their parents after marriage, but his wife moves in with them (comp. Shah, 2014). Advantages of this system are e.g. distribution of labour, improvement of economisation, more opportunities for leisure due to division of chores, a form of "social security" (family carries the care for orphans, widows, seniors etc., especially since a pension like the one in Germany is only available to few people in India), and social virtues are nurtured (comp. ibid.). SHAH sees the disadvantages in joint families providing a "home for idlers and drones as the non-learning members" (ibid.) and offering few opportunities for autonomy and individual self-realisation. Privacy is restricted, and fights and quarrels are common. This system is losing importance in India (especially in the cities) due to the influence of the West, the changes in social legislation, industrialisation etc.

Just like joint families, the solidarity of community plays an essential role in India. It is how strengths are combined, burdens distributed, and knowledge passed on. Especially in remote rural areas and marginalised population groups in the cities, community is of great importance. Community provides safety and identity via dissociation from other groups. Collected and shared knowledge as well as transmitted traditions have special significance.

### 3.5.5 Marginalisation

In Germany, increasing marginalisation has been observed for a few years, especially in the big cities (comp. Federal Agency for Civic Education, 2003). The number of city districts with an accumulation of economic problems as well as insufficient social and cultural institutions increases (comp. ibid.). Because of increasing migration in the last two years,

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<sup>6</sup> The pronoun 'they' is to be understood as a singular, non-gender specific pronoun in this and similar circumstances (Translator's note).

marginalised areas such as refugee homes that are locked from both without and within have also appeared.

In India, a large number of people is affected by social and cultural marginalisation. The causes are manifold and can be found, among others, in industrialisation, religious conflicts, poverty, etc. (comp. Michael & Baumann, 2016, p 103). This is made clear via, for example, the discrimination against Adivasi (comp. Federal Agency for Civic Education), and the slums and squatters in the cities (comp. Wamser, 2005, p 159). Additionally, many villages lie in extremely remote areas and are therefore difficult or impossible to reach. It takes social workers many hours to visit people there. Discrimination also occurs on the basis of religion. Even if no continuous conflicts become apparent, then slums are divided by religion, as the author himself witnessed in Kolkata and Mumbai, among others (comp. Seabrook & Siddiqui, 2011).

### 3.5.6 People with Impairments and Disabilities

The classification of people with impairments and disabilities is legally anchored in Germany, correlating rights can be deduced from it (cf. e.g. SGB XII), and assistance and support are highly institutionalised. In India, the situation is different. The view in Germany on “disability” as well as on assistance and support of people with impairments has been changing since the UN-BRK has been signed and the BTHG has been passed. The goals are deinstitutionalisation and reinforcement of the individual’s rights. The perspective is less on the person *with* a disability and rather on the surroundings *that* disable.

In India, there are divergent movements. On the one hand, there are disability- and teacher’s unions as well as governmental research institutes and colleges in the big cities. These make use of the well-staffed and technologically well equipped Institution Based Rehabilitation (IBR). It is a medical model which works free of affiliation and is lead by technical concerns (comp. Friedrich, 2012, p 53f). In villages and local communities, the governmental Community Based Rehabilitation-Programme (CBR) is supposed to be used, however, it is slow to catch on. This is tied on the one hand to the indigence of the territorial state India and on the other to a lack of finances and personnel in the ministries responsible. Furthermore, there is a lack of trained professionals who are willing to be assigned (comp. *ibid.* p 54). The CBR-approach is also endangered by the therapeutical primacy of “treatment.” An orientation towards the subject, the focal point of which forms the local circumstances and which aims for community-based processes of learning and participatory solutions, has steadily moved into the foreground since the 1980’s (comp. *ibid.* p 55).

It is "... concerned with definite persons who have a name, who stand in fields of relationships and a subcultural system of categories, who are able to mobilise their own competencies" (ibid.). Processes of education which "... work subjectively as well as communally..." (ibid.) are aimed at. At the same time, the medical system of special pedagogy slowly turns into a phenomenological science of relations. IBR is based on the WHO-classification from 1980 (impairment – disability – handicap). This means that the impairment is attempted to be treated and given therapy to, and the social consequence (handicap) is supposed to be compensated through alternative living spaces (comp. ibid. p 56). The CBR tries to unite the two, and to include the social community in the rehabilitative work. However, the classic WHO-definition clashes locally with the feelings and aversion of the population (comp. ibid.). A disability is therefore explained through the traditions of authoritative writings of upanishads, Bhagavad Gita, and Manusmriti<sup>7</sup>. According to these, disability is both a question of one's own culpability and one's own task of developing oneself.

"The definition of disability in India simultaneously ranges from a purely physical understanding of harm and a assignment of guilt to an assertion of equality which is connected to social criticism. From these understandings come different modes of handling: from a 'functional treatment' and an 'exclusion with elements of protection' to 'educable re-integration' " (ibid. p 58).

Indian social pedagogy is therefore diversified. IBR and CBR stand next to each other. In a number of places, the subject model is increasingly used. There also are additional factors such as inaccessibility, difficult- or impossible-to-reach places, unaffordable costs, and collective ignorance as a selective structure (comp. ibid. p 61f). A genuinely Indian social pedagogy is slowly being constructed in theory and practice, which is based on visiting villages, listening to the ordinary people there, and understanding their actions.

There still is a shortage of trained professionals in India who are willing to become active in the villages. Education and training has started to become standardised in 1986 via the Rehabilitation Council of India (RCI). There are certificates, advanced training courses, bachelor's degrees, and diplomas. The length varies, from one month (advanced training courses) to five years (Integrated Rehabilitation and Special Education) (comp. ibid. p 68f).

Indian social- and therapeutic pedagogy is influenced, among others, by the ideas of Vinoba Bhave, one of Mahatma Gandhi's students. His work "*Thoughts on Education*" presents and explains key basics of a social pedagogy and education oriented towards

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<sup>7</sup> Philosophical writing, hymns, and books as well as a definition of social responsibilities of hinduism

community. He "... also exemplifies his condemnation of industrial child labour, but proves a change of perspective even more, in which a socio-economic development begins with all undersupplied people and then can continue on (Friedrich, 2012, p 95f. Footnote removed by the author). At the same time, Bhawe emphasises the support which develops from personal proximity (comp. *ibid.* p 97f) (comp. Chapter 5.8).

The approach of empowerment as a countermovement to a terminologised and institutionalised therapeutic pedagogy, which has become popular in Germany only during the last decade, has been found in India since the 1980's. Based on the liberation theologian Paulo Freire, it is understood as a "... cautious empowerment and encouragement of marginalised persons, of people in their actual areas of life. ... Empowerment is a personal kind of social work with the goal of self-help, and against both personal and structural violences at the same time..." (*ibid.* p 130).

### 3.5.7 Social Work and Profession Debates in India

While the author has often found highly dedicated workers, many of whom, however, are active without having received special training or without having studied social work, in the "local areas of work," the HAZRA emphasises the increasing professional training on the one hand and the associated possibilities of assignment especially in management and political positions of planning:

"Their work may include, but is not limited to, interpersonal practice, group work, community work, social development, social action, policy development, research, social work education and supervisory and managerial functions in these fields. [...] Social Work as profession in India has already passed its infancy long back and in the last few decades it has emerged as one of the most demanding profession in India. In India a person – holding a Bachelor (BSW) or Master (M.A in Social Work/MSW) degree in Social Work – is generally considered a professional social worker. As far as Indian scenario is concerned professional social workers can be found in direct practice in administrative, management and policy planning positions in various Government and Non-Governmental Organizations (NGOs) as well as in government ministries" (Hazra, 2008)

It is at this point where NAIR begins his criticism. His contemplations on the profession debate in India, in which he concludes that it is and will remain just a semi-profession (in India), are concerned with its development and the current state of affairs (comp. Nair, 2015). Points of criticism include:

- the insufficient reference to the roots of social work in India and

- borrowing the ill-fitted model of social work from the USA (“This model of social work was not what the Indian society needed in the context of its traditions, the existing situation and above all the Gandhian *sarvodaya* and freedom movements taking place. Indian society is not an individual-centric one; instead family, kinship network and community are intrinsic elements in the life of an Indian,” *ibid.*)
- There is social work and professional social work in India (“Community recognition and more importantly recognition by the state is the main expectation of any professional group. A ‘social worker’ is accepted and respected by the community as one who does social good, that is a ‘do-gooder’, whether he or she is trained to do social work in a professional manner,” *ibid.*)
- The quality of education ranges from “excellent” to “very poor,” and is not sufficiently legally regulated. This results in a professional deficit.
- Furthermore, there are deficits in knowledge, competence, and ideology. A deficit of knowledge is, among other things, defined as a lack of academic work ethics as well as the lack of the skills needed to analyse social problems. He sees a deficit of knowledge as the result of a decline in quality of training, and, as a consequence, the declining quality of social work. He defines the term ‘deficit of ideology’ as the lack of any discussion about what a “desirable society” should look like.
- Many social workers are not active in the classic areas of work, but aim for the positions in Human Resource Management in industry, which are better paid and associated with better opportunities for advancement.
- In education, field work as a central pillar of social work is taken into consideration less and less (“Now, field instruction is the weakest component in social work education in most educational institutions in India,” *ibid.*). On the contrary: students are recruited with the promise of not having to do field work (*ibid.*).

### 3.5.8 Interim Conclusion

It becomes clear from the above descriptions that there are similarities as well as clear differences in the areas of social problems in Germany as well as India, exemplified here. A distinction must be made between objective and subjective viewpoints. While poverty, marginalisation etc. objectively cause much bigger problems in India, the subjective perception of these situation can be similar in Germany. Therefore, it should be examined how the problem-solving processes of the South can fit the areas of social problems of the North.

## 4 Professionalism in Social Work

In the current discourse on what professionalism in social work is defined as, there are no clear-cut answers. Theoretical approaches and results of empirical research therefore come to different and sometimes contradictory conclusions (comp. Becker-Lenz, Busse, Ehlert, & Müller, 2009, p 9).

In the debate whether social work is an occupation, a semi-profession, or a profession, different properties of a profession are repeatedly put into focus. In light of the debate, the question of personal competencies and attitudes repeatedly moves into the foreground, as well.

Since the scope of the present paper does not allow an overview of the current debate about the professionalism of social work to be given, it will be restricted to the position of professional attitude within the debate.

### 4.1 Attitudes in models of professional action

Attitude as a part of professional social work plays an important role in all contexts. In intercultural and international social work, it gains even more importance due to the extraordinary encounter situations.

If one follows the course of discussions of social workers and social pedagogues on social media (such as technical exchange chat groups on Facebook) about dealing with difficult circumstances, it will become apparent that more often than not, the topic is “professional distance” and the asymmetry of professionals and clients. The following chapters will show how attitude, and especially proximity and dialogue are represented in a selection of profession models.

#### 4.1.1 Maja Heiner: The Model of Occupational Action

HEINER develops a model of occupational action “which names the underlying criteria of professional action and outlines the range of options for action in social work given therein” (Heiner, 2004, p 155). In the same work, she explains that professionalism is based on and “*expertise*, i.e. the specific knowledge and abilities which are necessary in order to cope with occupational tasks” (ibid., emphasis by the author). She points out that they are not “merely the result of certain mastering methods, ways, and techniques” (ibid.), but rather form the

basis of “a specific occupation self-identification, a clear picture of one’s occupation’s role, an occupational identity” (ibid.). Taking necessary action in the tension structures of societal demands and the needs, skills, and possibilities of clients as a starting point, she considers an action oriented towards understanding as necessary, as well as one oriented towards strategy (comp. ibid. p 156). She describes this as the basis of forming a relation, and points out “if the professional acts too purposefully, systematically, or in too much of a planned way, ‘understanding’ quickly becomes an empty ritual” (ibid. p 156f). In her model of occupational action (see appendices), she divides the diversity of occupational demands up into six complexes of demand. The necessary professional attitudes include but are not limited to

- unconditional empathetic and affirmative alignment with regards to the boundaries of the societal systems and the client,
- reflective partiality,
- the skill of positioning oneself between open-mindedness and structuring as well as excessive and insufficient demand,
- definition based on tasks and structuring the relationship in spite of being close to every-day life and emotional involvement
- a primarily occupational encounter as an appropriate positioning between orientation towards people and towards goals as well as proximity and distance
- the ability to cooperate,
- the ability to make complex interpretations and easy-to-understand diagnoses,
- self-reflection (comp. ibid. p 162ff.).

Concerning the occupational relationship, she states that it is principally asymmetrical and the “task-oriented structuring [requires] the ability [to] structure [it], at least in specific phases and areas, as symmetrically possible via a participatory and negotiation-oriented procedure, and to balance flexibility and consistency at the same time (ibid. p 164f).

#### 4.1.2 Roland Becker-Lenz/Slike Müller: professional habitus

LEINZ/MÜLLER emphasise a specific attitude based on occupationally ethically maxims and central values, which they call a habitus (comp. Becker-Lenz & Müller, 2009, p 199f.). Referring to OVERMANN, they conclude that the non-standardisation of professional action,

which is understood as something inherently critical, is the cause the necessity to oppose it with something reliable, i.e. a professional habitus (comp. *ibid.* p 200). Additionally, within the professional debate of social work, they emphasise a lack of knowledge and “a general disinterest of many professionals in social work in regard to their own work ethic” (*ibid.* p 202). On the basis of the results of a research project, they derive competencies which “should be located on the level of a professional habitus” (*ibid.* p 203), and investigate the question of whether a course of study would promote its development. Derived from that, they compose an “ideal of profession” as a concept of professional action (see 8.2), which includes the following competencies:

- a specific work ethic,
- the ability to construct a working bond,
- the ability to comprehend cases via the inclusion scientific knowledge (comp. *ibid.* p 210).

Concerning the working bond, they point out, among other things,

“that the professionals are interested in the crises of clients as complete persons in order to understand them in their complexity. Those who cannot give rise to this interest within themselves are categorically unsuited for this occupation. However, professionals cannot be allowed to leave the role-specific practice bound to coping with crises and enter the logic of a diffuse social relation beyond a narrowly defined task” (*ibid.* p 214f).

#### 4.1.3 Hans Thiersch: Authenticity

Concerning concepts of a pedagogical aspect or pedagogical relationship, THIERSCHE refers to the “pedagogical eros – the direct, authentic compassion as a commitment to grow, and the possibilities of the other person growing” (Thiersch, 2009, p 245), and at the same time to the context of the reform pedagogy and the existence pedagogy of Martin Buber and Otto Friedrich Bollnow (*ibid.* p 243). He emphasises the current repression of this topic in the current profession debate and the one-sided fixation on “excentric distance in pedagogical activities”:

“The question for authenticity is also being repressed in the mainstream of profession theoretical discussions. Here, it is marked by an odd muteness. There are no terms for special commitment; fascination, happiness and guilt, trust and hope, fear and despair is almost never spoken of, which is analogous to the fact that emotions and feelings are omitted in the general pedagogical discussion” (*ibid.* p 242f).



Referring to the concept of orientation within the experienced realm, which “is concerned with people who are, in light of burdening, fragile, and unreliable experience, dependent on being understood and acknowledged by people” (ibid. p 251) and is supposed to contribute to a better-succeeding day-to-day life, he sees a special necessity of pedagogical authenticity in connection with reflexivity. He grounds this form of an “understanding social pedagogy” in the statement that in the day-to-day existence of people, it often has to make do without a withdrawn setting and diverse professional and institutional supports (comp. ibid.).

#### 4.1.4 Dieter Fischer: Promise / Gabriele Rüttschi: Obligation

For FISCHER, the forming of dialogical relations is of special importance in the area of therapeutic pedagogy. He sees the actual range of the duties of therapeutic pedagogy in the encounter of people with the goal to discover, induce, and also create chances at life despite stressful conditions (comp. Fischer, 2009, p 12). He describes the necessary obligation with the term ‘promise’ as a certainly ambivalent term. On the one hand, he emphasises the active side of those who make the promise and must therefore be in a relationship based on trust with the addressee (relation in mutuality). On the other hand, failure is also taken into account; after all, humans may reach their limits, and circumstances cannot be easily changed. Without a promise, FISCHER states, a prosperous coexisting free of conflict is hardly imaginable (comp. ibid. p 17).

“If someone makes a promise to another person, this person is not only acknowledged as a counterpart, and therefore an entity, but they and their self are also counted on. It is not change, not even easing the burden, that is the highest priority, but its existence in an acknowledging relationship on the same eye-level. In the *act of making a promise*, I lift the other person up, bring them into prominence, and do not leave them where they currently happen to be” (Fischer, 2009, p 60, emphasis by the author).

FISCHER foregrounds the encounter as a whole, and emphasises that “caring [necessitates] a new quality [in order to] discover the meaning of one’s actions as an expression of available possibilities as well as of one’s inabilities as given impossibilities: to wrestle assurance from life” (ibid. p 59f).

He opposes this term of “elevation” and the often necessary plea for help and the embarrassment inherent therein (comp. ibid. p 60). Aside from a technical viewpoint, services require “a human face and the heartbeat that comes from within” (ibid.). Aid service gains obligation if it ensues from the service provider with their whole person for the client, also as a whole person, in the form of an “existential answer,” and thereby take into account

the “grievances of life,” personal life goals and wishes, and the circumstances and chances that affect them (comp. *ibid.* p 66f).

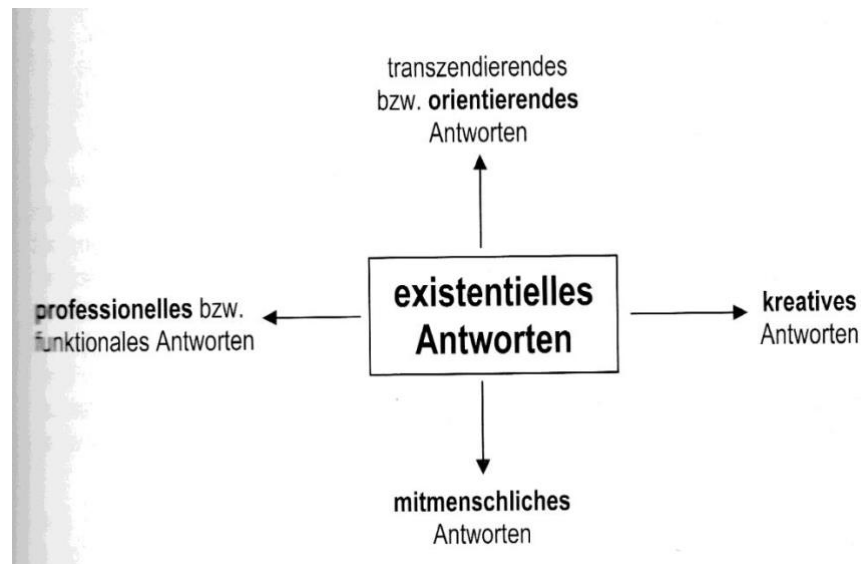


Figure 7: existential answering (taken from Fischer, 2009, p 67). The text reads, from top to bottom and left to right: “Transcendental or **orienting** answering; **professional** or functional answering; **existential** answering; creative answering; **interpersonal** answering.”

Furthermore, FISCHER emphasises the necessity of an “international will” in order invigorate and enrich competencies (empowerment) (comp. *ibid.* p 68f). He explains:

“on the other hand, we become active as mediators of the world in the sense of education. We tinker on appropriate bridges between humans and the world ... Not just ‘answering’ them, but also to ‘initiatively’ open up the world to them, and to open them as persons for it, means more than any pompously announced ‘education initiative’ ” (*ibid.* p 69).

It is important, especially in the difficulties of life and the personal prerequisites and conditions, to offer and unlock different approaches to the world to people and thereby build bridges between humans the world (comp. *ibid.* p 68f). Everyone of us – especially people in difficult circumstances – is dependent on somebody else showing us the world “and to teach us in manifolds and also inspirational ways how to encounter it perceptively and appreciatively, and to additionally teach us to discover it and to treat it appreciatively and creatively as well as in a nurturing way” (*ibid.* p 68).

He thereby foregrounds the existential significance of encounters in the sense of BUBER which often take effect much stronger than than the given services (comp. *ibid.* p 88). Promise is understood in this vein as an answer to the human need of experienced wholeness “and not primarily as a need-oriented offer and analogous services for demanding and prevalently self-determining clients or customers” (*ibid.* p 94).

RÜTSCHI sees an ingress to the question of “inner support” and “inner wealth” in upholding of obligation as the main pillar of personal developments and values (comp. Rüttschi, 2008, p 13). She names, among other things, attitudes such as respect and appreciation, acknowledging the other person, the way they are, and to give them space as necessary as crucial prerequisites (comp. *ibid.* p 18), and thereby also names the principles for a dialogical relationship.

#### 4.1.5 Hiltrud von Spiegel: The toolbox of methodical action

Against the backdrop of orientation towards the subject, and in the vein of KUNSTREICH et al., SPIEGEL makes reference to the fact that really understanding the other person is difficult, and the actual goal should be to aim at a “dialogical communication” (comp. Spiegel, 2011, p 29). She foregrounds an occupational attitude

“which values every person as an independent subject who creates their own path, and *not* as an object which awaits its pedagogical imprint. The professional task therefore lies in aiding processes of self-development rather than a ‘altering the person according to plan.’ ... Since it is not possible to ‘understand’ the other person in all facets, it should be possible to communicate, in a ‘dialogue,’ understanding of problems, goals, and courses of action” (*ibid.* p 30).

She states that, due to societal changes, the professional habitus has to be rethought, since social work increasingly is “seen as ‘a job like any other’ or as social technique” *ibid.* p 65). This habitus forms in practice rather than course of studies.

In her model of “action competencies for social work,” she develops a profile for demands in which she describes, among other things, the dimensions of professional attitudes, and at the same time criticises how little they are heeded in university education and technical discourse. She counts the following things, among others, to these dimensions:

- Reflection on individual standards of values
- Reflective dealing with emotions
- Development of moral competence
- Acceptance of individual constructions of sense
- Acknowledging appreciation
- Development of a professional identity
- Reflective assignment of conceptually needed attitudes

- Ability of dialogical understanding
- Tolerance of ambiguity (comp. *ibid.* p 88ff)

She emphasises that it is possible through an analogous professional attitude to balance out paradoxes arising from the “double mandate” of social work such as “understanding and colonialising” or “empathy in the lived-in world and professional distance” (comp. *ibid.* p 77).

## 4.2 Spirituality as a resource

“And this vision that I have of the person, this faith in the person reveals them their own self! This faith that I have makes flourish what lies latent in them. This golden kernel of divinity which is hidden in them begins to grow. The way with which I look at people, the way with which I regard them grants them confidence and allows them to become who they potentially are. – In other words: Before it even becomes an action for people, our love for our neighbours is faith in people! Before it becomes an action it is confidence!” (Boulard & Westenberger, 2008, p 80f).

Spirituality in social work is rarely discussed in public discourse. In personal conversations and social media it is often equated with religiosity or devoutness and is regarded as rather unnecessary. In the profession debate, it appears to generally play no role. At the same time, the diversity of religious orientation, spirituality, crises of identity etc. is also encountered in social work, especially in intercultural work or in an international context. Those who wish to perceive the person as a whole and to take them seriously must also encounter them in their personal spirituality. Therefore, “a spiritual tenor in social work would be desirable, and a sensibility for spiritual matters is actually indispensable” (Mühlum, 2007, p 78).

MÜHLUM observes that people are increasingly overtaxed with the “cultivation of flatness” and the “everything goes” attitude, succumb to the competition of the merits, or are excluded in the crisis of modernity. At this point, social work must offer aid for life and maturation (comp. *ibid.* p 78f). He considers this impossible “if a personal answer cannot be given to the question of what makes life worth living and what is necessary for its success in light of the equality gap between generations and genders, ethnicities and classes, those who have work and those who do not” (*ibid.* p 79). In the encounter with people who suffer – according to MÜHLUM – routine fails, social work fixated on methods threatens to enable instrumentalisation, procedure fixated on management threatens to enable economisation. Social work itself does not provide a meaning, and therefore, those active in social work need reference points and foundations in order to create offers of orientation (comp. *ibid.* p 80).

TAFFERNER describes Karl Rahners’ experience in a relationship in the area of social work or therapeutical pedagogy as an “experience of foreignness which can cause one to become speechless” (Tafferner, 2004, p 149). Via the “openness for the encounter,” mutual respect can develop into a broadening of horizons which leads to one’s own norms and values to be questioned (comp. *ibid.*). According to TAFFNER, those who succeed in exposing themselves to it dare the real encounter in the sense of Martin Buber and the

experience of meaning (comp. *ibid.* p 150). “Building relationships lives on inner attitudes: being open and thoughtful, respecting each other, reflecting on one’s own actions and attitude, practice transparency, and foster creativity” (*ibid.* p 15f). She describes spirituality as “an inner, divine reason in which I can take root and identify with, but which does not only carry myself, but everyone and everything else, and which therefore grows beyond myself” (*ibid.* p 151). She understands it as a “process of growth and maturation out of which those stances that are necessary for a helping relationship” (*ibid.* p 152). She sees the discussion about spirituality in social work in Germany as still in an early phase as it has been more important to “having broken free of [the term of] caringly naïve love for one’s neighbour, and to develop a scientific discipline and technical work ethos in secular language” (*ibid.*).

MÜHLUM views spiritual and social life in a relation of both tension and addition. He emphasises that there can be no *one* spirituality in social work or even *of* social work, but that there can be spirituality of the workers and their addressees. He sees both the difficulty of doing this sacred dimension justice in the training process and the chance to develop new horizons and healing powers in addition to established methods. This insight should be used and social work would have to test how this resource can be tapped and nurtured (comp. Mühlum, 2007, p 88). In spirituality, TAFFERNER sees “a tool that is supposed to help the client to progress ‘unaided.’ A synonym for ‘unaided’ is – according to the Duden<sup>8</sup> – ‘needing no assistance.’ This is exactly what spirituality can accomplish: confidence through trust in the primordial basis” (Tafferner, 2004, p 160).

SPECK regards spirituality as a diversity of forms “from ‘spirituality without religion’ and ‘faith without belonging’ to ‘mystical search for divinity’ ” (Speck, 2016, p 15) and sees it as a “counterweight to dominant heteronomy, objectivity, and rationality” (*ibid.*). In this sense, spirituality is perceived as a deep-seated need for an authentic sense of purpose. Therefore, it is necessary to find a balance between spirituality and rationality (comp. *ibid.*). In schools and other institutes of education, the trend is towards a standardisation of knowledge in the sense of fostering competencies which are economically usable and utilisable for society. Classes which are difficult or impossible to standardise such as music or theatre etc. are increasingly moved into the background and neglect important potential in students (comp. *ibid.* p 88). As examples for the dimensions of spiritual experience he names, including religious practices, “being in awe of the beauty of the world in light of a sunrise, the being moved inwardly by a ... solution to a problem that was believed to be unsolvable” (*ibid.* p 20) or “being changed by a work of art” (*ibid.*). In the ability to be spiritual, SPECK sees a counterweight to “social acceleration and alienation” which goes hand-in-hand with changes

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<sup>8</sup> Translator’s note: The most prominent German dictionary, comparable to the Oxford English Dictionary or Merriam Webster’s Dictionary

in attitude and values, lifestyles and fashions, social relationships and duties etc. (comp. ibid. p 90).

In social work in India, spirituality plays a key role, which also manifests in the training of social workers. Spirituality can therefore be found as the content and method of social work as practiced by Gandhi in his programme in the curriculum of the master degree course of the Utkal University, Bhubaneswar: „Gandhiji emphasized the spiritual nature of man as a basis of change and development“ (Nayak, date not given, p 177). In the curriculum of the Rai Technology University, Bangalore, spirituality and humanism are named as vital principles for social work. In this vein, spirituality is necessary in order to find one's own identity and purposes of life: “They give a method to control one’s own inner forces to realize the ultimate truth. The truth is the key for knowing one’s own identity and the purposes of life” (Government of Karnataka, 2017, p 66).

While the reflection on the meaning of spirituality for social work has only recently begun in the germanophone world but at the same time appears to have been conserved in therapeutical pedagogy, the discussion about connecting spirituality, and the relations of social work and therapeutical pedagogy has existed for some time (comp. Tafferner, 2004, p 152. According to CANDIA and FURMAN, spirituality is understood as a search for sense of meaning and morally fulfilling relationships:

“The spiritual relates to the person’s search for a sense of meaning and morally fulfilling relationships between oneself, other people, the encompassing universe, and the ontological ground of existence, whether a person understands this in terms that are theistic, atheistic, nontheistic, or any other combination of these” (Candia & Furman, 2010, p 66).

CANDIA and FURMAN emphasise the need of social work for this inclusive understanding in order to do justice to reality, and they therefore also take non-confessional approaches into account (comp. Tafferner, 2004, p 155). In their work “*Spiritual Diversity in Social Work Practice*,” they plead for a spiritually sensitive social work practice. They name, among other things, these prerequisites:

- The social worker must combine their own spiritual path with professional values; the codex of ethics therefore comes before their own value judgements.
- They require basic knowledge of religious and spiritual diversity,
- They require an appreciation of all religious and spiritual orientations,
- They create an appropriate context for a spiritually sensitive social work via the foundation of a sustainable and clear relationship with the client (comp. Canda & Furman, 2010, p 157).

It is necessary for a spiritually sensitive social work practice to be aware of and reflect on one's own relation, values, opinions, feelings etc. (comp. Canda & Furman, 2010, p 215). A further requirement is one's own creativity: "The spiritually sensitive helping relationship is creative. Possibilities for growth, problem solving, crisis resolution, and solution finding are encouraged" (ibid. p 220). If the social worker wishes to address the entire person in their environment, then this is only possible in taking into account the spirituality of the person (comp. ibid. p 222):

"Spirituality encompasses and transcends the biological, psychological, sociological, and spiritual aspects of a person. It engages the relationship between an individual and his or her family, community, nation, the global community, the planetary ecology, the cosmos, and ultimate reality, however understood. ... Person is always with, in, and of environment. Person cannot exist without environment" (ibid.).

They thereby emphasise the ethical codex and the necessity of dealing with differences.

"Transculturally aware, culturally appropriate, spiritually sensitive practice involves more than mere tolerance of diversity. It involves active appreciation for diversity and proactive advocacy for empowerment and justice at both individual and collective levels. If the ethical principal of cultural competency is to be more than rhetoric, HSO's (including individual and group private practice) need to institute ongoing policies, programs, and procedures to address diversity" (ibid. p 304)<sup>9</sup>.

Over the course of their work, they detail a spiritually sensitive accompaniment of clients.

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<sup>9</sup> HSO: human service organisation



### 4.3 Interim Conclusion

After Chapter 2 outlined personal competencies for (especially intercultural) encounters, chapter 4 was able to make clear the fact that these have to be formed and developed from a certain professional attitude. At the same time, it has been shown that spirituality plays a key an increasingly important and key role in encounters with other people on the one hand, and on the other can be a possible basis of one's own actions, and therefore be helpful in enduring contradictions and experiencing boundaries.

These competencies now must be used in encounters with other people. The form the encounter takes is shaped by the attitude with which the other person is approached. Another aspect is shaping the encounter as the basis for understanding. Chapter 3 made repeated reference to the necessity of dialogue or a dialogical relationship. This will be illustrated in the following chapter.

## 5 Opportunity in Dialogue

Concepts of dialogue gain importance in social work, too. They were first dealt with in the 1970's in light of the inclusion into societal life of as many social groups as possible (comp. Krause & Rätz, 2015, p 8). They also underwent a revival in the 1990's in light of the SGB VIII reform, which was supposed to strengthen the participation in procedures of aid (comp. *ibid.*). This meant that professionals were supposed to understand themselves as still learning, and to engage in an equal relationship with the addressee (comp. *ibid.* p 9). In spite of this postulate – as observed by KRAUSE and RÄTZ –, dialogue and dialogical methods have since played a minor role in social work (comp. *ibid.* p 15). For professionalisation, KRAUSE and Rätz see the basis in participation in the sense of dialogue:

“If the profession truly wants to engage children and teenagers, if it truly wants to be of assistance for people, then this can only happen under participatory and dialogical conditions. However, dialogue and participation result from neither a declaration of will nor from nothing. They have to be created. Through a correlating change in attitude of the profession, through concrete entrances and practical ritual, through a scale on which participation has to figuratively be measured on, ...” (*ibid.* p 16).

KRAUSE and RÄTZ emphasise that dialogue as an attitude and method is vital especially “when the situation seems hopeless” (*ibid.* p 17), and people “are viewed as unapproachable” (*ibid.*).

### 5.1 The Dialogical Principle according to Martin Buber

Taking a theological perspective as a starting point, Martin Buber is concerned “with a reciprocal ethical self-communication in the interpersonal encounter about who one is and who one wants to become” (Krause & Rätz, 2015, p 12). The most important part here is not language-based communication per se, but rather the acknowledging approach to the *I/Ego* of the other person (comp. *ibid.*). A new and special form of understanding develops from tête-a-tête conversation which in turn develops from dialogue:

“Where the conversation fulfills its self, between partners who have turned towards one another in truth, express themselves without reserve, and are free from pretend wishes, there a memorable, communal fertility takes place which does not occur anywhere else. ... Interpersonal relations discover the undiscovered” Buber, 2014, p 195).

The other person is not only perceived by the speaker but also accepted as a partner; the person is categorically confirmed (comp. Krause & Rätz, 2015, p 13).

BUBER differentiates between two basic terms for ‘person.’ The ‘I-You’ is presence, immediateness, and relationship. The person experiences acknowledgment and affirmation in this basic term (comp. Kunstreich, 2015, p 56f). The basic term ‘I-It’ serves to experience the world, and distances itself from it in order to observe and regard it. Physical and psychological phenomena are explained via an active cause and scientifically categories, and knowledge is generated (comp. Dilger, 2000, p 26f). Experience is formed through observing a perceived object at a distance.

In I-You encounters, however, a relationship which occurs unpredictably and in moments of grace can develop (comp. *ibid.*). It can not be formed through conscious search but rather is a gift (comp. *ibid.* p 14). KUNSTREICH defines ‘grace’ as, among other things, the oftentimes surprising, mutual experience of I-You moments, which manifest “*for example in the tone of voice of a conductor, in the gaze of an old woman selling newspapers, in the smile of a chimney sweep*” (Kunstreich, 2015, p 63, emphasis in original). They mark a relation that is not geared towards any purpose.

“All real life is encounters. The relationship to the *You* is immediate. Between *I* and *You*, there is no terminology, no previous knowledge, and not imagination; ... Between *I* and *You*, there is no purpose, no greed and no pre-emption; ... Everything in the middle is an obstacle. Encounters can only occur where the middle has fallen away” (Buber, 2014, p 15f, emphasis by the translator).

Both these basic terms contain an ‘in-between’, an area in which *I* and *You* stand opposite each other, and which is brought out by dialogue (comp. Dilger, 2000, p 57). Buber calls this “the dialogical.”

## 5.2 Dialogical Life

“Dialogical life does not mean one which is concerned with many other people, but one which is *actually* concerned with the people one is concerned with” (Buber, 2014, p 167, emphasis by the translator).

Buber calls dialogue which develops from the need for serious communication “technical dialogue” (comp. Dilger, 2000, p 57f). The environment is observed and perceived as a closed-off *It*. Opposed to this is the real dialogue via becoming aware of the encounter (comp. *ibid.* p 58f). Buber also counts the dialogue in education which is based on difference among it. This dialogue cannot be an *I-It* relationship, since it then would be conditioning or training. Nor can it flourish encompassed in the *I-You*, as the teacher function would thereby be given up. Rather, the point and goal are to lure the abilities and competencies which are hidden inside the person out into the open and to support them (comp. Kunstreich, 2015, p 59). This model of extrapolation is developed further by Paulo Freire as a “problem-formulating education” (comp. *ibid.* p 60), and constitutes a key basis of his liberation theology. Freire points out the necessity of changing the person’s current situation so that they can experience themselves in a new light. Oppression continues on if education is connected to a “paternalistic apparatus of social action” which turns the person into a “receiver of welfare” (Paulo calls this the ‘banke’s concept’) (comp. *ibid.*). They thereby become marginal members of society who, and “incompetent and lazy people” have to be adapted to society. KUNSTREICH criticises this model of inclusion and exclusion in social work, which is at odds with this model of extrapolation and which presents itself in a professional habitus of anamnesis and diagnosis and is frequently discussed as “clinical professionalism”. An attitude of “I know what is best for you” remains in the *I-It* world (comp. *ibid.* p 61).

## 5.3 Dialogue VS Diagnosis

KUNSTREICH asks the question of how the status of scientific knowledge is laid out in the profession debate. This question arises from the impossibility of complete agreement (mutuality) between the professional and the addressee of social work.

“In the end, the question is whether scientific knowledge in everyday life, and interpersonal connections are ‘truer’ than everyday knowledge, or whether it simply possesses a higher power of interpretation in a societal context, and whether ‘truth’ is therefore mistaken for a hegemonial dominance in public opinion and everyday life” Kunstreich, 2015, p 63).

He views science and everyday understanding as equal systems of interpretation in this context (comp. *ibid.* p 64).

In the traditional understanding of professionalism, the social worker remains in the basic term *I-It*, “since the highly esteemed professional distance is thereby maintained” (*ibid.*). Professional proximity in the sense of BUBER therefore represents a risk as well as the question of the “untested possibility” in borderline situations (comp. *ibid.*). The question is whether the client needs a “ticket” in order to be “admitted” into the encounter or whether (e.g. the counsel situation) is open for results (comp. *ibid.* p 64f). Learning side-by-side from the same object could “enable an *I-You* base term; an ‘I know which place in society is best for you’ remains in the *I-It* world” (*ibid.* p 64, emphasis by the translator).

“Dialogue marks an uncomfortable position. It is viewed as a problem especially for the science of social work, as the well organised terms must give up their organising role. ... For social work diagnostic, what applies is the reverse: it is only possible if it leaves this uncomfortable place at the border via acknowledging that the dialogue has been broken off” (Wabst, 2015, p 191).

Even though social work according to Alice Salomon takes place in the immediate relations to individual persons and it is generally accepted as sensible to organise helping processes as learning processes, it needs diagnosis as clarification due to the diversity of social relations and problems (comp. *ibid.* p 194). This fact is strengthened by current processes of economisation and the necessary verification of one’s own expertise and autonomy when making decisions in the context of the profession debate (comp. *ibid.*). WABST asks whether the basis of knowledge of social work that has been gained should be central to professionalisation, or whether dialogue competencies should rather stand for problem-solving processes. Classic professionalisation aims at exclusive mandates of professional action and decisions, and at autonomy in making decisions towards the client and organisations, and develops certified knowledge domains, privileges, standards of

quality, and processes for this purpose (comp. *ibid.*). WABST analyses the needs of the protagonists of social diagnosis (see annexure on needs of social diagnostic, and observes that out of fifteen needs, only one directly concerns the client, while the other concern the professional (comp. *ibid.* p 197).

Instead of developing ever new forms of diagnosis, WABST advocates to let knowledge meet knowledge out of a dialogical understanding, instead of the substitutive interpretation of a diagnostic model (comp. *ibid.* p 198). While diagnostics tries to categorise cases and symptomatology via a theory-guided perception, and then, focussing of steps of action, to eliminate problems, dialogue has a different approach. The symptoms that make the case a case are understood as individually creative achievements of the person concerned. As they are understood as new ground, they serve a conjoint trail blaze towards a new meaning or new purpose (comp. *ibid.* p 199). The key aspect is not knowledge that has already been secured in a “technical” way, but the meaningfulness for the aid participant. This way of understanding can sustainably guide people out of crises, marginalisation, or hopelessness, according to WABST’s thesis (comp. *ibid.*). For a dialogue-oriented professionalisation in such a way, he names the following criteria (see figure 8):

- kooperative Präsenzen in bzw. zwischen hochspezialisierten Feldern und Organisationen zur Herstellung, Sicherung bzw. Rekonstruktion von Lebenszusammenhängen, z.B. in klassisch monopolisierten Feldern, wie Medizin, Recht, Schule, Psychotherapie, aber auch in Berufsfeldern mit starken sozialräumlichen Bezügen z.B. Wohnungswirtschaft, Kultur, Städteplanung, Polizei, Politik usw.,
- soziokulturelle Mehrsprachigkeit und interkulturelle Kompetenz zur Verständigung zwischen den verschiedenen sozialen Milieus an Stelle professioneller Eigensprachlichkeit,
- die Gestaltung pädagogischer Orte als Teil zwischensystemischer Netzwerke (z.B. zwischen Familie, Schule, Gesundheitswesen, Ökonomie, Kultur, Religion),
- die berufliche Identität einer lernenden Profession, deren Qualitätsstandards nicht nur autonom berufsständisch, sondern von den Beteiligten mit - und neudefiniert werden können,
- interprofessionelles Übersetzer- und Verweisungswissen, einschließlich der notwendigen Inkompetenzkompensationskompetenzen (Marquardt), d.h. einem professionellen Umgang mit Nichtwissen sowie mit ungeklärten Zuständigkeiten,
- eine Ethik der Verantwortung, des Respekts, des Rechts auf Anderssein, auf Eigensinn in ökologischen und globalisierbaren Zusammenhängen,
- eine prozessdynamische Epistemologie, die aus reflexiven Interaktionen besteht, in denen (auch implizites) Handlungswissen mit Theorien verschiedener Reichweite dialogisch verbunden, expliziert, evaluiert und modifiziert werden kann.

Figure 8: dialogue-oriented professionalisation (taken from Wabst, 2015, p 203). The text reads:

- cooperative presences in or between areas or organisations in order to establish, secure, or reconstruct contexts of life, e.g. in traditionally monopolised areas such as medicine, law, education, psychotherapy, but also areas of professions with strong socio-local aspects e.g. the housing industry, culture, city planning, police, politics etc.,
- socio-cultural multilingualism and intercultural competence for the communication between different social milieus instead of professional monolingualism,
- the creation of pedagogical places as part of inter-systematic networks (e.g. between family, education, healthcare, economy, culture, religion),
- the professional identity of a teaching profession, the quality standards of which can be newly defined not only in an autonomous, professional way, but also with and by the persons concerned,
- interprofessional translation and cross-reference knowledge, including the necessary competencies to compensate incompetencies (Marquardt), i.e. a professional approach to ignorance and unclear responsibilities,
- ethics of responsibility, respect, the right to be different, and independence in ecological and global contexts,
- a process-dynamic epistemology which develops from reflective interaction in which (also implied) knowledge of action are dialogically connected, made explicit, evaluated, and modified with theories of different ranges

KLEIN formulates his personal experiences of year-long research and practice in a sceptical way:

“I suppose that our scientific endeavours are a consideration of guesses that lead to new guesswork knowledge. Realising and accepting this basic fact of our lives and research can make one humble and happy at the same time” (Klein, 2016, p 7).

## 5.4 Building a relationship

Those who are active in social work have, just like anybody else, their own ideas of how they themselves and other people are or should/must be. This resembles an everyday theory that is not generally valid, and is composed of the values, judgements, and experiences from their own socialisation (comp. Ondracek, 2017b, p 7). The confrontation with different images of humanity can give rise to dissonances which in turn can lead to judgement and manipulation of the other person in order to change them. Taking the self-understanding of social work as a discipline of relation (among other things) as a starting point, the goal is to interact with the other person in a conscious way of personal presence

(comp. *ibid.*). According to ONDRACEK, the social worker requires a healthy concept of themselves. On this basis, “they are able to internalise an attitude that views the assisted person in an unconditionally positive light and meets them with acceptance” (*ibid.* p 13). This “unconditionally positive attention” (ROGERS), the attitude arising from compassionate and understanding empathy, is a basic human need (comp. *ibid.*). This image of humanity for building a relationship possesses two aspects that are relevant for everyday professional life: the aspect of understanding and the communicatively-dialogical aspect (comp. *ibid.*). This compassionate understanding (empathy) as a real interest in the subjective lived-in world of the other person correlates to the promise as a prerequisite for the effectiveness of therapeutical pedagogical action as understood by PAUL MOOR (comp. *ibid.*). Based on BUBER, ONDRACEK understand the communicatively-dialogical aspect as:

- “Having and receiving interest,
- being allowed to perceive and express oneself,
- not judging and being allowed to not be ‘like that,’
- wanting to understand and feeling understood,
- accepting and feeling accepted,
- taking and being taken seriously etc. (*ibid.*).

Since, according to BUBER, living means to be in relationships and to experience relationships with other people, relationships in a professional context should be professionally structured in a way that the professional understands themselves and behaves as a fellow human being (comp. *ibid.*). “Fellow human being” (orig. *Mitmensch*) is defined by ONDRACEK from different perspectives: one is unconditional acceptance, seeing the world from the other person’s eyes, and to generally not judge them. A second perspective is the development of a positive self-understanding, for which ONDRACEK names, among other things, the experience of support, encouragement, attention etc. as prerequisites. These give rise to security in the world, learning, and ability as well as relationships and self-respect (comp. *ibid.* p 14). The third perspective is the “feeling of self-worth and the associated internal conviction as a basis for internal support ..., the nurturing, cultivation, strengthening, and stabilisation of which is the point of therapeutical pedagogy, according to Moor” (*ibid.*). ONDRACEK views encounters, and not influencing or changing the other person, as a prioritised concept (comp. *ibid.* p 15).



SPECK names the following traits as prerequisites for an encounter in the sense of the dialogical understanding according to Martin Buber:

- The appreciation of difference
- The immediateness of the encounter
- The exclusiveness of the encounter
- The dialogical responsibility (comp. Speck, 1990, p 278ff).

KLEIN comments on the wide gap between practice and theory in the context of the “therapeutic pedagogy in the turn of the epoch,” which can surely also be found in social work, and condones a radical change of course “towards the person in their relationship with themselves, other people, and the shared and lived-in world” (Klein, 2016, p 8). Via the example of a basal communication between a therapeutic pedagogue and a heavily impaired child, KLEIN observes that “here, two people meet face to face, and together, they create their existence which ultimately leads to responsibility. The other person becomes You” (ibid.). From the depths of their personhood, the therapeutic pedagogue turns to the needs of the child and answers them with professionalism, social competence, and competence of knowledge, attitude, and action, which include professional knowledge and values, and therefore enable the to have child spiritual support (comp. ibid.).

## 5.5 Interim Conclusion

In this chapter, the basis of a building relationships in a dialogical way has been made clear. Among other things, it has become evident that “traditional diagnosis” and dialogical encounter are mutually exclusive. However, social work needs diagnosis to explain output, as legitimisation, and as the basis of a professional-methodical procedure. A solution to this contradiction may be a diagnosis that is oriented towards understanding in the form of a hermeneutical understanding of cases, if it is supported by a corresponding professional stance. SPIEGEL defines methodical action as “collage-like action” and introduces a “toolbox” for a multidimensional approach (comp. Spiegel, 2011, p 101ff; Chapter 4.1.5). HEINER defines “technical understanding” as “one of the central action competencies of social work” (Heiner, 2012, p 201), and refers to – in a distinction to diagnosis – the fact that the question of “what makes a case a case?” makes clear that it is a process in the given context (comp. ibid.), and that professional technical understanding requires reflection. In the context of general medicine, BAHRS advocates for calling on somatic, psycho-social, socio-

cultural, and ecological aspects in technical understanding (comp. Bahrs, 2012, p 356), and thereby refers to an integral, bio-psycho-social, and holistic concept (comp. *ibid.*). This requires “the ability to understand, to distance oneself, and to design case understanding as an encounter” (*ibid.* p 357). The motive here is the “stratification of meaning” (*ibid.*). In this process of understanding, they

“encounter each other – not taking into account the controversial difference or problem pressure on the one hand and technical competence on the other – as individuals and on eye-level. Within this space, understanding cases organises itself as a shared achievement in interpretation” (*ibid.* p 359).

Without the correlating attitude of a “real encounter which is marked by approachability, openness, and non-commitment,” the social worker is in danger of, “in the best case scenario, only seeing that in the resources of the addressee which fits into their pre-cut concept” (Kunstreich, 2015, p 65).

## 5.6 Challenges for Western Social Workers in an International Context

The observations were able to make clear that those who are active in international social work need not only technical qualifications, but intercultural competencies which are based on, develop from, and mature through professional action and one’s own “inner stability,” as well. These competencies and attitudes are those which are necessary in general social work but much more important in intercultural contexts- This requires a reflection on one’s own construct of reality and internalised values as well as needs and expectations (comp. Ondracek, 2017a, p 57). The foundations for the necessary competencies are laid in the worker’s education or course of studies. However, adequate learning venues are needed in order to develop them, and to acquire a basis for self-reflection. HARMSEN notes “that in the course of studies of social work, there still are very few suitable learning venues where first professional development of identity is made possible” (Harmsen, 2012, p 130). One possibility are the “spiritual exercises in the street” (p 13) for situations of encounter in social work, the reflection on which can then follow in the course of studies. Volunteer work in development cooperation are also counted among this in order to familiarise oneself with the cultural specialities and local concerns in social work there. This “learning growth” then creates the prerequisites for a process that HECKER described as an “affectionate provoking and disarranging” (comp. Chapter 3.1).

## 5.7 Changes in the North and possible answers from the South

Dialog in the above mentioned sense also means checking, in the context of social work, in how far social work of “the South” developed concepts and ideas which may be suited or adaptable as solutions for the problems in “the North.”

“International social work does not imply simply the outflow of knowledge and experience from the developed countries to the developing ones; it implies an inflow to the developed countries as well. In other words, international social work is less an endeavor emanating from one national source than a multidirectional web having the character of a decentered practice” (Ahmadi, 2003, p 16).

COX & PAWAR introduce an approach for international social work which has four perspectives. They emphasise that these four are interconnected and complement each other, and if viewed independently, would be insufficient for international social work:

“The integrated-perspectives approach to international social work practice suggest that, within international social work, each of the four perspectives presented is inherently important, while each reinforces and complements each of the other perspectives. Any of the perspectives alone would constitute an insufficient guide to international social work practice” (Cox & Pawar, 2012, p 37).

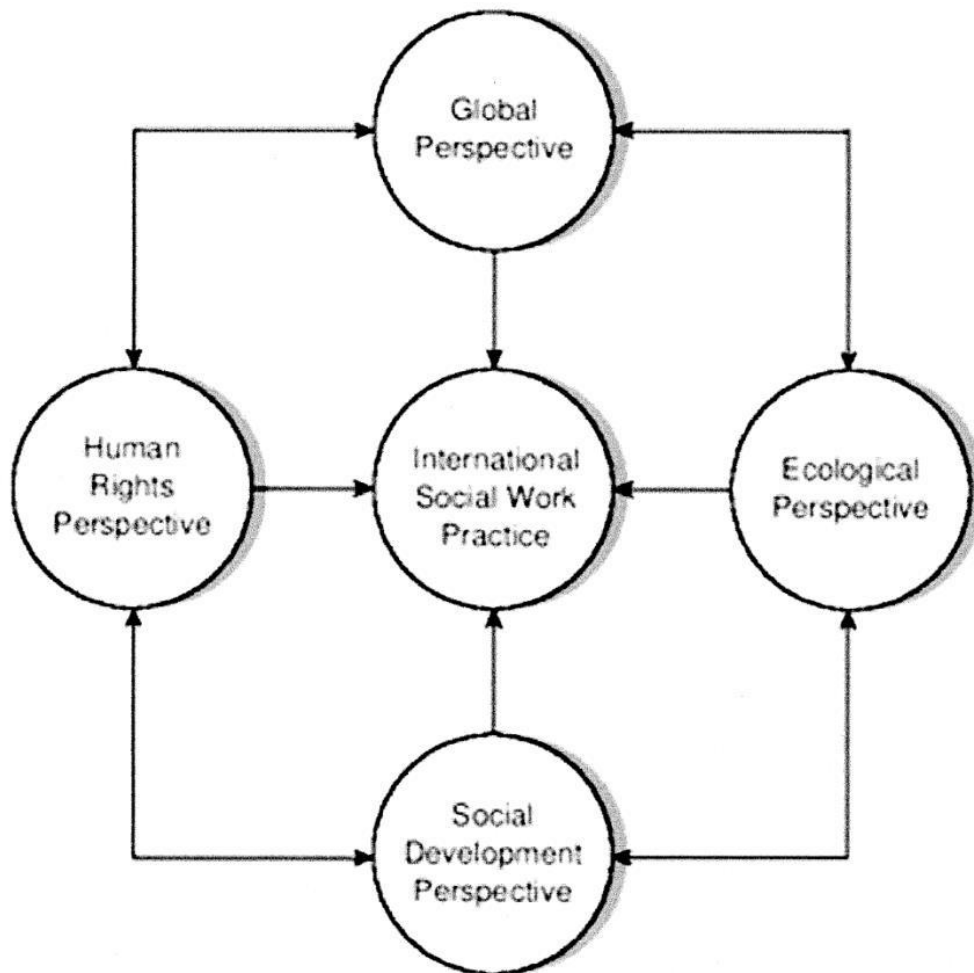


Figure 9: An integrated-perspectives approach for international social work practice (taken from Cox & Pawar, 2012, p 36)

They thereby make clear that the global perspective represents the overall contexts, the human rights perspective forms the value base, the ecological perspective creates a vital link between humanity and nature, and the social development perspective grounds the general guidelines and meaning of social work (comp. *ibid.* p 37). They point out the great cultural and ethnic diversity and the different feelings of identity and belonging of the group that are connected to it.

“The forces of globalization have not eliminated cultural and ethnic diversity, and they continue to exist alongside humankind's obvious inherent unity. Similarly, there is significant global diversity in terms of political, economic, and social systems, often resulting in considerable competition, or even conflict, between systems” (*ibid.* p 39).

The interplay of diversity and unity gives rise to a chance to learn from the experiences and advances of the other person and to mutually profit from them. Recognising similarities and using the benefits of diversity are foregrounded:

“Moreover, understanding the nature of and reasons for diversity should lead us to respect rather than fear differences, as has often happened historically, and to benefit from sharing and cooperating as together we strive to build a world of benefit to all people across all generation. Interdependence represents all of us identifying our commonalities while drawing on the benefits of our diversity, as we strive to identify and achieve mutually beneficial goals” (ibid. p 40).<sup>10</sup>

DEAN refers to the necessity of the mutuality of learning, and emphasises the new challenge, which was given rise to by globalisation:

“Teaching social work in an international environment must be undertaken with a philosophy of unwavering commitment to mutuality of learning. The educator’s personal practice model in combination with the cultural norms and practices of the host culture will collide if significant attention is not given to examining the challenges of teaching social work in today’s global community. Common ground when teaching social work internationally is only possible when we make constant effort to learn from another. We cannot merely assume that having had a professional education in a so-called developed country makes us the expert in someone else’s country” (Dean, 2007, p 146).

In view of a specialised partnership and social development, REHKLAU & LUTZ pose three theses according to which first, “the topic of development [becomes present] exactly because of the perception of differences” (Rehklau & Lutz, 2009, p 243). Second, thought in human development as a process must continuously be freed from blockades (ibid.). Third, social development can therefore also not develop any standards, but “must create accesses that nurture participation and open up possibilities, via the active and economically designed participation in the market/economy” (ibid.). This requires a new way of thinking also in Germany, where there currently still is a strong fixation on the supporting social state, and too little on activation and empowerment (ibid.). In this learning process in confrontation with “social work of the South,” both sides are actors (ibid.). Since the definition of which social problems are perceived as challenges are always different, the answers are different, as well. At the same time, this is a prerequisite for a partnership which strives to exchange experiences (ibid. p 252). “Our answers are initially foremostly our answers. Nothing else! But other answers open one’s eyes” (ibid.).

Social work in Germany finds itself confronted with ever more challenges. These include but are not limited to increasing migration, a stronger economisation of social work with public means being decreased, as well as an increasing marginalisation of already marginalised people (comp. Meren, 2007, p 76). Social work must react. “All concepts of

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<sup>10</sup> Interdependence: “The dependence of two or more people or things on each other,” OED, date not given.

social work must repeatedly be subject to a reality examination. ... The more a target audience of social work is perceived as different or 'foreign' from the imprint of the social worker, the more important the practice of unbiased perception becomes" (Freise, 2014, p 3f). For a view towards "the South" as an area of learning and impulse, four exemplified lines of thought follow.

**Social development.** It was created in "Third-World contexts" of the 1950's with the prevailing goal of combating poverty (comp. Homfeldt & Reutlinger, 2009, p 5). It also showed itself in the Millenium Development Goals of the UN. In light of the ever increasing differences between wealth and poverty in Western countries, and the coincident corrosion of social systems, HOMFELDT advocates to bring "social development with its thoughts on a general increase of life standards that go beyond immediate material opportunities" (ibid. p 6) into sharper focus.

In the concept of "social development," HOMFELDT sees a frame, which came into being in the "South," to "nurture actor-specific agency," which, "forms, through its trust in the abilities and skills of single actors, a counterweight to neoliberal paradigms, while long-term creation of societal well-being can happen through the close interlocking of economic and social development" (Homfeldt & Schneider, 2007, p138). This concept can especially take roots when the state does little or nothing to aid disadvantaged or impoverished people. In the "countries of the South," this is often the case and increasingly becomes reality in Germany, as well. Social development foregrounds the empowerment and enabling of action and it thereby differs from curative and deficit-oriented approaches of social work (comp. ibid.). COX & PAWAR understand "social work" as a people-centred approach to development for the purpose of a development of society as a whole:

"The term social development has commonly been used in two distinct ways. One way is to use social as contrasting with economic, political, cultural, legal, and ecological. The focus on social development is then often to counteract what is seen as an excessive emphasis on economic development, and specifically on economic growth. In our view, it is better to adopt the UNDP convention of using human development for this purpose ... . The second way, which really flows from the logic of a people-centered approach to development, is to see social development as signifying the development of society as a whole, in all its complexity and with all its dimensions" (Cox & Pawar, 2012, p 49).

In this vein, the approach of social development is to be seen as supplementary to the traditional methods of case work, family work etc. and especially community work, and it must be examined more closely if it can give answers to the current questions and challenges in social work in Western countries.

**Marginalisation.** It can be found all over the countries of the South (see Chapter 3.5.5) and increasingly becomes a challenge for social work in Germany. Notable are city districts with a large number of people who are affected by unemployment and its effects, districts with a large number of people with immigrant backgrounds, or the numerous created accommodations for people with refugee backgrounds. In a dialogue with the South, it must be examined what experiences and answers to these social challenges were found there, and in how far they can be adapted to the circumstances in Germany.

**Families with migration and/or refugee backgrounds.** Understanding cultural backgrounds is especially important when working with these people (see Chapter 3.5). It is important to know of different interpretations of family, childhood, child labour, community etc. in order to make fitting proposals. For example, the German understanding of child labour and child welfare meets a strongly divergent understanding in these parts of the population.

Another topic of dialogue in a partnership can be “**Resilience.**” In practical work, the author repeatedly notes that social problems are perceived subjectively as highly debilitating. Desperation and loss of love for life and life meaning emerge in spite of governmental social security. Through his volunteer work in India, the author at the same time witnesses families and especially children in objectively more difficult or perilous situations. However, these people then show a significantly stronger optimism, will for change, and personal involvement. It would therefore be beneficial to examine which factors are responsible and whether social work can learn from the South in this area, as well. Indian (and German!) social work

“can settle for drawing on governmental programmes or legal commissions, but it experiences its meaning, its richness through the ‘interpersonal’ (Buber 1994, 272), through creating a respectful responsibility in the oftentimes violently damaged interpersonal relations: responsibility means to answer to (human, creatural) distress” (Friedrich, 2012, p 37)

## 5.8 Paul Moor and his Teachings of inner stability

In light of “understanding the other person,” building relationships, spirituality, and dialogue, the opportunity to look upon MOOR’s model of “inner stability” arises. MOOR created a scientific therapeutical pedagogy, “which should, as a value-driven science, be a contrast to the paragons of empirical psychologies or pedagogies working free of values” (Haeberlin, 2000, p 9). He was one of the first to create an addition to the prevalent, purely

biological model of development: a pedagogical mindset (comp. Haeblerlin, 1992, p 69). His philosophically anthropological psychology is rarely taken seriously by the prevalently empirically oriented psychology of current universities (comp. *ibid.*), but offers, with his teaching of inner stability of humans, an approach to understanding in general terms. The bases explained in “Therapeutic pedagogy – a pedagogical textbook” are still of great importance in current therapeutic pedagogy, and are instructions for both social pedagogy and social work:

1. “*We must understand the child before we educate them*” (Moor, 1974, p 15, emphasis by the author). Moor asks how a pedagogue may accomplish this, i.e. how they learn to (completely) understand the other person.
2. “*Wherever the child fails, we must not **only** ask ourselves: What can we do against it? More important, from a pedagogical perspective is the question: what can we do for it? – to wit, that which should and could become*” (*ibid.*, emphasis by the author). The point here is to create that which is missing, to offer outer strength in those places where inner stability is missing.
3. “*We must never just educate the developmentally impaired child as such, but also the environment.*” (*ibid.*, emphasis by the author). With this, he means not only the child’s environment in the form of family and surroundings, but also the self-education of the educator.

Even though his choice of words seems somewhat eccentric to modern ears, he forms pedagogical bases which are – to put it differently – still relevant today.

His pedagogy is based on his own theory of “inner stability,” which in the present paper can only be laid out shortly and in reference to the topic at hand. An outline of the very comprehensive model can be found in the appendix “Model of inner stability according to Moor.”

Moor’s theory of education is marked by three circumstances which present the humane character:

1. the personal perspective of the person
2. the analysis of the question of meaning
3. the primacy of personal love in the pedagogical aspect (comp. Reissel, 2000, p 15).



In his theory of “inner stability,” Moor assumes the existence of certain facilities, which on one side (that of will) he names “natural drives.” He side he calls “active life.” The facilities on the side of “receiving life” he calls “moods.” The goal of a person’s development is, on the side of “active life” that which is “assigned” them, and on the side of “moods” that which is “promised” them (comp. Haeberlin, 1992, p 70f). Components of inner stability are, on the side of “active (acting) life,” “ability,” “will,” and “receptivity.” They are supplemented on the side of “receiving life” with “being spoken to,” “fulfilment,” and “realisation” (comp. Nef, 2000, p 82). According to Moor, “weakened stability” can occur in different places on both sides and then requires outer strength via the environment in order to strengthen one’s own inner stability. In the language of his own time, Moor calls the components of outer stability “environment,” “social world,” and “home,” which thereby concern the people in the environment with their own inner stability as “ability” and “being spoken to” (environment), “will” and “fulfilment” (social world), “receptiveness” and “realisation” (home) (comp. *ibid.*). In education, Moor sees an appeal and ‘letting-mature’ for self-education and deciding for oneself (comp. Reissel, 2000, p 17). What is decisive is the fact that humans need human company for development (dialogicity), that inner stability is only possible to the extend with which one finds stability with the other person (comp. *ibid.*). “I and You gain their whole selfness only with each other and in loving being-togetherness” (Moor, 1974, p 301). The point here is to not only understand the other person in a judgmental way, but means an understanding as “being lovingly in awe” (*ibid.* p 300), with which the reality of the other person can be acquiesced and accepted, and in which the You can be found (comp. *ibid.* p 301). For Moor, education means “to let every person find their own character, the life-task that is tailored to them, and life-fulfillment and therefore the meaning of their special life” (Moor, 1958, p 10). This “unlocking of meaning” is little respected in current (empirical) social work and its courses of studies and training, but appears to be essential in the “handling” of social problems, in the questions within intercultural encounters, as well as in light of the question of resilience.

“When being held by another person, every suffering of the weaker one can partake in meaning at any time. Therefore, when somebody meaninglessly suffers, we are all guilty of it – not of the suffering, but the meaninglessness – guilty that their life has remained empty” (*ibid.* p 202).

Of importance for Moor is the person of the educator (social worker, social pedagogue...) and their self-education. He names suitability and inclination, a moral maturity and being awestruck “by the wonder that is the core of my occupation” (Moor, 1974, p 503) as prerequisites for the occupation. He demands a “knowledge of being on the same path in

every little matter” (ibid. p 504) with the other person, and thereby a constant self-reflection, a mutual learning. Moor has high demands for the understanding of the other person:

“If we examine the pedagogical treatment that we grant children like that in our children’s homes, we realise how much they only ever aim for a betterment of lifestyle and life-order without ever being able to light the spark that is able to give the strength to meaningfully experience all this in the first place. Sometimes, education may move towards this one goal; but it does not know it well enough, it does not realise it in all its urgency, and therefore cannot pervade. It does not appreciate it enough. The educators may themselves have what they should give the child in this situation; but they have long since set it into shapes that only fit their own lives, measured, moderate, peaceful lives. They may have experienced similar things and have persisted; but they have never experienced such disastrous danger, and therefore, their emotion does not reach the suffering of the child that is entrusted to them. They try with only a weak flame what would need a flaming inferno to be helpful. ... If we want to help such children, we must descend into the unfinishedness of their youth, we must forget our established solutions to the puzzles of life, we must not be too good to get involved in their badness and confusion as if they were our own, and have to be willing to walk the entire way under these often almost hopeless-seeming conditions with the child again, to search once again. As long as we are not as deeply moved by the suffering of the children as they are themselves, as long as it does not make us restless, and drives us to desperation, as long as we do not despair alongside with the children, we try for naught to show the children how to endure and overcome desperation. How many children are there that have experienced so much more, suffered so much more, endured and fought through so much more as was ever put on us, us, who come from sheltered backgrounds, who were only confronted with problems in mature ages, and additionally enjoyed a good upbringing, capable skills, and happy habitude? If we want to help them, then we must first know that most of what we want to give them, we still have to learn ourselves, in every case anew” (Moor, 1963, p 212).

In order to meet these high standards of the educator’s (social worker’s / social pedagogue’s) personality even tangentially, they must have inner stability themselves.

## 6 Summary and Conclusion

“It is not out purpose to become each other, just like sun and moon or sea and land need not become each other. Our goal is to recognise each other, and see the other for what he is: the other’s opposite and complement.” (Hermann Hesse)

The present paper was concerned with the localisation of social work in development cooperation as part of international social work, and to the effect especially with the necessary personal prerequisites on the one hand and the gain for social work on the other. The purpose was to answer the question of how far working in development cooperation can add something to professional action competence.

Oriented on the definition of social work as a human rights profession by the International Federation of Social Workers, international social work and therefore development cooperation as well are a domain, task, and sphere of activity of social work.

The present paper shows that not only pure technical and methodical knowledge are of great significance in this area, but personal and intercultural competencies, as well. The focus is on the development of a dialogical relationship according to the dialogical principle of Martin Buber. It has been shown that intercultural encounters in the frame of development cooperation can lead to strong confrontations with one’s own values and attitudes. Therefore, not only constant self-reflection and high tolerance of ambiguity are important, but also repeatedly examining one’s own norms and values, and questioning them concerning their supposed general applicability. When dealing with confrontations, it can be helpful to reflect on one’s own spirituality as well as the spirituality of the other person. I.e. it is necessary to consciously realise that which sustains and gives support. Furthermore, it is necessary to deal with similarities and differences, and to enable an “intersectional learning” (comp. Chapter 2.2, p 12).

It has been made clear that on the one hand, certain personal prerequisites have to already be in place, but on the other hand, that they must mature and be built up in the learning field of encounter and real dialogue.

This real dialogue enables a true partnership in development cooperation which creates the prerequisites for mutual learning. On this basis, it is possible for social work in development cooperation to imitate changes according to the model of HECKER. By means of the “affectionate provoking and disarranging” that he describes, “constructions of reality and patterns of communication which have become useless and rigid on many levels” can be changed (Hecker, 2010, p 129). Under these conditions, the assignment of Western social

workers in development cooperation is reasonable and justifiable. Through such an assignment and the connected change of perspective, “i.e. a rethinking and abandoning, if necessary, of familiar schemes as well as realising one’s own prejudices and stereotypes” (Friesenhahn, Anette, Kniephoff-Knebel, Rickert, 2009, p 276), the *I* is strengthened, knowledge is increased, and one’s own horizon is broadened (comp. *ibid.* p 276 ff) and therefore, one’s own action competence is also strengthened.

The second question with which the present paper was concerned correlated to the possible things that can be learned from the assignment in development cooperation, and which then can be utilised in local action in one’s own country. Starting from globalisation, which is accompanied by world-wide interdependencies and inequalities, it is important to recognise the social work of the South with its concepts as a partner and giver of answers for current challenges. This is also a dialogical process. It is worth pointing out that the goal must not be to create globally uniform social work, but rather to find mutual answers for similar problem-situations via dialogue. To this end, several new challenges for the social work of the North, which were given rise to by current changes, were exemplified in the present paper.

The author’s personal experiences with volunteer work in development cooperation and the involvement with “social work of the South” primarily teaches one thing: humility. In encounters with objectively more perilous life-situations, it would do “social work of the North” good to abandon its – partially still present – arrogance towards “social work of the South,” and the presumed general applicability of its concepts and methods, as well. It thereby releases itself for a dialogue on eye-level. In this dialogue it is then possible

“to relativise oneself and to see the tight and hidden entanglement in one’s own culture. This makes us a little poorer because we find ourselves on the same ground that all cultures stand: the limitedness of our own horizon and our own activities which can be recognised and transcended in dialogue. And it makes us richer, as well: it opens up the approach to the other person, and, in an innovative turn, also the approach to our own cultural foundations that are yet to be discovered” (Rehklau & Lutz, 2011a, p 16).

In this way, “the limitness of one’s own horizon and one’s own actions can be recognised” (Pfaller-Root & Rott, 2012, p 15). This humility creates the opportunity to take meaningful action within development cooperation on the one hand, and on the other, to find answers in the concepts of “social work of the South” to the questions of “social work of the North.” One example for this is the paradigm shift away from a “traditional” social work, which ensues from singular cases, deficits, and the thesis of treatment, to a development-oriented Social

Development, which ensues from the resources and a community-oriented approach (Rehklau & Lutz, 2011a, p 15).

Therefore, the present paper could present learning fields in which the strengthening of one's own action competence in confrontation arises as the result of new challenges via marginalisation, migration, and work with people with backgrounds of being on the run..

In this context, the present paper reflected on the term of "diagnosis," and searched for possibilities of an understanding on the basis of a dialogue.

The necessity of professional proximity has been repeated emphasised as a basis for this necessary dialogue which stands in an apparent contradiction to the debate about professional distance. It has been explained that a dialogical encounter in the sense of Buber is a prerequisite for a partnership in the above-mentioned sense. Working with the "interpersonal" as Buber describes it is not possible without proximity to the other person. At the same time, it bears the danger of too few boundaries. The thereby created – and ultimately unresolvable – contradiction in turn requires a constant self-reflection and a situative evaluation of current necessities. This corresponds to the contradictions of different mandates of social work which also unresolvable but only ever able to be situationally processed. Both are only possible via an already existing professional action competence and – as has been shown in the present paper – an attitude which is based on stable values and still remains flexible.

MOOR's theory of "inner stability" has been exemplified as one possible approach to this stability – both in light of one's own personality as well as in light of the needs of the other person. The theory contains both stabilising elements in development as well as the necessity of realisation of the "one who has been assigned" and the "one who promised" including spirituality and dialogue, as was mentioned above. Using this theory in connection to intercultural encounters can therefore also give possible answers to the question of resilience briefly mentioned in Chapter 5.7.

In summary, the evaluation can be made that the work of Western social workers in development cooperation is sensible and helpful, if certain prerequisites are fulfilled, which have been outlined in the present paper.

Moreover, the dialogue that was created there leads – insofar as it fulfills the outlined prerequisites – to a maturing and widening of one's own attitude, and thereby adds something meaningful to professional action competence.

Those who study social work must seek out intense and reflective analysis of their own values in order to live up to the current challenges. Volunteer work in development cooperation can make valuable contributions to this end. Furthermore, it would do social work good to stop wearing proverbial blinkers and therefore see the concepts the “South” has established, as well as its, social work’s, neighbouring areas such as therapeutic pedagogy. This last has already concerned itself with the themes of building relationships,, professional proximity, and the value-guidance of its discipline.

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# Appendices

## Model of professional action according to Maja Heiner

<b>Rahmenmodell zur Analyse und Planung professionellen Handelns in der Sozialen Arbeit</b>	
<b>Berufliche Anforderung in der Sozialen Arbeit</b>	<b>Erforderliche Handlungskompetenz: angemessene Positionierung zwischen folgenden Polen möglicher Interventionen</b>
<b>Reflektierte Parteilichkeit und hilfreiche Kontrolle als Vermittlung zwischen Individuum und Gesellschaft</b>	<ul style="list-style-type: none"> <li>• Orientierung an gesellschaftlichen Anforderungen oder individuellen Bedürfnissen</li> <li>• Hilfe oder Kontrolle</li> <li>• Selbstbestimmung oder Fremdbestimmung</li> <li>• Inklusion oder Exklusion</li> </ul>
<b>Entwicklung realisierbarer und herausfordernder Ziele angesichts ungewisser Erfolgsaussichten in unterstrukturierten Tätigkeitsfeldern</b>	<ul style="list-style-type: none"> <li>• Offenheit oder Strukturierung</li> <li>• Überforderung oder Unterforderung</li> <li>• Fernziele oder Nahziele</li> <li>• Leistungs- oder Wirkungsziele</li> <li>• Prozess- oder Ergebnisqualität</li> </ul>
<b>Aufgabenorientierte, partizipative Beziehungsgestaltung und begrenzte Hilfe in alltagsnahen Situationen</b>	<ul style="list-style-type: none"> <li>• Zielorientierung oder Personenorientierung</li> <li>• Symmetrie oder Asymmetrie der Beziehung</li> <li>• Flexibilität oder Konsequenz</li> <li>• Verantwortungsübernahme oder Verantwortungsübergabe</li> <li>• Einflussnahme oder Zurückhaltung</li> <li>• Nähe oder Distanz</li> </ul>
<b>Multiprofessionelle Kooperation und Vermittlung von Dienstleistungen bei unklarem und/oder umstrittenem beruflichem Profil</b>	<ul style="list-style-type: none"> <li>• Eigenverantwortliche Fachlichkeit oder abhängige Zuarbeit</li> <li>• Spezialisierung oder allumfassende Zuständigkeit</li> <li>• Aufgabenerledigung oder Aufgaben-delegation</li> <li>• Konsenssuche oder Konfrontation</li> <li>• Profilierung oder Zurückhaltung</li> </ul>
<b>Weiterentwicklung der institutionellen und infrastrukturellen Rahmenbedingungen eines wohlfahrtsstaatlich nachrangig tätigen Berufes</b>	<ul style="list-style-type: none"> <li>• Gemeinwohlinteresse oder Berufsinteresse</li> <li>• Organisationsinteresse oder KlientInneninteresse</li> <li>• Klientenbezogene oder systembezogene Arbeit</li> <li>• Innovation oder Konsolidierung</li> </ul>
<b>Nutzung ganzheitlicher und mehrperspektivischer Deutungsmuster als Fundament entwicklungsöffener Problemlösungsansätze auf empirischer Basis</b>	<ul style="list-style-type: none"> <li>• Generalisierende oder spezifizierende Aussagen</li> <li>• Lineare oder zirkuläre Erklärungsmuster</li> <li>• KlientInnenbezogene oder interventionsbezogene Reflexion</li> <li>• Bedingungsbezogene oder personenbezogene Ursachenattribution</li> <li>• Defizitbezogenes oder ressourcenorientiertes KlientInnenbild</li> <li>• Erfahrungsbasierte Intuition oder systematische empirische Fundierung</li> </ul>

Figure 10: Model of professional action (taken from Heiner, 2004, p 161). The text reads:

Frame model for the analysis and planning of professional action in social work

<b>Professional requirements in social work</b>	<b>Required action competence: appropriate positioning between the following poles of possible intervention</b>
<b>Reflecting partiality and helpful control as mediacy between the individual and society</b>	<ul style="list-style-type: none"> <li>• Orientation on societal demands or individual needs</li> <li>• Help or control</li> <li>• Autonomy or heteronomy</li> <li>• Inclusion or exclusion</li> </ul>
<b>Development of goals that are able to be realised and challenge in light of uncertain chances of success in unstructured areas of activity</b>	<ul style="list-style-type: none"> <li>• Openness or structure</li> <li>• Asking too much or too little</li> <li>• Goals that are in the far or in the near future</li> <li>• Goals geared towards achievements or results</li> </ul>
<b>Task-oriented, participatory creation of relationships and limited help in everyday situations</b>	<ul style="list-style-type: none"> <li>• Goal- or person-orientation</li> <li>• Symmetry or asymmetry of the relationship</li> <li>• Flexibility or consequence</li> <li>• Taking or relaying responsibility</li> <li>• Exertion of influence or reservation</li> <li>• Proximity or distance</li> </ul>
<b>Multi-professional cooperation and mediation of services in unclear and/or controversial professional profile</b>	<ul style="list-style-type: none"> <li>• Autonomous professionalism or dependent preliminary work</li> <li>• Specialisation or all-encompassing responsibility</li> <li>• Carrying tasks out or delegating them</li> <li>• Seeking a consensus or confrontation</li> <li>• Profiling or reservation</li> </ul>
<b>Development of institutional and</b>	<ul style="list-style-type: none"> <li>• Community interest or professional</li> </ul>

<b>infrastructural parametres of an occupation that is inferior in a welfare state</b>	<p>interest</p> <ul style="list-style-type: none"> <li>• Organisation interest or client interest</li> <li>• Client-oriented or system-oriented work</li> <li>• Innovation or consolidation</li> </ul>
<b>Use of complete and multi-perspectival patterns of interpretation as a foundation for problem-solving approaches which are open to development on an empirical basis</b>	<ul style="list-style-type: none"> <li>• Generalising or specifying statements</li> <li>• Linear or circular explanation patterns</li> <li>• Client-oriented or intervention-oriented reflection</li> <li>• Condition-oriented or person-oriented attribution of causes</li> <li>• Deficit-oriented or resources-oriented view on the client</li> <li>• experience-based intuition or systematically empirical foundation</li> </ul>

## Needs in social work diagnostics

- Bedürfnisse nach mehr Gewissheit<sup>4</sup> auf der Grundlage falltypisierenden Wissens,
- Bedürfnis nach Planbarkeit von Hilfen, die eine Zweck–Mittel–Relation mit einer zeitlichen Prognose verbindet,
- Bedürfnis nach Übersichtlichkeit, Komplexitätsreduzierung und Ordnung bei der Eingrenzung dessen, was der Fall ist,
- Bedürfnis nach einem Prüfinstrument für operationalisierte Rechtsgrundlagen zur Hilfestellung,
- Bedürfnis, die Wirksamkeit von Hilfen festzustellen, wofür Diagnostik begründete Prognosen bzw. Erwartungen aufstellt, das Erreichbare benennt und eingrenzt,
- Bedürfnis nach der Begründbarkeit fachlichen Handelns als verantwortbares, ethisch–moralisch zulässiges und rechtmäßiges Handeln,
- Bedürfnis nach gesellschaftlich durchsetzungsfähigen, akzeptierten Begründungen für den Einsatz nicht unerheblicher materieller und personeller Ressourcen,
- Bedürfnis nach Entscheidbarkeit darüber, inwieweit jemandem Hilfe zusteht, ob der jeweils Betreffende ggf. nur “nicht Willens“ ist oder – diagnostisch abgesichert – nur “nicht kann“<sup>5</sup>,

- Bedürfnis, Zuständigkeiten für Hilfe diagnostisch zu klären bzw. auch abzuweisen,
- Bedürfnis nach (zumeist emotionaler) Entlastung der Fachkräfte durch technische, wiederholbare und distanzierende Verfahren der Erkenntnisgewinnung,
- Bedürfnis nach Zutrauen der Fachkräfte in die eigenen Beurteilungen,
- Bedarf zur Feststellung von Gefährdungen für Hilfeteilnehmer oder andere Betroffene sowie zur Absicherung von Interventionen gegen deren Willen,
- Bedürfnis, der Tendenz der verstärkten Haftbarkeit bei Fehleinschätzungen durch sozialpädagogische Fachkräfte entgegenzuwirken,
- der Bedarf nach einer eigenständigen Definitionsmacht für *die* sozialen Probleme, die mit lizenzierten Hilfeangeboten gelöst werden sollen und nicht an andere Berufsgruppen; Institutionen oder Laien übertragbar sind,
- das Bedürfnis der Sozialarbeitswissenschaft mit der Bereitstellung von Erkenntnis-Instrumenten, einheitlichere, lehr- und erlernbare Expertisemodelle für die Planung, Prognose und Auswahl von Hilfeangeboten zu schaffen, um die strukturellen Unsicherheiten sozialarbeiterischer Fallbearbeitung besser in den Griff zu bekommen.

Figure 11: The need for social diagnosis (taken from Wabst, 2015, p 196f). The text reads:

- The needs for more certainty on the basis of case-typical knowledge,
- The need for planability of help which combines the ends-means-relation with a timely prognosis,
- The need for clarity, reducing of complexities, and order while limiting that which is the case,
- The need for an examination instrument for operationalised legal requirements for help to be granted,
- The need to determine the effect of help, for which diagnostic offers justified prognoses or expectations, and names and limits possible accomplishments,
- The need for professional action to be justifiable as responsible, morally-ethical valid and rightful action,

- The need for justifications for the use of not insignificant material and personal resources that are assertive for and accepted by society,
- The need to be able to decide to what extent help is due to a certain person, or if the person concerned possibly is just “unwilling” or – determined via diagnosis – just “unable,”
- The need to clarify or possibly reject responsibilities for aid,
- The need for (mostly emotional) relief of the professional person via technical, repeatable, and distancing processes of knowledge acquisition,
- The need for the professional to trust in their own judgments,
- The need to determine dangers to the aid participants or other people concerned, as well as to protect them from interventions that go against their wishes,
- The need to counteract the tendency for increasing liability for wrong judgments with social-pedagogical professionals,
- The need for an autonomous definatory power for those social problems that should be solved with licenced offers of help, and which are not conveyable to other profession groups, institutions, or amateurs,
- The need of social sciences to create, with the allocation of knowledge instruments, uniform, learnable and teachable models of expertise for the planning, prognosis, and selection of offers of help in order to come to grips with the structural insecurities when handling a case.

## Model of inner stability according to Paul Moor

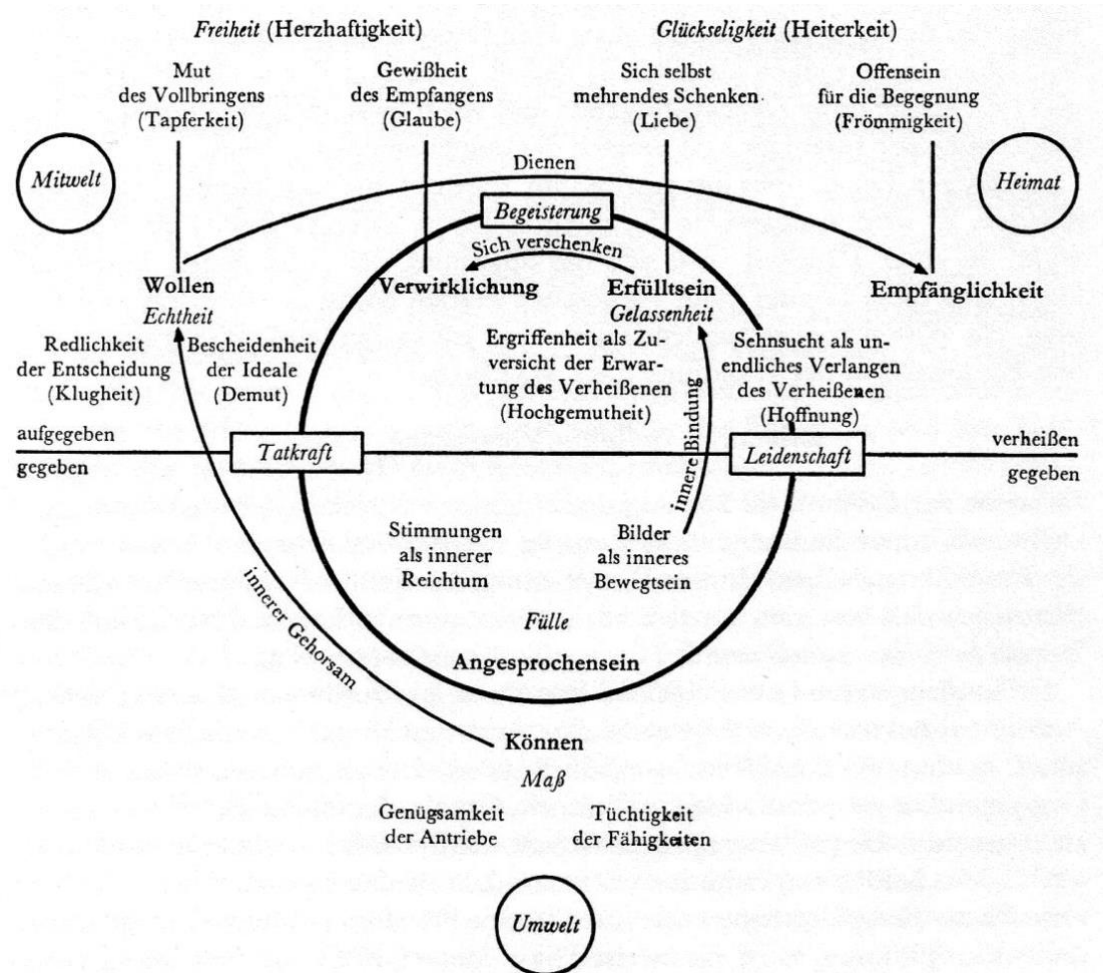


Figure 12: Characteristics of this stability (taken from Moor, 1967, p 305). The text reads, from top to bottom and left to right: "Freedom (Cordiality); Happiness (Joy); Courage for accomplishment (Bravery); Certainty of receiving (Faith); self-multiplying gifts (Love); Openness for encounter (Spirituality); Social world (in the small circle on the left); Serving; Home (in the small circle on the right); Motivation (in the box on top of the big circle); Giving oneself up (directly beneath); **Want; Realisation; Imbuing; Susceptibility; Sincerity; Poise;** Integrity of the choice (intelligence); Modesty of the idea (Humility); Being in awe as confidence in expecting that which was promised (joyfulness); Longing as an endless yearning for that which was promised (Hope); Surrender (above the horizontal line on the left); Vigour (in the box on the left of the big circle); inner bond (along the arrow within the big circle); Passion (in the box on the right of the big circle); promise (above the horizontal line on the right); given (below the horizontal line on the left); Moods as inner wealth; Concepts as inner motivation; Given (below the horizontal line on the right); inner obedience (alongside the arrow on the left of the big circle); Fullness; **Being spoken to; Ability** (directly below the circle); Mete; Austerity of drives; Aptitude of abilities; Environment (in the small circle at the bottom).