Sociology and Social Work in Post-Secular Societies

7th International Conference

Prague, September 7–8, 2017

Book of Abstracts

Conference Information

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Contents

Welcome address

Welcome to the 7th International Conference on Sociology and Social Work. We are delighted that the conference this year will be hosted in Prague – the historically famous City of a Hundred Spires in the heart of the Czech Republic! Those who have been associated with the conference through its short but successful history will be delighted to move east of its previous venues. The conference sprang from a growing international interest in the rich potential of that stems from interweaving social work and sociology.

The first conference took place in Lisbon in 2012 after conversations between social workers and sociologists in northern Europe, but since then has drawn in a growing body of participants from around the world.

The Prague conference gives opportunity for renewed – and perhaps especially new – collaborations in this venture.

Dr Ian Shaw
S R Nathan Professor of Social Work
Department of Social Work
National University of Singapore
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Department of Social Policy and Social Work
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2017 Prague, Czech Republic, 2016 Zwolle, The Netherlands, 2015 Chester, UK, 2013 Los Angeles, USA, 2013 Aalborg, Denmark, 2012 Lisbon, Portugal
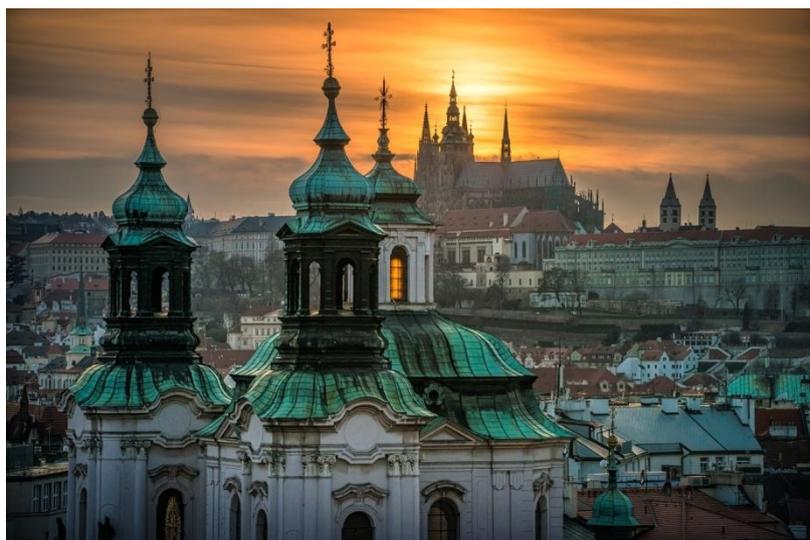
7th International Conference on Sociology and Social Work - Sociology and Social Work in Post-Secular Societies

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Secularism was one of the main devices of modernity. Social work has historically been rooted in religious norms and values. In the recent years it has developed as a professional qualification committed to the respect for liberal civic rights. By the end of the last century social scientists had identified that the global world is far from being secular. Also in Western societies religions have persisted and form today a visible part of private and public lives even when in non–traditional and transformed patterns.

In today's world — rich on collisions and unsolved social problems related also to liberal market economies, war conflicts, inequality and mass migration in global terms — the (sociological) question arises regarding the positive and negative implications of such developments for the place of social work in society, and whether churches and faiths can contribute to social problem solving, creating communities and broad social integration which form the main agenda of social work.

While this will provide the connecting theme for the conference, the specific thematic sections will facilitate a diverse consideration of this and other streams of sociological and social work interest.

The program includes three keynote addresses by invited speakers focused on the theme — the role of sociology and social work in the post–secular world.

Professor Walter A. Lorenz, professor in Social Work, Free University of Bozen, Italy

Professor Grace Davie, professor emeritus in Sociology, University of Exeter, UK

Dr. André Mulder, senior lecturer in Practical Theology, University of Applied Sciences Windesheim, The Netherlands

Key note speakers

Prof. Walter Lorenz, University of Bolzano, Italy

Walter Lorenz is professor of social work at the Free University of Bozen / Bolzano in Italy since 2001. A native of Germany, he qualified as a social worker at the London School of Economics and practised in East London before becoming lecturer of social work at University College, Cork in Ireland in 1978 and Jean Monnet Professor in 1995. His research interests include intercultural pedagogy, social pedagogy, comparative aspects of social work and social policy in Europe and quality standards in social services. He was awarded honorary doctorates from the universities of Ghent and Aalborg.

Contact details: Walter.Lorenz@unibz.it

Title: Social work and the search for meaning under conditions of modernity

Thursday Sept 7, morning

Abstract:
Social work is a product of modernity although it builds on values and helping traditions of pre-modern times. Therefore, its practice carries and needs to confront many of the ambiguities that characterize processes of solidarity and 'helping' under conditions of modernity. Both the progress of secularization and the widespread re-emergence of religious affiliations bear witness to this ambiguity and require differentiated responses that neither pay naïve homage to rationality nor advocate an authoritarian 'return to traditional values'. It is proposed that a critical acknowledgement of the importance of dimensions of human finality, derived from, for instance, the theological thought of Dietrich Bonhoeffer, can provide a basis for a sensitive, value-oriented form of social work practice that acknowledges.

Prof. Grace Davie, University of Exeter, United Kingdom

Grace Davie is professor emeritus in the Sociology of Religion at the University of Exeter UK and a senior adviser to the Impact of Religion Research Programme at Uppsala University. She is a past-president of the American Association for the Sociology of Religion (2003) and of the Research Committee 22 (Sociology of Religion) of the International Sociological Association (2002-06).

In 2000-01 she was the Kerstin-Hesselgren Professor at Uppsala, where she returned for extended visits in 2006-7, 2010 and 2012, receiving an honorary degree in 2008. She has also held visiting appointments at the Ecole Pratique des Hautes Etudes (1996) and at the Ecole des Hautes Etudes en Sciences Sociales (1998 and 2003), both in Paris.

 In addition to numerous chapters and articles, she is the author of *Religion in Britain since 1945* (Blackwell 1994), *Religion in Modern Europe* (OUP 2000), *Europe: the Exceptional Case* (DLT 2002), *The Sociology of Religion* (Sage 2007/2013) and *Religion in Britain: A Persistent Paradox* (Wiley-Blackwell 2015); she is the co-author of *Religious America, Secular Europe* (Ashgate 2008), and co-editor of *Predicting Religion* (Ashgate 2003) and *Welfare and Religion in 21st Century Europe* (2 vols) (Ashgate 2010 and 2011).

More information about *Religion in Britain: A Persistent Paradox* can be found on http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405135964.html.

Contact details: G.R.C.Davie@exeter.ac.uk

Title: Thinking sociologically about religion, welfare and healthcare: the European case.
Thursday Sept 7, afternoon

Abstract:

This presentation is divided into four parts. It starts by introducing a series of research projects on welfare and religion in Europe. It continues by looking carefully at the sociological questions that emerged in the course of this work, using a number of more recent examples to illustrate key points. A short post-script on healthcare and religion follows, prior to the conclusion which sets the study of welfare (or healthcare) and religion in a broader context: that of understanding the place of religion *per se* in 21st century Europe.

To expand:

The first section introduces a series of research projects on welfare and religion in Europe, two of which are examined in detail. They are entitled 'Welfare and Religion in a European Perspective' (WREP) and Welfare and Values in Europe (WaVE).[1] Both were led by an inter-disciplinary team at Uppsala University in Sweden. I was their co-director.

The second section looks carefully at the sociological questions that emerged in the course of this work. It begins with an historical perspective, examining the interconnections between the two fields (welfare and religion), and exploring the notions of public utility and market. Examples are taken from different parts of Europe to demonstrate how different societies work out these connections within the specificities of their own histories. A recent and tragic British incident is used to spell out the detail. The section concludes with some general remarks about gender and theory, noting the complex connections between (a) the religious and the secular, and (b) the public and the private. Perceptions – it is clear – are as important as the realities on the ground.

A short post-script follows containing two illustrations of the developing links between healthcare and religion. In many ways the issues are similar to those of welfare, but there are interesting additions – not least changes that have come about as the consequence of immigration.

The conclusion draws the threads together and argues that the relationships between welfare (or healthcare) and religion constitute a subset of a larger question – that is the place of religion as such in 21st century Europe. Here two things are happening at once: currently, Europe is becoming both more secular and more religiously diverse. The former leads to a decline in religious activity, though more in some places than in others; the latter leads to an increase in interest as religion re-enters the public debate. In short we talk more about something that we do less – a difficult situation to handle. This is one reason why the public conversation about religion in Europe is all too often not only ill-informed but ill-mannered.

Dr. André Mulder, University of Applied Sciences Windesheim, Zwolle, The Netherlands

André Mulder started his professional life as a social worker. André Mulder is professor of practical theology [Lector Theologie & Levensbeschouwing] at Windesheim University of Applied Sciences in Zwolle, The Netherlands. He leads a group of 7 researchers which carries out research projects in working practices in the fields of care, education and theology. His aim is to develop a consciousness of the layers of meaning in quotidian working practice. Practice-based and value-based knowledge can be combined in such a way that people can work more profoundly, in contact with their own drives and adjusting to the meaning system of others. Examples of practices which have the attention of the team are primary school, chaplaincy, urban mission, ritual coaching, youth care and nursing homes. Three themes are being investigated currently:

- *Religious communication and diversity in care and education.* Central questions are how meaning is communicated in working practices and what is required as it comes to skills and knowledge to guide individuals, groups and institutions professionally.

- *Methods and methodology in research into religious communication.* Central question is how a phenomenological perspective can contribute to describe and illuminate profound experiences connected to meaning giving, world view and religion.

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[1] More information about these projects can be found at http://www.crs.uu.se/Research/former-research-projects/WREP/ and http://www.crs.uu.se/Research/former-research-projects/WaVE/.

- *Strengthening the theological professional.* Central questions are: What are future profiles and positions of theologians, and what language do they speak? What competencies are needed to create a sustainable future for theologians?

André has expertise in hermeneutic communication, rites of death in Dutch society (especially cremation liturgy and ritual coaching), angel narratives and narratives of the pilgrimage to Santiago the Compostela. He is member of the Association for the Study of Death and Society (ASDS), The International Society of Empirical Research in Theology (ISERT) and the Religious Education Association (REA). He coaches three Ph.D. students in the projects: *Rituals in primary education cooperation schools* and *Vulnerable witnesses. Didactical roles in religious education in secondary schools* (in collaboration with prof. dr. M. Barnard, Protestant Theological University Amsterdam/Groningen) and *Methodology of hermeneutic conversations of Protestant chaplains in general hospitals* (in collaboration with prof. dr. M. Walton, Protestant Theological University Amsterdam/Groningen). Before he joined the research group of Windesheim University of applied sciences in 2007 he was teaching at the same institution practical theology, spirituality and psychology of religion.
Contact details: A.Mulder@windesheim.nl

Title: Profound labour. The role of world view in social work.

Friday Sept 8 morning

Abstract:

1. Profound labour in a post secular world

    The context of profound labour in the Netherlands

    The content of profound labour

    The difference between meaning system, world view and religion

2. Social work as an intrinsic value based practice

    Value orientation in profound labour

    Value conflicts in profound labour

    Resources to resolve conflicts and reïnforce resilience:

    Some theological concepts

3. Hermeneutical competence for profound labour

    Meaningful conversations in profound social work

Author: Janeckova Hana, Protestant Theological Faculty, Charles University, Prague, CZ

Title: Use of the reminiscence programme for family caring for people with dementia in the Czech Republic.

Abstract:
In CR the third course of the RYCT (Remembering Yesterday Caring Today) project was completed in 2017 and there are nearly 30 reminiscence assistants certified according the European Reminiscence Network training standards. Their skills include listening, observing, orientation on the person with dementia and the caring family, group work, flexibility, creativity, connecting memories and the life course with present activities, empathy and dignity support. The group cohesion and participation of everybody is developed during the course. There is an ethical issue connected with the end of the programme. Most of the trainees feel the responsibility and friendship with the families. This is the base for the continuity of the programme. Regular meetings of the reminiscence facilitators and the families after the formal RYCT programme enables improving their reminiscence skills and offers further support for the families. Reminiscence Centre is an association of all the trained reminiscence facilitators who want to improve their skills and spread the ideas and values of the RYCT programme. The programme represents a unique intervention supporting the families caring for people with dementia in CR.

Conference sections:

A. Integration and coexistence in diverse and fragmented societies.

B. Tradition and innovation in social work. Social work past and present as a sociologically "modern" enterprise.

C. Secular and religious values in social work. Religious and non–religious spiritualities as resources of resilience?

D. Creating sustainable communities — integrative and innovative approaches.

E. Sociological futures for social work? The future of social work in sociological perspective.

(A) Integration and coexistence in diverse and fragmented societies

1. **A. Authors: Stanley, Tony; Guru, Surinder; Coppock, Vicki.**

Title: Risky work: social workers manufacturing radicalisation network

Abstract:

In July 2015 a new statutory duty was sanctioned in the UK for a range of professional practitioners, including social workers, to pay 'due regard to preventing terrorism'. This duty has contributed to a shifting of social work practice and decision making from the fields of advocacy and promotion of justice and human rights, towards risk work more analogous to security services. Social workers are now caught up in anticipatory risk work, working in a pre-crime space - now a driving principle it is argued to help offset terrorist crimes. This paper argues that the new duty is re-organising and blurring networks of practitioners with securitisation a dominant feature, thus significantly affecting practice decisions. Police colleagues are very influential in defining the approach taken and decisions made. Further, an 'ethics of silence' has emerged because social workers are not speaking back or challenging the duty, or indeed questioning the science that informed it. An auto-ethnographic experience inside two very different local authorities in England (by one of the authors) informs the empirical material drawn on. Latour's actor network theory (ANT) and Dorothy E. Smith's institutional ethnography (IE) inform the methodological approach taken. Both help to enlighten a challenge to this growing 'ethics of silence.' The paper examines the ethical and practical implications for decision making as social workers carry out risk-work associated with children and young people affected by radicalisation and extremism risk. Presently, the capacity to deliver humane, rights based and social justice approaches to statutory social work in England is very much at risk. However, working humanely and ethically within the duty is possible. Strengths-based risk practices provide practical and ethical ways forward, and these are discussed.

2. **A. Authors: Vollaard, Heléne**

Title: Superdiversity: the dynamics of social work in Amsterdam

Abstract:

As you might know since 2011 Amsterdam is officially a so called majority-minority city. Since that day less than half of the inhabitants is originally Dutch; the other half consists of people from 176 countries all over the world. This development is not especially for Amsterdam but is the same in the other big cities in Western Europe. You can compare these cities with "melting pot" New York; the only difference is that the cities in Europe had a clear defined ethnic majority until now.

Of course we had many more migration flows in the last 2 centuries, but never in such a short time so many people came from so many backgrounds all over the world.
Our population has never been so diverse in terms of cultures, ethnicities, and religions. And of course also in age and prosperity level. The result of that strongly increased diversity is called SUPER-DIVERSITY, by the American anthropologist Steven Vertovec. In this context you can imagine that integration is not a realistic concept anymore. Sociologists talk about one of the biggest psychological transitions in society: to deal with the absence of a majority.

Our work: I am the head of a team of 12 social workers from various countries. We work in the 8 drop in shelters from the Rainbow foundation, in the inner city of Amsterdam. We work with people who are stranded in Amsterdam. Nowadays most of them come from Eastern Europe: Romania, Slovakia, Hungary, Poland, Bulgaria. For many of them Holland is not the first country where they try to make a living.

Our client s have lots of problems, like psychiatric complaints, addiction, poverty, and lack of social skills. For some of them the free policy of drugs and alcohol in Amsterdam is very attractive and they do not stop using. They cause inconvenience on the streets, and in our drop in shelters they can get some coffee, bread and dinner, and a sleeping place in emergency cases.

Our work is to refer them to the care they need: either in Amsterdam or in the country they come from. When people are in bad condition, we try to motivate them to go back to their country where they can get the help they need: in Holland they can only get first aid. We have lots of contacts with care institutions all over Europe.

Questions: This new reality of superdiversity and social mobility causes a lot of consequences for working in the field of social care. At least in our team we have a lot of discussions.
The biggest ones what is integration or inclusion in such a superdiverse society, and how can we as social workers in the Western European countries connect with those new mobile citizens??

3. A. Authors : Hasmanová Marhánková, Jaroslava
Title: Challenging heteronormativity in elderly care - social care policies for LGBT seniors

Abstract:

The topics of sexuality and sexual identity have been largely neglected by the gerontological theories. In my paper I argue, that the invisibility of the topics of sexuality and ageing in a non-heterosexual context reinforce the heteronormativity that is embedded in the social services for older people. The paper explores how the perspective of intersectionality can help us to understand the experience of LGBT seniors. It identifies structural constraints and barriers that LGBT elders may face with respect to their experience of ageing and their access and approach to social services for seniors. The paper identifies best practices for creating environment that is supportive for LGBT elders.
The topics of sexuality and sexual identity have been largely neglected by the gerontological theories. In my paper I argue, that the invisibility of the topics of sexuality and ageing in a non-heterosexual context reinforce the heteronormativity that is embedded in the social services for older people. The paper explores how the perspective of intersectionality can help us to understand the experience of LGBT seniors. It identifies structural constraints and barriers that LGBT elders may face with respect to their experience of ageing and their access and approach to social services for seniors. The paper identifies best practices for creating environment that is supportive for LGBT elders.

4. A. Authors: Pařízková, Alena
Title: Migrants and social work in matrix of precarity

Abstract:

The research focuses on maternal health of migrant women in the Czech Republic. We are interested in women's expectations, experiences and in the context of their pregnancy and birth stories. We

conducted interviews with migrant mothers and workers from helping professions, especially social workers. Social workers are those by whom some migrant women seek advices and help in various situations occurring in their everyday life (and also issues connected with pregnancy and birth) in the Czech Republic. Most of social work with migrants realise non-governmental organisations. NGO's play also important part in integration processes of migrants in the Czech Republic. The current atmosphere (not only) in Czech society brings many challenges and difficulties for the social work(ers). Especially there intersects two kinds of negative attitudes: 1) negative perception of the migration situation in the world and 2) anti-NGO's attitudes. This increases the obstacles and insecurity for not only the migrants, but also social workers.

5. A. Authors: Kocak, Orhan; Bayram, Yunus
Title: The poverty in the process of social state in Turkey: A sample from Istanbul

Abstract:

Poverty is the state of a person or people lack a usual or socially acceptable amount of money or required material for living seen in every society. Poverty was common in the past and although it is not common there is still poverty in today's modern world. However, globalization worked very well for the sake of the developed world and rich people became wealthier than before, it couldn't meet the needs of people are homeless, unhealthy, uneducated, can't reach labor market, stuck in poor conditions and in poverty. Poverty is the result of policies which is not giving equal opportunities from education and health to in reaching labor markets and business opportunities for everyone. Also, high immigration rates to cities, the lack of investments and infrastructure in a suburb and rural areas, increasing welfare payments which don't encourage people to work and the move of factories to countries where the labor is too cheap.
Turkey is a developing country which increased its GDP 3 times, health services, education facilities; developed its infrastructure, social policies, social services and social aid in the last 15 years. The wealth which was created in the last 15 years couldn't be shared or distributed fairly among people. With these developments, metropolitan areas such as Istanbul and Ankara are getting more newcomers from small cities in Anatolia. This situation is producing a kind of poverty in some part of metropolitan cities. With this work, the effect of poverty on individuals and society will be evaluated. A survey with 120 people will be implemented in a suburb district of Istanbul. Their living conditions, expectations, education and income levels, and other data including demographic will be collected and analyzed with the regression and correlation methods. In the first part of the article, the literature is going to be reviewed, and in the second part, the results are going to be analyzed by using a statistical program.

(B) Tradition and innovation in social work. Social work past and present as a sociologically "modern" enterprise.

1. B. Authors: Krumer-Nevo, Michal
Title: Poverty-aware social work: A paradigm for social work practice with people in poverty

Abstract:

This article presents a new paradigm for social work with poor people called the poverty aware social work paradigm (PAP). The paradigm offers an updated connection between social work and the current body of knowledge known as new welfare theorizing or critical poverty knowledge. The paradigm consists of three interrelated facets: ontological (concerned with the questions: what is poverty? what are the essential characteristics of service users?), epistemological (What is considered to be knowledge? How do we come to know and evaluate the situation?), and axiological (What are the ethical stances that should be taken in regard to poverty?). These three facets mutually influence one another, and together shape the way in which practice is conducted, while practice itself influences and shapes these components as well. PAP is presented against the background of social work paradigms that have dominated the field – the conservative and the structural.

2. B. Authors: Walton, Alix
Title: Hot-desking in social work: A new discourse?

Abstract:

There is an increase in the number of organisations in the UK introducing hot-desking office environments for social workers. Hot-desking describes the practice where employees do not have a permanent, allocated desk but use any available desk within their office as required. Hot-desking arrangements are usually adopted as part of a range of practices which are commonly referred to as new, flexible or agile working practices (Bonsall, 2011, McDermott, 2016). Cutting costs by reducing numbers of unoccupied desks and therefore making more efficient use of office spaces, alongside the development of new technologies and the facilitation of more creative working relationships are cited as the main drivers for these practices (Myerson et al, 2010, Kim et al, 2016). The increase in hot-desking in social work has taken place in the context of a prevailing negative discourse about the practice. Despite this, or perhaps influenced by it, there has been very limited empirical study of hot-desking in social work.

This paper will examine the findings of a small-scale study of hot-desking in a Local Authority Adult Services Department. The study utilised participant-generated photography and photo-elicitation interviews in order to explore the experience of hot-desking from the perspective of the participants. Presentation of the study will be located within an analysis of findings from other disciplines including sociology. Findings will be presented through a work-world schema considering physical worlds, worlds of hierarchy, spaces of innovation and field actors (Delbridge and Salloz, 2015). This enables parallels to be drawn between hot-desking in social work and other sectors, as well as raising issues and questions specific to social work. Questions will be posed about the future form and role of teams in social work and the need for new approaches to support social work practice in hot-desking organisations.

The presentation will conclude by highlighting the limitations of the current social work discourse in this area and the implications of this for both social work organisations and the research community. Recommendations will be made for a research agenda moving forward.

References:
Bonsall, K. (2011). Knowledge Sharing Effectiveness: The role of group identification, trust and hot-desking. European Work and Organisational Psychology in Practice, 4, 5-17.
Delbridge, R. & Sallaz, J (2015) Work: Four Worlds and Ways of Seeing. Organization Studies, 36: 11, 1449-1462
Kim, J., Candido, C., Thomas, L. & de Dear, R. (2016) Desk ownership in the workplace: The effect of non-territorial working on employee workplace satisfaction, perceived productivity and health. Building and Environment, 103, 203-214.
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Myerson, J., Bichard, J. & Erlich, A. (2010) New Demographics, New Workspace: Office design for the changing workforce. Farnham: Gower.

3. B. Authors: Holt, Kim
Title: The Power to Innovate: limits of the law in respect of children

Abstract:

The current reform agenda in England and Wales is premised on an aspiration to provide innovative ways of working with children and their families. Aspiring to achieve innovative practices, when over the last decade we have experienced the emergence of further highly regulated and procedural imperatives, is indeed laudable (Broadhurst, K. and Holt, K.E. (2010) Partnership and the limits of procedure: prospects for relationships between parents and professionals under the Public Law Outline, Child and Family Social Work Vol15, Issue 1, 97-106.First published online 23 September 200 DOI: 10.iii/j.1365-2206.209_00648x Vol 15 Issue 1, p 97-106). The authors' contest that adopting innovative ways of working with children and their families is not in question; effective social work practice should be premised on such an approach. It is the way in which the term innovation has been ushered into current proposals for legal reform which needs further probing.

The Children and Social Work Act 2017 is premised on an aspiration to provide innovative ways of working with children and their families, who experience a range of vulnerabilities, and who turn to the state when they are in crisis (Holt, K. and Kelly, N. (2016) Factors that influence engagement in pre-proceedings practice: presenting the roles of professionals working within the family justice system through personal narratives. Journal of Social Welfare and Family Law. Vol.38, Issue 1, p3-13.).

4. B. Authors: Roivainen, Irene
Title: Nordic welfare regime; diaconal work and social work in Finland

Abstract:

In my presentation, I discuss the relationship between church diaconal work and municipal social work in Finland. In recent decades, partnerships and community-based solutions have also been strengthened in the Nordic welfare regime. Communitarian ideas, such as "the Big Society", highlight the responsibilities of communities in providing welfare. In southern European countries, which follow the principle of subsidiarity in the Roman Catholic Church, communities have a central role, while the public sector is marginal in the provision of welfare. In the Nordic countries, the public sector has had the main role in managing social services; the state and municipalities have had a central role in providing and funding social services.

The Lutheran Church's interpretation of the role of diaconal work is connected to the Nordic Welfare model. Diaconal work in the Lutheran Church covers most of the informal social work in Finnish society. It is a system that parallels public social work, with a professional staff. Historically, diaconal work has had a pioneer role in Finnish society, but during the period of strong welfare state its role was marginal. Since the economic crisis of the 1990s and the transformation of the welfare regime, co-operation has posed a considerable challenge. However, the division of labour and partnership are subject to specific boundary conditions both at the level of welfare sectors and at the level of professional work.

Few studies exist on the relationship and the interface between social work and diaconal work in the Nordic countries. In Finland, several doctoral theses have been published at the department of Practical Theology at the University of Helsinki, but none in Social Work. In my position of professor of

social work, I have acted as the pre-examiner and opponent of these doctoral theses. I will use them as my data, as well as my own texts on the theme.

In my proposal, I look for the prerequisites of a true partnership between social and diaconal work, keeping in mind the principles of the Nordic welfare society. In Europe, the role of churches as providers of welfare in the context of different welfare regimes is an important theme, which is linked to both social work praxis and research. The presentation is based on both the interview data of diaconal workers and the literature review about the relationship between social work and diaconal work in the Nordic countries.

(C) Secular and religious values in social work. Religious and non–religious spiritualities as resources of resilience?

1. C. Authors: Suchomelová, Věra
Title: Seniors and spirituality: Spiritual needs of daily life

Abstract:

The currently growing preference for "active aging" aims to promote the longest possible physical and mental vitality. Caring for the spiritual development and spiritual needs of older people is usually thought to be a private matter, or an area within the domain of churches, and related to traditionally religious older people. With regard to the bio-psycho-socio-spiritual unity of the person, it is evident that spirituality belongs in the life of every age. Through spirituality elders seek to answer questions relating to the purpose and pursuit of life, higher values, the processing of suffering and evil, and some questions having eschatological character.

The paper presents main results and proposals of the author´s doctoral theses published in a book called Seniors and Spirituality: Spiritual Needs of Daily Life. The dissertation aspires toward a deeper understanding of religious and non-religious spirituality of the elderly, including their key spiritual needs. The research part of the dissertation is a qualitative study called Spiritual Needs in the Daily Life of the Elderly in Southern Bohemia.

The first part shows the dynamics of religiosity or spirituality of two dozen South Bohemians over seventy-five years, focusing on the period of early religious socialization, stages of working life under the rule of Communism, and the present form of religiosity or spirituality. Personal spirituality for these seniors seems to be an important source of their identity and coping. It is apparent that increasing age also increases private spirituality, including that of traditional religious seniors. The form of the spirituality is firmly connected with the person´s life history.

The latter part of the research seeks a possible typology of the observed fundamental spiritual needs. The fundamental spiritual needs of (South) Czech seniors were found to be the need for awareness of the dignity and self-worth, the need for meaning and continuity of their life story, the need for faith, hope and life goals, and the need for love – both in terms of being loved, and especially the need to give love. The research found the need for dignity and self-worth to be superior to other needs. It is evident that meeting spiritual needs is linked to a greater sense of dignity and self-worth, which in turn influences the way people meet the other spiritual needs.

Based on the conclusions, we can define aspects of meaningful pastoral care (at least): the initiative of the pastoral worker in establishing contact with the elderly persons; love of neighbor as a basic point of view, openness to all the elderly regardless of their declared creed; ability to actively listen to

their life story; respect for the personal spiritual development of the particular person and assistance in discovering and reinforcing his own spiritual resources.
Understanding the specifics of spirituality in old age should be an integral part of education in the helping professions.

2. C. Authors: Ferreira, Martha; Albuquerque, Cristina
Title: The place of spirituality in the intervention of social work as a profession of help

Abstract:

Spirituality refers to a belief about what it means to be human, a sense of meaning, purpose of life, which involves the development of a moral structure that guides how individuals relate to themselves and others. It engages the comprehension of the person as a whole. Spiritual, religious and philanthropic logics constituted as fundamental foundations for the development of the Social work profession. In fact, social work, a helping profession, conjugating care and justice, has always worked with people in distress and vulnerability (Jacobs, 2015). Attention, care, empathy and help are intrinsically social work core action principles that can be identified in many spiritual traditions. However, for many years, spirituality was unappreciated and confused with religion, so, in dissonance with the scientific positivist orientation in social sciences in general and in social work in particular. Actually, the importance of spirituality in helping professions, namely social work, is returning. It is considered that spirituality can be an essential dimension to be taken into account in the analysis of problematic situations experienced by the individuals and that, this way, can help in the construction of integrated and enabling interventions that promote well-being and the full potential of the persons and populations. It is believed that a full understanding of the person and of his or her life situation must involve all its dimensions, including the biological, psychological, social, economic, cultural and spiritual dimensions. The importance of spirituality in social work has emerged and has grown over the last twenty years, in this moment there is an expansion in literature, research and practice. Several authors (Sermabeikian, 1994; Asher, 2001; Graham, 2008; Canda & Furman, 2009; Mathews, 2009; Seinfeld, 2012; Carrington, 2013; Oxhandler & Pargament, 2014) developed studies that prove the importance of the spiritual component to the performance of social work as a helping profession which considers the whole person and analyzes each one of its parts. But, how social workers understand spirituality and how they integrate it in practice? How holistic interventions are effectively design, and using which methods?
Our research intends thus to understand how the spiritual dimension is integrated in practice, or, on the contrary, have no significant influence in the structuring of complete, integrative and enabling interventions. In the present communication, we will begin by presenting a theoretical systematization of studies concerning spirituality applied to social work (the scientific and academic interest on the theme), and then, we will present and discuss an operational model of intervention principles that encompasses spirituality and focus attention on the dimensions, concepts and techniques that are directly associated with it, like help (Jacob, 2008), religion (Canda, 2008, Lee et al, 2009), compassion (Stickle, 2006, Joaquim, 2008, 2012), resilience (Farley, 2008) and mindfulness (Birnbaum & Birnbaum, 2008).

3. C. Authors: Kocak, Orhan; Beki, Abdulhakim

Title: The Different activities of older people and the effects of the activities on depression level of older people

Abstract:

In modern life, the expected life at birth is improving day by day with the developing health services as well as technologies. With these possibilities, the number of older people is increasing not only in developed but also developing and under developing countries. However, the problems of older people face, today, are different and challenging than before the modern era. Growing cities are hosting more retired and older people who feel excluded in their life than rural areas where older people can do gardening and et cetera activities, visit their children, grandchildren, relatives, peers and easily join spiritual and religious activities. That's why; more activities should be encouraged and supported by giving legal and institutional opportunities for older people in cities. In this mean, active aging policies which the process of optimizing opportunities for health, participation and security in order to enhance the quality of life, are on the agenda in developed and developing countries. With the activities in the process of aging, older people can continue participation in social, economic, cultural, spiritual and civic affairs, not just the ability to be physically active or to participate in the labor force but mental activities. Older people who retire from work or live with disabilities can remain active contributors to their families, friends, environments and nations. In this sense, active aging aims to extend healthy life expectancy and quality of life for all people as they age.
With this paper, older people, who are more than 60 years, are studied according to their daily life activities and their effects on their depression level. It is questioned that what kind of activities do older people have and also a depression scale implemented with 150 older people. Their health situations, income, and education levels, whether they join any NGO, philanthropic and religious activities are asked in the survey. In addition, these variances will be compared with their depression levels. In the first part of the study, the literature is reviewed and in the second part, the results of the survey will be evaluated by using different statistical methods such as correlation and regression.

4. C. Authors: Hartman, Jeannette, Krizova, Eva

Title: Professional identity of social work. A cross cultural research between Czech and Dutch students of social work.

Abstract:

This paper informs about similarities and differences about the view of Czech and Dutch students towards their future professional activities and priorities after their graduation. In 2015 this research has been carried out by the Charles University among students of Pastoral and Social work. The presentation of the results at the 6th International Conference on Sociology and Social Work last year resulted in the wish of a comparison with students from the NHL-University. In the context of secular and/or religious values as motivation for social work and professional identity it is interesting to compare these two groups of students. The Protestant Theological Faculty of the Charles University and Vocational School Jabok are characterized by their religious affiliation, although both are open also to non-believers, while the NHL University as a public organization students hosts from divers denomination.

The empirical survey (online questionnaire survey) is theoretically embedded in the framework of paradigms in social work, based on the main goals of social work recognized by the International definition of Social Work (social change, problem-solving and empowerment/liberation). Payne´s

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classification (Payne 2012) has been extended with spiritual social work, research oriented social work and traditional social (street)work. Each of these paradigms has been operationalized in empirically observable items. The comparison will be placed in a broader view: How can differences and similarities be interpreted in the context of history of social work, in actual social policies and in the expected labor demands of social services in both countries.

5. C. Authors: Tigchelaar, Herma.
Title: That´s the spirit. Dealing with worldview ethics in social work practice.

Abstract:

The main purpose of the presentation is to offer a framework for developing a worldview perspective for social work practitioners. In the framework ethics play a main role. The framework arises from cross-disciplinary research in which comparative religion studies are connected to social work studies. The research involved, focuses on experienced social workers in the Netherlands, one of the most secularized societies in Europe. These professionals (n=24) were interviewed about religious and non-religious worldviews in their daily practice. The data were examined using theory-driven content analysis (deductive qualitative analysis, DQA), specifically, Ninian Smart's 'seven dimensions of worldview' theory.

The results of the research indicated that this theory could be relevant in dealing with ethical aspects in social work practice.
The dimensions are: doctrinal /philosophical dimension, ethical dimension, ritual dimension, social institutional dimension, the narrative dimension, the dimension of emotion and experience, and the dimension of material appearance of world-views. These dimensions interact.
The doctrinal /philosophical dimension includes the way professionals deal with the worldview opinions or (non)beliefs of clients - in relation to their own. The ethical dimension refers to moral inspiration as motivational for the professional, like 'compassion' from Buddhist perspective, 'love for thy neighbor' from Christian perspective, or 'social justice' from a socialist perspective. It also refers to elements of professional ethics: a 'playground' of personal worldview ethics, the ethics of organizations and professional values and duties. Virtues of professionals, like openness, willingness to communicate on worldview of clients also belong to the ethical dimension. The third dimension relates to the rituals used by clients to cope with life events, and also by professionals to cope with the life events of their clients as told to them. The social institutional dimension refers to the identity of social work organizations, religious or secular, with its policy and required professional conduct. The story side of worldview, the narrative dimension, is present when clients discuss holy scriptures, like the bible or the Koran ("the Koran says…"). The dimension of emotion and experience is about experiences or life events that clients or professionals interpret as religious. These often influence professionals' discourse and practice. The final, material dimension, refers to the visible aspects of worldviews of professionals and clients; a headscarf, a necklace with a cross or a dot on the forehead which make worldview visible and influence the professional-client encounter.
The research proposes that these dimensions offer a broad perspective regarding the ethical aspects of worldview in the social work profession. Together, they offer a useful tool for clarifying the content of worldviews. As a framework, it contributes to descriptions of worldview competencies as used in social

work education: self-reflection and ability to engage in worldview aspects in clients' needs. Also, an approach based on these dimensions contributes to reflect on ethics in daily professional practice. The model, as well as the practice research will be presented. "If religion is a magic wand, I will use it", said one of the respondents of the research. This may be the spirit for professionalism seen from an ethical perspective, contributing to resilience for the clients of social work.

6. C. Authors: Hosek, Pavel
Title: The role of chaplaincy in secular institutions in Post-Communist Czech Republic.

Abstract:

Over the last three decades, as the Czech society has been gradually recovering from its Communist past, state and public institutions such as hospitals, prisons, army and (some) public universities have incorporated into their structures some sort of „spiritual ministry" to their clients, primarily in the form of institutionally specific chaplaincy (i.e. hospital chaplains, prison chaplains, army chaplains etc.). This new and rapidly developing type of service is not defined in theological terms, and it is by no means limited to pastoral ministry to believing clients/patients (who are not many - given the high degree of secularity in the Czech Republic), neither is it designed as missionary activity among unbelievers. It is offered and provided to all people who are interested (including institutional staff members) and it is defined as a specialized type of social work (responding to spiritual, relational and social needs of clients/patients of any or no religious backgrounds). The nature of chaplaincy in secular state or public institutions in the Czech Republic naturally reflects the nature of religiosity/spirituality in contemporary Czech society, as studied and interpreted by sociology of religion (extremely low number of traditional believers affiliated to traditional churches, accompanied by rather high degree of interest in alternative spiritualities of all sorts). The chaplains themselves (most of them trained in traditional theological institutions) are naturally facing a number of challenges in rethinking their role in this new context, very different from standard ecclesial environment. The interest in „having a conversation with a chaplain" is surprisingly high among clients/patients, given the fact that so few Czechs have had any experience with institutionalized religion. This paper will reflect on how the emerging nature of chaplaincy in secular state institutions in Post-Communist Czech Republic is corresponding to the growing post-secular deinstitutionalized spirituality of contemporary Czech society.

7. C. Authors: Krizova, Eva
Title: Is spiritual care a part of social work and how could it become?

Abstract:

Spirituality and religiousness are considered a part of human anthropology according to some scholars (Jung). Sociologists focus on social integration, social support and community support provided by churches traditionally to believers (Durkheim), but in the today´s terms also to non-believers (Habermas). This paper inquires if social work involves spiritual care, elaborates why "yes" and "no" and outlines conditions under which spirituality can become a part of holistic social work in post-secular societies. It also presents techniques which serve in the client-centred approach to explore and discuss clients spiritual history, current situation and needs. Spiritual care can be a part of holistic social work especially in personal crises or in situations of disability, trauma, disasters, and /or tragedies. Existential issues urge us to search for additional sources of support and comfort. Broadly perceived spirituality can be a resource of resilience, support or recovery and can be the platform of

elementary human understanding between the client and service provider/social worker. Dealing with spiritual dimension reveals the uniqueness and dignity of every human being exposed to the universal live limitations – e.g. awareness of mortality (finality of human existence).

(D) Creating sustainable communities — integrative and innovative approaches.

1. D. Authors: Schirmer, Werner; Michailakis, Dimitris
Title: Gemeinschaft 2.0: Does social media use make older people less lonely?

Abstract:

This co-authored paper examines whether using social media (Facebook, Skype, WhatsApp, etc.) can help older people to evade loneliness. Previous research has shown that older people who have an active social life are healthier, more appreciated and have higher self-esteem. Loneliness, by contrast, increases the risk for depression and illness. Furthermore, studies have found that digital technologies can initiate, maintain and enhance social connectedness with family and friends, enabling engagement in new, web-based communities that transgress local boundaries and cultures. Social media have the potential to create and promote social connectedness between older people who otherwise would live in isolation.

In our own research, we found that one way to evade loneliness is inclusion in functionally diffuse collectivities, i.e. social relations that convey feelings of connectedness and companionship in contrast to abstract work-related roles. After retirement or the death of a spouse, it may be difficult to maintain membership in such communities, and loneliness is a constant risk. When traditional communities evaporate, or dilute, new digital communities on social media might prove to be an alternative.

With "Gemeinschaft 2.0" we draw on the classical theoretical conception by sociologist Tönnies aimed at integration, belongingness, commonality, and solidarity; attributes that seem to be lost in a neoliberal "Gesellschaft" characterized by contracts and trade relations. We import Tönnies' concept into the digital age. "Gemeinschaft 2.0" depicts new communities built with digital technology. Social media platforms enable contact with people one otherwise would never have met – a valuable resource when looking for support or companions sharing the same interests. Therefore, we believe it is beneficial to examine how digital communities on social media can serve a positive alternative to physical, traditional communities.

We conducted an online survey study and 25 in-depth interviews with Swedish older (65+) users of social media. Our paper addresses the following research questions:
1) To what extent and how do older people use social media to initiate and maintain contact with others?
2) Which strategies in social media do older people pursue to successfully get engaged in digital communities and thereby evade loneliness?
3) Are there demographic and gender differences in social media use, and if so, how do they manifest?

We will present the findings of our study and discuss implications for social work practitioners who in their work (for example at elderly care facilities) encounter lonely older people.

2. D. Authors: Kocak, Orhan; Ekmen, Eymen
Title: Integrative approaches towards immigrants: a sample from a district of Istanbul

Abstract:

 Due to civil wars in the Middle East, every region of Turkey, intensively, has been receiving immigration from countries such as Yemen, Afghanistan, Iraq, Iran and Syria. Especially, with the beginning of the civil war in Syria in 2011, Turkey began to receive a large population of migration from Syria. From this wave of immigration, every district of Istanbul has been affected in a certain way. The immigrants have many problems from in reaching labor markets to education and health services. In order to support these immigrants who are in needs, Not only non government organizations but also local administrators represent the central government and municipalities support them in cash and in kind. Especially, municipalities are focusing the needs of immigrants since they know what the immigrants need and also, they can be able to reach the immigrants quickly.

Beylikduzu is a district of Istanbul and Beylikduzu Municipality has some services and projects for the immigrants live in the district in order to support their daily life and integrate them into the Turkish Society. The Municipality gives the aid to the immigrants in cash and in kind, and help them to find jobs, homes and household stuff. Referral services are offered if immigrants are needed to be directed to another place or institution, they are all informed and directed to that places. Also, psychological support services are given to individuals and families of immigrants, and enrolling to the schools are offered by the Municipality for the immigrants' families by informing how to enrol their children who are in school age and don't go to school. In this study, all these services will be evaluated in the context of local administration and social work. In addition, the survey was implemented with 150 immigrants to understand their socioeconomic status, education level, the access to the labor market and the problems they faced and their access to some basic needs will be evaluated.

3. D. Authors: Klenovcova, Daniela
Title: Pastoral street work as a new form of crime prevention and public safety.

Abstract:

Prague, the capital of the Czech Republic has been a fast developing city due last years and has been a traditional centre of culture, science, business, public services and tourism. Each year, hundreds thousands of tourists are visiting the town. Moreover, the town is also a natural place where many people are searching for help and also, a place where offences are committed. The Prague Municipal Police has kept many offences records, such as night disturbance by noise, breach of the peace, driving offences and newly, police has also registered problems with breaking the so called anti-smoking act.

The town can be safer in the daytime but less safe in the night. There are many services that make efforts to make the streets safer including police, social services, churches or public technical services, but some of them absent in the night. Recently, there was established the Anti-conflict team that is supposed to control respecting the law in the night streets. However, many people perceive it as very controversial.

There seems to be a solution to these problems. Street Pastors is a Christian movement established in the UK in 2003 that unites thousands trained volunteers worldwide for now. They are caring, listening and helping in the night streets, as they describe themselves and contribute to solution. The idea of the Street Pastors would be applied in Prague and facilitate to the other municipal services.

4. **D. Authors: Pruim, Eelke**

Title: How social teams in the Netherlands struggle with working on a community-level

Abstract:

Since the decentralization in 2015 municipalities in the Netherlands were given much greater responsibility in the social policy domain. They were held responsible for the domains of youth care, long-term care and income support. Most municipalities have decided to form social teams. These teams are geographically bounded and formed by interdisciplinary social professionals.

In the run-up and during the introduction of the decentralization in 2015 rather big promises were formulated. The decentralization should lead, among other things more equality between professionals and citizens, more space for a generalistic approach and more emphasis on working on a community-level. In short; expectations were high.

Data of longitudinal research (2015-2017) will be presented, answering the question if the expectations are met. In particular the theme community will be discussed: why do social teams in the Netherlands struggle with working on a community-level?

(E) Sociological futures for social work? The future of social work in sociological perspective.

1. **E. Authors: Mišovič, Ján**

Title: The development of the dual potential of social work - its long term perspective

Abstract:

The profile of social work from its inception has been substantially influenced by the particular economic situation in the society. The impacts of the neoliberal economic measures are also shown in the current globalized conditions. The political character of neoliberalism stresses out the minimal intervention by the state, the preference for self-help and individual citizens´ autonomy. Due to this attitude are promoted efforts for the privatization of the prosperous parts of the public sector, the social support of non-profit organizations and charity services providers which creates paradoxical situations. The process forms state dependency on the private sector. It follows in declension from the profession set on values and mainly shifts to the skills, knowledge, practice, the bureaucracy of the social work and excessive attention paid to particular social control of the clients. Theory doesn´t play such a role against the socials work practice as in previous decades. The fertile period of the interconnection of sociology, or symbolic interactionism had ended towards the end of the 70´s 20th century. The social work was inspired by the practices of the medical disciplines. The social workers responsible for the decision correctness in the appropriate use of social contributions or services. The changes in a society as well as in the social work led to the emergence of new concepts. Due to this knowledge arise new possible social work practices. The world's most prestigious organizations of

social workers are focusing on the entitling the most serious issues of the present. There are growing social inequalities and constantly narrowing rate of social protection and social guarantees on the global and local level. The common interest of social workers is to cooperate towards the processes of socially equitable world. This also concerns the emphasis on a definition of social work which aims to maintain and strengthen social protection in a globalised world and enforcement the human right to decent living conditions. The outlined focus defined various directions of social work, inspired by feminist critical theory, based on the understanding of the specific environment of the economically and socially oppressed. The social work has, on the historical experience basis, dual potential in today´s society: to meet the needs of clients and be part of a broad current of social change.

Social work, in addition to the fulfilment of professional goals, has still work to do on this matter with the orientation on long-term changes in society, associated with increasing the aging generations. The social workers are facing the professional profile changes which mean to prepare for the new reality with sufficient advance.

Providing a wide range of social services to all groups in need, and at the same time, efforts for social justice, these are the two main prospective areas of social work. Fulfilment of both perspectives, in the framework of the theory and practice of social work, can contribute the theory of symbolic interactionism as in the recent past.

2. E. Authors: Gupta, Anna
Title: A critical capability approach to social work?

Abstract:

The Capability Approach (CA) was originally developed by the Nobel Prize winning economist, Amartya Sen, and further explored by feminist philosopher, Martha Nussbaum and other academics from a range of disciplines. It provides a theoretical framework concerning wellbeing, human development and social justice. It is has been argued that the CA has the potential to offer an overarching framework for socially just policy and social work practice development that challenges the ascent of neo-liberalism and the individualization of risk. The approach recognizes structural inequalities and the multi-dimensional power relationships that influence an individual's welfare in line with critical approaches to social work. The CA distinguishes between power over others and power with others and encourages relational thinking about people and their capabilities in ways consistent with ideas from strengths-based perspectives. However the CA has been subject to critique and it has also been suggested that the CA does not sufficiently provide a critical analysis of liberal individualism, especially in its less radical interpretations.

Much of mainstream CA literature is philosophical and economically oriented, and thus far apart from the everyday reality of people's lives, with an exception being Development Studies. In Europe the CA is attracting increasing attention in social policy discourses and research programmes, although the development of the practical application of the CA in social work settings is still relatively rare. In this presentation the CA will be briefly introduced and then the possibilities for operationalizing the CA in social work discussed with reference to case studies from two research projects on the child protection system in England: one on forced marriage and the other on the experiences on parents living in poverty. Key themes from the CA that are highlighted are 1) multi-dimensional conversion factors, 2) ethical aims, 3) promoting diversity, and 4) the capability of voice.

It is argued that the CA has the potential to provide a normative framework for social work practice, but needs to be complemented by critical sociological theories, including the work of Nancy Fraser and Loic Wacquant in order to understand and address social inequalities and injustice.

3. E. Authors: Hammarlund, Kina
Title: "I had a lump in my stomach every morning as I went to school"

Abstract:

Gay and lesbian youth can experience ignorance and lack of acknowledgement surrounding their sexual orientation during their time in school. This qualitative interview study describes how Swedish gay and lesbian students experience their secondary-school years on the basis that society has heteronormative values.The data is based on eight telephone interviews with gay and lesbian young adults, age 18-25 and was analyzed using a qualitative narrative approach .

The results presented four themes: Not fitting into the norm of heterosexuality, lacking confirmation of their own homosexuality, finding one's courage, seeing the school as a supportive or a non-supportive environment.

Conclusion: A way to normalize homosexuality can be to discuss sexual development and attraction from a health-promoting perspective. The school professionals need to feel comfortable with issues such as sexuality in order to create a situation of confidence for the student.

4. E. Authors: Santos, Clara; Marques, Elsa
Title: Critical Social Work and Critical Sociology: contributions for a new social action model (The resurgence of critical theories)

Abstract:

We wrote this paper after attending a National Conference on Trauma, Fear and Violence. From this conference remains the words of a guest speaker: "Violence, Fear and Risk" are no longer exceptions to the social order. On the contrary, they are part of the current social order.

This new social order demands a new positioning of critical social theory which may support, not only a new sociological perspective of reality, but also the understanding of a new form of political action of Social Work.

The paper discusses the resurgence of critical theories in two disciplines: Social Work and Sociology and how they "use it" for reading the reality, but also as a component of action models and its relation to public policies.

The dewatering of these perspectives may be, in our opinion, recognized in what Mullaly (2007) defends as the "New Structural Social Work Paradigm", especially in the defense of a theory of action based on the perspective of changing social structures, rather than in the ineffective attempt of changing individuals.

It is a positive, instrumental and enabling perspective that links Critical Sociology to Critical Social Work. But what are its limits? What distinguishes each one? These are the two central questions that we will try to discuss by presenting a new model of social action.

5. E. Authors: Roscoe, Karen
Title: Troubled families: Discourses of restorative practice in the UK

Abstract:

During the last quarter-century, restorative justice has emerged as a widely utilised response to the 'troubled families agenda' in order for families to develop what is referred to as 'social responsibility' and 'shared accountability' (Alphen, 2015). This paper draws on Critical Discourse Analytic traditions (Fairclough, 1992), in order to analyse and deconstruct the contradictions inherent in notions of restorative practice (RP) and social work. Masked in the discourse of ''empowerment'', this renders restorative justice a politically acceptable response to 'troubled families' both in policy and practice. This paper seeks to problematise the taken-for-granted nature of this discourse. It argues that the discourse of ''empowerment'' produces restorative justice subjects who are increasingly governed and governable (Richards, 2011).

Described as 'a way of being' for practitioners by Wachtel and Wacthel (2012), RP is considered a form of practice, as a way to 'be', not a process to follow, and is a term used to describe principles, behaviours and approaches which build and maintain healthy relationships and a sense of community (Varnham, 2005). Communities here which are restorative are considered 'resilient' self-sustaining and supportive (Watchel, 2005). Working with and not doing 'to' is at the forefront of these models and methods for practice. As a result of the growing literature surrounding RP, there are a number of practice based models and tools that practitioners can adopt (see 'Social Discipline Window' by McCold and Wachtel 2003). Many of these approaches adopt a systems theory analysis to the family unit, for example, the REACT anagram by Varnham (2005) 1) Repairing the harm done, 2) Expecting the best from others, Acknowledging feelings/harm done, 4) Caring for others and, 5) Taking responsibility. A healthier social and emotional group unit is the key outcome for RP interventions, so that people can foster pride and achievements as opposed to shame or punishment (Morrison and Ahmed, 2006).

This paper will critique how 'empowerment' is forced upon families who encounter RP methods of intervention because discourses of ''empowerment'' are so taken-for-granted in the restorative practice that they are rarely considered, critiqued or challenged, despite their powerful status as discourses through which restorative practices are justified.

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Protestant Theological Faculty, Charles University, Černá street 9, Praha 1, 110 00, CZ, www.etf.cuni.cz

Third floor – Rooms E, F, G

Protestant Theological Faculty is best available from Karlovo náměsti (Charles square - metro B line) – or by trams 22, 18, 2, 3,24 - stop Novomestska radnice.

Nearest tram stop is Myslikova street, stop Myslikova

Practicalities

Refreshments will be served onsite – on the 3 rd floor. Cold lunches will be served for registered conference participants in the room G (you will find vouchers in your conference bags).

Coffee and soft drinks will be available to all participants and guests on the 3rd floor.

Conference dinner

will be organised on Thursday September 7 from 19:30 – 21:00 at Café Adria, near to the conference venue, www.cafeadria.cz

Practical information

Public transport from the Vaclav Havel Airport:

Bus 119 from Terminal 1 or Terminal 2, direction Nádraží Veleslavín (terminus) – transfer to Metro A line or trams.

30 minutes tickets at price of 24 CZK, 90 minutes tickets at price of 32 CZK

Tickets can be purchased in metro or in newspapers or TABAK boutiques

Taxi - Prices are shown at the entry

 AAA Taxi 00420-777331133
Halo Taxi 00420-776114411
Poly Taxi 00420- 603 507 773

Telephone: Czech prefix is 00420 or +420

Money exchange

 it is advisable to exchange money in banks or exchange offices without the commission payments

1 Euro is approximately 25-26 CZK, 1 pound is approximately 29 CZK, i USD is approximately 23 CZK

Help lines

112 –Help line

158- Police

155 - Health ambulance
It is advisable to arrange travel insurance for any situation of health disorders.

Touristic information

http://www.prague.eu/en
http://www.prague.eu/fr
http://www.prague.eu/da
http://www.prague.eu/de
http://www.prague.eu/es
http://www.prague.eu/fi
http://www.prague.eu/sv
http://www.prague.eu/pt
http://www.prague.eu/nl
http://www.prague.eu/iw

Charles University

The University in Prague was founded by a charter issued on 7 April 1348 by Charles IV, King of Bohemia and King of the Romans, as the first Studium generale north of the Alps and east of Paris. Charles University is thus one of the oldest European universities. It was modelled on the universities in Bologna and Paris, and within a very short time it achieved international renown. It had four faculties: theology, liberal arts, law, and medicine. The academic community was comprised of teachers and students from the local area and further afield – but especially from the Central European region, for whom the University became an accessible and erudite Studium generale school. Charles' son and successor Wenceslas (Václav) IV extended his influence over the University; in 1409 he issued the Kutná Hora Decree, by which he strengthened the status of Czech academic community members. Some of the masters and scholars left the Prague Studium generale in protest; this accentuated the University's character as an institution with strong links to the Czech nation.

Soon afterwards, the University underwent a transformation under the impact of the Hussite reformist movement which preceded the European Reformation. A very strong influence was exerted over the University by its Rector at this time, the religious reformer Master Jan Hus. During the social and political revolution that followed, the University was reduced to just one faculty - the Faculty of Liberal Arts (Facultas artium liberalium), thus becoming a prototype for later Reformation academies.

A remarkable period in the history of the University came with the rule of Rudolf II, who turned his capital Prague into a cultural metropolis where university learning flourished side by side with the court (and its scholars Johannes Kepler and Tycho Brahe).

In the early 17th century the University fell under the strong political influence of the Protestant Czech Estates involved in the anti-Habsburg opposition movement, whose representatives sparked a conflict at the beginning of the war which ultimately went on to engulf Europe (the Thirty Years' War of 1618–1648). Their eventual defeat led to fundamental changes at the University. In 1654, the victorious Roman Emperor and King of Bohemia Ferdinand III attached the Caroline Studium generale to the Jesuit University (dating back to 1556), located in the Clementinum compound, and renamed the institution as the Charles-Ferdinand University (a name which persisted until 1918). All four pre-Hussite faculties were restored, and the University was transformed from the earlier free corporation of scholars into a state-governed educational institution. This process culminated in the 1780s with the reforms introduced under the absolutist regime of Emperor Joseph II.

Following the reforms of 1848-49, the University began to assume the form of a modern higher education institution. It was gradually transformed into a state-owned institution educating the intellectual professional classes. In 1882, at the culmination of the Czech national political movement, Prague's Charles-Ferdinand University was divided into two institutions – Czech and German.

By the turn of the 20th century both universities had achieved a high academic standard. One of the professors at the German University, for example, was Albert Einstein. The academic staff of the Czech University included respected figures who played a prominent role in the process of national emancipation – most notably Professor Tomáš G. Masaryk, who in 1918 became the first President of the Czechoslovak Republic.

Charles University - the name given to the Czech university after independence - took advantage of the new post-war circumstances to develop a strong research profile, achieving results putting it on a par with the world's most prestigious academic and research institutions. A noteworthy example is Professor Jaroslav Heyrovský's inventions in polarography, for which he was awarded the Nobel Prize in 1959.

The occupation of the Czech Lands by Hitler's Germany brought much hardship and great losses. On 17 November 1939 all Czech higher education institutions were closed in response to student demonstrations on 28 October 1939 and during the funeral of the medical student Jan Opletal; this was followed by widespread persecution of university students and teachers.

Charles University was unable to resume its activities until after the Second World War. With the end of the Nazi German Reich, the German University in Prague, which in 1939 had joined an alliance of Reich universities, also ceased to exist.

The renewal of free academic life at Charles University was interrupted by the communist coup of 1948. For many years to follow, the regime subjected education and research to tight ideological and political control; this naturally had a detrimental effect on international links and research opportunities. Students, loyal to their tradition of academic freedoms, demonstrated on 17 November 1989 against the totalitarian regime, eventually initiating its fall.

Modern university life began to thrive, drawing strongly on international cooperation. Aware of its mission, Charles University continues to nurture academic cooperation and plays an active role in a broad spectrum of European and global programmes.

(http://www.cuni.cz/UKEN-1.html)