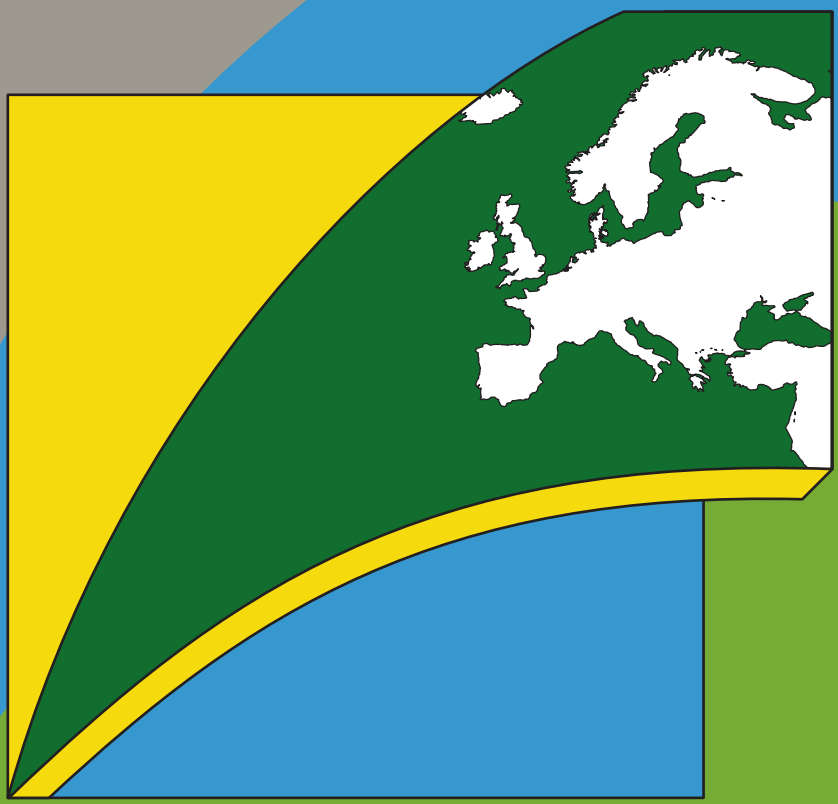
European Journal of Social Education

Journal Européen d'Education Sociale



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Editorial

Welcome to the latest edition of the journal. We have a bumper load of articles in this issue, most of which were submitted following FESET's recent seminar in Turku, Finland, 2014. We put back the date for submitting articles to this edition. We also had major changes in our editorial and design teams. Consequently, this edition of the journal covers 2014 and 2015.

The use and misuse of media produced two papers. Anne Marie Shier & Dave Williams, Dublin Institute of Technology, examine how movies shown in class can aid social professional students to learn about risk assessment and care planning. They present results from a qualitative study, which explored the effects of using a Hollywood movie and a problem-based learning approach with students. Drawing on their Turku workshop, Marika Curganov and Helprich ten Heuw, Windesheim University of Applied Sciences, in the Netherlands, examine the thorny issue of media bombardment and children's everyday lives. They report how social workers can support children and their parents to navigate challenges and opportunities arising from living in a saturated media world. They do so by offering a combination of theoretical and practical advice.

The consequences of immigration for social professional work also produced two papers. Lisbeth Eriksson, Linköping University, Sweden, considers teachers' perspectives on immigrant and citizen education courses at two Swedish folk high schools. Teachers, she argues, perceive these courses as having adaptive as well as social pedagogic missions. In another north European contribution, Niina Manninen introduces the KAMU service-learning programme, a funded EU project, developed and implemented in Finland during 2013-2014. In this programme, social services students offered peer support to immigrant students assessed with learning difficulties. In discussing student collaborations, Niina reflects on the social pedagogic principles underpinning these types of programmes.

Interprofessionalism was a major conference theme explored in Turku. In an intercountry collaboration, Ed de Jonge and Francois Gillet have produced an interesting article focusing on the ethical dimensions of interprofessional practice. Drawing on the work of Sarah Banks they develop an ethical framework for interprofessional cooperation, further suggesting that such a framework could be utilised to undertake ethical evaluations of interprofessional approaches. Hans Schreurs, from the Netherlands, advances that interdisciplinary thinking has become an important and challenging element of social professional training

programmes. Students who are taught on interdisciplinary programmes develop a more comprehensive understanding of issues ranging from social work and health care to culture and society. He also argues that interdisciplinary thinking is likely to enhance reflective social professional practice.

As someone located in Ireland, I witness Irish State actions to regulate social professions. Phil Keogh and Catherine Byrne, Dublin Institute of Technology, introduce European readers to the emerging policy context surrounding the state recognition and professional development of social care practitioners in Ireland. They examine how recent Irish legislative changes may facilitate new continuous professional development learning opportunities for a range of social and health care professionals. Such opportunities may translate into initiatives to support interprofessional and multidisciplinary working.

Changes within national policy frameworks can also be analysed in terms of competing discourses. Contributors from Sweden - Jens Ineland, Martin Molin and Lennart Sauer - argue that late modern society has contributed to discursive tensions concerning the aim of Swedish welfare services for people with intellectual disabilities. In a well-argued paper they examine how these tensions play out at organisational and practice levels, while having major implications for the identities of young people with intellectual disabilities.

Finally, Inge Tofte-Hansen from Denmark, drawing on Merleau-Ponty's thinking and on her own ideas from practice, argues that creative work and aesthetic expression between pedagogues and young children is an interactive process. Teachers working in a pedagogical environment should encourage young children's expression. They do so by attending to children's immediate physicality and curiosity and by employing their own musical skills and abilities to foster children's initiatives

I wish to thank the journal's editorial board, reviewers and editorial assistant, Ms Natasha Bardini, IT Sligo, who contributed to the production of this edition.

The next edition of the journal will be published following FESET's seminar in Strasbourg in Spring 2016.

Mark Taylor
IT Sligo

May 2015

Editorial

Bienvenue à la dernière édition de la revue. Nous avons un grand nombre d'articles dans ce numéro, dont la plupart ont été soumis suite à la récente conférence de FESET à Turku, en Finlande, en 2014. Nous avons repoussé la date de la soumission d'articles pour cette édition. Nous avons également eu des changements importants quant à nos équipes de rédaction et de conception. Donc, cette édition du Journal couvre 2014 et 2015.

L'usage et l'abus des médias ont donné lieu à deux documents. Anne Marie Shier et Dave Williams, de l'Institut de Technologie de Dublin, examinent comment des films présentés en classe peuvent aider les étudiants de la catégorie socio-professionnelle à apprendre davantage sur l'évaluation des risques et sur la planification des soins. Ils présentent les résultats d'une étude qualitative, qui a exploré les effets de l'utilisation d'un film de Hollywood et l' apprentissage par la résolution de problèmes, avec les élèves. Basé sur un atelier à Turku, Marika Curganov et Helprich dix Heuw, Université des Sciences Appliquées de Windesheim, aux Pays-Bas, examinent la question épineuse du bombardement médiatique et la vie quotidienne des enfants. Ils montrent comment les travailleurs sociaux peuvent aider les enfants et leurs parents à faire face aux défis et aux opportunités provenant d'un monde saturé par les médias. Ils le font en offrant une combinaison de conseils théoriques et pratiques.

Les conséquences de l'immigration pour le travail socio-professionnel est aussi le thème de deux documents. Lisbeth Eriksson, Université de Linköping, en Suède, examine les perspectives des enseignants sur les cours sur l'immigration et la citoyennetés dans deux écoles secondaires folkloriques suédoises. Les enseignants, soutient-elle, perçoivent ces cours comme ayant pour objectif de faciliter l'adaptation ainsi qu'un objectif pédagogique.. Dans une autre contribution nord -européenne, Niina Manninen introduit le programme KAMU, l'apprentissage par le service, un projet financé par l'UE, développé et mis en œuvre en Finlande au cours de l'année 2013-2014. Dans ce programme, les étudiants des services sociaux offrent leur soutien aux étudiants immigrés ayant des difficultés d'apprentissage. En examinant les collaborations entre les étudiants, Niina analyse les principes pédagogiques renforcant ces types de programmes.

L'Interprofessionnalisme était un thème majeur de la conférence à Turku. Dans une collaboration internationale, Ed de Jonge et François Gillet ont produit un article intéressant mettant l'accent sur les dimensions éthiques de la pratique interprofessionnelle. Basé sur le travail de Sarah Banks ils développent un cadre éthique pour la coopération interprofessionnelle, suggérant en outre qu'un tel cadre pourrait être utilisé pour procéder à des évaluations éthiques d'approches interprofessionnelles. Hans Schreurs, des Pays-Bas, avance que la pensée interdisciplinaire est devenue un élément important et stimulant dans les programmes de formation socio-professionnelle. Les étudiants qui suivent des programmes

interdisciplinaires développent une compréhension plus complète de problèmes liés à l'assistance sociale et aux services de santé mais aussi aux problèmes de culture et de société. Il dit également que le mode de pensée interdisciplinaire est susceptible de mettre en valeur la pratique reflexive du travail social .

Comme quelqu'un vivant en Irlande, je suis témoin des actions de l'Etat irlandais pour réglementer les professions sociales. Phil Keogh et Catherine Byrne de l'IUT de Dublin présentent aux lecteurs européens le contexte de la nouvelle politique sur la reconnaissance de l'État et le développement professionnel des praticiens des services sociaux en Irlande. Elles examinent comment les changements législatifs récents en Irlande peuvent faciliter de nouvelles possibilités d'apprentissage et de perfectionnement professionnel continu pour un grand nombre de professionnels dans le domaine de l'assistance sociale et des services de santé. Ces possibilités peuvent se traduire par des initiatives visant à soutenir le travail interprofessionnel et multidisciplinaire.

Des changements au sein de cadres politiques nationaux peuvent également être analysés du point de vue de discours cocurrentiels. Des participants de la Suède - Jens Ineland, Martin Molin et Lennart Sauer - soutiennent que la société moderne a contribué à la fin de tensions discursives concernant l'objectif des services de protection sociale pour les personnes ayant une déficience intellectuelle. Dans un article bien argumenté ils examinent comment ces tensions ont une influence aux niveaux organisationnels et pratiques, tout en ayant des implications majeures pour l'identité des jeunes ayant une déficience intellectuelle.

Enfin, Inge Tofte-Hansen du Danemark, se basant sur la pensée de Merleau-Ponty et sur ses propres idées tirées de son expérience montre que le travail créatif et lexpression esthétique entre les pédagogues et les jeunes enfants est un processus interactif. Les enseignants qui travaillent dans un environnement pédagogique devraient encourager l'expression de jeunes enfants. Ils le font en prêtant attention à la présence physique et à la curiosité immédiate des enfants et en employant leurs propres compétences et capacités musicales pour favoriser les initiatives de l'enfant.

Je tiens à remercier le conseil d'administration de la revue éditoriale, les auteurs et l'assistante de rédaction, Mme Natasha Bardini, IT Sligo, qui ont contribué à la production de cette édition.

La prochaine édition de la revue sera publiée à la suite du séminaire de FESET à Strasbourg au printemps 2016.

Mark Taylor
IT Sligo

Mai 2015

An Evaluation of the Use of Problem Based Learning and Film as a Method of Teaching and Assessment for Social Care Students.

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Abstract

This paper presents the results of a student evaluation of Problem Based Learning (PBL) and film as a pedagogical tool that is used to help students to experience the challenges, advantages and complexities of working in a social care context. Problem Based Learning is combined with the Hollywood film "Precious" which is used as a case study. The "problem" that students are faced with is to prepare a risk assessment and care plan for their client Precious (age 16) and her son Abdul, mirroring the real world experience and challenges of social care work. This has been evaluated by qualitative questionnaires which explore the student experience of PBL as a pedagogical tool, particularly focusing on advantages and disadvantages of PBL, emotions experienced during PBL, the value of a PBL approach in helping social care students link theory and practice and the students'skill development and the use of film as a case study.

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Keywords: Social Care Education, Problem Based Learning, Student Evaluation, Teaching and Assessment, Film.
Mots – clé: Education Sociale, Apprentissage par Problèmes, Évaluation,L'enseignement et L'évaluation, Film

Résumé

Cet article présente les résultatsd'une évaluation des élèvesd'apprentissage par problèmes (APP) et le film comme un outilpédagogique qui estutilisé pour aider les élèves à découvrir les enjeux, les avantages et les complexités de travaillerdans un contexte de prise en charge sociale. D'apprentissage par problèmesestcombiné avec le film hollywoodien "Precious" qui estutilisécommeuneétude de cas. Le «problème» auquel les étudiantssontconfrontés est la préparation d'uneévaluation des risques et le plan de soins pour leurs client "Precious" (16 ans) et sonfils Abdul, reflétantl'expérienceconcrèteainsique les défis du travail social. Cela a étéévalué par des questionnaires qualitatifset les résultatsdonnent un aperçu de l'expérience des étudiants de l'APPcomme un outilpédagogique, notamment en mettantl'accentsur les avantages et lesinconvénients de PBL, les émotionsvécues au cours de PBL, le développement des compétences et l'utilisation du film commeuneétude de cas.

Introduction

Principles of Professional Practice is a 10 ECTS module taught to Social Care students throughout the B.A Social CareHonours Degree at the Dublin Institute of Technology. The professional role and responsibilities of the social care worker are emphasised throughout this module, whilst students are encouraged to critically analyse the core theoretical frameworks, concepts and legislative instruments that impact upon their practice and development as social care workers in training. In order to prepare students for real world problem solving, students are introduced to Problem Based Learning (PBL) in the second year of their training in the Principles of Professional Practice module. The decision to introduce this method of teaching and assessment on this module dates back to 2010 when a group of lecturers teaching Principlesof Professional Practicere-evaluated the delivery of this module. A review of assessment strategies by lecturers, combined with feedback from some supervised placement practice teachers found that some students on the B.A (Honours) Social Care programme were struggling to integrate theory with practice during their supervised placements. Following further discussions and meetings with the Learning Teaching and Technology Centre at the Dublin Institute of Technology, it was decided to integrate a PBL approach to the second

year Principles of Professional Practice module on the B.A (Honours) Social Care Programme. In summary the PBL approach was integrated into the teaching of the second year Principles of Professional Practice module in order to:

- Assist students in linking theory and practice;
- Encourage links between college and social care practice placements;
- Encourage students to access resources and information for practice;
- Promote experience of working in a team;
- Challenge students stereotyping, labelling and making assumptions in practice;
- Promote awareness of legislation, standards and social policies when making assessments and planning interventions;
- Promote leadership and conflict management skills which are key skills required by professional social care practitioners.

In the academic year 2013/2014 Problem Based Learning (PBL) was combined with the Hollywood film "Precious" which was used as a film case study or medium through which second year students were required to complete their PBL project. Students prepared a risk assessment and care plan for 16 year old Precious (the main character in the film) and her new born son Abdul. Student Social Care Workers were required to research, role play and explore the roles of various agencies and professionals in a number of PBL sessions which were facilitated by the lecturers. The assessment and care plan which students completed, combined with an individual written reflection, to constitute the continuous assessment component for this module, constructively aligning the teaching method with the assessment (Biggs, 2003).

While Problem Based Learning seems to have been integrated and evaluated in some disciplines including engineering, science and medicine, this is not the case in social care (social pedagogy). This article discusses the evaluation of PBL as a method of teaching and assessment in social care education and training. In particular it focuses on evaluating the students' experience of using PBL and film as a pedagogical tool in their development as social care practitioners.

Problem Based Learning, Social Care and Graduate Attributes

Problem based learning was introduced in the 1960s for medical students at McMaster University in North America and is now used in numerous disciplines including Earth Sciences (Higgs, 2005), Computer Science (O'Kelly, 2005), Engineering (Duffy, Chance & Bowe, 2012), Speech and Language Therapy (2005), Physics (Bowe, 2005), and Social Work (Hartsell and Parker, 2008; Wong & Lam, 2007). Barrows and Tamblyn (1980) found that medical students who experienced PBL rather than memory based learning had a more usable body of knowledge and developed problem solving skills that were relevant to their profession. Similar to the medical profession, problem solving skills are integral to the work of the Social Care Worker. In fact the ability to solve problems is named as a key skill in the HETAC[2] standards for Social Care training in Ireland (HETAC, 2010). Social Care Work is defined by the Irish Association of Social Care Educators as *"a profession committed to the planning and delivery of quality care and other support services for individuals and groups with identified needs"* (Lalor and Share, 2013: 4). In the wider European context Social Care Work is often referred to as Social Pedagogy which means *"working with people in the context in which they live ... it usually means working with people to enhance their self management skills and capacities"* (Hogstram, Nilsson and Hallstedt, 2013: 20). Effective Social Care Work is also based *"on interpersonal relationships which require empathy, strong communication skills, self awareness and an ability to use critical reflection. Teamwork and inter-disciplinary work are also considered important elements of effective social care practice"* (Share and Lalor, 2013: 5).

The Dublin Institute of Technology Graduate Attributes document promotes the development of graduates who are engaged, enterprising, enquiry based, effective and expert (DIT, 2013). The skills that Problem based learning fosters link very well with these graduate attributes and also with the recognised skills associated with effective Social Care practice outlined above. A study by Brodie (2011) found that graduates who experience PBL have better teamwork, self-directed learning, communication, problem solving, theoretical and technical skills than their counterparts. Problem based learning also facilitates different learning styles (Kolmos and Holgard, 2008), deep engagement (HEA, 2009), active, self-directed learning (Beasley & Ford, 2004) and critical thinkers (Paul, 1993). Barrett (2005: 113)

2 The Higher Education and Training Awards Council (HETAC) in Ireland is the qualifications awarding body for third level educational and training institutions outside of the university sector.

describes PBL as *"hard fun"* and there is also some evidence that PBL increases Grade Point Average (Nii & Chin, 1996).

Social Care and Problem Based Learning Evaluation

As noted, there is an absence of published research and evaluation on the use Problem Based Learning in Social Care. By broadening the search term to Social Work and PBL, a small number of published examples of evaluation of PBL in Social Work Education are available (Hartsell and Parker, 2008; Wong & Lam, 2007) and numerous examples of evaluation of PBL in general (Cook and Moyle, 2002; Carlisle and Ibbotson, 2005; Warren, Dondlinger, McLeod, Bigenho, 2012). All of these examples have the potential to be adapted and used to evaluate modules delivered using PBL. However, they have been developed for one particular module or programme in mind. Marcangelo and Ginty (2006) who were members of a UK based Problem Based Learning Special Interest Group (PBL SIG)[3] reviewed published evaluation studies of PBL and found many "small scale" studies which provided little opportunity for generalisation. This was a catalyst for the development of the Problem Based Learning Evaluation Toolkit by the Problem Based Learning Special Interest Group,which Marcangelo was a member (Marcangelo, Gibbon and Cage, 2009).

The design and availability of an evaluation toolkit provides a unique opportunity for a comparative evaluation between small scale studies using an evaluation tool that has been researched, designed and implemented by a PBL SIG with a variety of expertise. This gives the potential for small-scale evaluations to contribute to a broader body of knowledge. It is for this reason that this toolkit was used in the design of the questionnaire for this evaluation (Marcangelo, Gibbon and Cage, 2009).

Strengths and Limitations of Student Evaluation

It is important to acknowledge the strengths and limitations of student evaluation which is the focus of the evaluation used in this project. Felder and Brent (2004) and Campion and O' Neill (2005) agree that student ratings and feedback should form essential components of any evaluation of teaching methods. However, both authors emphasise that there should be other evaluative methods.

3 "A Problem-based Learning Special Interest Group (PBL SIG) was established in 2000 in the United Kingdom (UK) to share ideas and offer advice and guidance to others who were considering using PBL" (Gibbon and Marcangelo, 2012:1) This was established by the HEA Health Sciences and Practice subject centre (http://www.health.heacademy.ac.uk/)

The value of utilising student evaluations has been identified in relation to its benefits in enhancing teaching and faculty effectiveness (Centra, 1993). Student comments offer important insight and perspective on the student experience (Alhija & Fresco, 2009; Tucker, 2014). The Centre for Teaching and Learning at Stanford University (1997) identify the student evaluations as important for several reasons. Firstly the student ratings are often used by faculty and department heads are able to make informed decisions about staff retention, pay rises and promotions. Secondly student evaluations also emphasise the importance of teaching effectiveness in academic departments and finally they also most importantly provide details to lecturers on how to develop and refine their teaching practices to improve the learning experience for students. As suggested by LaFee (2014: 4) *"no one spends more time watching teachers at work than their students, so it follows than no one is in a better position to evaluate their performance"*.

Factors that may influence student evaluation are examined by a number of authors (Lindahl and Ungar, 2010; Campion and O'Neill, 2005; Worthington, 2002; Van Rossum and Shenk, 1984 cited in Campion and O' Neill, 2005). Van Rossum and Shenk (1984) make an important point regarding the influence of student expectation of teaching. Where a student expects a lecturer to use a traditional didactic model of teaching, a lecturer who is using PBL may not be fulfilling their expectation therefore the student may evaluate PBL negatively. Worthington (2002: 13) found that characteristics such as *"expected grade in the subject, student age, ethnicity and gender, along with perceptions of the evaluation process itself"* impacted on student evaluation. Factors such as *"teachers' course load, grading leniency, student interest in the material, entertaining personal style, and physical attractiveness"* have also been shown to influence student evaluation of a subject (Lindahl and Ungar, 2010: 71).

Despite the recognition of the complex factors which can impact on the feedback from student evaluations, given that the focus of this evaluation was to gain an insight into the student experience of problem based learning the significance of the student voice could not be underestimated. Student evaluations were chosen by the authors as the most appropriate tool to gather feedback on the pbl project as it would give an insight into the student experience of problem based learning allowing the authors to assess the use of pbl as a teaching and learning tool in the training of student social care workers.

Taking the potential impact of the timing of the evaluation on the findings into consideration, it was decided to wait for a number of weeks after students had received their final grade before giving the students the option of participating in the evaluation.

Film as a Teaching Method/Case Study

A literature search on the use of film to teach Social Care Workers or Social Pedagogues (European Equivalent) yields no results. By broadening the search term to film and teaching, examples from a number of disciplines are available. These include Psychiatry (Akram et al., 2009; Bhugra, 2003), Psychotherapy (Edwards, 2010), Cognitive Psychology (Conner, 1996), Social Policy (Shdaimah, 2009) and Social Work (Liles, 2007). The general outcome of these studies is that the use of Film has been beneficial for student learning, particularly in relation to teaching students about the applied and practical elements of a subject. Liles (2007) noted that film has been helpful in engaging students, stimulating discussion, and introducing skill-building exercises. The benefit of film in a social work education context was seen in *"bringing a human dimension"* to social work concepts (Liles, 2007: 49). Limitations of film have also been outlined in the literature including unrealistic portrayal (Datta, 2009), artistic license (Akram et al., 2009) and possibility of technical issues (Liles, 2007). However, in terms of unrealistic portrayal and artistic license, Datta (2009) noted that once students are aware of the fictitious nature of what they are watching,a film case studycan provide a good starting point for analysis and discussion.

The PBL Task and Research Methodology

In November 2013 second year social care students at the Dublin Institute of Technology were given a PBL assignment. The assignment required them to develop a risk assessment and care plan for their client Claireece 'Precious' Jones and her son Abdul using the film Precious as their case study (Table 1).

Table 1: Problem Based Learning Assignment Guidelines

Principles of Professional Practice Assignment	**B.A Social Care Year 2**

Prepare a risk assessment report and care plan for Claireece Precious Jones (age 16)

And her son Abdul Jamal Jones.

Provide precise details of what you will do and how you will engage with this family considering, the level of risk and concerns for the above family members.

You are asked to present your care plan based on a recognised risk assessment framework. The framework used should be guided by strengths based perspectives.

You will have 4 PBL sessions which will be facilitated by your lecturer/facilitator. For each PBL session you must elect a chair and a recorder. This should be rotated to ensure all students receive the opportunity to act as a chair and a recorder in the pbl sessions.

Each group must submit

- Group Report (5000 words excluding appendices and bibliography) worth 50%.
- Risk assessment report and care plan for Claireece Precious Jones (age 16) and her son Abdul Jamal Jones.
- Record of each session using the four column process demonstrating how this facilitatedclarification of the risk assessment, generation of ideas, facts, new learning, care plan and evaluation.
- Individual report on experience of the group process (500 words) and key learning for you as an individual in relation to risk assessment, care planning and strengths based perspectives (1000 words). (50%)

During the project it was explained to the groups that they were to envisage themselves as a social care team working on this case. Four of the PBL sessions were facilitated by lecturers and groups/teamscould also meet outside of these scheduled sessions. Each of the sessions was recorded using Barrows (1986)four column table provided by the facilitator (Table 2)

Table 2: Problem Based Learning Record Sheet

Ideas	Facts	Learning Issues	Actions

In this way students gained the important experience of minute taking at meetings and this also allowed the group to track their progress and set goals for themselves as they advanced through the PBL process. Each team member also had to act as a chairperson in order to ensure the meetings were progressing forward and so students gained an experience of chairing a meeting. Prioritising goals, record keeping, minute taking and chairing meetings are skills social care workers are regularly expected to demonstrate in practice (Doyle and Lalor, 2013; Hetac, 2010; Moss, 2012).

Students and lecturers had to adapt to the change in role as their lecturer became the facilitator. This transition from lecturer to facilitator is recognised in the literature as a challenging aspect of Problem Based Learning for both lecturers and students (Savin Baden, 2003). The title of Alison King's 1993 article "from sage on the stage to guide on the side" illustrates the changing position of the lecturer in the PBL classroom. The facilitator's role is a varied one but is based in the premise of supporting and encouraging learning and enquiry without being overly directive (Walsh, 1995; Armitage, 2013). Walsh (1995) highlights the importance of the facilitator in supporting group formation and development without directing it. Armitage (2013) emphasises the equal role of students and facilitators as co-creators of new knowledge. Marcangelo, Gibbon and Cage (2009: 13) describe the role of the facilitator as *"key to the success"* of the process and the style of the facilitator as having the potential to *"make or break"* the process.

Following the submission of the students' assignments, the PBL project was evaluated using Qualitative Open Ended Questionnaires based on the Problem Based Learning evaluation toolkit that was devised in 2009 by the Problem Based Learning Special Interest Group in Health Sciences and Practice (Marcangelo, Gibbon and Cage, 2009). Given the focus of this evaluation and the nature of the case study used, a number of questions were added in order to gather feedback and data in relation to the student experience of using film as case study in the project.

All of the students were given the option of participating in the evaluationand of a possible 46 students who undertook the PBL assignment, 36 completed the evaluation questionnaire. All participants completed a participant consent form.

Findings

Although the evaluation questionnaire gathered data from the 2nd year Social Care students[4] on a range of issues related to the PBL project, for the purpose of this article the focus will be placed on the students' perspectives of the strengths and weaknesses of using PBL as a teaching tool for social care students, the value of a PBL approach in helping social care students link theory and practice and the students' experiences of using film as a case study in the undertaking of the PBL process.

Problem Based Learning (PBL) as a Learning Tool

Students were asked to compare Problem Based Learning to other forms of learning that they had experienced in their social care training so far. The overall feedback from the data suggests that students felt it was beneficial but more difficult. Students described *"independent learning"*, *"reflection"*, and *"working together"* as benefits of PBL but also highlighted difficulties including *"feeling lost"* and finding it *"difficult to understand"*. The feedback on the use of PBL as a learning tool for social care students was positive overall as participants commented on the fact that PBL allowed them to use their initiative throughout the process and allowed them to learn and share ideas and knowledge from other students in their group/team who were on work placement in different social care agencies.

PBL and Linking Theory to Practice

A large number of students appreciated the practical nature of the process and felt this helped them in relation to linking relevant theory to practice.

> *"PBL was the nexus of theory and practice".*

4 PBL was facilitated for Students in two groups of twenty three students. This student group was also engaged in practice placements in a range of social care settings including disability services, children's services, residential care, mental health services and homeless and addiction services.

This was particularly relevant in the students researching of risk assessment models and concepts related to strengths based practice approaches.

> *"PBL is very practical and helps give you a better understanding of risk assessments, care plans and the strengths based approach. The hands on approach are an easier way to learn".*

> *"You learn more from it because you have to research material and find out foryourself".*

> *"It's (PBL) very practical and helps give a better understanding of risk assessments, strengths based perspectives and care plans".*

PBL and Team Work

Students emphasised the value of working in teams as a support to their learning. Working in a group/team seemed to promote the development of confidence and skills which would be of use to students working in teams in a real social care practice environment:

> *"Working as part of team helped me learn from others and made me more confident".*

Some students believed however, that working in groups or teams also raised challenges:

> *"Sometimes it can be more difficult working in a group if there is not good communication as they can be an overlap of other people's work".*

When asked what they felt they had learnt as a result of engaging in Problem Based Learning, participants referred to skills such as *"self-reliance"*, *"independent learning"* and *"knowledge about how to complete an assessment and care plan"*. These corresponded with the DIT (2010) graduate attributes and the key skills outlined by Brodie (2011). Furthermore students seemed to benefit from the opportunity of using their own initiative which helped build their confidence and communication skills, core skills required by effective Social Care Workers (Lalor and Share, 2013).

Experiences of the PBL Process

The lecturers were conscious from prior use of the PBL process that in comparison to completing more traditional forms of continuous assessment such as writing

essays or conducting literature reviews, students often experience a range of emotions as they transition through the PBL process. This was relevant for the students on this programme as this was the first time they have encountered PBL as a teaching and learning approach. Furthermore, as lecturers engaged with the groups and facilitated them through the assignment, it became clear that students encountered a range of different feelings during the different stages of the project including *"Anxiety"*, *"Frustration"*, *"Confusion"*, *"Satisfaction"*, *"Understanding"*, *"Relief"* and *"Happiness"*. Ryan's (2013) study also included a question on emotions and he discovered similar findings in terms of the spectrum of emotions experienced by science students during a PBL project he evaluated. This seems particularly significant to the field of social care as the self is defined as "the principal tool of the social care worker" (Kennefick, 2006: 213), and it is likely that social care students are likely to experience a range of emotions throughout their practice careers.

In conjunction with the emotions encountered in completing this project, students were asked to describe experiences that they found positive and challenging while engaging in Problem Based Learning. Students noted that they *"applied themselves better"* and most students commented on the *"opportunity to engage in activity that is similar to the workplace"* and feeling more *"prepared"* for the workplace. Several students felt it was beneficial to work on a case in an environment where it was okay to make mistakes rather than for this to happen in the practice field. Participants also seem to appreciate that this project replicated topics that may directly affect them in practice whilst for others the project helped them reflect on their work in practice placement

> *"It helped me look differently at my practice approach in my placement and made me more positive".*

The negative experiences described by student related most to *"feeling lost"*, group dynamics and lack of guidance and *"not knowing what we were doing"*. Although students enjoyed the opportunity to work with different people on this project, this also seemed to raise a lot of challenges. These challenges centred on overcoming communication difficulties within the team or dealing with different personalities and working styles, again an issue that is likely to occur for social care students in their future practice.

> *"I found some people in the group difficult, but it helped me look at alternative approaches in working with these people".*

It was pleasing to see as per the goals of the assignment, that students utilised these challenges in order to develop skills relevant to their future social care practice. When asked what they learnt most from the PBL process typical student responses included:

> *"You have to be able to work with conflict in a team to debate ideas and resolve them to get the work done".*

> *"I learned how to work as part of team and how working in group can help in working with a client".*

Use of Film as Case Study

In previous years lecturers had used written case studies (drawn mainly from examples from their own practice experience) as the focus for PBL projects, but in the academic year 2013/2014 a film case study was introduced. Therefore a key goal of the evaluation was to gather students' views on the value of using a film case study in the PBL task.

When asked to comment on the use of film students noted that it *"made the scenario more realistic"*. This was seen as helpful for a number of reasons including the ability to observe *"face and emotions"* and to *"visualise Precious as a real client"* or as one student aptly summarised *"you could put a face on the person"*.

Students also mentioned the increased engagement and understanding of the case study that they experienced as a result of the use of a film case study.

> *"the use of film allowed us to have a much deeper understanding of the case study"*

> *"we were able to see various issues that could affect various service users'and'it was great, it was easier to interpret the situation".*

The use of film was also described as being *"relevant"* and *"more interesting"* and students noted the benefits for visual learners. The use of the film as a case study seemed to help students become more engaged and motivated in working on the case.

> *"As I learn better visually it really engaged me and kept me interested"*

The film case study also provided the groups with some background information which helped them in developing their group reports.

> *"It gave a scenario that would be relevant for us to work with"*

> *"I would rather the film because most college work we do is written on slides so the film made it more interesting"*

When asked if they would prefer a film case study or a written case study there was an almost unanimous preference for the film case study which most students felt it was more interesting and easier to interpret. The 36 students who participated were asked if they would prefer to use a film or written case study in future, 30 participants indicated that they would prefer to use film. Three would prefer a written case study, while two did not answer this question and one participant indicated a preference for a combination of a written and film case study. The only negative comment was that while the use of film was *"innovative"*, it was *"not a nice film to watch"*.

Benefits of Using Film

Students were asked specifically to describe the benefits of using film. The benefits that students described were similar to thoseoutlined in the literature (Conner, 1996; Bhugra, 2003; Liles, 2007; Akram et al., 2009; Shdaimah, 2009; Edwards, 2010). Students noted that the *"visual aspect was good"* and described finding the film as *"easier to stay tuned in"*. Students suggested that the film case study offered advantages over a written case study including the opportunities for engagement, realism and detail that it provides.

> *"great detail given, scenarios were played out in a realistic manner".*

> *"it was more interesting and you could engage rather than reading off a page".*

The obvious barrier to using real life clients in education was articulated succinctly by one student who noted that you can *"see someone's experience and story without disturbing the individual"*. Interestingly several students reported they had viewed the film several times during the course of the project which helped them formulate new ideas or piece of information to help in compiling their group and individual reports. A further comment which explains the advantage of film as a pedagogical tool noted that:

> *"…we feel comfortable taking part in it (the PBL process) because we watch films anyway".*

Liles (2007) made a similar observation

> *"Feature films can be quite effective in engaging students and holding their interest in particular topics because they relate to the medium itself. Films are an integral part of popular culture and most of our students have grown up going to the movies, watching movies on TV, and renting videos and DVDs".*

Disadvantages of Using Film

In order to probe further into the limitations, students were asked to outline the disadvantages of using film. The disadvantages that the students described were similar to those noted in the literature and referred to unrealistic portrayal (Datta, 2009) and artistic license (Akram et al., 2009). Comments included *"a film gives greater insight which can be unrealistic"*, *"not a real person"* and *"some information could not be verified"*.

Students also commented on the *"disturbing"* nature of the film and the fact that the film was not based in an Irish context.

> *"was American in terms of services and social care system"*

> *"the fact that it wasn't Irish made it a little difficult but I don't think there were much disadvantages"*

Conclusions and Recommendations

This research albeit on a small scale provides an insight into the value on the use of Film and Problem Based Learning in the education and training of social care students. The findings are similar to the findings of authors who have used Film and Problem Based Learning in other disciplines (Conner, 1996; Bhugra, 2003; Liles, 2007; Akram et al., 2009; Datta, 2009; Shdaimah, 2009; Edwards, 2010). A literature search yielded no results on studies on the use of Problem Based Learning and Film in Social Care. Therefore the findings documented here suggest that this may be an innovative and valuable way of engaging students and supporting them to learn how to solve the real world problems that they will experience in their profession. While some of the limitations have been outlined, it appears that the use of film as a case study or 'problem' in Problem Based Learning has many benefits, but the key benefit seems to be the level of engagement that students experience as a result of using film. This engagement seems crucial in helping students develop skills crucial to their development as social care workers such as problem solving,

conflict management, team work, report writing, using initiative and leadership skills. The feedback from the evaluation reported upon here also emphasises the value of using PBL and Film in helping students incorporate theory to practice. The students in this project through their reports and their evaluations showed an ability to understand and incorporate important theoretical and practice concepts into their work, which is an important requirement of social care graduates (HETAC, 2010). Whilst the feedback from the evaluations collected here provides some insight into the benefits and challenges of incorporating PBL and Film in the training of social care workers, further studies on a larger scale would be welcome in providing a more comprehensive evaluation on the use of this approach as pedagogical teaching aid in social care education.

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Studying Media, Children and their Caregivers: a Dutch Applied Sciences Approach

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Abstract

Nowadays parents and professional educators face the fact that they have to educate their children in a media saturated world that differs from the world they grew up in. To do so they appear to be in need of advice and guidelines. Attention to this issue in social work is growing but in many ways still in its infancy. In this workshop based article we explore the theme of media, children and their caregivers and how to deal with it within social work. We start with an overview of how childhood is permeated by media, the opportunities and risks media provide for children and the questions and insecurities parents and other caregivers experience. To add to the growing attention of the issues presented, we arrive at the role and ambition of studying this topic at Windesheim University of Applied Sciences: to bring forth professional pedagogues that are capable of supporting the process of helping children come to maturity in a media saturated world.

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Résumé

Aujourd'hui, les parents et les éducateurs professionnels devront éduquer leurs enfants dans un monde saturé par les médias et dans une réalité qui diffère de celle de leur jeunesse. Pour réussir, ils pourraient avoir besoin de conseil et de lignes directrices. L'intérêt dans le travail social pour cette question est grandissant mais en même temps à ses débuts. Dans cet article, basé sur un atelier, nous explorons la relation entre d'une part le travail social et d'autre part le monde des médias, des enfants et de leurs éducateurs. Nous abordons d'abord le thème d'une enfance infiltrée par les médias, ensuite les risques et les opportunités que représentent les médias pour les enfants et finalement les questions et les incertitudes auxquelles les parents et d'autres éducateurs font face. Pour contribuer à l'intérêt grandissant de ce domaine, nous parlons du rôle de la Faculté des Sciences Appliquées de l'Université de Windesheim et de son ambition: créer des pédagogues professionnels, qui soient capables de soutenir des enfants qui grandissent dans un monde saturé de médias.

Introduction

The question of how to raise children in a media saturated world is an issue that is felt in all western societies, including the Netherlands (Nikken, 2012). Caregivers have questions and concerns when it comes to these issues, but hardly turn to professionals for help (Nikken & Addink, 2011; Pijpers & Schols, 2013). They experience a lack of information on raising media-mindful children and it's hard for them to determine whether the information that is available is reliable or not, since different sources of advice often present different messages (Nikken & Addink, 2011). Professional educators and pedagogues also have a need for basic information and struggle with insecurities concerning the advice they can give to parents on how to mediate their children's use of media (Duimel & Meijering, 2013).

Teachers and researchers in the School of Education at the Windesheim University of Applied Sciences (WU) have taken up the task to bring forth professional pedagogues that are capable of supporting the process of helping children come to maturity in an environment in which the use of different media predominates daily life. As an institute of applied sciences we use both education and research to accomplish this task.

A Media Saturated World

Children live in a world permeated by media and the Dutch youth is no exception (Nikken, 2012; 2013). Books, DVDs and television are subsequently introduced into children's lives between 9 and 20 months of age. Between the ages of 0 to 3 children spend up to 100 minutes a day on different kinds of media (Pijpers & Schols, 2013). 6 to 12 year olds spend 2.8 hours a day on media, mostly television, and 13 to 19 year olds as much as 4.8 hours a day (SPOT, 2012). In comparison to other age groups, 13 to 19 year olds are the ones who spend the most time online: 80% of teenagers and 90% of adolescents use the internet on a daily basis (De Roos & Bot, 2010). The use of media is popular amongst the youth for three reasons: entertainment, entering into and maintaining social relationships, and a chance to gain knowledge (Delfos, 2012; Nikken, 2010).

Opportunities and Risks

A common way to reflect on what this omnipresence of media does to children in the Netherlands is to discuss opportunities and risks. The media provides positive opportunities for youngsters such as gaining confidence, maintaining friendships, entertainment, and educational opportunities in several areas (De Haan & Pijpers, 2010). In addition to this, Delfos (2009) mentions exploring social and psychological identities, and Nikken (2013) adds the regulation of emotions. The use of media also involves risks, which can be divided into two categories: a) the amount of time media usage takes up and can thus no longer be spent on other activities such as playing outdoors, and b) certain types of media content may pose risks when children are too young to comprehend them (Nikken, 2013), such as confrontations with violence and pornography, victimization by misleading commercial practices and privacy issues concerning personal data (De Haan & Pijpers, 2010). In her expert opinion for the Advisory Committee on Youth, Violence and Media, Patti Valkenburg identifies six bottlenecks concerning the media use of children: commercialization of media supply, the increase of media use for social interaction, a recent tendency among youngsters to use media for the definition of their psychological identities, the heightening of the privacy of children and therefore a decrease in parental supervision, the blending of fiction and reality in digital media, and the increase of media multitasking among youngsters (Advies Commissie Jeugd, Geweld en Media, 2005).

Among others things, these opportunities and risks have brought the Council of Culture to advise the Dutch government to stimulate the development of media literacy of all citizens. This advice is based upon the notion that it is impossible to

keep up with modern society if one doesn't know how to deal with the omnipresence of media (Raad voor Cultuur, 2005). On a European level, Androula Vassiliou, the European Commissioner of Education, Culture, Multilingualism and Youth, recently called for more emphasis on media literacy (Nogueira, 2014), embedding the theme in the Youth and Media program of the EU youth policy (Europa-nu, 2013).

Parents and Other Caregivers

The omnipresence of media, the ever-developing technology and the fact that there are opportunities to grab and risks to try and minimize, call for pedagogical intervention. Tackling this issue is somewhat complicated by the generation gap in knowledge and skills between parents and children when it comes to media use (Delfos, 2012; Valkenburg, 2008). So how do parents deal with this situation? They seem to be actively involved in the lives of their children when it comes to media use, though not always consciously (Nikken, 2012; Nikken & Addink, 2011; Pijpers & Schols 2013). Parents want to protect their children from the dangers of media and help them reap the benefits of the positive effects (Nikken, 2012). Parental involvement works, especially as a combination of taking an interest on the one hand, and establishing rules and setting boundaries on the other (Nikken, 2013).

Questions and Insecurities

Parents have questions about how to raise their children in a media saturated world, but the available information about children, their use of media and how to guide them is scattered, not of consistent quality and sometimes holds conflicting messages about how to consciously deal with the media use of children (Nikken & Addink, 2011). In short, it is hard for parents to determine whether the information they encounter is reliable or not (Nikken, 2012) and they are, in the end, still mostly left to their own devices (Nikken & Pardoen, 2010). The need for information and guidance remains (Duimel & Meijering, 2013), but parents don't turn to professionals for help (Nikken & Addink, 2011; Pijpers & Schols, 2013). And maybe for good reasons, since professionals have the same insecurities, questions and need for basic information as parents do (Duimel & Meijering, 2013).

Meanwhile several incidents regarding media use and youngsters have been dominating the news in The Netherlands. 'Project X' in Haren (B., 2013), whereby a sixteen-year-old girl accidentally posted an open invitation for her birthday party on Facebook was one of these incidents. Thousands of youngsters responded to this invitation and left for Haren, a village in the Northern part of The Netherlands. What

supposed to be a party turned into violent riots and vandalism. Another incident was the 'Facebook murder' (Radio Netherlands Worldwide, 2012) whereby a fifteen-year-old girl was killed by a fourteen-year-old boy after she had an argument with another girl on Facebook. These incidents lead to the increasing awareness that raising youngsters in a media saturated world demands our attention.

Having recognized the importance of the issues we have described so far, the School of Education at WU has decided to include the topic of media, children and their caregivers in the curriculum of the study program and to investigate the questions of the work field by doing research. In the remainder of this article we would like to describe our efforts and results so far, hoping with modesty to be an inspiration to other universities of applied sciences.

WU and the School of Education

WU was founded in 1986 and has 20,000 students. It is one of the largest universities of applied sciences in The Netherlands (Windesheim University of Applied Sciences, 2014). The School of Education was taken over from the NHL University of Applied Sciences in 2009 and is currently part of the Health and Welfare department of WU. Since 2012, the issue of raising children in a media saturated world has been one of the main themes in education and research within the School of Education.

Students Within the School of Education

The study program within the School of Education is mainly focused on the development of children and the way they are raised in different contexts, such as the family and the school. During their training students gain the knowledge, skills and attitudes necessary to find solutions for different questions and problems concerned with bringing up children, in the context of working with parents and professional educators. The School of Education collaborates with institutions from the work field such as schools (e.g. specials needs and regular education), youth care centres, day-care, etc. Within these institutions professionals try to deal with a variety of pedagogical dilemmas, some of which centre on children, media literacy and parental mediation. To address the needs within the work field by training professional pedagogues that are able to provide solutions for these issues, the School of Education has developed a minor program for students to specialize in media, children and their caregivers.

The minor 'Media literacy and Parental Mediation' is a Bachelor program; students in the School of Education at WU who apply for this minor are all in the fourth year of the study program. The minor program has been opened up for international students since September 2014. Within this minor program, students gather the knowledge and skills they can use to increase awareness on the topic and provide advice to parents and professional educators. The curriculum of the minor program is approached from an educational perspective, drawing on different educational theories and employing a range of evidence-based methodological interventions. The modules are focused on analyzing media content, parental mediation and teaching. Students deal with practical questions like: 'what to do with a fifteen year old girl getting naked behind her webcam' or 'how to handle a fourteen year old boy who is addicted to playing online games'. A focus on teaching recognizes the role of schools in the upbringing of children. Within schools problems regarding children and media are increasingly felt. Cyber-bullying is one of the most heard of problems. Students develop policies, introduce new methods and help teachers become more media literate. In some schools they develop protocols and lectures to prevent cyber-bullying from emerging.

To provide solutions for the problems they encounter in the work field, some students conduct practice-based (applied) research. Most of the research questions they address are from schools or institutions for youth care. The students' research provides practical recommendations supported by relevant literature and theories. Within the study program, the research they conduct can be used for their bachelor theses.

Research Within the School of Education

Researchers in applied social sciences in the Netherlands have been given the specific task to bridge the gap between professional education of future social workers and research. Also, their task is to bridge the gap between theoretical science and applied science (and therefore practice) in the work field. Within the School of Education at WU, these linkages are fostered in three ways: First, researchers incorporate students in their research by letting them design and conduct certain parts, while of course closely monitoring them. Second, researchers and teachers work together to incorporate the results generated from this research in our study program. Finally, on a societal and scientific level, researchers are focused on generating results that not only strengthen theory on the topic of media, children and their caregivers but also contribute to devising future advice aimed at children, parents and other caregivers, professional educators and policymakers.

More specifically, the School of Education at WU has been given the chance to design and conduct PhD research by two staff on this topic. There already is a rich database of studies regarding the raising of children in a media-saturated world; for example, studies on parental mediation in communication studies (e.g. Schofield Clark, 2011), and more recently, the application of knowledge from developmental psychology on the issue of children and the media (e.g. Delfos, 2009; 2012). Yet the theory of education has not been sufficiently applied to this research area; so one PhD project is aimed at generating educational theory that may be applied to devising and offering future advice. Another PhD study, though still in its infancy, is aimed at capturing the meanings, which parents, professional educators and children give to their use of media. The students of the School of Education are involved whenever possible by carrying out content analyses of present-day advice, researching media use in certain age groups in the Netherlands, performing focus groups, designing and carrying out surveys and conducting interviews.

Conclusions

As shown above studying media in relation to children and their caregivers within applied sciences is an interesting field. The work field needs well-trained professional pedagogues able to provide basic information for professional educators and parents who struggle with insecurities concerning how to assist children in their use of media. To be able to address this need, there are still a lot of questions that need to be answered and more research on the topic is needed. This shows the importance of combining research and education in universities of applied sciences, since these are institutions linking the needs of the work field to knowledge and education.

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Adaptation for Mobilization or Mobilization for Adaptation?[6]

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Abstract

This article focuses on immigrant courses and the way teachers talk about the goals and content of courses containing segments of citizenship education. The context is two Swedish folk high schools. These are schools in the non-formal education system called popular education. The results show that the citizen education, which is present in Sweden, can be described and understood as social pedagogical activities. The teaching has strong elements of adaptation, but there are also more mobilizing democratic ideas. The interpretation is that most of the teachers have the intention to be democratic and to work with mobilization, but in their efforts they sometimes turn to being adaptive.

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Résumé

Le sujet de cet article porte sur les objectifs et la façon dont les enseignants, intervenant auprès de personnes migrantes, traitent aussi des éléments relatifs à l'éducation à la citoyenneté. Le contexte se situe dans deux écoles supérieures suédoises situées du champ de l'éducation non formelle appelée éducation populaire. Les résultats montrent que l'éducation à la citoyenneté, très présente en Suède, peut être décrite et comprise comme une activité relevant de la pédagogie sociale. L'enseignement comprend des éléments sur l'adaptation mais aussi, et davantage, des idées démocratiques plus mobilisatrices. L'explication est que la plupart des enseignants ont l'intention d'être démocratique et de travailler sur la mobilisation mais dans leurs efforts, ils sont parfois amenés à œuvrer dans le sens de l'adaptation.

This article focuses on immigrant courses and the way teachers talk about the goals and content of various kinds of courses containing segments of citizenship education. The context is two Swedish folk high schools. These are schools in the non-formal education system called popular adult education.

Citizenship education programmes are arranged in many Anglo-Saxon countries. The pronounced intention of this education is often to prepare non-citizens to become accepted as citizens. These programmes differ in content, form and intention, but in some ways they all have as a goal to give the participants different kinds of citizenship skills. The courses have often been used as a tool to socialize and integrate individuals and groups with different ethnical, religious and cultural backgrounds to an imagined holistic majority society (c.f. Anderson, 1983). The ideas behind these courses are that in order to be a "good" citizen you need to possess different abilities, but also some specific knowledge (Benn, 2000). In addition it is also an issue for the participant to learn the "right" values and norms, namely the norms and values of the majority society. These issues are controversial in many ways and there is an on-going debate about the view that citizenship and citizenship skills and values have to be learnt (Benn, 2000). There is also a debate whether or not it is at all possible to learn and some critical voices have been raised (Delanty, 2003).

In Sweden there are no education programmes for adults named citizenship education. But still some of the educational courses directed towards immigrants, such as "Swedish for immigrants", could in some sense be regarded courses with a similar purpose to the citizenship education programmes. These are courses with

other goals but in their concrete forms it is possible to interpret them as citizenship skills improvement courses. The courses performed in an Anglo-Saxon frame are frequently analysed in relation to the community development tradition (CD) (van der Veen, 2003). In previous research the similarities between the traditions of CD and social pedagogy (SP) (Eriksson, 2009) have been pointed out. Both CD and SP are traditions concerning communities and the activities taking place there. The traditions both have similarities and differences. The differences concern among other things the origins of the traditions and their geographical distribution. SP is mainly a Continental European tradition while CD is Anglo Saxon (Kornbeck, 2009). One resemblance is connected to the goal to give individuals and groups the possibility to live a "good" and active life based on increased independence, self-esteem and possibilities to take responsibility for their own lives. This is also a pronounced goal in different policy documents concerning the Swedish popular education. In this article one aspect is under discussion namely when the potential for increased self-confidence etc. is made possible through the efforts of a teacher. The similarities between SP and CD are a reason why it could be fruitful to look at some Swedish attempts to conduct citizen-education with social pedagogical eyes. There are especially some concepts in the SP-tradition that are used in the article namely adaptation and mobilization.

Methods

The main focus in this article is to look into some of these courses taking place in two different folk high schools within the frame of the system of popular adult education. The intent is to examine the teachers' way of talking about the purpose and the content of these courses. Of special interested is how they talk about adaptation and mobilization.

The empirical data emanates from five interviews with Swedish-born teachers active in two different folk high school courses and from participant observations at one of the schools. One course had the aim to provide increased knowledge of how the local environment and the society functions. The study group consists of immigrant women living in the local area where the course is conducted. After the course, the women should be prepared to take responsibility for their own choices and actions and to participate in political life, especially in the local context. Another intention was that they should acquire the tools to become active citizens. The stated objective of the course is the immigrants' mobilization. In the article this school is named School 1.

The other course was mixed, with both male and female participants. It was a variation of a course called Swedish for immigrant, SFI, with elements of practical work. The school is called School 2. The content also included segments regarding how the society functions in different aspects, something that in the Anglo-Saxon world is often called Citizenship Studies or Citizen Education.

The two empirical examples illustrate two different kinds of citizen education; one that has the purpose to offer participants the opportunity to acquire citizen skills and one that has citizen skills just as small parts of the course.

The five interviews were transcribed. In the analysis the empirical data, i.e. the interviews and the field notes from the observations, were related to the concepts adaptation and mobilization, concepts important in the social pedagogy tradition, and its links to active citizenship. The teachers' statements were mainly categorized in statements, which can be interpreted as expressions for mobilization or adaptation. Citizenship educations can involve both these categories either at the same time or in different courses (see van der Veen, 2003).

Active Citizenship

Central to citizenship education is of course the concept of citizenship. It is a concept not commonly used in Sweden. There exist different understandings of the concept in both the public and the research sphere. Citizenship can be understood as an individual's relation to a national state. But the concept could also be used to understand the individual's situation and relationships to other different, more local or more global, communities. In that meaning citizenship is seen as having an important impact on the cultural processes in society (Delanty, 2003). This is talked about as a cultural citizenship and has emerged from the problematization of, for instance, Marshall's model of citizenship (Pawley, 2008). Marshall's theory contains three elements: a civil, a political and a social (Marshall, 1992). The cultural citizenship is often regarded as a process and the skills related to it as transferable. The skills can be learnt and then transferred to the active participation in society (Benn, 2000).

A problem with, for instance, Marshall's theory is that it presupposes that everyone in a national culture shares underlying values and that everyone who has citizenship status can exercise his rights and is also equal before the law. The citizenship is in this way understood as a universal concept. All citizens are regarded as the same and the differences in ethnicity, class etc. are considered irrelevant in relation to

the status of citizenship (Yuval-Davis, 1997). But this is seldom the case. Problems of exclusion, discrimination and racism are present and prevent large groups from exercising their civil rights. These conditions have led some researchers to consider the possibility to shift focus from equality to recognition of difference as the most important aspect of citizenship (Young, 2002; Taylor, 1992). Put in another way there is one formal theoretical universalistic level that needs to be distinguish from a substantive level of marginalizing and exclusionary practices (Resaldo, 1994).

To meet the situation in today's society there are other aspects of citizenship conceived as more relevant than when Marshall constructed his theory. One of these, as mentioned above is the cultural or multicultural dimension and this affects primarily people who have immigrated and are citizens of countries where they not were born. It is mostly people belonging to different minority groups with traditions and customs that differ from those of the majority population. Within this dimension a cultural empowerment is the goal, which means a capacity to participate successfully and be active both within a national culture and one's own origin culture (Turner & Ridden, 2001). The cultural citizenship could be seen as a membership in a community based on common culture identity, common minority language and a possibility to transfer this culture heritage to coming generations. The meanings embedded in the concept cultural citizenship have similarities to rhetoric used for instance in the Swedish integration policy and the policy of popular education (Westin, 2009). The cultural citizenship as well as the integration policy raises the question of universalism versus diversity or particularism. This means that on one hand, it could be said that the idea of civil society promotes sameness that is rights and obligations available to all citizens. But on the other hand differences are promoted in the sense that diverse cultural or ethnic groups are supported in order to be able to participate in decision making and democratic discussions (Turner & Ridden, 2001). The question is how educational institutions connected to, or acting within, the nation-state framework handles tension. Is it possible to promote national cultural resources and at the same time promote sub-national cultural resources?

A way of understanding active citizenship is to analyse different roles that can be associated with the concept. The list below follows Heather's descriptions of different roles connected to the issue of citizenship (Heather, 1999)

- active citizens: "who have the most complete set of rights and who most fully discharge their civic duties"
- passive citizens: "apathetic about performing duties"

- the second-class citizens: “individuals who have the legal status of citizens, but because of discrimination, are denied full rights in practice”
- underclass: “these people who have the legal standing of citizens, but are so economically and culturally impoverished that they are in effect excluded from the normal style of social and political activity which the term citizen connotes”
- denizens: “persons who are not nationals of the state in which they live; they are therefore not legally citizens and have no political rights, but nevertheless enjoy many civil, social and economic rights associated with citizenship”.
- the female: “all these categories cut across the biggest group of all. Who have, since the very invention of the role of citizenship, been deprived of civic equality” (Heather, 1999, p 87). Turner (1990) has, as well as other researchers (Yuval-Davis, 1997) discussed the dichotomy between active and passive citizenship but he sees it more as a continuum.

Heather’s roles are interesting in the attempt to analyse the data of this study. The role “second-class citizens” for instance is one described in previous research concerning the experiences of immigrants living in suburbs of big cities (Eriksson, 2002; Lahti Edmark, 2004). The immigrants perceived themselves to be subjects of discrimination. Formally they have all civil rights, but discrimination of various types prevents them from being able to exercise these rights. Accordingly discrimination can be an obstacle to achieving an active citizenship. The goal of popular education, but often also of social pedagogical practice, is to challenge such situation and promote, that people in different ways should be supported to, or by own efforts, become active citizens and be able to take more active part of society life.

Traditions of Social Pedagogy in Relation to Active Citizenship

So, how can we link social pedagogy to active citizenship and citizenship education? Are there dimensions in social pedagogical thinking that concerns citizenship and the process of becoming a citizen? There are no easy answers to these questions because there is no uniform understanding of social pedagogy in Sweden. In several research projects different ways of understanding and to give meanings to the concept have been analysed (Eriksson & Markström 2000; Eriksson 2006; Eriksson, Hermansson & Münger 2004; Molin, Gustavsson & Hermansson 2008; Kornbeck & Rosendal Jensen 2009).

Eriksson has through interviews with social pedagogical researchers studied how they talk about and understand the meanings of social pedagogy in a Northern European perspective (Eriksson, 2006). With this as a starting point she has constructed three models through which social pedagogical thinking and action can be understood. Each model contains tools, methods, attitudes, and essential concepts specific for that model. The point of departure for all three models is a situation with people who are in some way marginalized and in need of support. This situation is also common in many citizen education courses. Of course social pedagogy in other contexts can have other points of departure than marginalization but this reflects the interviewed researchers' understandings of social pedagogy.

In the *adaptive* model the main goal is adaptation to society. There is an underlying, sometimes implicit, assumption about an existing "good" society. The ones that have been excluded will be able to become participants in the good society through social pedagogical interventions. This social pedagogical work is based on a good relationship between the professional and the client. This model mirrors an individualistic way of thinking, since the interventions are targeted to the individual client, and not the society.

The goal in the *mobilization* model is the emancipation of the client or group. This model illustrates a more radical interpretation of social pedagogy. The social pedagogue wants the client to reflect on his or her own situation and to be aware of the impact of societal structures and processes in his/her everyday life. Hopefully it will lead to the client becoming emancipated. In this model action is important. The societal structures are thought to be causing the individual's problems. In this model the focus is on the right to be different and recognized, instead of adaptive.

The *democratic* model is based on a humanistic democratic thinking. The individuals reach a kind of "citizen bildung" through the support and "teaching" of the social pedagogue. This model contains a mobilization approach, but is less radical than in the mobilization discourse. A "good" dialogue in the sense that Buber or Freire uses it is central in the model. It is a dialogue that contains segments of intuitivity. This intuitivity is connected to the thoughts of social pedagogues as possessors of practical wisdom (Eriksson & Markström, 2000). The practical wisdom, an Aristotelian concept, makes it possible for them to do the right thing at the right moment. The belief is that if you are involved in a true dialogue it changes your understanding about the world.

In this article, these models are used together, with theories about citizenship, in an attempt to understand the popular adult education teacher's way of constructing a learning situation. The teachers are not social pedagogues by profession, but the point of departure is that you can regard the action or analyse the situation from a social pedagogical perspective. The teachers deal with social pedagogical aspects and questions and therefore their activities can be analysed with a starting point in these social pedagogical models.

The Teachers' Descriptions

A Marginalized Situation

In the following section some examples are given of the teachers talking about the immigrant courses they work with. The interviewed teachers construct in their narratives pictures of the activities they are involved in. Their narratives are interpreted as constructions that are a mix between the "real" situation and a wanted or ideal situation, a well-known fact that there are discrepancies between what you say you do and what you do.

Some of the teachers at school 2 experience the immigrant-courses as marginalized activities for marginalized groups. They describe the low status of the activity but also how they are marginalized physically when forced to conduct the courses in poor, substandard premises. Several of the teachers express indignation over this. In school 1 the situation is different. The conducted course take place in a folk high school situated in a marginalized suburb area, and most of the participants are immigrants. The objectives of the entire school could be interpreted as mobilization for marginalized groups and individuals in the local community. The school is newly built and the teachers are proud of being teachers at that particular school. In school 2 the context and the preconditions are quite different from the ones in school 1. School 2 is an "ordinary" folk high school in the city centre of mid-sized city. The interpretation is that these differences have an impact on the way the teachers feel, think and act. The teachers from both schools, however, experienced a form of marginalization, but at different levels. At School 1 they experienced a community with others at the school and with the surrounding local community. The feelings of marginalization occurred in relation to mainstream society. At School 2 the teacher felt marginalized both in relations to the rest of the school and in relation to the majority society.

Relations

In the statements from school 2 there are thoughts about the teachers and groups meeting in a shared marginalized situation where the teachers may easily identify and feel community with their students. Some emphasized a close relationship between teacher and students, while others believe that it is wrong to be friends with their students. In the other school the teacher felt community with their participants too, but with strong elements of thoughts about themselves as persons with more resources than the students and thus could aid and assist those in need. The teachers were the strong ones in the sense that it was they who had the knowledge, the resources and the opportunities. They belonged to the majority society from which the 'Others' were excluded (c.f. Osman, 1998). In the social pedagogical adaptive model the meaning of relationships is emphasised. The relationship is seen as a tool that teachers can use in their work. But it says nothing about the power relations. One way to interpret the relation is to argue that through the close relation between the student and the teacher, the "stronger" one, in this case the teachers got the possibility to lead students in the desired direction. Several statements indicate that the teachers perceive the groups they work with to be in great need of support and guidance. Statements such as, they should "become self- dependent", "learn to take responsibility" etc. can be interpreted as if the groups are now lacking independence and are without any sense of responsibility. If you talk about this in terms of citizenship you might regard the teachers' statements as a description of the immigrants as second-class citizens (Heather 1999). The immigrants often have the same civic, political and social rights as everyone else, but they are often denied the rights due to discrimination etc., this is a situation the concept of cultural citizenship tries to deal with. The talk about the students as individuals in need of help was in some sense not reflected and seemed to occur accidentally. The most common way though to talk about the students was to characterize them as strong, resourceful etc. The teachers were very anxious to talk about the students' strengths and opportunities, a way to talk that is interpreted as the politically correct way. But to look upon the students as marginalized was regarded as facts.

The Causes of Discrimination

The teachers often describe the marginalized position of the groups as a result of at least two different situations. One is the discrimination acted out by Swedish society, often referred to as structural discrimination (c.f. Kamali, 2005). This causal explanation was the teachers' favourite explanation and there was much talk about this in the classrooms. Sometimes however these explanations seemed difficult to understand for the students since their experiences of discrimination had the nature of face-to-face incidents.

The other explanation concerns the behaviour of the individuals of the groups, their traditions, religions etc. By openly diverging from the Swedish way of behaving you end up in a marginalized position, some teachers suggest. These teachers' line of reasoning could be related to the position one occupies when advocating the right to be different but only in the private sphere, thus this was not a common way to reason. This argument contrasts with the right to have one's differences recognized and supported both in the public and the private sphere. The latter argument is common in a multicultural approach (Madood, 2009) and has to do with what is referred to as the cultural citizenship. It could be pointed out though that the boundaries between the public and the private are constructed and in no way static (Yuval-Davis, 1997) and that different power relations are operating in both spheres. Clothing, lifestyles and traditions that contrasted "the Swedish" were closest to be "honoured" by the teachers. It was arranged so that Muslims could pray during school time and allowed to leave the class to do this, men were not allowed to enter classrooms where the women studied, etc. A lot of arrangements were carried out that hade as objectives to facilitate the students' possibilities to continue to "act out" traditions and habits they were used to. This was the situation in School 1. At School 2 teachers were more inclined to advance the Swedish traditions.

The teachers thus provide two main explanations for discrimination, a structural and an individual. At School 1 the teachers show clearly that they reject the thinking behind both forms of discrimination when, for example, they clearly express the women's rights and opportunities to practice their religion, their traditions, etc. which can be interpreted as an expression of cultural citizenship. At the other school the teachers do not take that position, in a similar focused way.

A Superior Static Majority Culture

The teachers work with different kinds of courses and in different schools, although they all describe some kind of citizenship education, at least in one way of interpreting it. The teachers talk about the activities in terms of information about the society and about how society works; for instance laws, rules and edicts. This part is considered important and the teachers try to solve the task by arranging study visits to different places and also by inviting professionals to the courses. Often it is this form of citizenship education that is talked about in curricula and study guides and their purpose is to strengthen the students' possibilities to navigate the rules of the Swedish society. Through this knowledge the students should be able to make use of their civic rights (Marshall, 1992). This part of citizen education is not problematic, in the sense that it is about conveying "facts".

But there is another side of citizenship education and it concerns norms, traditions, codes etc. It seems to be very common in various immigrant courses. The teachers seem to regard knowledge about norms and traditions as important as the information about society. The underlying assumptions seem to be that the immigrants' customs, norms, traditions, and codes are different from those of a Swede, and in order to be accepted by the Swedish society you need to behave like the majority. Some teachers seem to take this for granted in the sense that they mean that if you want to live in Sweden you have to act like the Swedes. This can be interpreted as a one-sided adaptation. This was common at School 2. By guidance and support the teacher can lead the individual in the "right" direction, something that can be regarded as an adaptive way. The interpretation is that teachers often do this in the best of intentions. By informing the students about how "all" Swedes do, the students get the possibility to choose a "Swedish" way to act and thereby be accepted by the majority. It becomes a form of adaptation for mobilization at a later stage. In some statements the teachers talk about the Swedish culture as something static, homogenous and something that really exists. You could call this an essentialistic way of talking. In the same way the immigrants' cultures are talked about. It is this Swedish culture that the immigrants have to learn about in order to be a part of the majority society. In this way of thinking it is also possible to learn about a culture in terms of static norms, traditions, clothing, codes etc.

Even if the teachers to a certain extent argue that they describe the Swedish culture, the Swedish traditions and standards in order to give students the opportunity to choose between this and others, they describe the Swedish culture as superior. At the same time as the teachers say it is important not to value, and that in these contexts there is no right or wrong, they judge the Swedish cultural and religious expressions as the superior norm. One example of this is when a teacher talks about a female Muslim student; she describes her as a "little too fanatical". The woman is wearing a veil and she often returns to her religious beliefs. The teacher's way of reasoning means that she can tolerate certain cultural or religious expressions, but only within certain limits. This means that cultural expressions are allowed as long as they are within the tolerance limit of the teacher. To give expression to your Christian faith by example, wear crosses around your neck or to celebrate Advent seems straightforward, however.

Citizenship Skills

A third line in the citizenship education is when the teachers focus on the skills necessary for exercising the citizenship rights. According to Benn (2000) it consists of the ability to co-operate, listen and express ones opinions but also the confidence to act and to believe that your voice will be heard. In School 1 these issues have been of big importance. The teachers have actively worked to make the students aware of the opportunities that exist to influence the political and bureaucratic decisions that in different ways affect their everyday lives. One method they have used is role-playing, something that has not always been popular with students. An explanation may be that role-playing is a pedagogical method unknown and foreign to most of the students. Students' resistance did not prevent teachers from using the method. They were fully convinced that it was "good" for the students as an exercise in talking to politicians or bureaucrats. One teacher said that she had seen good results from this way of working with students in the past. With the intent to teach the students to argue their case and make their voices heard teachers use methods, which could be more adaptive than mobilizing, as indeed was the objective.

These results indicate both when the teachers teach about laws and rules, about values and norms and about skills, that these activities can be interpreted in the context of the social pedagogical adaptive discourse. The teachers are very keen to transfer information and knowledge to the students so that they can become part of the "good" majority society. It is the students who need to change their minds; they are the owner of the problem, not society. In this situation, students and teachers have a mutual interest, since the students for their part also are eager to learn how the Swedish society works.

Dialogue as a Tool

Not all teachers though think that the immigrants have to adapt to the Swedish norms and traditions. Other teachers, or sometimes the same, but on different occasions, mean that the Swedish society ought to be more open to differences. They want a society open for all individuals; at least that is what they argue for. The focus in these statements is on the Swedish people and society not the immigrants. Phenomena, which constitute barriers, have to be removed or changed. They also wish for a change in people's attitudes. A teacher says that it is important that we Swedes "let the immigrants into" society. She believes that we cannot allow ourselves to be disturbed by things such as different clothes or traditions. She thinks it is important that we have a recognition approach. But at the same time she also tries to give students knowledge about laws and rules and also about norms and values. Maybe because she thinks this is the only way if the students should reach a satisfactory situation.

These ways of reflecting upon the situation and the relation between immigrants and representatives from the majority of society, mirror another social pedagogical model namely the democratic one. Central in this model is the "true" dialogue and its potential as a key-phenomenon when it comes to changing the actors' way of thinking and acting. Several statements illustrate the teachers' views about respect for their students and their way of living and thinking, but also how they themselves have changed their opinion in several questions. The excerpt below illustrates this.

> *...Is it so very good the way we have organized things? Maybe it is not. And sometimes I think it is fine that people with other values will come in, so that we can get a breakaway and start reflecting, so to speak.*

This quote can be viewed as an example of a more equitable situation, a situation where you can give and take. Dialogues become good examples of a democratic approach. The teachers' thoughts contain traces of mobilization since they choose to turn their eyes to the society and the societal structures and processes instead of the individual immigrant. They realise that something is wrong, and maybe it is society that ought to be changed. This is interpreted as an example of the social pedagogical democratic model, with elements of mobilization. The teachers want to change the conditions in the society to make it a better place to live in. They also focus, in their statements, on the attitudes in society. The teachers give examples of how it is possible, through mutual dialogues, to change your opinions about, for instance, immigrants. This way of thinking also includes thoughts on recognition that, in turn, can be found in a democratic perspective. These statements can also be seen as examples of the ideas behind a cultural citizenship. People who are connected to other communities than the Swedish majority society should have the opportunity to choose the parts they want from the two communities. The teachers illustrate this by highlighting the reciprocity and recognition of each other's particularities. It is largely a consensus view and thoughts about the possibilities of the multicultural society so maybe you can talk about it as a mobilization for adaptation?

Concluding Discussion

In this article citizenship education as social and educational activities is discussed. Social pedagogy can be described by three models, according to previous research (Eriksson, 2006). One model is adaptive, one is mobilizing and one is more democratic. All these models become visible in the study's empirical material, but with different intensity. By analysing the data it is possible to detect some similarities between popular education and social pedagogy, at least as it is described in the

three models. As pointed out earlier this is some possible ways of understanding social pedagogy, ways that is grounded in empirical data.

One main goal for the popular adult education is to give individuals and groups tools, which will enable them to become good and active citizens (e.g. Eriksson, 2008). The same goals can be found in social pedagogy (Eriksson & Markström, 2000, Eriksson, 2006). Although the purpose is the same, the way to reach this goal could be quite different, and the underlying value systems can differ. The empirical data gives examples of a variety of ways to act but also of underlying values. The common starting point though, is a situation where a group of people is marginalized or not seen as included in the majority society. The reason for this varies. In the interviews two different ways of reflecting upon and experiencing this are made explicit. One reason is that the individuals and groups are discriminated by society. There exist legal, economic, social and administrative barriers in the societal structures that have an impact on how you live your everyday life (Eriksson, 2002). Problems are regarded as processes in society that prevent human development and opportunities to develop one's life situation (Ronnby, 1987). Several of the teachers understand the immigrants' experiences of discrimination in this way. Another way to reflect on the reason for discrimination is to be found within the immigrant group itself. By acting in an "odd" way, by wearing strange clothes, eating unusual food etc. the immigrants place themselves outside the Swedish society. This way of reasoning can be found in the teachers' statements. So the immigrants' marginalised situation is a shared starting point but the ways the citizen education programmes are performed differ.

According to the empirical data three lines in citizenship education are made visible. The first is when the immigrants are taught facts about the Swedish society and how it functions. The immigrants gain useful knowledge about their civil, political and social rights, but also about their duties (Marshall, 1992). The underlying assumptions are that by learning about society you could exercise your rights but also be aware of your duties. This could be interpreted as a necessary basis for integration.

The second line concerns mediating values, traditions, cultures, codes etc. Questions about how to behave at working places, what clothes you can wear and so on are discussed and explained by the teachers. The focus is on teaching the immigrant how the Swedish codes, cultures etc., are to be understood, and not so much about alternative ways of thinking and acting. If other ways of behaving and thinking are brought up to discussion it serves as a contrast to the Swedish. By comparing, the Swedish way became clearer and it also seems to be regarded as "the right" one.

Issues concerning values, codes etc. are important elements when you discuss a cultural citizenship (Turner & Ridden, 2001). To deal with elements in cultural citizenship is also important in relation to the possibility to give students an opportunity to choose what they want to keep in the old culture and what they want to embrace in the new. In order to do that the teaching should offer recognition of all "cultures", traditions, etc.

The third line focuses on the skills you have to learn in order to exercise your rights and can be discussed in terms of increasing self-dependence, the ability to plan different actions, the possibility to act and so on. This was a part of the education but the methods used were not always adjusted to the immigrants needs. To summarize the empirical data shows that the studied course accommodates all the elements as Benn (2000), for instance, argues that a citizenship education does. Through various methods and ways of thinking, the students got the opportunities to absorb knowledge and skills, which enable them to exercise citizenships rights and duties. Among the four dimensions of citizenship; the civil, the political, the social and the cultural, the first three are more regulated by law in Sweden. Then of course there could always be a question of equality before the law and problems for different groups to exercise their rights, while the cultural citizenship is more dependent on individuals' attitudes and prejudice.

To teach about phenomena important for the cultural citizenship is a tricky task and for the teacher it creates pedagogical dilemmas. Some of the teachers believe in the possibility to teach and support in a way that makes it likely for the students to achieve the tools to both keep important elements in their own culture and to be a part of the majority culture. In this study the teachers' ways of thinking seem similar to that in the social pedagogical democratic model earlier described. The model emphasises dialogue and reciprocity and an important part is recognition instead of adaptation. This illustrates the tension inherent in citizen education concerning the opportunity to become part of both a national and a sub-national culture. This is also a condition present in, for instance, the social pedagogical traditions, namely the relation between universalism and particularism (Eriksson & Markström, 2000; Eriksson, 2006). Some of the teachers that were interviewed want to be open and ready to change their own attitudes based on new knowledge and understanding. According to the teachers this is a complicated situation. Although they perceive themselves as open-minded and permissive, it is not certain that the rest of society is. These teachers believed discrimination was a result of societal processes and structures. Although these teachers believed in the possibilities of cultural citizenship, they sometimes ended up in situations where they brought forward and emphasized the importance of the Swedish as a standard and norm.

Other teachers' ways of teaching instead show strong similarities with the content in the social pedagogical adaptive discourse. These teachers express that their most important task is to get immigrants to become active citizens and this is done mainly by learning the laws, codes, etc. but also how to use their rights and obligations in a proper Swedish fashion. This could be interpreted as a one-sided adaptation instead of the previously talked about mutual one, and the underlying assumption is a belief that if the immigrant becomes more like the majority they will not so easily be subjected to different kinds of discrimination and their chances of an integrated situation increases.

This article shows that the citizen education, which is present in Sweden, can be described and understood as social pedagogical activities. The teaching has strong elements of adaptation, but there are also more mobilizing democratic ideas. The interpretation is that most of the teachers have the intention to be democratic and to work with mobilization, but in their efforts they sometimes turn to being adaptive. Several of their statements can be interpreted as having an underlying meaning indicating that teachers favour the Swedish way of thinking and acting, and that they are keen to transfer this to their students because they believe it is a necessity if the students are to become active citizens.

I think that social pedagogy can be seen as a way to think concerning citizenship education. Social pedagogy has also, by other researchers, been said to promote the individual's inclusion, participation and social competence as a citizen (Hämäläinen, 2003).

As this article shows this promotion can take place in several different ways. It can be ways that mobilize people or that integrate them in an adaptive way. And it may also be that the same teacher works with both mobilization strategies and with adaptation. I think that the big potential of social pedagogy, at least in a diverse, multicultural society, is to be found in more democratic and mobilization oriented strategies. To get a society that functions and enables people to live a "good" life it is necessary to think in terms of recognition and mutual understanding, in other words, to work for peoples' possibility to possess an active, living cultural citizenship and the potential to such a mobilization pedagogy exists in the frames of popular education.

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Service Learning and Social Pedagogy – Discussing the KAMU Service Learning Program

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Abstract

This article introduces KAMU service learning program, a funded EU project, developed and implemented in Finland during 2013-2014. The paper utilises data collected from focus group discussions involving social services students from Helsinki Metropolia University of Applied Sciences. These discussions were transcribed and content data analysis was performed to study student-learning experiences in the program. In this service learning program, social services students (N8) served as peer support persons to immigrant students with diagnosed learning difficulties. This article also discusses the relationship between social pedagogy and service learning programs, and in particular the KAMU service learning program. The curriculum of Metropolia Social Services students is based on social pedagogy that can form a solid background for service learning programs: teaching and learning social pedagogy in intercultural interaction.

Keywords: *Service learning, Social Pedagogy, Community, Integration, Intercultural interaction*

Résumé

Cet article introduit le programme d'apprentissage par le service communautaire KAMU, développé et mis en œuvre en Finlande dans le cadre d'un projet financé par l'UE en 2013–2014. L'article se base sur les données recueillies lors des groupes de discussion avec les étudiants en service social de l'Université de sciences appliquées Helsinki Metropolia. Ces discussions ont été transcrites et les données analysées afin d'étudier les expériences d'apprentissage parmi les étudiants de Metropolia participant au programme. Dans le cadre de ce programme d'apprentissage par le service communautaire, les étudiants en service social (N8) agissaient comme pairs-aidants aux étudiants immigrés avec un diagnostic de troubles d'apprentissage. Cet article examine également le rapport entre la pédagogie sociale et le programme d'apprentissage par le service communautaire au sens large ainsi que, plus particulièrement, par rapport au programme d'apprentissage par le service communautaire KAMU. Le programme d'étude des étudiants de Metropolia en service social se fonde sur la pédagogie sociale qui peut fournir une base solide sur les programmes d'apprentissage par le service communautaire, à savoir, l'enseignement et l'apprentissage de la pédagogie sociale dans l'interaction interculturelle.

Mots-clés: *apprentissage par le service communautaire, pédagogie sociale, communauté, intégration, interaction interculturelle*

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Introduction

Service learning can be defined as reflective, relational pedagogy that combines community or public service with structured opportunities for learning. The focus on the synergy between the intellectual and civic dimensions of learning distinguishes service learning from other forms of experiential education (Heffernan, 2001, p.1; Eyler and Giles, 1999). Service learning does not only enhance the students' learning of certain disciplines and theories but also requires that they apply that knowledge to the practice addressing social problems in collaboration with community partners who direct the community based service learning experience. Students engage

in structured reflection on the connections between theory and practice, thereby increasing their critical thinking skills. Service learning with its praxis of study-action-reflection has the potential in higher education to enhance students' civic participation and build university and community partnership for addressing community needs (Phillips, 2007, pp.4-6).

Addressing community needs and communal aspects for individuals' wellbeing are important aspects of social pedagogy. Integration of individuals to their communities and wider societies is one of the main aims of social pedagogical practices (Hämäläinen, 1999, 2003, 2012; Ranne, 2005). This article discusses the relation of service learning and social pedagogy from the viewpoint of the KAMU (= *buddy*) service learning program that was implemented at Helsinki Metropolia University of Applied Sciences' Social Services education.

Service Learning in Theory and Practice

Service learning programs have become increasingly rooted in higher education. The National and Community Service Act in 1990 in the US provided the impetus for dialogue about youth civic responsibility and community service in education and encouraged universities to offer academic credits for students for participating in community service (Lemieux and Allen, 2007, p.310). The history of service learning as an educational approach though, can be traced even further back to the US's Civil Rights movement, the Peace Corps and Volunteers in Service to America Programs in 1960s. These were the early precursors to the service learning programs in the USA. Since then the use of community service as part of university and college degrees has been an important part of higher education training in the USA (Flecky, 2011, pp.4-7).

Luna (2011) has collected and summarized data on service learning programs at the European level. According to her there is a number of service learning programs that have been developed in European contexts. In Great Britain, Ireland, Germany, Holland and Spain community service has been developed as part of the curriculum and student's training in universities or service learning organizations. Most of these service learning programs were developed in the beginning of the 21st century. Also in Lithuania (CIVICUS), Denmark (Centre for Frivilligt Social Arbedje) Switzerland (TASIS), Romania (IMPACT) and Italy (SIS –programs) service learning programs have been implemented (Luna, 2011). In Holland service learning is an integral part of secondary school training as it is based on law, effective from the beginning of 2011 that obliges the schools to integrate service and learning (Luna, 2011; Haski-Leventhal et al., 2010, p.165).

Lemieux and Allen (2007, p.321) state that service learning is much better developed than social work service learning in particular. The knowledge about the best practices in social work and the impact of this pedagogy on a micro- and macro –level outcomes is underdeveloped (ibid 2007, p.316). In Finland Kurki (2001) has discussed the relations between social pedagogy and service learning but empirical studies of these relations are needed. KAMU service learning program is one of the first attempts to apply service learning model in higher education context in Finland.

'Service learning' as a concept has a relatively short history, yet the connection of education to community service has venerable theoretical roots. Philosophers of education Plato and Aristotle have argued that a central goal of education and higher education in particular, is the education of citizens to be prepared to serve the community. Modern philosophers of education, John Locke and Immanuel Kant have argued for character education and John Stuart Mill for an education for 'capable and sensible' civic participation. These philosophers envisioned university graduates to be prepared to contribute to the alleviation of human suffering and to ensure human rights by serving their community. Service learning's philosophical roots on the other hand lie in social-reform movements: Jane Addams and Hull House in late 1800s and the educational reforms of early 1900s (Rocheleau, 2004, p.3).

The idea that community service should be introduced in the course of education as a means of instruction can be traced to John Dewey. As service learning involves grappling with real social problems, requiring students to attempt to come up with solutions to them and applying ideas that are studied in the classroom, service learning is thoroughly Deweyan (Rocheleau, 2004, pp. 4-8). In addition to Dewey, Donald Schon and David Kolb have influenced the formation of service learning as a pedagogical approach by focusing on the role of reflective thinking as an integral part of experiential education. Kolb's (1984) cycle of experiential learning and Schon's practice of reflection in action and his reciprocal reflection teaching and coaching model have been incorporated in service learning models. Critical pedagogy and feminist pedagogy has also impacted to the ideas of service learning as they emphasise the aspects of privilege and power in education (Flecky, 2011, p.4).

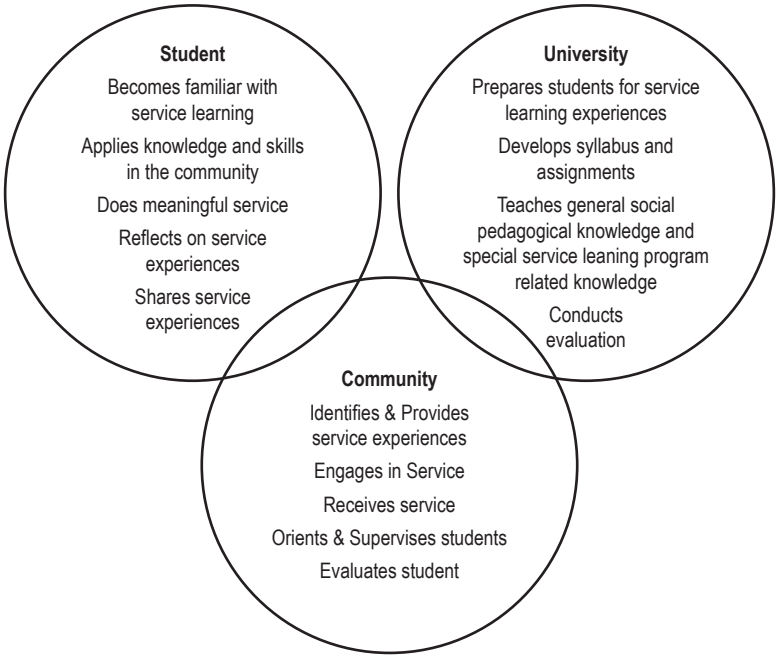

Figure 1: Responsibilities of service learning-partners (adapted from Furuto, 2007, p.34).

Social Pedagogy and Service Learning

Historically, social pedagogy is based on a belief that we can decisively influence social circumstances through education. At the dawn of the 20th century social pedagogy was strongly influenced by philosophical anthropology; the idea was to create a large-scale and holistic theory of human development in which a human being is considered a member of society and of different kinds of communities. Educating through and for society and communities was developed (Hämäläinen, 2003, p.70). Social pedagogy concentrates on questions of the integration of the individual in society, both in theory and in practice. It deals with the processes of human growth that tie people to the systems, institutions and communities that are important to their well-being and life management. The idea of social pedagogy is to promote people's social functioning, inclusion, participation, social identity and social competence as members of society (Ranne, 2005; Storø, 2013, p.16). Social pedagogy as practice is founded on the idea of inclusion and equality across ethnic and cultural differences (Storø, 2013, p.16).

Already in 1800s civic education was integral part of social pedagogy in Germany. Many youth associations organized educational activities for the free time of young people. In early 20th century youth work, integration of minority groups to society was emphasised as a social pedagogical aim (Wolf, 1977, pp.149-153; Peukert, 1986; Wendt, 1990a, pp.220-222, according to Hämäläinen, 1995, p.80). Social pedagogy became to be understood as special educational pedagogy, which aimed to integrate and help the situation of oppressed groups in society (Hämäläinen, 1995, pp. 93-94).

From a conceptual standpoint, experiential, community-based learning is consistent with education approaches that model and teach empowerment (Lemieux and Allen, 2007, p.313). The question of empowerment is central in social pedagogy as it aims to give the individual and community level empowerment (Ranne, 2005, p.17). The connections between social pedagogy and service learning are notable. "The main aim of the service learning is to find and develop a community that would enable every individual to develop themselves as participating human beings, active agents of the community. The principles of social pedagogy are the principles of service learning" (Kurki, 2001, p.73).

Also Paulo Freire's critical pedagogy as communal, reflective and dialogical learning serves as an important starting point for service learning programs which aim to develop the civic skills of individuals and strengthen their role as active subjects, conscious of their role as formulators of their own communities. "One has to recognize himself as a subject, in the object and to recognize the object as a situation in which he finds himself together with other subjects. Human beings are because they are in the situation. And they will be more if they not only critically reflect upon their existence but critically act upon it. In the dialogical theory of action, subjects meet in cooperation in order to transform the world" (Freire, 1970, p.86, p.90, p.149).

Hämäläinen (2012, p.8) distinguishes two basic lines of thought within the theory of community-based education. The focus can be on the idea of active citizenship in terms of informal education and human development through social participation and civic activities. Secondly, community education can be seen as formal professional action in terms of a special educational method in professional use. In both lines, community is conceptualised as 'an educator' and participation as the impacting factor. The idea of active citizenship connects social pedagogy with citizenship education, whereas the professional line deals more with social care issues.

Social pedagogical eyes look at opportunities to strengthen communities through education, and they see the educative community as a basis of individual and social development. From the very beginning, social pedagogical theory building has applied to processes of human development which both promote and gain benefits from participation, active citizenship and democratic attitudes. Social pedagogy can be seen as an educational theory and practice aimed at promoting social capital through education (Hämäläinen, 2012, p.8; Hämäläinen, 1995, p.36; Ranne, 2005).

KAMU Service Learning Program

Service learning approach at Helsinki Metropolia University of Applied Sciences' social services education was developed together with Keskuspuisto Vocational College and Kalliola Settlement. Kalliola Settlement produces social services, provides adult education and supports civic and voluntary activities in the capital region in Finland (Kalliola Settlement in Brief: see webpage). It offered volunteer Work training for Metropolia KAMU students and provided opportunities to the students for individual and group level support as service learners. Keskuspuisto Vocational College was the context of the service. At Keskuspuisto Vocational College all students have special needs and individual study plans are carefully tailored according to each student's needs. Helsinki Metropolia University of Applied Sciences' degree programme in Social Services coordinated the service learning program.

KAMU Service learning program was built on peer support activities between Metropolia Social Services students (N8) and Keskuspuisto Vocational College's (special education institution) students. The aim was to develop participating students' intercultural and civic skills as well as to support the integration of the participating Keskuspuisto's immigrant students to the Finnish society. The immigrant students at Keskuspuisto had mild to moderate learning difficulties which created special challenges for their integration into Finnish society. All the students at Keskuspuisto Vocational College have diagnosed learning difficulties, for example, ADHD and mild to moderate intellectual disabilities. The actual peer activities were organized by Metropolia students for the Keskuspuisto students during the academic year 2013-2014. The peer support activities supported the everyday functions of the Keskuspuisto students through reciprocal learning in shared activities such as playing games, doing sports, and discussing about school and the Finnish society (See also Manninen and Raatikainen, 2014, pp.12-13).

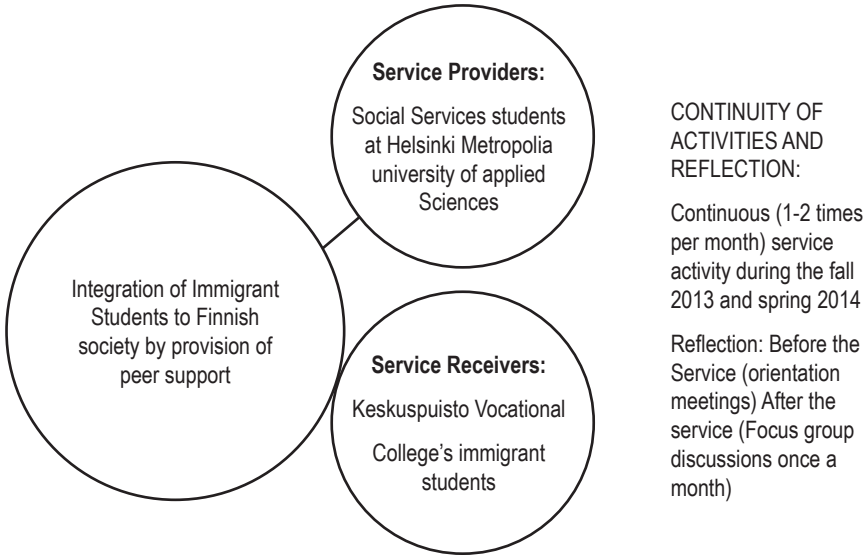

Figure 2: The aim and context of the KAMU service learning program

4th Work Placement in the KAMU Program

For the Metropolia Social Services students the KAMU service learning program was linked with their 4th work placement. In the 4th work placement (5 ECTS credits) students work as support persons in various social work sectors and learn how to promote civic activities and promote participation.

The aim and content of the 4th work placement is:

"Students will know the volunteer and civic activities of the social services field. Students will plan and implement an internship, taking into consideration the development opportunities of their professional specialization. They will strengthen their professional competences. Students will promote justice, human rights, equality and sustainable development through their activities".

"Students will comprehend the importance, principles, and practices of volunteer work in the social services field. Students will present an internship plan and carry it out during their studies. For example, the internship can include civic activities, volunteer and mentor activities and/or paid work related to professional competence. The internship may begin after the first academic year, and as a general rule, should be carried out during the second year" (Helsinki Metropolia University of Applied Sciences, Curriculum for Social Services, 2014).

The curriculum of the Bachelors of Social Services at Metropolia is based on Social Pedagogical understanding of social care work. The students acquire an understanding of social pedagogical theory and concepts already in the beginning of their 3.5 year studies.

The socio-pedagogical framework of the Bachelor of Social Services' curriculum and the themes of diversity, inclusion vs. exclusion and integration vs. marginalization are crucial both in the curriculum as well as in the KAMU Service learning program. Theories related to the functioning of and interrelationships between social systems, the strengths perspective in practice and empowerment generally support service learning as part of social work curriculums (Furuto, 2007, p.22).

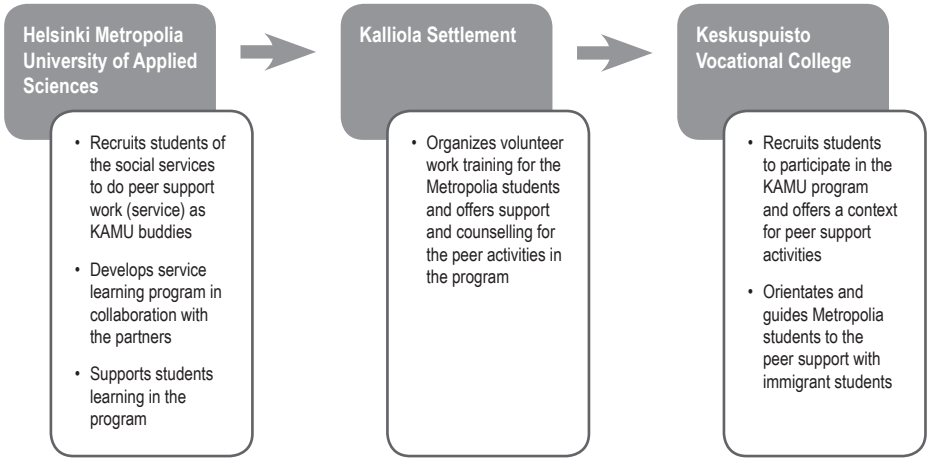

Figure 3: Collaboration partners in the KAMU –service learning program

Methods

The findings that are presented in this article are based on a study that was conducted in the KAMU project during the academic year 2013-2014. The aim of the study was to define the learning experiences of the Metropolia students who participated in the KAMU program.The data was collected from the focus group discussions of Metropolia social services students. All together eight students took part in the KAMU service learning program and the focus group discussions that were organized once a month. Focus group meetings were organized eight times. The aim of these meetings was to share learning experiences and provide guidance and counselling to the students who participated in the KAMU program. The guiding theme of these two hour discussions was: *the KAMU service and learning in it*.

Beside these focus group discussions at Metropolia, orientation to the work with immigrant students was organized by the Keskuspuisto teachers in the beginning of the program. Participatory observation of these orientations in the beginning of the program was central in order to form a clear picture of the service learning setting in the program.

This study is phenomenological as it focuses on students' experiences as the object of the research. The experience and awareness of the phenomena: KAMU service learning program is explored through Metropolia students' oral descriptions (See Mortari and Tarozzi, 2010, p.10, p.19; Robson, 2002, pp.195-196) Learning in this study is defined from a viewpoint of social constructionism; all knowledge is defined in social processes, in social interaction with others (Storø, 2013, pp.25-26).

The focus group discussions were semi-structured as the wider themes for the discussions were specified in advance but the discussion around the core theme *(the KAMU service learning program and learning in it)* was open. The discussions were recorded and transcribed. The method of content analysis was used in defining and describing the content. In content analysis it is possible to find a nominating theme based on the frequency of its occurrence (Vaismoradi et al., 2013, p.399). This common nominating theme as a theoretical generalization (latent content) was found by searching for the manifest and repeating content categories in the students' oral descriptions of their learning (Robson, 2002, p.289, p.354). The core theme, a common nominator for all discussions was intercultural interaction between the Metropolia students and the students at Keskuspuisto.

Intercultural interaction as a base for intercultural learning can be defined as interactive and hybrid process of change, transformation, and development between cultures and people. It means that all parties involved can learn, and thus it is a two-dimensional or multi-dimensional process (Teräs, 2007, p.35). Immigrant background of the Keskuspuisto students as such was not a particular issue for the Metropolia students but the intercultural differences in wider terms were. The keskuspuisto students had diverse ethnic backgrounds, their study culture at Keskuspuisto Vocational College differed from Metropolia students' culture and their lifestyle and life situation as teenagers differed from the culture of young adults as social services students. The intercultural interaction between these differing cultures and lifestyles was central nominator for students' learning experiences in the program.

Learning in the KAMU Program

An integral part of any service learning -program is continuous reflection of the learned topics. Topics should be based on the curriculum and theoretical background of the subject area (Kurki, 2001; Eyler and Giles, 1999; Seifer and Connors, 2007). Without guided reflection it is likely that the connections between theory and practice will remain weak. In the KAMU program the theoretical background for the peer support was mainly discussed in the orientation which was organized at Kalliola Settlement. The themes of the volunteer work training were: volunteer work, intercultural sensitivity, interaction and encounter, gender roles and gender sensitive work. The students also discussed the special challenges and learning difficulties of the immigrant students with the teachers at Keskuspuisto.

Metropolia Social Services students felt that in the beginning the creation of the trusting relationship and communication in general with the Keskuspuisto students was challenging. The Finnish language skills of the Keskuspuisto students varied a lot. Metropolia students reflected that during the program they developed skills such as use of plain Finnish in communication with immigrant students who suffered from learning challenges. Towards the end of the program, they also thought that they had learned guidance and counselling skills in practice when organizing the KAMU activities. There was also discussion about gender roles in different cultures and cultural differences in general. The link between the theoretical course: Individual and Community counselling and the KAMU practices was outspoken:

“Individual and Community counselling course – that comes to my mind, like what it means when you encounter an individual, that has become more concrete.” (A Metropolia student)

Theoretical understanding of individual and community counselling course became practical know-how during the KAMU service learning activities. The Bachelor of Social Services students learned through KAMU experiences that encounter and creation of dialogical relationship often happens by doing things together: through meaningful and shared activities.

“Others are better at communication, others at doing things, and then the dialogue can be in the doing, in activities.” (A Metropolia student)

The theme that was discussed the most was the encounter and the challenges of interaction with people with whom we do not share the same language. Metropolia students learnt that the creation of a trustful atmosphere is very important when

encountering the students with learning challenges. They understood that the creation of dialogical, trusting relationship takes time and is based on the listening and hearing of the needs of the counterpart. Mental wellbeing and threats to the wellbeing of immigrant students with learning difficulties was also notified. Metropolia students discussed that due to the immigrant background (Lack of Finnish language skills) and learning challenges, Keskuspuisto students had increased risks for isolation and loneliness.

The creation of dialogical and trusting relationships in service learning programs is important if students are to share their experiences. Students do not only learn by reflecting theoretical connections to the practice, but also by observing the teachers and professionals in the field. If teachers fail to build a trusting and dialogical relationship with students, there is a negative impact on the way which students perceive themselves as partners in dialogue both with the teachers and the service receivers. Trust and dialogue must be built in teacher-student collaboration as well.

For Metropolia students, the learning experience that was addressed the most was the building of the dialogical relationships with Keskuspuisto students. These themes had already been discussed in the orientation that was organized by Kalliola Settlement but they became to be practiced in real life context with the Keskuspuisto students. The themes of the volunteer work training: volunteer work in general, intercultural sensitivity, interaction and encounter, gender roles and gender sensitive work were not as much defined and discussed as separate entities but under the common nominating theme of intercultural interaction. The cultural differences and expectations for genders, for example, was not considered central in the interaction but was mentioned as elements that need to be taken into consideration in creating respectful, trusting relationship. Intercultural interaction was understood as a two way street; both parties of the interaction process must critically be able to recognize their own world views and lifestyles in relation to others and act upon these differences respectfully and flexibly. Dialogue is a central mean for promoting this type of interaction.

As an educational theory, social pedagogy emphasises participation and dialogue (Ranne, 2005, p.15). Freire (1970, pp.69-70) defines dialogue as an encounter between men, mediated by the world, in order to name the world. It is in speaking the word that people, by naming the world transform it. Dialogue imposes itself as the way by which they achieve significance as human beings. Dialogue is an encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized, this dialogue cannot be

reduced to the act of one person depositing ideas in another, nor can it become a simple exchange of ideas to be consumed by the discussants. “At the point of encounter there are only people who are attempting together, to learn more than they now know.” (Freire, 1970, p.71). Mutual trust between people is built upon dialogue. (Freire, 1970, pp.72-73). Dialogue is the means to produce knowledge in interaction; Dialogue is the only possible way to create a community that is meaningful for everyone (Kurki, 2001, p.72). In dialogue we encounter other people in their own realities by sharing our meanings, experiences and feelings. In dialogue we aim to silence our own thinking processes in order to really see and hear the other person (Aarnio, 1999; Mönkkönen, 2007).

KAMU Service Learning Program as Social Pedagogical Practice

In order for the students to understand service learning as social pedagogical practice, they have to perceive the service through ‘social pedagogical lenses’ (Hämäläinen, 2012, p.12). This does not happen automatically if the role of ‘social’ and ‘pedagogical’ are not discussed in relation to welfare and wellbeing, participation and exclusion in the service community. For Metropolia Social Services students it was natural to reflect on phenomena via social pedagogical lenses as these concepts are taught and discussed throughout their studies.

Service learning programs such as KAMU strengthen the role of reciprocal, reflective learning. This reciprocity supports the social pedagogically understood communality and the idea of ‘us’; partnerships that are created by acting and doing things together and by creating dialogical relationships. The social pedagogical aim of integrating individuals to the societies by creating means of self-help and supporting the understanding of an individual’s personal value in communities becomes actualized in service learning programs. Communal activities create a base for our understanding of us, rather than just thinking how different we are what separate us. Service learning programs can facilitate the ‘rooting’ of us in our communities.

“An action is not social pedagogical because certain methods are used therein, but because some methods are chosen and used as a consequence of social pedagogical thought. The social pedagogical perspective in social work is based on studies in which people familiarize themselves with the social pedagogical orientation from the beginning in order to internalize the correct method of posing questions and seeking answers” (Hämäläinen, 2012, pp. 4-5).

Service learning programs can be seen as social pedagogically oriented service learning programs when the theoretical basis of understanding of the social pedagogical concepts has been created. In the KAMU program the activities were discussed in relation to social pedagogy: with the wider understanding of the relations between individuals and their communities and with social political structures that create exclusion and inhibit integration and inclusion of vulnerable groups such as immigrant students with learning difficulties.

Hämäläinen diversifies semantic varieties in social pedagogy based on three different reference points in theory formation: Whether the starting point is in society, community or welfare (Hämäläinen, 2012, p.7). Service learning programs aim is to address the society and welfare reference points of social pedagogy via community service. When community is emphasised as social pedagogical reference point, the focus of social structures is on personal relationships and the social activity is based on social interaction and community life. The educational aim of community work is to promote social skills and communicative culture, prevent isolation, loneliness and problems in personal relationships (Hämäläinen, 2012, p.7). These elements were explicitly addressed by the Metropolia students in this study.

Education in, into and through the community life is the core element of the KAMU service learning program. By supporting community life and social interaction in individuals' immediate surroundings, we build their civic skills that help them to participate in the wider the society and this participation in return supports their general welfare and societal level wellbeing. In service learning programs we can touch upon all the social pedagogical reference points. As in practice the aims of society, community and welfare are strongly intertwined (Hämäläinen, 2012, p.7).

Service learning programs should aim at research based activity formulation in which students take into consideration the conditions of reality prior to their service in various service-contexts (Kurki, 2001, pp.78-79; Seifer and Connors, 2007, pp.6-7). In the KAMU program the orientation (both the volunteer work training for students as well as the orientation at Keskuspuisto Vocational School) aimed at supporting attending students' understanding of the conditions of service learning but more in-depth research and prior theoretical conceptualization would have been needed from the service contexts and from the lives of the immigrant students with diagnosed learning difficulties. By engaging students to community research we can guarantee that communities' own aims and agendas are taken into consideration when planning the service activities rather than being handed in from above by educational institutions.

Creative methods are often used and developed in terms of activity education in a framework of social pedagogical thought (Hämäläinen, 2012, p.12). In the KAMU program various creative methods were made use of in support of group processes and dialogue: drama methods as well as games were introduced. Socio cultural animation as a social pedagogical concept is defined as a process that promotes interaction between people, subject to subject activities that in turn creates social transformations that improve people's lives. The aim of the socio-cultural animation is that people become aware of their historical roles in their communities and their meaning in the society and the world. Socio-cultural animation is a definition for all the processes that create practices that are participatory by nature, that make people to become active agents of their own lives and communities (Kurki, 2000, pp.19-20; Marrengula, 2010, p.68). Students' understanding of these processes is enhanced in social pedagogically oriented service learning programs.

Discussion

According to this study, service learning programs can be used in teaching and learning social pedagogy. With the social work profession's emphasis on values development, working with people and advocacy for social and economic justice for the powerless, service learning can be an especially effective form of pedagogy in social work education (Furuto, 2007, p.3). The challenges of creating these service learning programs though can be the lack of clear definition of course objectives, lack of community partners, time constraints and lack of resources (Majewski, 2007, pp.48-50). Despite the possible challenges it is important to emphasize the strengths of service learning as a social pedagogical approach to social work education. The students' capacity to think critically is greatly developed when theories and service activities are continuously reflected upon. Critical understanding enhances the students understanding of how social structures are bound together.

The aims of both service learning and social pedagogy in addressing community needs and empowerment are intertwined. For Metropolia social services students the KAMU program provided a ground to ponder learning that focused in understanding dialogue as a core element of intercultural interaction. This interaction was discussed the most in the focus group meetings. The challenges of integration of Keskuspuisto students were discussed but mainly the discussions concentrated on the varying elements of the encounter and the process of creating the trusting relationship with the Keskuspuisto student in dialogue and in concrete activities with them.

The element of common 3rd was present in the KAMU activities; people coming together in a common third space which they develop from their individual positions (Lihme, 1988; Madsen, 2006; according to Storø, 2013, p.13). In the KAMU project students found the common ground for interaction by taking part in activities that bound them together and that created the natural forum for interaction. The social pedagogical concepts of *dialogue* (emphasizing presence and shared creation of knowledge by actively listening and hearing the other), *social cultural animation* (as a process that leads to integration and empowerment of an individual and the community) and *the use of common 3rd* were central in Metropolia students' learning in the KAMU program. These social pedagogical concepts can be addressed and studied in service learning programs in order to enhance the understanding of these concepts in theory and practice. It is vitally important to share learning reflections in focus group meetings in order to construct and define the learning together.

This study supports Hämäläinen's (2012, p.8) idea of the line of thought within the theory of community based education that social pedagogically oriented service learning program can be used a formal professional action, a special educational method to address social care issues. Social pedagogy as a framework can provide with the concepts to analyze and understand service learning. The emphasis on dialogue in social pedagogy as well as other tools that promote interaction between different people and different cultures such as creative methods in socio cultural animation can be directly implemented in service learning programs.

The traditional aim of the service learning programs is to provide services to the people in need by the students. If these communities and individual people have problems with integration into the wider society, they are at risk of exclusion. Social pedagogy provides understanding of human wellbeing that is affected by the communities they participate in. It emphasizes the importance of integration and sheds light to the processes of integration and exclusion. In service learning communities the themes of integration and exclusion are important. For social services students service learning provides with an excellent opportunity to ponder and study these themes in detail. Social pedagogy provides a theoretical framework for social services students to understand service learning that is constructed in a communal context, in interaction with people who represent different cultures in the wider sense of the definition.

This study brings empirical elements to the discussion of the connections between service learning and social pedagogy. It proves that social pedagogical concepts are central in understanding the learning in a community setting, in service. Dialogue and intercultural interaction in general are themes that need to be considered in social pedagogically oriented service learning programs both in theory and in practice. It helps the students to understand the difference, the otherness and themselves as communicators and to see how they can influence the community and how the community can empower itself by promotion of service learning activities.

Based on the experiences in the KAMU service learning program it is recommended that the following be taken into consideration when planning social pedagogically oriented service learning program:

- Service learning programs, especially peer support activities should be long-lasting in order for a trusting relationship to be built with all the parties
- Focus group discussions are needed in order to deepen the students' understanding of their learning and these discussions have to be continuous
- Students must to be prepared for the service through orientation to the context and idea of service learning and the role of civic activities in creating communality and developing society (socio cultural animation must be addressed)
- Dialogue should be emphasised both in theory and in practice as a tool for creating trusting partnership
- Use of creative methods for socio cultural animation is recommended

"The basic mission of education is to make people aware of their opportunities to take their earthly destiny into their own hands and influence their own life conditions" (Hämäläinen, 2012, p. 12). At best service learning programs enhances a student's understanding of him/herself as an active agent of his/her communities. It can be seen as means to motivate the students to become more aware of the consequences of their actions in their communities.

Conclusion

One does not really understand the theoretical concepts of science and humanities if they are not applied to concrete situations. Students who learn concepts through directly realizing their useful application know them better and more genuinely than those who simply memorized abstract theories and facts. Learning in the actual life contexts also tends to involve the full engagement of the student, as he or she is physically and emotionally involved in the subject of the study (Eyler and Giles, 1999).

Service learning programs can benefit both students and teachers by providing opportunities to widen their world view (Kurki, 2001, p.52, p.69). In service learning programs students must take an active role as learners and performers. Through service learning, students may understand more clearly the importance of their active role and personal social meaning in the community (Harju, 2005). Teachers as well as students are facing service learning experiences that are new to them. By sharing these experiences together and showing to the students that teachers can be active learners when faced with new experiences dispel the traditional roles of a teacher and a student.

At best, the service learning model can break the traditional role expectations and perception of the service user as an object, as a recipient of help. Volunteering and peer support is an arena in which everyone can and should be in dialogical relationships; defining the unique relationships through everyone's subjectivity and value as an individual human being. In volunteer work and peer support one has to step outside of one's comfort zone, to the arena in which knowledge and meanings are defined and structured together (Mönkkönen, 2005, pp.287-289). Stepping out of one's comfort zone was evident for all the parties in the KAMU program both for the teachers and for the students. It was not known beforehand of what was to expect and how the interaction would develop. Stepping to this unknown process of learning was felt difficult and confusing at times as the students stated in the beginning of the process. By the end of the process the clarified vision of the intercultural interaction via dialogue was felt rewarding.

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Interprofessional Cooperation as Collective Ethics Work

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Abstract
Sarah Banks (2012) describes ethics work mainly as the effort people put into developing themselves as good practitioners. She discerns six aspects of ethics work: identity work, framing work, reason work, emotion work, role work and performance work. Although ethics work focuses on the ethical development of individual practitioners within their profession, the concept and all its aspects can be transferred into an ethical guideline for the collective development of practitioners in interprofessional cooperation. As such the concept of collective interprofessional ethics work can also be used as a set of criteria for the ethical evaluation of interprofessional cooperation, as is shown on the basis of an experiment in Belgium.

Résumé
Le travail éthique (Banks, 2012) se centre sur l'approfondissement éthique des praticiens au sein de leur profession propre. Ce concept peut cependant être aisément transposé en une base de réflexion sur le développement collectif des praticiens dans leur coopération interprofessionnelle. En tant que tel il peut aussi être utilisé comme un set de critères permettant l'évaluation éthique d'une coopération interprofessionnelle comme montré ici sur la base d'une expérience menée en Belgique.

Introduction

Sarah Banks (2012) developed the concept of ethics work. This concept is a valuable guideline for the ethical professionalisation of practitioners like social workers as well as for research in this field. The central thesis of this article is that ethics work is also a stimulating concept for the ethical improvement of interprofessional cooperation. The first section of this article introduces a value perspective on professionalism in general and on social work in particular, as well as the concept of ethics work as developed by Banks. In the second section the concept of ethics work, which is focused on the individual development of practitioners within their proper profession, will be converted into the notion of collective interprofessional ethics work. In the third section, this latter notion is used to help evaluate the ethical quality of an interprofessional experiment in Belgium. Finally, the merits of this approach to interprofessional cooperation are discussed. The article is based on a workshop by the two authors, presented at the FESET-Seminar *New Horizons for Social Education* at the Turku University of Applied Sciences (Finland) on 9 May 2014. In this workshop Ed de Jonge presented the first two sections while François Gillet developed the third section. The authors wish to express their gratitude to the organising committee for making this workshop possible as well as to the audience of the workshop and to the editors of this journal for their valuable comments.

A Value Perspective on Professionalism and Social Work

Social work is defined by social workers as a profession (see e.g. IFSW, 2000). But what does that mean? What is a profession? To develop an answer to this question, this section discusses three different perspectives on professionalism: a power perspective, an expertise perspective, and a value perspective. Within each perspective professionalism will be contrasted with the market and with bureaucracy, as two alternatives for the organisation of work. Initially we will use an ideal-type approach, and then subsequently return to social work and the real world situation (cf. De Jonge, 2012, 2014a, 2014b).

A Power Perspective

In the three models for the organisation of work, power is distributed differently among the principal agents. In the free market, power is primarily invested in the client or customer, who decides what he or she will buy and what not. In a bureaucracy, on the other hand, power is hierarchically invested in the manager, and the client often becomes a mere number. In professionalism, power is primarily invested in the worker, so that professional work can, from a power perspective, be

defined as “control of work” (Freidson, 1970; Larson, 1977; Abbott, 1988; Freidson, 2001). The power perspective helps us to understand occupational reality to some extent, and the distribution of power in different kinds of work arrangements is easy to recognise. However, this perspective does not help to understand, for example, the nature of this power distribution, as it focuses only on the struggle for power without paying attention to the different natures of the work at hand although the three models seem to be based on different kinds of expertise.

An Expertise Perspective

In the free market, expertise is primarily located in processes; for example, the processes of production and distribution or stock exchange. The ideal is to reduce the costs of labour, so the market prefers to have as little and as unskilled labourers as possible. In the free market, however, expertise can also be located in products, for instance in computers or smartphones. In the hierarchical bureaucracy, expertise is primarily located in procedures, which is to say in rules that must be strictly obeyed. Bureaucracy also makes use of protocols. In professionalism, however, the work is too complex to be reduced to processes or procedures, so the expertise has to be located primarily in individual persons and in the practices these persons collectively develop (cf. Abbott, 1988). From an expertise perspective it is possible to pay attention to the different natures of work. It clarifies, to some extent at least, the distribution of power on the basis of the kind of expertise that is in demand. It does not explain, however, why the free market and the hierarchical bureaucracy also need experts and why it is possible, at least to some extent, to make use of processes and procedures in professionalism.

A Value Perspective

A value perspective reveals that the free market is about material prosperity. The general idea is that “the common wealth” is best served by free-market competition, that is, on a market where well-informed individuals are free to buy and sell whatever they want. The ideal of hierarchical bureaucracy is formal equality, which is furthered by meticulously sticking to formal procedures, which are the same for everyone, without exception. Professionalism, however, is about substantial humanity, for it can be defined as realising a specific humanitarian value under complex circumstances within a well-defined domain. This can be illustrated by an ideal-type description of the three classical professions. The medical profession is focused on health within the physical domain; the juridical profession, on justice within the social domain; and the religious profession, on salvation within the spiritual domain (De Jonge, 2012, 2014; cf. Freidson, 2001).

A value perspective is helpful to better understand the organisation of work in the real world. It elucidates that material prosperity is best served by powerful customers and by expertise that is primarily located in processes and products. It also reveals that formal equality is progressed better by powerful managers who implement procedures and protocols. But it also shows that the realisation of substantial humanity under complex circumstances requires persons and practices with expertise and power. The combination of focusing on specific humanitarian values and the possession of a relatively large amount of expertise power is an important reason why ethics work for professionals is important.

Ethics Work

Sarah Banks (2012) developed the concept of ethics work. She describes it as "the effort people [i.e. professionals] put into seeing ethical aspects of situations, developing themselves as good practitioners, working out the right course of action and justifying who they are and what they have done" (p. 14). She also gives an outline of six important aspects of ethics work. Identity work is essentially about developing an ethical self, not only as a professional but also as a person. Framing work involves identifying and focusing on the ethically salient features of the professional situation as well as the larger social and political context, and perceiving the professional self as having agency. Reason work is needed, for instance, to develop different perspectives on a situation, to make decisions and to give justifications. Emotion work is basically about managing emotions, for instance suppressing some while displaying or even creating others. Role work is about selecting an adequate role, and positioning oneself accordingly. Performance work is required for all professional actions and interactions.

Social Work

We began this section by defining social work as a profession. Then we developed an ideal-type definition of professionalism, as being about realising a specific humanitarian value under complex circumstances within a well-defined domain. To return to the real world: can social work live up to this ideal? Not quite (cf. De Jonge, 2014b). First of all, social work is not confined to a well-defined domain. According to the IFSW definition (IFSW, 2000), social work focuses on the complexity of the interaction between people and their environment. So social work operates on the intersection between different domains, for instance the material domain (e.g. debts), the mental domain (stress), the social domain (exclusion), or the societal domain (discrimination). Second, there is no agreement about the core value of social work. According to the IFSW definition this could well pertain to well-being,

but a lot of other values are also mentioned, such as dignity, liberty, empowerment, development, equality, justice and solidarity.

From a more classic point of view, social workers are so to speak children of a lesser profession. There is a focus on humanitarian values, so there is unmistakably a professional core, but neither its core value nor its specific domain are well-defined. From a more contemporary and realistic point of view, however, social work is probably better prepared than the classic professions for the complexity of reality and for interprofessional cooperation as well. The reason is that the most complex problems cannot be reduced to a single humanitarian value or to a single domain. So the most challenging problems transcend the boundaries of classic professions. Focusing solely on the medical health of a terminal patient can become a threat to his or her quality of life, for example, and focusing solely on juridical justice in a divided nation can become a threat to peace. To address the most challenging questions of our time, interprofessional cooperation is needed. This cooperation should concentrate on realising humanitarian values, and collective interprofessional ethics work could provide a firm basis for it.

Collective Interprofessional Ethics Work

How can the concept of ethics work be made fruitful for interprofessional cooperation? At least four steps seem to be required. The first is to transform Banks's definition of ethics work, which is basically of an intraprofessional nature, into collective interprofessional ethics work. The second step is to translate the six aspects of ethics work into ethical guidelines for interprofessional cooperation. The third step would be to test these guidelines on and in practice. A final step should be to discuss the merits of this approach. This section will elaborate on the first two steps. Although the original concept of (individual intraprofessional) ethics work could also be modified into collective intraprofessional ethics work and into individual interprofessional ethics work, this section focuses exclusively on collective interprofessional ethics work.

Definition

The first step turns out to be the easiest one. Although Banks's description of ethics work is basically about the ethical development of individual practitioners within their proper profession, it can be turned into a definition of collective interprofessional ethics work by quite simply adding one small word, namely 'collectively'. However, the new description becomes clearer by substituting 'cooperating professionals' for

'people', by slightly changing the sequence in the sentence and replacing 'have done' by 'do'. This then results in the following definition: *Collective interprofessional ethics work is the effort cooperating professionals put into collectively developing themselves as good practitioners, collectively seeing ethical aspects of situations, collectively working out the right course of action, and collectively justifying who they are and what they do*. This collective and interprofessional modification of Banks's description of ethics work seems to be in the spirit of her work (see e.g. Banks, 2010). On the basis of this new definition, the six aspects of ethics work can be modified into ethical guidelines for interprofessional cooperation, as will be shown.

Identity Work

Collective interprofessional identity work starts with finding the right individual and collective attitude towards cooperation. What should this attitude be? Of course a pessimistic attitude towards cooperation won't work, if only because opportunities for improvements will be overlooked. Should professionals instead be optimistic about cooperation? This attitude will not work either, as it may lead professionals to underestimate the difficulties they will inevitably face during and as part of the interprofessional cooperation. However, a realistic attitude won't do either, as this attitude seems too detached to truly invest in the interprofessional cooperation. So the only viable option left is to take a positive attitude towards interprofessional cooperation, a mixture of a realistic and an optimistic stand; but what does that mean?

To establish a foundation for a positive and involved attitude towards interprofessional cooperation requires finding common ground from a perspective of humanitarian values. This means that the cooperating professionals need to find collective humanitarian values that transcend their particular professions. Taking such a humanitarian common ground seriously as a foundation for interprofessional cooperation implies, for instance, that conflicts and negotiations concerning values, goals and interests will always be related to communality. We could perhaps compare it to a good personal relationship, for instance a marriage between a woman and a man. When spouses are having an argument, it may mean that they are about to break up because they cannot stand each other anymore. However, the argument can also be intense because they really want to continue with each other and are seeking to establish new common ground for their relationship.

So a positive attitude does not mean being naïve and romantic about interprofessional cooperation, but to always be looking for common ground to work together constructively. Collective interprofessional identity work really is a matter of work, and sometimes quite hard work as well. It implies collectively cultivating and caring

for a strong interprofessional relationship, including all the arguments. Note that this interpretation of identity work implies that collective interprofessional ethics work is related to virtue ethics and to ethics of care. The similarity with virtue ethics lies primarily in (individually but also collectively) aiming for the right attitude towards all aspects of professional work, for instance towards service users or colleagues (e.g. see Banks & Gallagher, 2009). The correspondence to ethics of care is based on (collectively but also individually) creating a caring relationship. For since Tronto (1993, p. 103) defines care as "everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible", collective interprofessional ethics work could be interpreted as everything professionals do in order to maintain, continue, and repair the ethical aspects of the interprofessional cooperation in order to work together as well as possible.

Framing Work

As we have seen, collective interprofessional identity work requires the creation of common ground. The basic layer of this common ground will consist of humanitarian values. This valuable layer will form the foundation for the development of a collective interprofessional framework, that is, a framework for collective interprofessional work. The nature of this framework will of course depend on the nature of the collective work of the cooperating professionals. The development of this framework, through constant evaluation and refinement, requires collective interprofessional framing work as an ongoing collective and interprofessional activity.

The concept of framing work, as developed by Sarah Banks, is basically about framing the self of the professional as having agency, framing the situation in which he or she is involved as a practitioner, and framing the social and political context of the situation and the practitioner's involvement in it. Collective interprofessional framing work especially requires framing the individual (intra)professional activities as a contribution to the collective agency of the interprofessional cooperation.

Reason Work

The collective interprofessional modification of identity work and framing work requires collective interprofessional reason work, that is to say collective interprofessional deliberation about ethical issues. Interprofessional reason work as part of collective deliberation is a way of constructively thinking together. It seems unnecessary here to elaborate on the various aspects and varieties of deliberation as collective interprofessional reason work (see e.g. Manschot & Van Dartel, 2004), but it should be stressed that it requires conditions of mutual trust, openness, transparency, communicativeness and also equality.

Emotion Work

Collective interprofessional emotion work is basically about sharing emotions. Sharing emotions is particularly important in deliberation as collective interprofessional reason work because emotions can be quite revealing as regards the ethical aspects of professional work, in a threefold way (cf. Keinemans, 2014). First, emotions can help us to understand the ethical aspects of situations. Think for instance of a social worker who becomes suspicious while listening to the story of a service user. Second, emotions can reveal our ethical point of view, as in the case of a social worker who becomes angry when hearing about new cuts to social welfare. Third, emotions can motivate our ethical actions, for instance when a social worker on a home visit is shocked by the conditions in which the service user lives. So it can be helpful to start a deliberation about an ethical issue by addressing the following question to each of the participating professionals: what touches you in this case (cf. Grootoonk & De Jonge, 2014)? Sharing emotions requires the same conditions as reason work, like trust and equality, but also empathy, compassion and the like. Empathy in deliberation can for instance be furthered by not asking what one professional would advise another to do, but by asking what he or she would do if he or she was in the same position as the other professional (cf. Grootoonk & De Jonge, 2014).

Role Work

By speaking about role work, Banks (2012) introduces a drama metaphor. We can make use of the same image to describe collective interprofessional role work as basically combining – and also to some extent altering – the several intraprofessional roles into a collective interprofessional script. Creating such a script means relating the individual contributions to each other in order to create a meaningful whole, based on humanitarian values and primarily for the benefit of the service user. Given the complexity and the unpredictability of the work, the script can of course only be developed as a rough sketch that has to be interpreted and modified constantly. So collective interprofessional script work is required.

Performance Work

Speaking about performance work is also based on drama as a metaphor for professional work. Collective interprofessional performance work is so to speak an enlargement of the professional stage and an expansion of the involved professionals. The solo performance is turned into a collective play. Of course the focus of this play is on the audience, i.e. the service users. Collective interprofessional performance

or ‘play’ work, on the spot, is needed. Since the script can only be a rough sketch, as we have seen, this collective interprofessional performance work requires quite a bit of improvisation, and therefore creativity and flexibility.

Conclusion

It seems that interprofessional cooperation can benefit from collective ethics work. We believe, however, that collective interprofessional ethics work should be based on individual intraprofessional ethics work as originally developed by Banks (2012), in order to develop a professional identity as a practitioner that is truly ethical. Collective interprofessional ethics work should be regarded as an expansion rather than as a replacement of individual intraprofessional ethics work. It seems advisable, therefore, to integrate ethics work (individual as well as collective and intraprofessional as well as interprofessional) into the training of all professionals, including social workers.

It should be noted, however, that ethics work in all its varieties is not a panacea but merely a good starting point for interprofessional cooperation, as it cannot solve all the problems related to such complex forms of cooperation. In our workshop during the FESET-Seminar, the audience commented on two important points: the first, about neglecting the influence of power, status and hierarchy on interprofessional cooperation, and the other about not mentioning the role of the service users in interprofessional cooperation. As said, collective interprofessional ethics work will not solve all problems. Interestingly enough, however, the combination of these two concerns as voiced by our audience could be used to strengthen the approach based on collective interprofessional ethics work. Thus, the representation of service users, for instance in ethical deliberation, would not only be a valuable addition in itself but could also function as a catalyst to discuss hierarchical influences, as service users could point out that such influences in themselves do not improve the service or help to realise the humanitarian values at stake.

Interprofessional Deliberation in Practice

We have discussed the first two steps in making the concept of ethics work fruitful for interprofessional cooperation: redefining ethics work as collective interprofessional ethics work and translating the six aspects of ethics work (Banks, 2012) into ethical guidelines for interprofessional cooperation. The third step will be discussed in this section: testing these guidelines in and on practice. In Belgium, the government recently encouraged healthcare and social-educational professionals, working in

residential centres for mentally impaired adults, to clarify what kind of professional 'gestures' (that is to say, not only interventions but also attitudes and all kinds of behaviour) were either shared by all professionals or clearly exclusive to one specific profession. For this reflective project, the 'Ligue Nationale du Handicap' (LNH) (literally: the national league for disablement) established the so-called 'Groupe Actes de soins' (GAS) (literally: acts of care group). This GAS group consisted mainly of nurses and social educators but also included psychologists, doctors and physiotherapists, representing 10 different residential centres. The group met ten times during 2012 and 2013, once every two months, for 3 hours. The number of participants was usually around 20 persons. Two trainers of university colleges for social educators in Belgium (one of them being one of the authors of this article) were present as observers. Although the reflective project was concluded before the concept of collective interprofessional ethics work was developed, we can attempt to analyse how this group functioned according to the six guidelines described above.

Identity Work: Common Ground

In the GAS group, the professional identity of nurses was commonly denoted as "healthcare givers", whereas the professional identity of the educators was identified as "development-care givers". An interesting discussion took place at a certain point concerning the concept of life. The professionals all agreed that, in order to possess some quality, life needs health as well as development, for health without development does not seem very attractive, while development without health will be quite difficult to accomplish. The professionals in the GAS group thus found common ground in the concept of life and agreed to describe themselves as "life-quality caregiver professions". The quality of life as a humanitarian value transcends and encompasses health and development, at least according to the participating professionals.

Framing Work: Collective Agency

Educators don't give injections and nurses don't manage educative programmes, but this does not mean that all professional practices are entirely distinct and separate intraprofessional activities. Nurses prepare the medications, which are mostly distributed by educators. Educators take part in the everyday meals of the persons as part of their job, but so do nurses at least once a week, in order to develop better contacts with the users. Such shared professional spaces are clearly accepted by all professionals, first of all in the interest of the service users, but also in the interest of the different occupational professionals, thus creating an interprofessional common ground in a more literal sense. These shared professional spaces enable a better

understanding of the language of the other profession, improve the exchange of information between the professionals, and create more interprofessional coherence in the execution of the different tasks. The exchange in the GAS group thus demonstrates how positively and constructively shared professional spaces in interprofessional collaboration enhance the sense of collective agency.

Reason Work: Deliberation

Nurses are, more or less, short-term intervention professionals, providing specific paramedical care and treatments in specific situations like illnesses and minor accidents, whereas educators are more focused on the long term: being present in all aspects of everyday life like nurturing, dressing, sleeping, bodily care, leisure activities, and establishing and maintaining personal relations. However, the practitioners of these two professions take the time to visit the practice of the other and use the occasion to share and discuss information; for instance, an educator may accompany a user to the infirmary and a nurse occasionally joins the service users at breakfast. Such visits offer a good opportunity to have an interprofessional conversation, and also for the two professionals to jointly converse with the service users. These occasions appear to be important opportunities for all professionals to better understand who they are working with, what they are talking about and finally to make better decisions on how to work with the users, in the best interest of the different parties. Thus, shared professional activities seem to improve the collective interprofessional reason work.

Emotion Work: Sharing

As part of their work, professionals need to deal with the emotions of the service users. Concerning the illness of a user, for example, the nurse (jointly with the service user's physician) is responsible for the medical file and for the transmission of important medical information to the person concerned. A nurse may then need to deal with the immediate emotional reactions to a good or a bad medical diagnosis. Subsequently and possibly for the rest of the week, the educator has to manage the daily questions and emotions resulting from this information, and the everyday emotions and feelings of the person in general. We see that nurses and educators take opportunities to exchange information, not only on how the users deal with their emotions but also on how they themselves deal with their own emotions, for instance as related to transference and countertransference. This collective interprofessional emotion work is sometimes combined with collective interprofessional reason work, for instance concerning the question of professionally shared secrets in the case of private information about service users.

Role Work: Script

GAS group participants, particularly those based in residential care centres, recommended that all professional roles should be made clearer. At the same time, however, these roles should not be regarded as mutually independent and juxtaposed; the roles of all the professionals should explicitly be related to each other. The role work, in other words, should actually be script work. The interprofessional cooperation should be more like a symphony orchestra, in which various musicians with different instruments and different techniques all play music according to the score, while remaining attentive to what both they and other musicians are playing, and how it all fits together to form one piece of music. There is of course one notable difference, namely the absence (generally) of a central conductor, so that these professionals need to synchronise and harmonise their everyday interventions as they go along. And if a wrong note sounds somewhere, these professionals need to determine what happened and to find a solution, in order to restore their harmonious symphony.

Performance Work: Play

The professional role should not be seen to replace the individual's personality. On the contrary, the role is performed on the basis of the personality, so that the performance will differ accordingly. The personality of the professional thus comes into play, just as the personality of the service user does. How the professional for instance speaks with a service user about his or her illness or disability depends on the personality of the professional and that of the user. The score has to be played, no question about that; but the interpretation is the performance work of the musician and should be adapted to the audience. Furthermore, interprofessional performance to some degree requires collective improvisation. Improvisation, however, always entails the risk of making a mistake. The mistake has to be identified and corrected as soon as possible. This is part of the job, and an amiable communication about mistakes is a key point for the success of interprofessional work where surprises are always possible. Since every person is different and every situation is complex, the GAS group regularly recommended being attentive and open to the uniqueness of every service user and of each situation, acting as a kind of ethical interprofessional warranty.

Findings

All the dimensions of collective interprofessional ethics work were present and relevant in our example of the GAS group: identity work in the sense of a demarcation of interprofessional common ground, framing work as the basis for collective agency,

reason work giving opportunities for collective deliberation, emotion work allowing a deeper sharing of professional experiences, role work as an opportunity to reflect on working together, and finally performance work as actually working together on the basis of a mixture of routines and improvisations. In the GAS group, this process turned out to be a valuable opportunity for members of two professions to analyse the different aspects of their collaboration, an opportunity for which everyday work usually seems to allow too little time. It was an opportunity to express how they see themselves and the others as professionals; an opportunity to propose new ways of enhancing the awareness and efficacy of their everyday interaction; and an opportunity, indeed, for collective interprofessional ethics work.

Furthermore, the GAS project provided some good practices on how to include service users in the ethical debate. We already described the spaces shared by the professionals and the service users. Also, a representative of the service users was invited to several meetings to describe the point of view of the users. Meetings were held in different residential centres. During each visit there was an opportunity to meet some users and professionals of the different departments of the centre, followed by a communal meal. This helped to be attentive to the reality of the professionals and the service users on the spot, to have more in-depth conversations not only in the GAS group but also with other professionals as well as with service users, and thus to truly hear their voices and consider these in the discussions.

Conclusion and Discussion

In this article we have argued that Banks's (2012) concept of ethics work, which is essentially about the ethical aspects of individual and intraprofessional professionalisation, can be translated into a set of ethical guidelines for interprofessional cooperation. The example of the GAS project illustrates, on the one hand, that this set is relevant for evaluating the ethical conditions and the ethical quality of interprofessional cooperation, and that these guidelines can at least to some extent be met in practice, on the other. Of course we have to take into account that the GAS project presented an ideal situation in several aspects; for example, it offered the participants quite some time to define problems and to discuss and reflect on possible solutions. Nevertheless we are convinced that this project offers an inspiring example of interprofessional practices and a good first test for our model for collective interprofessional ethics work. We are aware that further enquiry is needed to validate and improve this model, but we are also convinced that experiments in professional practice and professional education based on this model will improve the ethical conditions for and the ethical quality of interprofessional cooperation.

We are aware that interprofessional hierarchy and differences in power and status can be quite a challenge for interprofessional sharing, especially if a mutual recognition of the added value of each profession is lacking. However, our observation is also that interprofessional ethical communication as such almost inevitably leads to positive changes in this respect. Through such exchanges, participants develop a sense of the added value of each profession in the cooperation. This attentive and sharing attitude seems to become more powerful the more teams practice such exchanges on a regular basis. Exchanges on the basis of the six guidelines lead to the development of an ethical culture in interprofessional teams. Professionals can therefore be motivated to participate in such exchanges by claiming that the interprofessional cooperation will improve through a greater understanding of the work of the other professions.

We believe that the place of service users in interprofessional ethical communication is basically also about hierarchy, power and status. This is probably one of the most delicate ethical challenges of this experience. Can we be certain that the close collaboration developed in teams through interprofessional reflection accords with the real interests of the users? Do service users really have a say in the whole of the debate or are their interests merely formulated by the professionals in the language of the professionals? The GAS project provided some good practices, but more improvements can and should be made. Interviews or group discussions with service users about their interaction with professionals and their suggestions on how to improve interprofessional cooperation could prove very useful, for example. Giving voice to the service users is probably the most profound challenge for the improvement of collective interprofessional ethics work. Interprofessional cooperation should from an ethical point of view also be a matter of transprofessional cooperation, that is, a cooperation of interprofessional teams together with service users and their networks.

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Creating a Multidisciplinary Curriculum in Practice Oriented Education and Research.[8]

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Abstract

Interdisciplinary collaboration requires teamwork supported by a strong team and an involved organization. It not only requires a trained team and trained leaders but also needs members to understand and share a common vision and goals (Nolte, 2005). Members of teams should work in partnership, moving towards client/user-centered practice; they should be surrounded by a culture that supports collaboration (Orchard, 2005). This requires a fundamental shift in the attitudes of social health professionals towards such an approach (Orchard, 2005). And thus the interdisciplinary approach has become an important and challenging technique in a school of social health studies curriculum. Students who are taught on interdisciplinary programs develop an understanding of many issues ranging from social work and health care to culture and society, and are more likely to become more reflective social professionals (Kleinberg, 2008).

8 Article based on presentation 9th FESET seminar, Turku, Finland 2014

Abstrait

La collaboration interdisciplinaire demande du travail d'équipe effectué par une solide équipe et une organisation impliquée. Cette collaboration demande pas seulement une équipe qualificée et des chefs educes, mais aussi de meunieres qui comprennent et partagent une vision et des objectifs communes (Nolte, 2005) Membres des équipes devraient travailler en partenariat et progresser ensemble la voie pratique centrée sur l'utilisateur/client ; ils devraient être entouré par une culture qui entretiene la collaboration (Orchard, 2005) Tout cela exige un changement fondamental dans les attitudes des professionnels de la santé sociale vers une telle approche (Orchard, 2005) L'approche interdisciplinaire est ainsi devenue une technique importante et difficile dans une école du programme d'études sociales de la santé. Parce que les étudiants qui reçoivent un tel enseignement interdisciplinaire deviennent extrêmement attirants comme des professionnels de la critique et des professionnels qui ont développé une compréhension de nombreuses questions allant de l'action sociale, aux soins de santé, à la culture et à la société (Kleinberg, 2008)

Introduction

We underwent a process of developing the curriculum in 2012-2014. We instigated a new multidisciplinary and collaborative approach to curriculum planning involving a broad range of education partners to scope and outline key skills and to develop the teaching approach. When looking at social work practice and observing how social work teams approach multidisciplinary or interdisciplinary approaches with clients/users, then the following disadvantages ('dark sides' we might call them) can be observed:

- 'Timepressure': interdisciplinary team/teaching/learning demands more time and energy from an organisation (Jones, 2010);
- 'Efficiency': interdisciplinary teaching makes budgetary control not easy (Jones, 2010);
- 'Personal mistrust': when social workers/student professionals are placed in interdisciplinary teams with group members they don't like as a group, there can be personal issues (Cassaday, 2001);
- 'Cling to familiar ways': social workers/student professionals want to stick rigidly to a single and earlier proven method.

- ‘Professional trust and mistrust’: they are confused by seemingly conflicting opinions within the interdisciplinary team. Problems include how to get ‘members’ from different backgrounds to agree an integrated methodology and to satisfy their own discipline’s demands (Nissani, 1997);
- ‘Resistance to change’: in a group there is resistance to change; and defending the individual autonomy and resistance to efforts to involve in collaborative projects with others (Nolte, 2005);
- ‘Generalist approach’: interdisciplinary approach offers no specialization in itself (Orchard, 2005); some specialists are left to work in isolation.

Interdisciplinary Instruction

Our viewpoint, as an institute for higher education, is that a precise and accurate understanding of real modern life problems requires interdisciplinary reflection in the first place.

We believe that insight from a single disciplinary social work framework is not sufficient for a social work professional to help resolve a socio-economic issue.

Where, in spite of the disadvantages aforementioned, to start our interdisciplinary instruction? We explain how we support interdisciplinary instruction by describing the process of learning undertaken by 150 undergraduate social work students in a third semester module.

1. We challenge the students with a complex case; we ask them to create an interdisciplinary framework to explore the social-economic shortcomings as illustrated in the case. Every case is written down and connected to several documentary films and web lectures; students pore over interdisciplinary approaches undertaken by multidisciplinary teams in connection with the case. Students also examine the philosophy behind this approach.

2. During a period of several weeks (at our faculty this reflects 13 ECTS) students follow tutoring and focus groups, participate in training, attend lectures, study literature, visit practice organisations and interview professionals. We decided to instigate a form of blended learning, in which the teacher interaction is more personalized. Students learn by doing and asking questions.

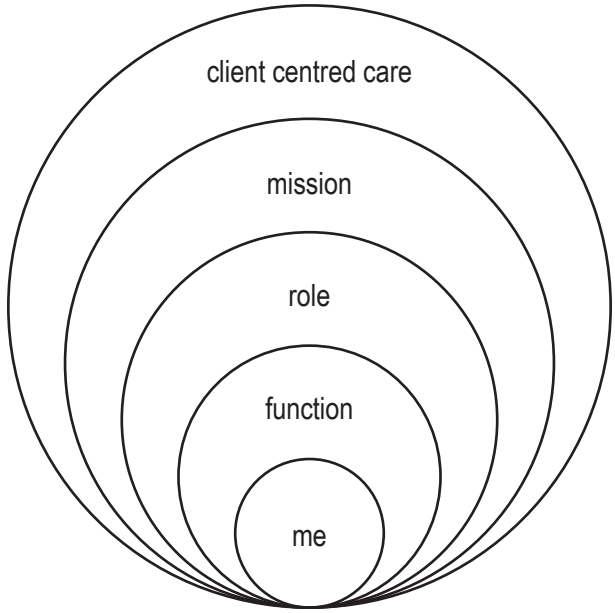

Figure 1: The ´veils´ of the social worker/professional

3. We help students to experience the multidimensional qualities of social work. This experience involves 'Me', the social worker as a person as an individual; my professional 'function' in the multidisciplinary team; my 'role' as a delegate from an organisation of social health care; the 'mission' and errand this organization made me responsible for; and the practice of 'client-centered care'. One of my students once compared this experience with the veils of Isis. Isis was the daughter of Father Heaven and Mother Earth, the Egyptian Goddess of transformation. Under her veils she carries the hidden spiritual qualities of humankind (see Figure 1).

4. We support students to participate in a simulated group discussion. We facilitate them to step out into particular situations, where they can observe how they and others respond to conflict. We support students to identify their conflict management style by using the 'Thomas-Kilmann test'. The Thomas Kilmann Conflict Mode Instrument (TKI) is a conflict style inventory, which is a tool developed to measure an individual's response to conflict situations (Herk, 2011). During training, students are taught that they can switch between different styles of conflict resolution, depending upon their interests or on the value they attach to matters such as not wanting to damage the relationship between discussion partners (see Figure 2).

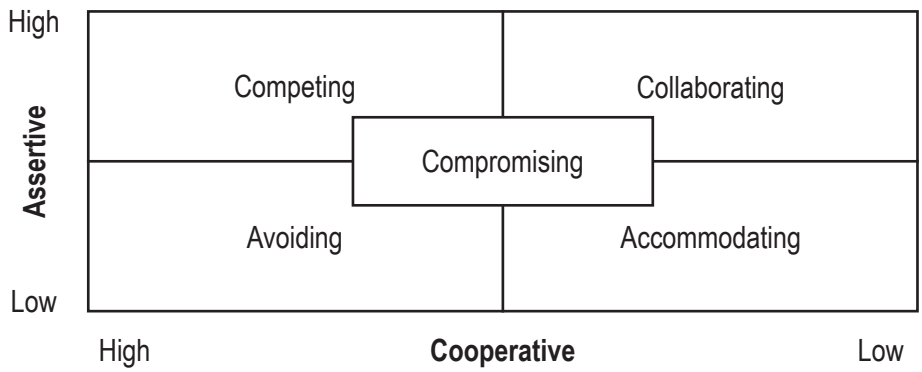

Figure 2: Conflict management styles TKI

5. Students practise with conflict resolution or reconciliation methods in simulation.

A method like the 'Harvard conflict resolution method' by William Ury (Fischer, 2012) offers students another way to look at a conflict. The conflict-situation changes into one where the team has to decide the relative importance of the issue and has to consider the extent to which priorities, principles, relationships or values are at stake. We urge students to look not only at their own or the other man's interests but also at the collective interest or the common good.

6. We tell students to go and find a solution, which meets with the interests and values of all partners. In response to small, uncomplicated, authentic cases we let students practise together, using the following checklist (Patton, 2005):

a. Think about each party's interests. What are your interests? What might be their interests? Are there any third parties whose interests should be considered? Which interests are shared? Which are different? Over which interests are there likely to be conflict? See the following case study, 'Go find the 18th camel', for a useful teaching aid.

Story time:

A father left 17 camels as an asset for his three sons.

When the father passed away, his sons opened up the will.

The will of the father stated that the eldest son should get half of 17 camels while the middle son should be given 1/3rd (one-third). The youngest son should be given 1/9th (one-ninth) of the 17 camels.

As it is not possible to divide 17 into half or 17 by 3 or 17 by 9, three sons started to fight with each other. So, the three sons decided to go to a wise man.

The wise man listened patiently about the will. The wise man, after giving this thought, brought one camel of his own and added the same to 17. That increased the total to 18 camels.

Now, he started reading the deceased father's will.

Half of 18 = 9. So he gave the eldest son 9 camels.

1/3rd of 18 = 6. So he gave the middle son 6 camels.

1/9th of 18 = 2. So he gave the youngest son 2 camels.

Now add this up: 9 plus 6 plus 2 is 17 and this leaves one camel, which the wise man took back.

Moral: The attitude of negotiation and problem solving is to find the 18th camel (i.e. the common ground). Once a person is able to find the common ground, the issue is resolved. It is difficult at times. However, to reach a solution, the first step is to believe that there is a solution. If we think that there is no solution, we won't be able to reach any! (Eighteenth camel)

b. Think about each party's alternatives. What is your best alternative to a negotiated agreement (BATNA)? What might be theirs? Can we improve our BATNA? Can we worsen theirs?

c. Brainstorm solutions. What possible agreements or pieces of an agreement might satisfy all sides? What solutions can we propose?

d. Consider ways to legitimize the solutions. What external criteria might plausibly be relevant? What standards might a judge apply?

e. Identify commitments that each party can make. What is our level of authority to make commitments? What is theirs? What are some illustrative, well-crafted commitments? What would be good products of this meeting?

f. Analyze the relationships in play and how important they are. Which relationships matter? How is each now? How would we like them to be? What can we do to bridge the gap at low cost and risk?

g. Plan your communication strategy. What do we want to learn from them? How can we improve our listening? What do we want to communicate? How can we do so persuasively? What are our agenda and plan for negotiation? How should we handle inevitable disagreements?

7. The relation towards social work practice should not be forgotten, so next, we let students study the differences and communalities of interdisciplinary frameworks which current Dutch social work offers.

We call 'vulnerable' those citizens and groups in society who have to deal with socio-economic shortcomings, who have only a limited social network and who have restricted access to social services and facilities. In the Netherlands since 2010, with support of the so called *'sociale wijkteams'* (social neighbourhood team), these vulnerable people try to compensate, limit, or even overcome their shortcomings. The assembly of a social neighbourhood team is custom fit: something made to measure the assignment.

The foundation of a social neighbourhood team is usually given shape by four perspectives - "Aid", "Care", "Community" and "Transformation" – influencing professional approaches and assigned roles (e.g. for "Aid", a social worker; for "Care", a local (psychiatric) nurse; for "Community", a community worker). In practice, in the Netherlands we see social neighbourhood teams consisting of up to 15 professionals. The team leader, most of the time, is an 'agogue': a specialist in people's "Transformation" process (Figure 3).

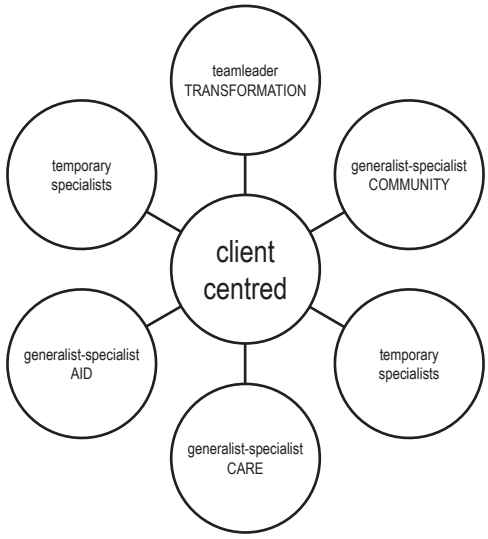

Figure 3: Social neighbourhood team

We teach our students that arguing over positions is inefficient (Fisher, 2012). Interdependency is the most important element in the multidisciplinary approach of a social neighbourhood team. Interdependency is the rate of reciprocal relationship between parties. The way the parties are dependent on each other (e.g. Do we need each other? Are there ways to reach our goal without the other?). We let students experience this.

At our institute we let the students discuss the case by using the International Classification of Functioning-model (Figure 4; WHO) or by using the Biopsychosocial-model (Figure 5; BPS). In such training the student will become aware of their interdependency.

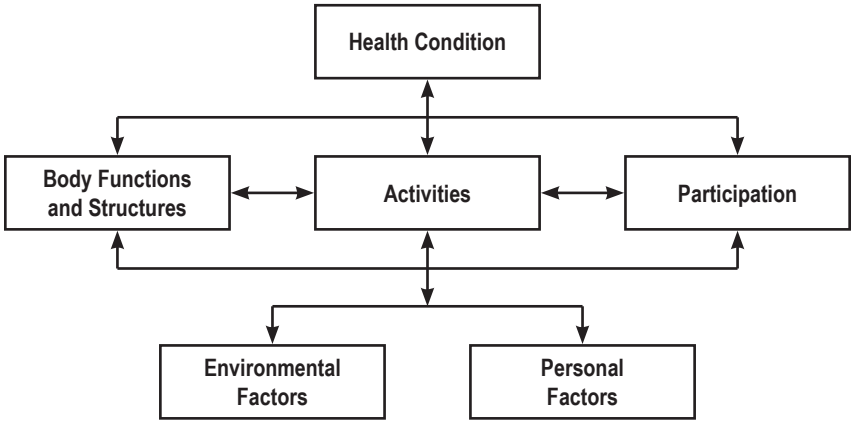

Figure 4: ICF-model

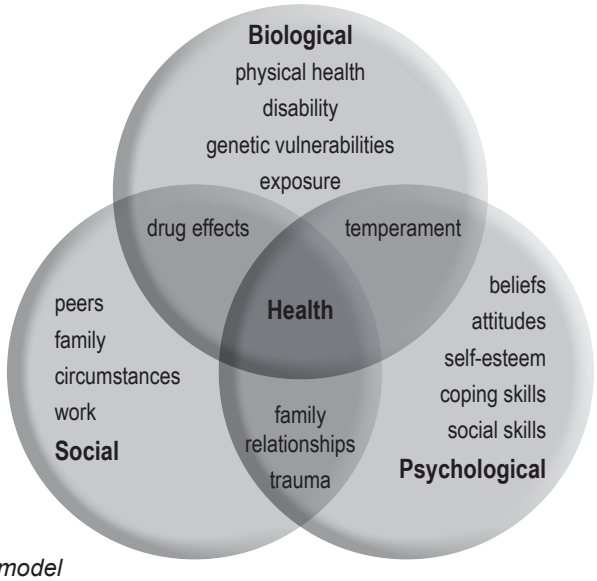

Figure 5: BPS-model

Assessing Competencies and Skills

To evaluate and assess student progress at our faculty we consider a variety of competencies. Looking at the example of the module discussed in this article, let us first recall the disadvantages of interdisciplinary teamwork: the 'dark sides', as noted in my introduction. These disadvantages included 'time-consuming', 'personal mistrust', 'cling to familiar ways of solving problems' and 'resistance to change'.

By acknowledging the IP-EIPEN-competencies we use in our program, students become familiar with the constituents of expected professional interdisciplinary behaviour. EIPEN - the European Interprofessional Practice and Education Network - aims to develop and share effective interprofessional training programs, methods and materials for improving collaborative practice in health and social care in Europe (EIPEN).

In the evaluation of our module it became evident that

- Students gain skills leading to efficient collaboration on the basis of mutual knowledge, understanding the different competencies of the cooperating social health professionals, where 'professional trust' outshines 'personal mistrust'.
- Students become better at working out client-centered (care)plans/ projects, subsequent to interacting with fellow social health care professionals; 'Time' and 'trust' get reconsidered.
- Students anticipate, identify and solve problems through interprofessional teamwork and joint planning. You don't need to 'cling to familiar ways' anymore.
- Students get experience to refer to different professionals on the basis of understanding competencies. 'Time' remains no longer a pressure for one only professional: communicate and delegate. Nobody is left out.
- Students show their ability to evaluate and rate the efficiency of interprofessional communication, decision-making and long-term planning. 'Resistance to change' decreases; for during evaluation both "good" and "bad" things get considered.

As every member of an interdisciplinary framework has her/his role, we also employ another evaluation framework to consider role competencies. The ´Can Med roles framework´ (Figure 6), developed by Royal College of Physicians and Surgeons of Canada, offers the student an opportunity to reflect on the roles that they and other

social professionals perform. These roles are Expert, Communicator, Collaborator, Manager, Advocate, Scholar, and Professional. The student during training focuses on the role played by every professional seated in the social neighbourhood team working on a given case. During simulation training, the student prepares himself to be seated as a member of the team.

Figure 6: Can meds competency roles framework

The final group of competencies we consider is the so-called ´T-shaped professional´ or 'hybrid manager' competencies (Figure 7; Leonard-Barton, 1995).

The need for T-shaped skills surfaces when problem solving requiring different types of functional knowledge. People possessing these t-shaped skills shape their knowledge to fit the problem at hand rather than insist that their problem appear in a particular recognizable form.

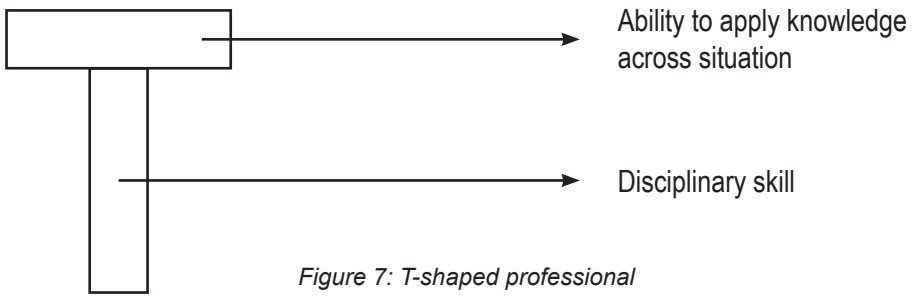

Figure 7: T-shaped professional

Discipline-based education remains partly a role of our faculty. In order to close the skill gap, however, we offer students the opportunity to gain qualifications in interdisciplinary requirements. Such qualifications equip our undergraduate students with concepts and vocabulary to discuss the design and improvement of service systems with peers from other disciplines.

A T-shaped professional is one who is a problem solver in a home discipline yet also capable of interacting with and understanding professionals from other disciplines and functional areas.

Our Quest

At our faculty of social studies and education, we still need to identify competencies in the area of collaborative working, which can inform the curricula content of our various social and health care professional training programmes. As we develop new initiatives to signify the importance of collaborative approaches to working with marginalised and disadvantaged communities, the following points are shaping our thinking:

1. Learning to be inter-professional requires an understanding of how professional roles and responsibilities complement each other in client-centred and community/ population oriented care. Well-defined criteria to measure interprofessional values and related ethics are required; developing such criteria could constitute an important step in crafting a European General Competency Statement. Working with individuals from other professions requires a climate of mutual respect and shared values. Students need to form a professional identity, one that is both professional and interprofessional in nature.

We need well-defined criteria to measure the transformation.

2. Competencies that involve communicating with clients, families, communities, and other social health professionals in a responsive and responsible manner that supports a team approach to the maintenance of social health and the support and/ or treatment of shortcomings. We need criteria to measure communication skills.

3. Learning to be interprofessional means learning to be a good team player. How to measure this? Teamwork behaviour competencies apply in any setting where health professionals interact on behalf of shared goals.

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Creating Opportunities for Inter-Professional Working and Building Common Approaches to Continuous Professional Development

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Abstract

In Ireland the Health & Social Care Professionals Act (2005) has marked an historic development for Health and Social Care Professionals in Ireland. This legislation has introduced the statutory registration of twelve health care professions including Social Care Workers. In line with the other professionals, Social Care Practitioners will have their qualifications monitored annually and must demonstrate their fitness to practise for registration. This article outlines the requirements of the legislation and addresses the concerns of the Irish Association of Social Care Workers (IASCW) for their members in meeting the conditions of the legislation.

All twelve professions eligible for statutory registration are required to engage in ongoing professional development to enhance their practice. Opportunities and challenges exist in relation to developing a model of

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Mots clés: Continuer le travail interprofessionnel de développement professionnel, enregistrement légal,

Continuous Professional Development (CPD) for Social Care Workers within this remit. The benefits of organising a CPD conference for all twelve professions are highlighted. This new development creates greater opportunities for Social Care Professionals to engage with other health care professionals and explore inter-professional and multi-disciplinary working. Social Care Educators play a vital role in embedding CPD in practice and in motivating social care practitioners to engage in life-long learning.

Abstrait

En Irlande & sociale soins professionnels de la Loi sur la santé (2005) a marqué une évolution historique pour la santé et des professionnels de soins sociaux en Irlande. Cette législation a introduit l'enregistrement légal de douze professions de santé, y compris les travailleurs sociaux de soins. En ligne avec les autres professionnels, praticiens de soins sociaux auront leurs qualités suivies annuellement et doivent démontrer leur aptitude à exercer pour enregistrement.

Cet article décrit les exigences de la législation et répond aux préoccupations de l'Association irlandaise de travailleurs sociaux de soin (IASCW) pour leurs membres à satisfaire aux conditions de la législation. Toutes les douze professions admissibles à l'enregistrement légal sont tenues de s'engager dans le perfectionnement professionnel continu pour améliorer leur pratique. Opportunités et défis existent en ce qui concerne l'élaboration d'un modèle de développement de professionnel continu (DPC) pour les travailleurs sociaux de soins dans ce domaine de compétence. Les avantages d'organiser une conférence CPD pour toutes les douze professions sont mises en évidence. Ce nouveau développement crée davantage de possibilités pour les sociaux professionnels à s'engager avec d'autres professionnels de santé et d'explorer le travail interprofessionnel et multidisciplinaire. Éducateurs sociaux de soins jouent un rôle vital dans l'incorporation des CPD en pratique et en motivant praticiens de soins sociaux à s'engager dans l'apprentissage.

Introduction

The complexity of social care is increasing due to several factors including increasing levels of poverty, an ageing population, public expenditure cutbacks and a reduction in the resources allocated to the health and social care sector. These economic and social factors have increased the need for Health and Social Care Professionals to work collaboratively within multi-professional teams (Williams, 2012; Ahgren and Axelsson, 2013).

A multi-disciplinary approach to health and social care is a priority for the Irish government and in recent years local Primary Care Teams (PCTs) involving a wide range of health and social care professionals have been established. This method of working involves a more integrated, co-ordinated and holistic approach with person-centredness at the core of meeting the needs of the service user.

Social care workers are engaged in and work collaboratively with, inter-disciplinary and multi-professional teams. This creates both opportunities and challenges for them including the opportunity for collaborative learning with other professions and the challenge of forming an effective multi-professional team. A specific challenge is the ambiguity and a lack of understanding around the role of the social care practitoner by other more established professions in a multi-disciplinary team. Embling (1995) acknowledges this gap and claims that a lack of understanding of each other's role can make inter-disciplinary work more difficult.

Jacob (2013, p.190) stresses that in attempting to find a new way of working within the PCT's that "social workers must become more pro-active and organised in promoting the skills and abilities of the profession". Social care work is an evolving profession and social care workers along with other inter-disciplinary team members are challenged to find a broad set of skills for *generalist practice* while also continually developing their own professional expertise (Levin and Herbert, 2001).

Statutory registration with continuing professional education will help professionals in multidisciplinary teams enhance their skills and knowledge and enrich their professional practice.

Currently when social care workers gain their professional qualification they are not required to engage in Continuous Professional Development (CPD) and there is no structured CPD programme available to them. Being actively engaged in CPD

is essential for social care workers to keep their knowledge and skills up to date in order to provide expert and safe care when working with vulnerable individuals or groups. Keogh acknowledges the need for CPD and states that

> *Social Care is forever and will be forever an unfinished profession. By its very nature the work of the social care professional is never complete, always being developed and always changing. Thus continuing professional development is intrinsic to the vocation of social care work. (Keogh, 2007, p. 261)*

With the introduction of statutory registration for Health and Social Care Professions in Ireland there is a legal requirement for all registered Health and Social Care Professions to engage in Continuing Professional Development (CPD). This creates opportunities to improve inter-professional working and increase professional recognition through Continuing Professional Development.

> *Continuing professional development is the means by which health and social care professionals maintain and improve their knowledge, skills and competence and develop the professional and personal qualities required throughout their professional life. (CORU, 2013, p. 11)*

This paper discusses the requirements of Statutory Registration for Social Care Workers in Ireland and identifies the existing challenges in regulating the social care sector. Additionally it will explore the legal requirements for Health and Social Care Professionals to engage in continuing professional development to ensure fitness to practise. It also outlines the outcomes of an inter-professional CPD conference held earlier this year and highlights how opportunities for inter-professional working through CPD can be advanced.

Statutory Regulation of Health and Social Care Professions in Ireland

In Ireland the Health and Social Care Professionals Act (Government of Ireland, 2005) has marked an historic development for Health and Social Care Professionals in Ireland.

The main aim of the legislation is to ensure public safety by promoting high standards of professional conduct, professional education, training and competence for Health and Social Care professions.

This legislation introduces the statutory registration of twelve health care professions including;

Social Care Workers	Social Workers
Psychologists	Radiographers
Physiotherapists	Orthoptists
Speech and Language Therapists	Podiatrists
Dieticians	Clinical Biochemists
Occupational Therapists	Medical Scientists

Table 1 The Twelve Health Care Professions for Statutory Registration

This legislation establishes and empowers the National Regulatory Body (CORU) to set up a Registration Board for each of the twelve professions listed above. Each profession's registration board will

- create standards that health and social care professions must adhere to
- determine the educational standards necessary for eligibility to enter a designated profession
- maintain and publish a register of professionals who meet these standards
- ensure that registered professionals keep their skills up to date by engaging in continuing professional development
- conduct fitness to practise hearings to ensure adherence to professional standards and competence of a registrant to practise.

Establishment of Social Care Work Registration Board

The Social Care Work Registration Board is to be established early next year (2015). It is expected that once this board is established that it may require between eighteen to twenty four months before registration will open for Social Care Workers. This is to allow time to develop and agree a Code of Ethics and Standards for Practice, as well as to review educational programmes to ensure graduates meet required standards for entry to the profession. The Social Care Workers professional body the Irish Association of Social Care Workers (IASCW) are working concurrently with CORU towards the regulation and registration of the profession.

Irish Association of Social Care Workers (IASCW)

The IASCW provides professional representation to government, CORU the National Regulatory Body and policy making departments on behalf of its members. The IASCW welcomes the introduction of registration of Social Care Workers but recognises the challenges which exist in regulating Social Care in Ireland. These challenges include

1. Protection of Professional Title

The Health and Social Care Act (Government of Ireland, 2005) provides for protection of title, meaning that it is a legal offence for any individual to practise using any of the twelve titles, unless registered with the regulatory body. Protection of title is a particularly pertinent issue for Social Care Workers, given the range of titles under which Social Care Workers are currently employed in Ireland, for example project worker, community childcare worker and aftercare worker. Undertakings to address this issue will also bring clarity of title and role for other professionals working together in a multi-disciplinary team.

2. Educational Standards for Eligibility to Register as a Social Care Worker

The regulatory body has indicated that the minimum educational level requirements for eligibility to register as a Social Care Worker will be a Bachelors Ordinary Degree or equivalent in Social Care (i.e. Level 7 on the National Framework of Qualification (NFQ).

For individuals currently employed and practising as social care workers who do not meet the minimum educational standards the following criteria will apply:

- They may apply to register during a two year transition period, after registration opens, but to do this they must prove competency to practise as a Social Care Worker.
- This will be a detailed process and involve the applicant undertaking a competency assessment and presenting other required documentary evidence that they are fit to practise.
- After this two year transitional period, only those individuals who meet the minimum educational requirements (i.e. BA level 7 degree) will be entitled to apply to register to practice as a Social Care Worker.

While many statutory agencies in Ireland have taken steps in the last ten years to

regulate and standardise the employment of Social Care Workers, many private, voluntary and community organisations continue to employ individuals as social care workers who will not meet the educational standards required for registration.

3. Continuing Professional Development Registration Requirements

Social Care Workers are well placed to engage in CPD, due to the nature of their work by using reflective practice and structured professional supervision. However the absence of a clear framework has led to an ad-hoc, undocumented and unstructured approach to engagement in CPD. A clear CPD framework should promote personal professional responsibility, transparency and accountability of practice, reflection and an ethos of life-long learning.

Continuing Professional Development (CPD) will be a legal requirement for health and social care professionals in Ireland once registered. The Code of Professional Conduct and Ethics which will be adopted by each Registration Board, will require registered Health and Social Care Professionals to ensure their *skills and knowledge are up to date, of a high quality and relevant to their practice* (CORU, 2013, p. 9). The Code also requires that registrants take part in CPD on an ongoing basis, maintain records of CPD activity and comply with registration boards requirements. To ensure compliance with this standard, the regulatory body will introduce an audit process, whereby registrants must provide evidence of engagement in CPD activities, of achieving the required standard and ensure the relevance of these learning activities to their role and practice.

Continuing Professional Development for Social Care Professionals in Ireland

To support this process, the Irish Government fund the position of the Continuing Professional Development Officer for Social Care Workers. This role involves working closely with the IASCW to develop a framework to support Social Care Workers to meet CPD requirements of statutory registration. It also involves the establishment of a multi-professional CPD Officers Network who will work towards an inter-professional model of CPD which creates opportunities to encourage learning and knowledge exchange.

The benefits of CPD are widely accepted across many professions. Keogh (2007) highlighted that CPD can support Social Care Practitioners to gain new knowledge, manage change in practice, improve the craft of practice, combat negativity, frustration and burnout, become empowered and enhance career opportunities and

advancement. The role of the social care educator is vital in promoting a passion in students for learning throughout their educational training. Skills required for meaningful engagement in CPD such as reflection on professional practice, research methods and journal keeping should be integrated into all social care programmes from the outset.

CPD is an essential component for all Health and Social Care Professionals to prove fitness to practice. However, both opportunities and challenges exist in implementing a multi-professional framework for CPD which is meaningful and relevant for all professions.

Multi-professional Framework for Engagement in CPD for Health and Social Care Professions

CORU, the regulatory body, launched the Framework for Registration Boards Continuing Professional Development Standard and Requirements in 2013 for each of the twelve Health & Social Care Professions eligible for registration (CORU, 2013). This multi-professional CPD Framework identified that Health and Social Care Professions must

- Achieve 60 CPD credits over a two year CPD Cycle (1 CPD credit equals one hour of learning)
- Maintain a CPD Portfolio of learning
- Provide evidence of this learning (such as Certificates of attendance at courses, Reflective Practice Journal and a list of reading or research undertaken)
- Present a record of reflections on eight different learning activities over the CPD cycle

With Statutory Registration imminent, CPD will be a compulsory element of registration. Therefore there is a need for all Health and Social Care Professionals to develop the skills and knowledge necessary to engage meaningfully in CPD. The responsibility to engage in CPD is placed firmly on the individual professional with an emphasis on recent learning, knowledge or skills.

The process of establishing a Continuing Professional Development Framework which is relevant and appropriate for all Health and Social Care Professions raises issues for some professional bodies. For example, some Health and Social Care Professional Bodies such as psychologists, physiotherapists and social workers

have established CPD standards which are not consistent with the new CORU regulations. These professions differ from the required new framework in the following areas: the length of the CPD cycle, the number of credits required and the mechanism for recording CPD. Therefore they may be required to review and regulate their CPD standards to meet the legislation requirements.

In addition to discipline specific CPD, multi-disciplinary and inter-professional CPD education plays an important role in clarifying various professional roles. CPD programmes offering theoretical and practice focused sessions that encourage reflection and team building will assist participants to gain the knowledge and trust necessary to find ways of working together. This may combat inter-professional rivalries where two or more professionals have overlapping domains of expertise (e.g. social care workers and social workers).

The notion of learning with, from and about each other is central to developing a multi-professional CPD framework. "Inter-professional education occurs when two or more professions learn with, from and about each other to improve collaboration and quality of care" (Centre for the Advancement of Inter-Professional Education (CAIPE), 2002).

Creating Opportunities for Inter-Professional Working Through CPD

In February 2014, the CPD Officers Network organised an interdisciplinary event to introduce the concept of inter-professional CPD learning to health and social care professionals. One of the main themes emerging from this event was a lack of understanding of the many ways to engage in inter-professional CPD. Baldwin and Baldwin (2009) and Cooper et al. (2001) highlight barriers that practitioners encounter in trying to incorporate CPD into their own practice. These include lack of time, poor resources and absence of workplace supports to integrate learning into practice. On an inter-professional basis compounding barriers included an incomplete knowledge of the other professions' role, poor multi-professional team development opportunities and a dearth of methods and skills to create inter-professional learning opportunities (for example, collaborative research, journal clubs and inter-professional education).

At this conference the basic concepts of CPD was introduced to all Health and Social Care Professionals to equip and prepare them for the introduction of statutory registration. This first inter-professional conference was attended by eighty six practitioners representing twelve different Health and Social Care Professions (Figure 1).

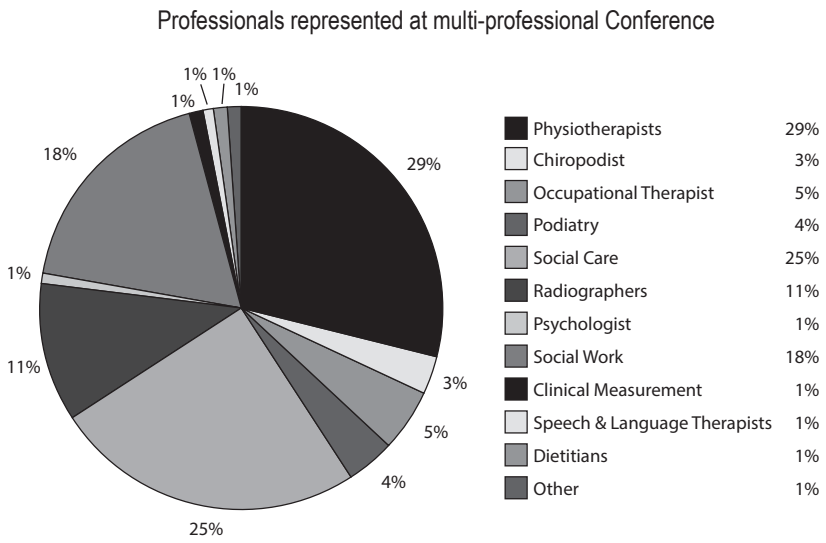

Figure 1: Professions represented at Inter-professional CPD Conference, Dublin, March 2014.

Common Inter-Professional CPD Needs

The Inter-professional CPD Officers Network identified a number of common skills which all professions would find useful to support their engagement in CPD. The key note speaker focused on developing an understanding of CPD and its importance to practice for all professions. A series of workshops for delegates emphasised individual and inter-professional opportunities for CPD including

- Establishing Journal Clubs - this focused on multi-disciplinary teams choosing and discussing journal articles involving service users/clients/ patients requiring interdisciplinary management.
- Supervision and CPD – focused on the aims and structure of professional supervision
- Getting your Research Published
- Preparing for Poster Presentations
- Making the most of E-Learning
- CPD Requirements for Statutory Registration (i.e. CORU)

The need to engage in reflective practice was identified by all Health and Social Care Professions as essential to engagement in meaningful learning which enhances outcomes for the service users and promotes safe practice within organisations. A practical workshop focused on Reflective Learning, Learning Journals, and Epistemological Development was facilitated and attended by all conference delegates.

Evaluation of the Inter-Professional CPD Conference

The CPD Officers Network aimed to evaluate short and medium term learning outcomes for participants who had attended the event. Hoggarth and Comfort (2010, p.15) insist that evaluation is essential and a good aspect of practice. It provides a way to assess the outcomes of various projects and It also helps to identify future training needs.

Two evaluations were undertaken by the network: one short term, a week after the event, and one medium term, four weeks later. The first was used to evaluate the impact of learning on delegates' professional development. The second evaluation was carried out to identify the impact of the integration of knowledge gained for their professional practice. These evaluations consisted of an online survey and a reflective practice feedback form. The feedback form allowed participants to revisit their professional goals, which they had identified at the end of the event and to reflect on their ability to achieve these goals in practice.

Hoggarth and Comfort (2010, p.61), state that it is important to concentrate on outcomes such as changed awareness, skills or behaviour. This can occur at different levels; Level one considers *reaction effect* which can be evaluated immediately or shortly after the event. Level two focuses on *learning effects* and can be measured in the medium term about four weeks later. Level three *behavioural effects* which address the impact that learning has had on practice. This can be evaluated between three and six months after an event.

The first evaluation found that delegates enjoyed the mix of professions (85%) attending the conference. Other findings from this 'Level 1' evaluation are illustrated in figure 2.

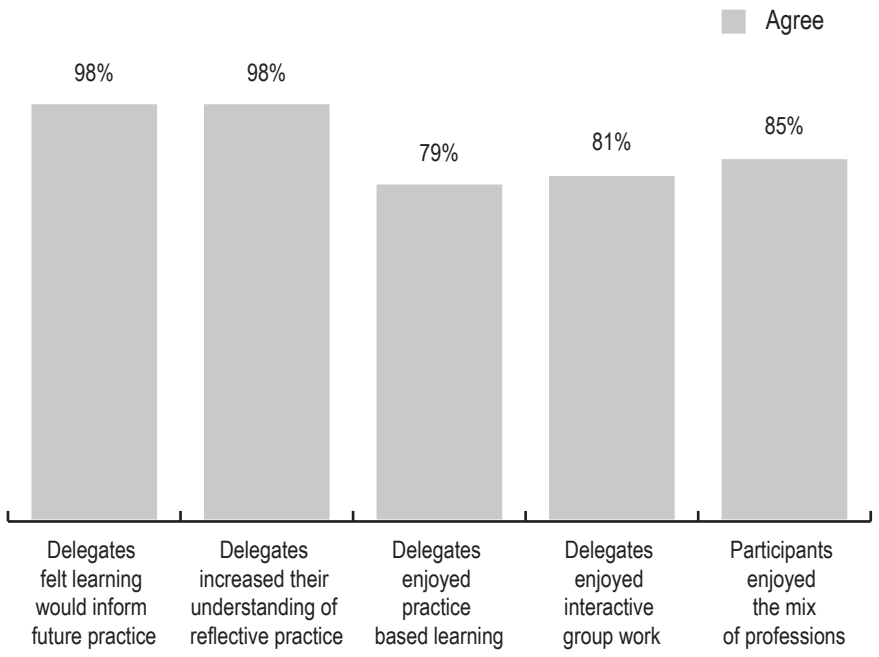

Figure 2: 'Level 1' Evaluation from delegates, Inter-professional CPD Conference, Dublin, March 2014

Medium Term Learning Effects Gained from Event

Four weeks after the conference, fifty delegates completed a second evaluation which focused on integrating their learning into practice. The majority of respondents had achieved their set goal and/or encouraged colleagues to implement changes in practice. See figure 3 for evaluation outcomes.

Of the 18% of participants who were unable to achieve their goals insufficient time was stated as the major barrier to implement the desired changes. In a recent survey on research activity, skills and training needs of Health and Social Care Professionals Mc Hugh and Byrne found that not having enough time was cited as the greatest barrier to engaging in CPD (McHugh & Byrne, 2014, p.20).

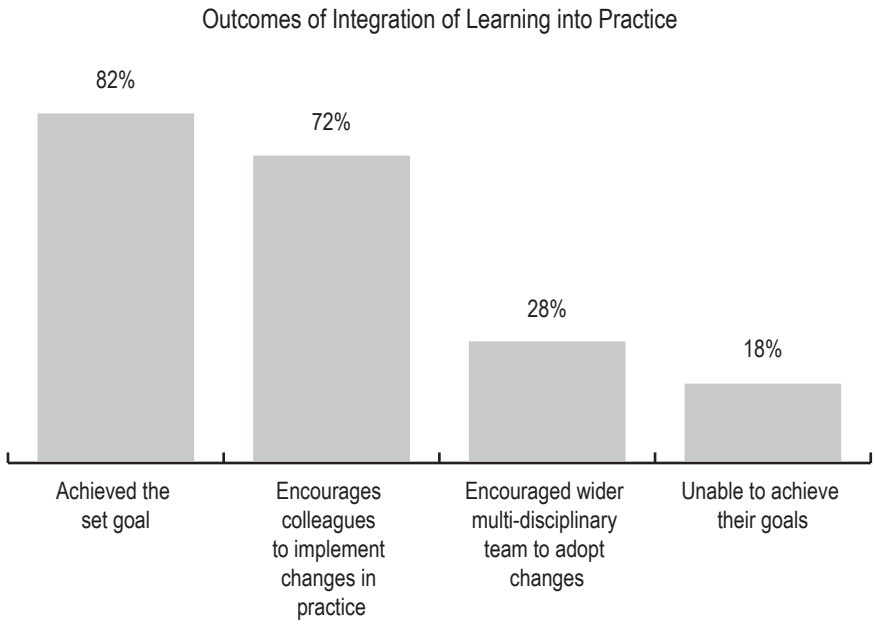

Figure 3: 'Level 2' Evaluation from delegates, Inter-professional CPD Conference, Dublin, March 2014

Future Inter-professional CPD Opportunities for Health and Social Care Professionals

The success of the Continuing Professional Development Conference in 2014, and the positive outcomes suggest there is support for future inter-professional CPD activities. There is an opportunity for the Health and Social Care Professions CPD Officer Network to provide the means and structure for which multi-professional CPD needs can be identified and addressed. The network is planning future inter-professional events, including a Continuing Professional Development Conference in 2015.

Conclusion

In Ireland the recent Health & Social Care Professionals Act (2005) has marked a historic development for Health and Social Care Professionals in Ireland. This legislation has introduced the statutory registration of twelve health care professions including Social Care Professionals. The criteria for registration and the measures that social care workers must engage in to maintain registration were discussed. It was highlighted that to remain registered Health and Social Care Professionals must engage in Continuing Professional Development.

Social Care Workers in Ireland have engaged in CPD in an ad-hoc manner. However the new legislation requires that CPD must be accountable, recorded and evidenced in portfolio form to maintain registration.

A structured CPD framework which encourages Social Care Professionals to embrace and engage in lifelong learning needs to be promoted and nurtured. Social Care Educators play an important role in enabling students through formal and informal facilitation to develop skills and engage in lifelong learning.

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Discursive Tensions in Late Modern Society – on Education and Work for People with Intellectual Disabilities in Sweden

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Abstract

The article problematizes the way late modern society has contributed to discursive tensions in the welfare state services for people with intellectual disabilities in Sweden. We illustrate how disability practices, such as educational systems and work-life arrangements for people with intellectual disabilities, are characterized by an institutional ambiguity following the institutional logic of the welfare state. By relating to a broader societal perspective, it is argued that the choices of lifestyle among young people with intellectual disabilities are closely linked to the notion of late modern society and its demands for flexibility and constant re-creation of identities. This paradox highlights a challenge for special programme schools as well as disability care organizations, since the dual identity of belonging to both the client category and to an identity constructed through belonging to the civil society characterizes the young generation of persons with intellectual disabilities.

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Abstrait

Cet article problématise la façon dont la société moderne a contribué à la fin des tensions discursives dans les services de l'Etat-providence pour les personnes ayant une déficience intellectuelle en Suède. Nous illustrons comment certaines pratiques telles que les systèmes d'enseignement spécialisés et le travail adapté pour les personnes ayant une déficience intellectuelle, sont caractérisées par une ambiguïté institutionnelle suivant la logique institutionnelle de l'État-providence. Dans une perspective sociétale plus large, il est soutenu que les choix de style de vie chez les jeunes ayant une déficience intellectuelle sont étroitement liés à la notion de modernité tardive et à ses exigences de flexibilité et de re-création constante des identités. Ce paradoxe met en évidence un défi pour les écoles ainsi que les organisations de soins de handicap de construire des programmes spéciaux élaborés depuis la double identité d'appartenance à la fois à la catégorie de client et à une identité construite par l'appartenance à la société civile. Ceci caractérise la jeune génération actuelle des personnes ayant une déficience intellectuelle.

Introduction

Contemporary society is complex and differentiated and characterized by increased beliefs in people's abilities and ambitions to shape individual lifestyles and life projects. As members of society, people in general gain the autonomy to independently make choices concerning various areas in everyday life. Swedish welfare policy has developed in accordance with these changes in society and has become more differentiated and sectorial and guided by ideological visions conceptualized in autonomy, self-determination, and freedom of choice. Since the 1950s, normalization has been a well-established idea in Swedish disability policy that is reflected in the planning, organizing, and exercise of various disability practices offering services for people with intellectual disabilities (ID). These practices are still highly influenced by ideas of normalization and the intention to help people with ID to live in accordance with what is considered normal (Ineland, 2007). While there is a relatively broad political consensus behind the intentions of normalization within disability practices, there is also a clear counter-discourse that problematizes the very concept of normalization and professional actions based on normalizing aspirations (Ineland & Sjöström, 2007). The criticism within this discourse concerns both issues of power between professionals and clients and how normalization-oriented practices within welfare-state contexts have contributed to a normative control and governance of

individuals with disabilities. It specifically concerns the organization's institutional context, within which clients' needs to internalize a normative framework – an institutional rule- and -norm system – in order to pursue professional relations and activities without conflict. On a practical level, this can lead to dilemmas and conflicts between the dominant yet often unreflected notions of normality that are taken for granted among professionals and the individual ideas and perceptions of desirable identities and lifestyles among people with ID. The article problematizes the way late modern society has contributed to discursive tensions in the welfare state services for people with intellectual disabilities in Sweden.

Swedish disability policy has evolved during the last decades from a strong belief in large-scale and centralized public services to an increased emphasis on individual freedom, diversity, and freedom of choice in relation to the support system (Ineland, Molin & Sauer, 2013). This reflection is reflected by a growing number of so called "frame-laws" – the Social Service Act, the Health and Medical Service Act, and the Act Concerning Support and Service for Persons with Certain Functional Impairments – which specify the objectives of care and service provisions but offer county councils and local authorities ample freedom to interpret the law and implement services according to their own specific guidelines. These changes correspond with the trend over the past decade toward greater decentralization of responsibility in disability care organizations (DCOs). Local authorities have greater freedom to decide what assistance should be given, how it should be designed, and how the work will be organized. However, in practice, research indicates that people with ID, in relation to other welfare recipients, need to comply with a well-established role as "client" or "user" and thus need to conform to institutionalized norms and values. We argue that very few welfare-state initiatives have opened up for multidimensional self-expectations where individuals have opportunities to be "multiple" (regular/normal and special/different), rather than "either-or" (Molin & Gustavsson, 2009; Seale, 2001). Several studies have highlighted the way in which the so-called new generation of youths with ID develops strategies to manage these diverse and "double belongings." At least in part, this deals with the (formal) association with a well-established and institutionalized role as "client" as well as a sense of belonging to more "normal" living outside or alongside the social welfare institutions (Gustavsson, 2001; Ineland, Molin & Sauer, 2013; Molin, 2008). What we refer to as the new generation includes young adults with intellectual disabilities who grew up in the 1980s and 1990s. They belong to the generation that grew up after the normalization and integration reform was implemented in Sweden.

In this article we discuss the experience of this new generation expressed in relation to an organizational and societal context. Research has shown (see e.g., Solvang 2000a) that the provisions for standardized services provisions within the welfare state are often is an explanatory factor to factors that explain the discontinuities in professional relations between various helpers and people with ID. In relation to increased demands for individuality and individualized support, it has also contributed to that the welfare state professions have lost some of their traditional role and legitimacy. The relationship between the DCOs' rule-and-norm system and self-expression among young adults with ID is an important issue in this article.

One important aspect of this relationship is the logic of normalization within DCOs. According to this logic, such organizations need to distinguish between us (professionals) and them (clients). The social effects of this division of roles form the basis of criticism from young adults with ID vis-à-vis DCOs. This represents a conflict between *conformity and individual authority* – between the normative basis for what should be considered normal at any given time and the freedom for individuals with ID to form their individual identities and live projects. We view this criticism as a reflection of an antagonistic movement among people with ID toward the normality and deviation discourse that dominates DCOs and welfare-state practices more generally. Instead, for them intellectual disability doesn't have to be a primarily source of identity – e.g., of how they view themselves and how they want to be perceived. However, in relation to DCOs, it may be rational to emphasize "intellectual disability" and comply with a role as "client" as it legitimizes support and services. However, in other contexts, such categories are less important, perhaps even irrelevant.

It is important to acknowledge that professional relations within DCOs are influenced by the bureaucratic structure and political/ideological control of the organizations; individuals (clients) need to conform to complex administrative procedures in order to receive support and services. At the same time, ideological concepts and visions imply emancipatory service provision based on empowerment and individual freedom. On a practical level, this could lead to antagonistic relations, as these concepts are open to interpretation. This is further complicated as this concept implies what are, and are not, legitimate claims in relation to identity politics, social roles, and individual life projects among people with ID.

Consequently, for people with ID, the institutional context of DCO could mean a certain form of exposure, as the culture and bureaucratic structure of the organization have shaped well-established norms and interpretations among professionals about what is legitimate and desirable in relation to individual living conditions and life projects. What characterizes the tensions inherent in special programme schools as an educational environment? How can these tensions be understood in a late modern perspective? How are discourses of normality and identity manifested in different types of labour and employment-oriented activities for people with intellectual disabilities?

Aim and Method

The aim of this article is to discuss and problematize the tension between identity politics and ideas about individual life projects articulated by young adults with ID and the institutional logic and well-established norm and rule system of DCOs in Sweden. The empirical data are based on previous research projects (Ineland, 2004, 2007; Molin, 2004, 2008; Sauer, 2004, 2010) in which we study people with ID in various social and institutional arenas such as special programme schools (särskola), the transitions between school and work, work and work life, culture and theatre, family and parenting, and post-upper-secondary education. The informants' overall ages ranged between 17 and 58 and both men and women were equally represented in the data material. Qualitative research methods were used in all of these projects, including qualitative research interviews with people with ID, professionals, civil servants, and managers in schools and social services. We have also conducted participant observation and focus-group interviews with people with ID in upper-secondary education, group homes, daily activities, and other employment-oriented activities. An interpretative and hermeneutic inspired analysis method was used (Taylor & Bogdan, 1998). The first step was to read and re-read the transcribed data material. Thereafter statements were identified in order to systematically code interesting features and topics in relation till research questions. The next step was to highlight and relate central empirical statements to the theoretical and conceptual framework based on earlier research.

Theoretical Approach

The institutional logic of DCOs strongly influences face-to-face interactions and professional relations, where people with ID, literally speaking, are balancing between normality and deviance. In order to receive support, people with ID need to

accept and adapt to an organizationally stipulated role as "deviants" – user, client, patient – but at the same time they are also politically and ideologically acknowledged as individuals with individual needs, expectations, and ambitions. The situation is paradoxical, as people with ID at the same time are excluded from and included in what is understood as "normal" in a given societal context. At the same time, it's important to recognize that we today live in a late modern social and societal structure characterized by increased individualism and reduced traditional expectations and roles, which has made people increasingly more ambivalent in relation to various experts and institutions – as well as various welfare-state structures and initiatives.

More traditional patterns of life and social organization are more or less resolved in favour of more impersonal structures of late modernity (Giddens, 1999). Postmodern society entails fewer clear confirmative structures that make people equal; instead, people are faced with an ability (or requirement) to form and shape their own lives. The future is more open and diverse than before, and people more often face a number of choices regarding life and identity, e.g., where to live, what to work with, and how to live. As traditional social institutions reduce the impact of this on people, people need to shape their individual lifestyles by choosing among many alternatives. Thus, the concept of "lifestyle" becomes important in postmodern society, and self-identity mirrors an on-going reflexive project in which people shape, reshape, experiment with, and manipulate their identity and social roles.

Hence, it is important to discuss the way in which the institutional context of social DCOs and special programme schools influence and govern identity politics for young people with ID. A fruitful theoretical approach is the neo-institutional approach in organizational studies (Powell & DiMaggio, 1991; Scott, 1994). In order to gain legitimacy, institutional organizations (such as DCOs) need to establish formal structures that signal purposefulness and rationality toward the surrounding environment. Policies and ways of thinking and acting among professionals in DCOs are perceived as *good* or *legitimate* when they connect to standards and values in the environment. Internally, formal structures create control but also limit alternative approaches and interpretations in a given situation. DCOs and upper-secondary schools thus consist of a "world of ideas" and a "world of practice" (Czarniawska-Joerges, 1992). Between these worlds there is a two-dimensional gap; in terms of *content*, one world consists of ideas, the other of actions. In terms of *time*, the world of ideas focuses on the future, while the world of practice deals with activities in the present. While the world of practice is characterized by norms and values of "ordinary life," the world of ideas is dominated by prevailing norms and values in society. Consequently, in practice professionals have to deal with a *Janus-like legitimacy*,

turning one face inward and another face outward. For instance, in school practice political intentions become paradoxical, as "diversity as a resource" is confronted with day-to-day practice in which students are "organized" in accordance with notions of similarity rather than diversity and difference.

The antagonistic relation between a "world of ideas" and a "world of practice" has similarities with the problem of imitation and authenticity in DCOs described by Ineland and Sjöström (2007). Ambitions of normalization and meaning in everyday life (authenticity) encounter problems associated with establishing intrinsic social categories as work, school, and housing within DCOs without recognizing any therapeutic purposes. This is problematic for people with ID, as such categories are also legitimate standards for quality and success, which require distinct roles between "we" (professionals) and "them" (clients). However, following Giddens' (1999) theories on increased individualization in late modernity, the problem of imitation and authenticity for welfare institutions in general (e.g., DCOs and upper-secondary special programme schools) is that they risk their authority and role as *normative advisors* of lifestyles if and when people with ID doubt their base of knowledge, their aims and objectives, and the way they organize various activities. The criticism from adolescents with ID, vis-à-vis the welfare state in general, reflects big societal changes in which they need to manage multiple and constantly changing identities and an increased responsibility for shaping their own personal lifestyles. We argue that the concept of self-identity as a reflexive process in late modernity (Giddens, 1999) and the questioned legitimacy of the welfare state among adolescents with ID are both factors underlying an increased criticism against the logic of normalization within DCOs that has emerged in Sweden during the last decade.

Schooling for Pupils with Intellectual Disabilities

The tensions between discourses on and interest in pupils with ID within the Swedish education system can be described for the following three levels. On the societal level, there is an inclusive rhetoric expressed in legislation, politics, and policy documents. On the organizational level, segregated solutions are often provided, while on the individual level pupils negotiate between strategies of either reconciling with the assigned role as a pupil with special needs or striving toward a new and alternative identity.

In an interview study with municipality special programme representatives, Molin (2004) distinguished coincidental but also contradictory aspects of special programmes' collective activities. Firstly, a more development *and qualification*

perspective was illuminated, building on the idea that pupils enrolled in the special programme need to develop reading, writing, and mathematics skills in order to get through in today's competitive and performance-aligned society. Secondly, a more *care-influenced security perspective* appeared, emphasizing a clarified safety – that pupils enjoy and "feel good" – rather than development of knowledge and learning in a more theoretical sense.

> *"So, that you already there, when you plan the lessons, preparing the pupil to walk into a day care centre with forest work, park work and yard work and all that stuff".* (Excerpt from interview, Ibid.)

On the organizational level, these two ground structures within the special programme contributed to the development of different viewpoints on activities' objectives and alignment and on which pedagogical approach would be most appropriate. A common feature was the teachers' focus on participative strategies, even though these strategies were aimed at different arenas or life worlds. The secure quality-of-life pedagogy seemed, in the short as well as the long term, to be aimed at participation as an adult among other peers in a world of caring. The qualification pedagogy, on the other hand, was more addressed toward an adult life in a society for all. Berthén (2007) came to similar conclusions and showed how special programmes often stressed the ambition that "through development of knowledge facilitate the pupils to participate in the society, while the result of teachers work, on the contrary, risk to limit the possibilities of future society participation – the pupils tends rather to be prepared for 'differentness'" (Our translation, p. 184).

The young generation of people with ID seems to claim their rights to a higher extent, and –based on their experiences – they dispute the dominant viewpoint of people attending special programmes. On the individual level, Molin (2008) reported that young people often embraced ideas and principles and thought of the disability as a right or an impediment that actually enhanced their opportunities to manage challenges in everyday life, just like other people (without disabilities) were expected to manage. On the other hand, formally belonging to the special programme could jeopardize their self-images and the social identities they strived to maintain. Furthermore, Molin (2004) described first-year upper-secondary pupils with ID who couldn't reconcile with the secure, clarified, and in some aspects segregated arrangements in the school. They showed revolt and noncompliance and were inclined to change their attitudes toward existing school structures. Teachers and assistants experienced challenges in relating to this new type of pupil. An interviewed teacher revealed:

> *We have never had this kind of pupils here before. It is a new type of pupils … and I think there will be more of this type further on. Special programme pupils are often very polite and anticipative and they do no mischief – they obey.* (Molin, 2004, p. 140)

When the pupils in a later phase of their education would graduate, they expressed another attitude. Now, four years later, they seemed to have reconciled with the existing arrangement and the ambition to change and affect the special programme had lost its threat. As Molin's (2008) follow-up study phrased it,

> *"But it's ok, I have to put up with it. I'm not going to fuss about it. I have learned to put up with it. I belong to the special programme, and I have to find myself in that".*

Developing a personal identity and a lifestyle can have different meanings for young people, whether they have a disability or not. For young people with ID, these processes often entail trying to obtain a positive (and realistic) self-image. The experiences conveyed in Molin's(2008) study show that pupils were satisfied and they enjoyed their schooling. At the same time, they felt ashamed of belonging to the special programme. Handling these kinds of contradictory identification appeared to involve both the difficulties and opportunities of standing with "one foot in each world". The transition to adulthood tended, for some pupils, to be characterized by reconcilement with belonging to the special program or care. Members of this group used the strategy of accentuating otherness – or categorical membership – as a premise for having the right to a life *like* others. One of the pupils, Cissi, expressed it as follows:

> *We [who attend the special programme] want to be like everybody else. So why aren't we allowed to dance on a graduation prom – when everybody else does? Why can't we go by horse and wagon when everybody else does? So, they treat us like we would be "smaller" than we are.* (Interview with Cissi, Ibid.)

Another group of pupils looked at the transition to adulthood as an opportunity to break free from belonging to a stigmatized special programme or care. Their strategy was to emphasize "ordinary making activities" and the right to be not just like others, but with others. Notable from the study was that some young people with ID had found a kind of third way in their transition from school to adult life. The strategy was mainly about separating different categories of belonging in different situations. In some situations, the informants chose to keep the identity of a former special

program pupil; simultaneously, they could present themselves as ordinary adults in their leisure time, in the future, etc. In the study, this strategy was denoted as *multidimensional identifications*, in which the informants developed complementary self-images in the transition toward adult life (Molin & Gustavsson, 2011).

This shifting deportment concerning the belonging to a special program raises several questions. In what way can professionals relate to this new generation of young people? How can we understand young people's changing attitudes, i.e., those who choose safety and compliance instead of revolting and being inclined to change their attitude? How shall we understand the expressions of compliance; has one become more mature, or is it a conscious strategy? And furthermore, to what extent can the special programme school benefit pupils' development of their own self-images and creation of their own lifestyles? How shall we relate to those who don't want help and support for different (religious, cultural, etc.) reasons? Have these people developed a negative and unreal self-image? Or should we see the search for new arenas and communities as an expression of an individual lifestyle?

Work for People with Intellectual Disabilities

Work and working life has on a societal level a very strong symbolic value linked to economy, normality, and morality. Perhaps the role of being employed or occupied is the most recognized; to be working and self-contained is usually regarded as something good and desirable. In addition, work is probably the activity that, more than anything else, is imposed by society and its social and cultural values. On a societal level, the idea of work concerns two main issues: one economical and one moral. You are supposed to *earn* something from work, and you *should* work. Furthermore, work often means some kind of membership in a moral community and provides, in this way, prerequisites for social integration in the society (Sandvin, 1992). The meaning of work is often connected to normative notions: To have a job has a value in itself: It means an income source, which makes prerequisites for independence and therefore the possibility of living a normal life (Olsen, 2009). Discussions of work and working life within disability care activities often imply questions of normality. The opportunity of work is often linked to the notion of living like others. For people with ID, work also enables a role as *employed* in contrast to the dominant *user role*. Working means that you are normal. In the Swedish national strategy for the implementation of disability politics (Ministry of Health and Social Affairs, 2011) it is stressed that all people will be given opportunities to take part in working life in relation to their capabilities.

However, several studies problematize the organization and objectives of working and employment activities for people with disabilities (Olsen, 2009; Ineland, 2007). In particular these studies criticize the fact that people with disabilities often have a lack of participation in labour market, especially people with ID. The Swedish National Audit Office (2007) reports that people with ID, to a much higher extent than other groups of people with disabilities, have wage-subsidized work, daily activities under the Act concerning Support and Services for Persons with Certain Functional Impairments (LSS), or sheltered employment. This makes the group economically vulnerable. Furthermore, it is also a problem that people with ID have a paradoxical connection to working life more generally. Olsen (2009) claimed that the area of people with ID and their participation in working life is linked to two larger political discourses on welfare – one socio-political and one concerning the labour market. A contrary situation emerges when one defines the other as outside the labour market, while the other underlines the meaning of being inside the system. On an individual level these processes have made it harder for people with disabilities to be employed and to keep employment. Sandvin (2008) claimed that the problem of reaching a professional role – and the legitimacy that is connected whit it – partly depends on people with disabilities who grow up with socially constructed notions of disability. This can jeopardize the opportunities of being employed since functional limitations may remove such expectations.

> Disabilities exempt people from the moral suspiciousness that is pointed toward other nonworking adults, but it simultaneously reflects the social construction of the disabled as unproductive and dependent. As a consequence, they won't get the accommodations and assistance required in order to enter the labour market, even if this is what is preferred. (our translation, Sandvin 2008, p. 76)

The meaning of problematizing current notions of work in relation to young people with disabilities is enhanced by the climate of late modern society and the fact that its former ideas of being beneficial have been replaced with ideas of being oneself. In a way the meaning of work has been subjectified; work, and what we choose to work with, says something about who we are or wish to be. The excerpt below (Sauer, 2010) is from an interview with a young woman with ID, and it illustrates the meaning of work and experiences of daily employment activities within the disability service compared to work in civil society. The woman participated in a project driven by the Workers Educational Association (ABF), and she was provided employment as a circle leader:

> *When I tell people that I work as a circle leader at the ABF they don't think it's strange, but they understand that I have a disability if I say that I work at daily activities. I think this is strange because I am the same person. It is a bit annoying, sometimes I fell, right now, where I stand in life, yes, I want to manage a job and make money – and not live on disability pension so to speak.* (Ibid.)

Work often leads to personal development and self-realization. Therefore, it is important in research as well as in practice to emphasize young people's self-messages and find a way to see the real people behind the assigned roles of users and clients (Molin, 2008). Expressed preferences and messages are often in contrast and opposition to what the welfare state considers good or desirable, however, and, above all, what it has to offer (Olin & Ringsby Jansson, 2006; 2009). On an organizational level, the regimentation of work within disability services is an arena where dominant norms and values can be contradictory in relation to young people's own notions, ideas, and preferences.

Disability service with a labour-market orientation has been criticized due to its alignment with normality, its primary social objectives, and its current notion of work that is based on values without proper connection to the rationality that characterizes the labour market in Sweden today. Many young people view work today not as a goal in itself, but rather as a way to profile and visualize their personal identity. A challenge for disability services is to develop ideas and strategies for work and working life that, instead of emphasizing normality and the idea of full social inclusion, can be more linked with identity politics and discourses (see Hall 2010). The following dialogue was registered in a participant observation (Sauer, 2010) involving two young adults with ID, and it illustrates the emotional bonding to disability services and the will to move physically and socially toward new contexts and identities:

> *Emma: It is so much hanging along from the childhood. I thought I was stupid and wicked. When I'm here (as a circle leader at ABF) I feel strong, I feel acceptance. In the group home, the staff doesn't understand me … well, yes, there is one staff who tries to gain insight in my situation.*
>
> *Evelina: You have to leave old things behind yourself.*
>
> *Emma: I thought you would say so.*
>
> *Evelina: I just wish you well.*

Emma: It's just a little part, it's about my growth. I have been to the special programme with intellectually disabled and people with cerebral palsy.

Evelina: Well, me too, but you have to leave that behind. You can't repine. I feel I have growth – I can. (Ibid.)

Gürgens Gjearum, Inleand, & Sauer (2010) have analysed this tension in studies of daily theatre activities within disability services. They stress that theatre activities, on an organizational level, are pervaded with an ambivalent ground structure following the assembly of different institutional logics. On the one hand, the theatre activities are a part of a disability service, and on the other hand, they are a cultural activity in which legitimacy lies within the extent to which the work accentuates the creative skills of an actor or actress. Work in theatre can therefore create conditions in which they can manifest notions of how they want to be part of the environment (i.e., "I am more of an active and creative actor/actress than a passive recipient of a daily activity"). Thus, the theatre is both a part of the public welfare system and, simultaneously, a part of the civil society, which creates new identity-formation opportunities for the participants.

Discussion

In the following we want to discuss characteristics of the tensions inherent in special programme schools as an educational environment. How can these tensions be understood in a late modern perspective? How are discourses of normality and identity manifested in different types of labour and employment-oriented activities for people with intellectual disabilities? The institutional logic that characterizes disability services and special programme schools implies that young adults with ID are balancing on the dichotomy between normality and deviance (Solvang, 2000a). To receive support and services from the welfare state, they have to subordinate themselves to the role of being a special programme school pupil and welfare-state client. This means that they are at the same time being separated from normality and are becoming objects for being normalized by professionals. The consequences of these constitute the foundation of the criticism formulated by young people with ID. The experiences young people with ID express in relation to an organizational and societal context are in the article understood in terms of a tension between conformity and individuality. One dimension of this tension is that the preferences of the young people with ID regarding life projects and identity are not always listened to by DCOs and professionals.

From a neo-institutional perspective, the analysis illustrates that disability services in Sweden are contributing to a conformity in various praxis within the DCOs. Hence, conflicts often emerge in direct encounters between professionals and young persons with ID since they do not subordinate themselves to the ideas of the professionals regarding what kind of life projects they should strive toward.

The development guided by the normalization and integration reforms and the reformation of disability services in the 1990s has meant an increased emphasis on individualization, influence, and participation, and increased power for people with ID. The development has contributed to increasing possibilities for people with ID to frame their own life projects. However, in reality, as discussed in the article, often conflicts arise since the preferences of persons with ID must be subordinated in formal organizational structures and adopted to the dominant norms and values of the organizations (Molin & Gustavsson, 2009).

For professionals this situation leads to a peculiar challenge. They are expected to handle the ideological differences that become visible in different types of conflicts and tensions. Simpson (2000) raised a number of important questions that follow from this tension:

> What does this mean for service providers? Are people really better off in service than out of them, particularly for those who are also out of employment and otherwise socially excluded? If there are benefits, what are they? Insofar as service provision is a central part of the constitution of the intellectually disabled identity (i.e. not self-identity, but the socially imposed or expected one), to what extent can this be made less stigmatizing and promote a positive collective and personal self-image? At the very least, this discrepancy between what most individuals want and what service providers are typically prepared to acknowledge must be tackled (p. 113).

From the above description we argue that the institutionalized disability services in a Swedish context have lost their legitimacy. This is also reflected by an increased interest in the role and function of civil society in the disability field (Ineland, Molin & Sauer, 2013; Molin, 2010).

This raises important questions for disability services: How will they handle the circumstance that an increased number of persons with ID are asking for services from alternative organizations in civil society? How do the traditional disability services handle the fact that an increased number of persons with intellectual disabilities are experiencing belonging to the services as a threat to their identity?

Which kinds of lifestyles and living patterns are accepted by the professionals of the disability services? These questions are also closely linked to the growing interest in *transition research* (Hagström, 1999; Molin & Gustavsson, 2009; Storey et al., 2008) that is analysing how people are handling participation and identification processes in the transitions between school and working life, between youth and adulthood, and between inclusion and exclusion. The analysis of Borland and Ramcharan (2000) illustrated that people with ID were striving to go from an "excluded identity" to an "included identity." It argued that the latter identity construction is often associated with belonging to the civil society, belonging to the world outside the institutionalized disability services of the welfare state.

This article deals with questions on both the organizational and individual levels. On the organizational level are questions regarding central legitimacy and focusing on the structural circumstances of the Swedish welfare model. Whereas questions regarding identity and lifestyle are key elements on an individual level. These key elements highlight what kind of identities and future lifestyles it is possible for young persons with ID to realize. Further are those key elements that also challenge the professions because they meet persons with ID in line with the social construction (as dependent consumers of welfare-state services) that is prevalent (Solvang, 2000a). The identity construction of young persons with ID is different from the construction made by professionals. Some even relinquish the services that are offered so that they do not risk becoming categorized as welfare-state clients. This creates a paradox because while the status of client entitles them to services, the same status is irrelevant in other contexts. This paradox also highlights a challenge for special programme schools as well as DCOs, since the dual identity of belonging to both the client category and to an identity constructed through belonging to the civil society characterizes the young generation of persons with ID (Ineland, Molin & Sauer, 2013).

Late modern society has created prerequisites for persons with ID to develop different kinds of belonging and identity constructions. Drawn from Solvang's (2000b) discourse analysis, the young generation of people with ID link their identity to the us/them discourse, of which the central elements are belonging, community, and identity politics (Sicakkan & Lithman, 2006). Today people are taking things for granted for the moment (Giddens, 1999). In step with the fact that the traditional norm-giving institutions, such as religion, education, politics, and family, have experienced decreasing importance, it becomes difficult to practice normalization. If the traditional is under dissolution, to what "normal" should persons with ID be normalized? Professionals today are just one of many counsellors, and the traditional

institutions that imitate the normal (such as the disability services) are understood as authoritarian (Ineland & Sjöström, 2007).

In this article we have discussed examples of discursive tensions within the field of special programme schools and disability services, but we also mean that those tensions can be found in other life areas of young persons with ID, such as leisure time, family life, parenthood, etc. (Ineland, Molin & Sauer, 2013). The new meanings of normality and authenticity that are given in late modern society are important questions for further empirical disability research.

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“An Open Room for Interpretation”

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Abstract

Based on a concept that I have developed, which is called: “An open room for interpretation”, the following article states that creative work and aesthetic expression in a pedagogical context with 2-6 years old children must give space for the children’s own expressions. To teach music should not only be seen as a learning task where initiative and product is defined by the teacher. Creative activities and aesthetic processes must be seen as an interaction between children’s immediate physicality and curiosity and the teacher’s musical skills and abilities to follow and develop the children’s initiative.

Résumé

Basé sur un concept que j’ai developpé: “Une chambre ouverte pour l’interpretation”, je propose que l’expression esthétique, en particulier la musique dans un context pedagogique avec des enfant de 2 à 6 ans, doit laisser un espace ouverte à leurs propres expressions. Dans l’éducation musicale le sujet de l’apprentissage ne devrait pas uniquement être définie par l’enseignant, mais je suggère que l’enseignement doit etre considéré comme un dialogue entre l’enseignant et l’élève, prennant en consideration d’une part la curiosité et l’expression corporelle de l’enfant er de l’autre, l’inspiration et le savoir faire musicale de l’enseignant.

Theoretical Background

In this paper I will try to argue for a fundamental question: "Can music teaching be based on children's own expressions"? Throughout my career I have been interested in how a teacher can build musical training on children's immediate joy of expressing themselves. But how can I be sure that children learn basic musical skills by building my teaching on play and bodily expression?

In my search for arguments to involve the children's bodily expressions, I have been inspired by two different theoretical orientations: First, the French phenomenology Maurice Merleau-Ponty (2014). He states that the body is seen as something that exists "in cooperation" with awareness and thought, complementing and communicating with others. He speaks of a meaning-making body. Merleau-Ponty's perspective leads me to believe that the child's bodily "being in the world" is an essential approach to basic musical elements/learning. Second, I am inspired by psychologist Colwyn Trevarthen (2000) who speaks about communication between parent and infant as vital to musical art. He defines communication by using musical parameters such as, for example, pulse, pitch-and timbre-gesture, and he talks about the notion of *Communicative Musicality*.

I argue that the teacher must be highly responsive to the expression of each child to see the music as communication both between children and between child and teacher because an aesthetic expression or statement is a declaration of something to somebody.

Furthermore I will include examples from a Danish tradition in music-education which emphasizes the importance of having attention directed to every single child in a musical context.

Danish Tradition for Music Activities and Teaching

In a Danish pedagogical context the cooperation and relationship between teacher and pupil is based on a horizontal relation. This approach to education began in the 1930s with revised thoughts about teaching. The people introducing these pedagogical ideas were a group of Danish artists, psychologists and educationalists. A subgroup in this movement concentrated on music (Fjeldsøe, 2013).

Here began a long tradition in Denmark, for taking children's own musical development and creative ability as the starting point for working with children and music. By observing children and the various ways in which they express their musicality and thereafter drawing on these observations as a springboard for working with children

and music is a method specific to Northern Europe. Nevertheless, a significant motivation to work with the children's own ideas and improvisations was inspired by other cultural approaches to music.

Two significant reformers were Bernhard Christensen & Astrid Gøssel (see Lyhne, 2004). They paid particular attention to ethnic musicians and jazz-musicians and found substantial differences with European music tradition. The Western European music-tradition is primarily based on an approach to music-teaching that includes reading and writing notes, learning specific patterns and a given repertoire in songs and other sorts of music. By playing instruments emphasis was placed on motor skills to handle the instrument. From the tradition of 'World Music' the pedagogy got inspiration to emphasize listening, improvisation and a rhythmic and bodily approach to music. (Marstal, 2008).

As a result, music teaching shifted towards a more horizontal form where the child or student no longer is the 'pupil and listener' and the teacher neither is the 'speaker' anymore. The child becomes the 'speaker' and the teacher becomes the 'listener'. Giving a child the possibility to improvise and listen to her or his own ideas offers an amazing chance to find the child's own expression. In connection with this the teacher has to be a focused listener and observer in order to follow children in the aesthetic expressions and processes.

Music, Body & Acting – a Phenomenological Point of View

Body and movement are two vital elements in the life of a child. The child builds up its understanding of its existence, self-experience and place in the world based on bodily sensations and experience. The child is present in its body and communicates intentionally using the body. In aesthetic activities, where the children encounter movement, drama, music etc., the child does not separate body and activity but works in a bodily manner during the activity. The child jumps a song and sings a role.

Based on the French phenomenologist Maurice Merleau-Ponty's (2014) understanding of body and phenomenology, the body is seen as something that exists "in cooperation" with awareness and thought, complementing and communicating with others. He speaks of a meaning-making body in which the senses are interlinked (Fink-Jensen, 2002). Bodily actions make up the starting point for existence, *"I can, therefore I am"*, as opposed to an understanding of the world based on reflection and thought, *"I think, therefore I am"*, as expressed by Descartes during the 17th century. The child tries out its bodily abilities and enters the activity with a spontaneous bodily awareness. "I can and I am doing, therefore

I am". This bodily action contains an intentionality that is not connected to thought but to ability. By focusing on this intentionality as *"I can"* Merleau-Ponty claims that actions are based on this awareness being embedded in the body. Awareness is present because of bodily ability.

The following statement underlines the significance of children's own expressions in the pedagogical work.

> *"In applying Merleau-Ponty's view about human beings in general to human beings in the beginning of life, I see the opportunity of viewing toddlers' appearance as incarnated minds and as human beings in motion, "radiating" to their environment, utilizing the situation and the space they are in by turning it into means of expression"* (Løkken, 2000, p. 17).

The children are full of expressions, which is their interpretation of impressions and their way to communicate through an aesthetic language.

Music as a Communicative Skill – the Concept of Communicative Musicality

Musical expression is an aesthetic activity that can be considered as a mode of communication and musical expression is linked to the human need to create and convey meaning in cooperation with others (Trevarthen, 2000). Colwyn Trevarthen has particularly worked with music and musical activities with babies through observations of infants he has defined the notion of *Communicative Musicality*.

Communicative musicality defines the way in which a child seeks emotional connection to others. This ability, which is neither language nor music, is based on the very special way in which bodies and voice are a part of communicating. Colwyn Trevarthen, for instance, speaks about the child having a special sense of social interaction and emotions. The child is part of a connection in which it continuously creates awareness of whatever it is engaged in. Colwyn Trevarthen emphasizes the relational aspect of communication as well as brain-based, biological reasons that allow the child to perceive and answer communication from others. Communication takes place through eye contact, sounds and body movements. The child's perception of the rhythmic pattern in syllables and words has a natural connection with music. The child seeks meaning in a communication process that can develop through musical expression. In the adult-child-interaction the adult observes the expression, and sometimes the communicative element might be in the foreground and the musical element more important, but often there will be a rapid switch

between the two. Children's experiences are expressed in various ways when they communicate through music, bodily expressions, dancing and other media. Communicative musicality is an expression of a search for emotional connection. The child is thereby already trained, in its early interactions to tune into music, to be aware of a musical dialogue and this should be kept in the mind of the teacher. The child is already competent in learning and playing music.

Implications in Didactic Work: Defining a Framework

In the following I will develop an example of a didactic way of working with children while keeping an open room for interpretation.

The teacher's initiative can start with an "impulse" that "tunes" the children into the activity. It allows each individual child as well as the group of children to create meanings when encountering the aesthetic interactions. The pedagogue defines the framework for an open room for interpretation. As an example the teacher starts with a song about a Circus and within this circus as a frame she asks the children to tell what is in her or his circus and how this person/animal/thing moves. It gives every single child an opportunity to use their imagination and to invent their own movements, which in turn gives other children an opportunity to imitate new characters and movements. This can never be controlled but the repeating circus-song makes a frame around the very many expressions. The inventiveness of the children is awakened by encountering the impulse, which in this case is the circus as the starting point for the activity. The Circus-song is needed as the frame. In this way, the activity becomes interplay between control and openness. This raises some reflections and considerations about when and how to control and when and how to create openness without total chaos.

Children need time, space and room to develop and find an impression that makes sense for each of them. As such, the creative process contains a constant interplay between the impression of each individual child and the impression of the group as a whole. It takes time to allow the individual and the group to be engaged in the activity and to alter the impression to expression.

The creative relation between child and teacher stems from being aware of each individual child in the room and from acknowledging commitment and participation. Applying an open starting point to the aesthetic learning processes means that children are offered the opportunity to develop and have an impact on a process in which the teacher is guiding and supporting the children based on various initiatives.

The opposite of such an approach is found, as an example, in play manuals or given songs and dances in a specific pattern where the starting point is not the children's own exploration of the initiative but a planned process leading to a finished product. When using an open access of understanding, it is not possible to define precisely the activities that will be involved in the process. This does not mean, however, that the teacher only follows the initiatives of the children and allows them to control the entire process. On the contrary, this approach requires that the pedagogue teaches the children a variety of modes of expression and defines certain guidelines for the process within the process, such as offering the child an instrument, clapping pulse or a rhythm and supporting a single child in singing the frame-song.

Aesthetic and Creative Work Requires Special Skills

When planning aesthetic activities, one must be aware that children evolve in relation to other children and adults. This means that the task of the teacher is to work towards a collective and shared experience. Play is related to imagination and bodily awareness. But this is not enough, teaching and interacting with children through activities requires **pedagogical abilities** such as an ability to encounter and support the child's imagination and sensory presence, and to identify the learning and developmental potential of the activity. The experiences of the children are expressed in an articulation through music, body, dancing and several other elements. The teacher must be very conscious of her role as a promoter and role model. In any dialogue with a child she must be prepared to support and challenge imitation and mirroring. It is therefore very important that she take part in games and activities by dancing and playing. She is the initiator, organizer, motivator, dancer, musician and educator.

Interaction with the children therefore requires the teacher to express themselves artistically and have the knowledge to express themselves. This can be abilities in the areas of singing, dancing, drama, etc. abilities to play and a certain repertoire in terms of various modes of expression. And – not to forget - awareness of own strengths, weaknesses and limits in the expression.The pedagogue must not only initiate the activity but must also be ready to intervene and support the children on their own terms. This requires a conscious selection of modes of expressions, musical skills and awareness in terms of the children's bodily and sensory presence within the creative community.

Figure 1 illustrates the cross-field in which the teacher works. To develop creative processes in *an open room for interpretation* the teacher works between the child's participation-strategy within the community, aesthetics and artistic & musical craftsmanship, and pedagogical theories and methods:

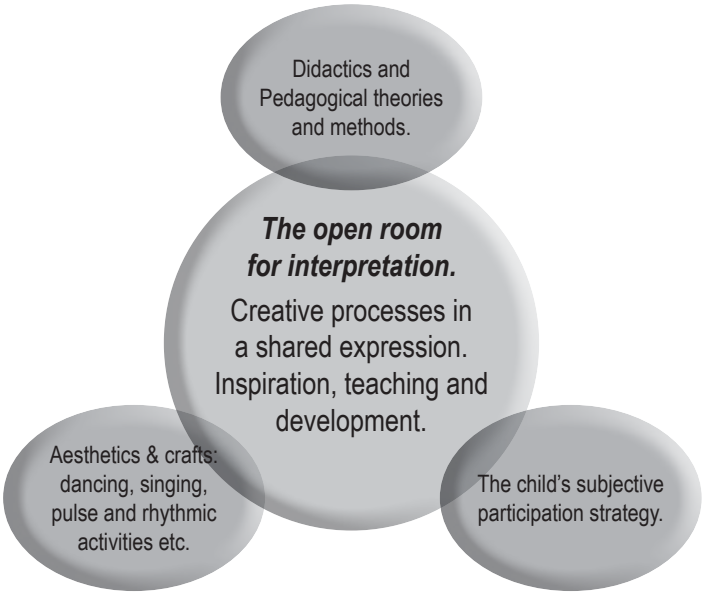

Figure 1

Creating an Open Room for Interpretation

How can adults create fertile soil for developing aesthetic activities based on children's own expressions - And which skills should be required?

Based on what I have described above, in terms of phenomenology and music as a communicative skill, I suggest that the teacher should enter into an "open room for interpretation". I suggest that every teacher should keep an "open room for expression" as a methodological approach to aesthetic expressions in which the activity makes sense to each individual participant. Listening to the children's ideas the possibility arises of creating a qualified space for expression as well as a qualified encounter between pedagogue and child.

The word "room" has both a concrete and a figurative meaning. Working in an open room for interpretation is about allowing creative and aesthetic activities based on the possibilities and diversity of the participants and their own expressions. In this open room, there are both spaces for free expressions and the possibilities of various interpretations. Children offering many different modes of expressions surround the teacher. At the same time he or she must inspire each child, through teaching of concrete music skills and thereby assist them in expressing themselves. Being able to identify the fascination and expression of the children and join those elements in a

qualified pedagogical process makes up the basis for developing both the aesthetic practice and the child's opportunities for expression. Aesthetic expressions - among these the music teaching - must be regarded as a communication between student and teacher where the student participates with an intentionality in the expression. When the teacher respects and follows the intentions of the student she creates a possibility to cultivate and support motivation and expression. Within this environment I claim that children will learn basic musical skills.

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