VALUES BUILDING TOOLKIT IN SOCIAL WORK EDUCATION

Petrucijová Jelena, Glumbíková Kateřina,
Féher Boróka, Vályi Réka,
Ciczkowska-Giedziun Małgorzata,
Kamińska-Jatczak Izabela, Kantowicz Ewa,
Zmysłowska Magdalena, Marynowicz-Hetka Ewa,
Slaná Miriam, Molnárová Letovancová Katarína

Values Building Toolkit in Social Work Education

Petrucijová Jelena, Glumbíková Kateřina,
Féher Boróka, Vályi Réka, Ciczkowska-Giedziun Małgorzata,
Kamińska-Jatczak Izabela, Kantowicz Ewa,
Zmysłowska Magdalena, Marynowicz-Hetka Ewa,
Slaná Miriam, Molnárová Letovancová Katarína

OSTRAVA 2021

supported by

Visegrad Fund

OSTRAVSKÁ
UNIVERZITA

Table of Contents

INTRODUCTION

Social work in contemporary society, where social risks are increasing and the responsibility for them is individualized, is absolutely necessary. Even though the social work in V4 countries is highly professionalized today, its social status is low and its legitimacy is questioned (see e.g. in CZ: Chytil, 2007). Values of the profession are the cornerstone of its existence. They support: a) creation of social workers' identity; b) setting up a "professional approach to social work"; c) coping with the (emotionally) demanding nature of the practice and emerging dilemmas. In this context, building the values of social work based on the common tradition of social work in the Visegrad countries (hereinafter refered to as "V4") seems to be essential. During their studies, students of social work grow into the values of social work. Abroad (e.g., Great Britain, Australia) there are special courses and teaching methods (such as reflexive journaling, experiential learning, and critical incidents analysis) aimed at encouraging students to grow into social work. In V4 countries, the use of these methods tends to be at its beginnings. There is a need to systemize and further develop teaching methods (including new ones), to increase students' involvement in education and training and this way to achieve congruence between personal and professional values and interconnection of theory and practice. There is a need to systematize and further develop them in the specific conditions and the tradition of social work in the V4 environment.

The toolkit was created within the project Values Building in Social work Education (21930161)[1] that aims to innovate and optimize values building education in social work based on the V4 tradition. The values-building toolkit in the process of education in social work consist of evaluation outputs of an existing educational process in V4 countries and pilot proposals of specific methods and techniques for its innovation and optimization.

The toolkit could serve to educators and students to enhance the quality of the educational process in the area of values in social work in the specific context of V4 countries, but it is also applicable outside this context. The toolkit also includes a validated inventory for evaluation of the values of social work students, which is the output of validation and quantitative research for a minimum of 400 social work students from the project-member countries. The inventory is available in all four V4 native languages. The validated inventory serves to (self)evaluate students in the area of social work values, which could support the optimization of the educational process in this area to suit individual needs of each student.

1 THEORETICAL ANCHORING

Values Building in Social Work Education: a socio-pedagogical perspective

1.1 Starting point: the axiological dimension of education to activity in the field of practice

Reflection on the axiological foundations of education to act in the field of practice takes into account many conceptions and positions. We will not discuss them analytically in this short text. They will appear only contextually, for purposes of comparison with the main conception that the content of this text builds, constructing the author's position towards the world of values and their participation in the process of education to act in the field of social/societal work practice. The text itself is built in a spiral, which means that the discovery of the meanings assigned to known 'words' and intentionally used terms makes it possible to read the entire text[2].

The project title: *Values Building in Social Work Education* emphasizes the processual dimension of analysis and its complexity. It can be read as part of those conceptions of values that require the acceptance of a position with values agreed in interaction with the Other. They are referred to as "active", relational[3] values. In it, one can read a constructivist perspective

---

[2] Prof. Ewa Marynowicz–Hetka, the author of the Chapter, would like to thank Dr Izabela Kamińska-Jatczak for her very valuable comments on the first version of this text.

[3] Due to the synthetic nature of this text, key terms facilitating the understanding of its intentions are included in the footnotes. Active/relational values – captured as an image created in the relational process with oneself and with others. They constitute the relational concept of values. (Marynowicz-Hetka, 2020).

of shaping values in the process of education for the field of practice. It rejects fundamental positions in which the axiological references of activity and values are situated externally to the field of activity, in the form of a set of norms and values recognized as worthy[4].

The constructivist concept of shaping values in the process of training for social/societal work, is very attractive, but at the same time difficult to implement, due to a multitude of unknowns in this process. Fundamental positions are easier to implement in the project of education for the field of practice, they are easy to adapt to ready-made patterns and procedures. The attractiveness of the constructivist conception is expressed primarily in the possibility of introducing to action in the field of practice (in this case, social/societal work) elements of creative problem-solving, in agreement and interaction with the Other. Adopting this concept of shaping values and broader axiological awareness, operating subjects promote the mediational[5] orientation of action, directed at searching for the 'third way' (Ricœur, 2003). It is expressed by an integrated relational process, constituting a set of experiences of actors that are characterized by continuation and interaction (Dewey, 1968 [1947])[6].

By interpreting the issues of constructing active/relational values[7] in the education process from the socio-pedagogical point of view, we shall indicate the assigned meanings of the concepts: *"educating to act/be active in the field of practice"*[8]; *"Social work that becomes societal work"*[9]. These concepts will only be mentioned briefly, and their further development can be found in many of the author's works, especially (Marynowicz-Hetka 2006; 2019; 2020).

Education for the field of practice is a very responsible and difficult task. This is due especially to the great complexity of the problems faced by the acting subject in its activity, as well as the specificity of the final goals of education. From the axiological point of view, the most important goal is to prepare for making independent choices. In the case of social/societal work, making independent choices by a social worker, family assistant, or social pedagogue is an activity that is very complex, often undertaken for the Other, sometimes together with

---

[4] Unexhibited strategic activities, aimed at striving for an instrumental social order, normalization and standardization (Foucault, 2001) are a consequence of adopting such a perspective of perceiving values and introducing them into their world (Marynowicz-Hetka, 2006, ch. 4). The adoption of the constructivist perspective of shaping value justifies non-strategic activities (Marynowicz-Hetka, 2006, ch. 4).

[5] Mediation – integrated relational action that takes place in a space in which a symbolic institution is created, conducive to giving a social dimension to action. In this process, individual acts of mediation take place and are exchanged between participants and open to new activities. Mediation approach to orienting activity in the field of practice – an integrated relational process, which is a set of experiences of operating entities, characterized by continuation and interaction. (Marynowicz-Hetka, 2020).

[6] We can create an educational space understood in this way thanks to practical classes, stimulating the activity of students and enabling them to acquire experiences and reinterpret them. In education for social work, the project method is particularly conducive to achieving these goals.

[7] In this conception of comprehension of the axiological dimension of professional action, the distinction between morality and ethics, introduced into the discourse

[8] Activity in the field of practice – recognized as a process located in time and space, which is defined by penetrating and mutually transforming elements, including defining the situation, and orienting the undertaken action, its design and undertaking.

[9] Social work – complex activity in the field of practice, focused on change and transformation. It is a dynamic process of changes and transformations, facilitating individuals and groups in joining in relationships with each other, with others and through others, as a result of which a space of common experiences is created, which is the basis for constructing a symbolic institution. Social work understood in this way acquires the attributes of societal work.

them, and sometimes outside of them. As a result, the ethical tension of the acting subject increases in this activity. This is expressed by a feeling of the dilemma of the choices made and the increasing number of ethical dilemmas, hence the feeling of the necessity of giving an axiological dimension to the educational process to be active in the field of practice. Due to the subtlety of the issue and its complexity, the implementation of this educational goal, which is an introduction into the world of values, is very obligating for both the teacher and the student. What is possible in the course of education to make the participants of this process aware of the general axiological framework of activity in the field of practice.

It consists of:

- developing acquaintance with knowledge about values, about the evaluation process; the features (e.g., duality and paradoxes), ethical dilemmas of the subject situated in the field of practice;
- shaping the personal characteristics of the acting subjects aimed at sensitizing them to the axiological/ethical perspective transversely permeating their activity. This expresses the values realized (Ossowski, 1967), or in other words values in action (*valeurs en acte*) (Barbier, 2020)[10]. These kinds of values *"we do not learn, they exist"* (ibid., p. 4) and permeate activities;
- shaping professional competences: defining the situation; imagining possible orientations of action and their ethical implications (strategic, non-strategic action, 'third way'). The *"competences of criteria" (Staub-Bernasconi, 2001) are particularly marked axiologically, which facilitates the choice of the orientation of action and allows the definition of boundaries in relation to the Other: help, cooperation and acceptance, resistance and discord. It should be noted that in this conception of the penetration of the axiological perspective in the course of education for the field of practice, axiological saturation also takes place in the shaping of other competences that constitute the equipment of the subject operating in the field of practice. It is about the competence of "the object, explanation, operational"* (ibid., p. 3–4);
- indicating methods and means of achieving goals, taking into account the ethical dimension of action, especially sensitivity to otherness/diversity and respecting universal norms of social coexistence.

In such a conception of thinking about shaping the axiological foundations of a professional subject acting transversely, the idea of ethics permeates[11]. The educational process of preparing for social work is understood analogously, where the idea of shaping the axiological foundations of professional activity penetrates through all its components. Values are situated in the field of activity, not outside of it. This is the key premise of the concept of introduction into the world of values in the course of education to take up

---

[10] Barbier (2020) aptly notices that "values in action are not communicated in discourse, as is often believed (e.g., values passed down in the family), but through participation in joint activities, or even better through emotions shared in these activities".

[11] In this conception of comprehension of the axiological dimension of professional action, the distinction between morality and ethics, introduced into the discourse by Paul Ricœur (2003), is important. It allows us to distinguish two categories of subjects: the feeling subject (what is good individually and in accordance with his representation of value) and the demanding subject (when it relates to moral obligations-norms situated externally). As a result of this tension, an axiological dissonance arises, which is expressed in the ethical dilemmas felt by the subject.

activity in the field of practice presented here. The most important goal of education is to raise awareness of the sense and importance of the adopted orientation of activity. This is also where the issues of value and valuation resonate. The key is to become aware of the preferences of choice. For this reason, we pay attention not only to how we understand values agreed in mediation in relation to the Other, but also valorisation, a necessary element of which is the awareness of the preferences of choice. In the background to the entire analysis there is education for social work, understood to a greater extent as a space for exchange and sharing meanings rather than just the transfer of knowledge and values. It is a space of experiences[12] (Dewey, (1968 [1947]); Barbier, 2018) constantly subjected to a process of reconstruction and reorganization. This process is conducive to building an integrated view of activity in the field of practice (social/societal work).

1.2 The place of values in the field of activity

Considering the place of values in the field of activity and inquiring as to their function, a differentiation of positions is noted (see Table 1) - from the quite fundamental and principled, unquestionable views, to those views that deprive values of these attributes and treat them only as important axiological references accompanying the action. Fundamental positions give values a causative function, situating them at the basis of the undertaken activity and treating them as a factor motivating its occurrence; give actors a sense of agency and create an incentive to organize, teach, show, evaluate, etc. They are also a good starting point and argument to support the view that it is enough to teach "good" (ethical) behaviour to be good.

Table 1 Place of values in the field of activity

Values in the field of activity		
Analysis category	External location	Inside the field of action
The Source of origination	Data externally	Created, co-created in relation to the Other
Subject's attitude	Rational and confident	Doubting and uncertain
The importance of affects in the intention of action	Little	Essential
Function	Leading to (constitute) activity (causative function)	They are stuck in activity (accompanying function)

In other views (especially: Lavelle, 1991 [1951]; Barbier, 2006; 2016; 2017; 2020) values do not constitute the basis of activity, but only accompany it, being a very important reference for orienting its final goals and making specific choices. This category of positions is generally associated with the relational concept of values (ibid.; Starczewska, 1994 [1978]), in which it is assumed that values, participating in a process (a kind of dialogue) of an individual with themselves, with the environment, and with other people, are formed in this process. Therefore, they fulfil an accompanying and co-creative function.

---

[12] Experience – a complex, dynamic weave of the transformation of the individual and the activity undertaken by him, constructed during and through the activity.

The adoption of such a theoretical perspective has very serious consequences for the formation of ideas about the possibility of influencing the Other. We cannot situate ourselves as having the only right view. We can see our place as a companion in the individual's discovering their world of values, which slowly becomes a world shared by others. As early as the 1930s, this principle was formulated by Helena Radlińska (1935), pointing to the fact that one cannot grow for anyone, one can only help their development.

Adopting such a position results in the fact that there is no single binding axiological criterion[13] orienting activity in the field of practice. The preference for the orientation of activity depends to a large extent on the individual and their individual experience of the world (Starczewska, 1994 [1978]). It is also the result of the dialogue of the subject with the environment and an orientation towards transformation. At the same time, making choices and orientation of activity is often connected with breaking the previous order (Lavelle, 1991 [1951], p. 185–202). This rupture is not a one-off act, but a process that involves the whole person and often involves suffering (Ricoeur, 2003). It is a rupture with heterogeneity (homogeneity) because it is the result of a collision with otherness, with the unknown. The current order naturally takes on the features of chaos. Thus, the category of value understood in this way is inextricably linked with selection, which makes the subject aware of the sense of the choice and confirms it (Lavelle, 1991 [1951], p. 185–202).

Adopting such a position refers us to two tools of analysis/dispositifs: the category of duality[14] (Witkowski, 2013), allowing for an analytical assessment of the complexity of activity in the field of practice, and the category of common experience[15] (Dewey, 1968 [1947]), conducive to finding arguments for emphasizing the importance of the axiological dimension of the undertaken activity. In the space of common experience, we become aware of the representation of value[16], illustrated in preferences of choice shared in relation to others. Thus, the relational dimension of value and evaluation is clearly present - for its existence an Other is necessary.

---

[13] Axiological criterion of activity – defines a set of signs and values that orient activity in the field of practice towards creating a space of common experience, which is the basis for constructing a symbolic institution.

[14] Duality – a way of perceiving and analysing activity from the point of view of the structural complexity of tensions and the oscillations aiming to balance them. This perspective breaks the schematic bipolar comprehension of events and processes.

[15] Common experience – is made in the process of becoming, integrating individual experience through reconstruction and reorganization. A specific feature is the sharing of experience by other participants in the space. This mechanism favours the creation of bonds and community.

[16] Raising awareness of experiences in the learning process takes place during joint activities. It is not always about operational activities. They can also be mental activities that we share with others (e.g. during direct discussion or discussion over text). In such a situation, a space for shared experience is created. There are many such circumstances in the education process. By acting, the subjects of interaction manifest their values, and strictly their preferences. Barbier (2020) distinguishes the category of values, calling them experienced and felt values R*valeurs éprouvées*) in a situation of combining affects and representation. They can be described as what, according to the subjects, is worth doing (must be done) in a given situation (ibid, p. 4). How often we have such discussions in the education process, and as a result of which we create a common position of the entire team. Of course, to discover the value of the Other, it is necessary to first be sensitized to them as a person.

1.3   Relational dimension of value – valuation

Reflection on the axiological dimension of social pedagogy requires the determination of the key concept, which is 'value'. We understand it rather as a representation arising in a relationship with ourselves and with others, and not directly as the worth we strive for and which we want to achieve. Such an attitude towards values seems to coincide with the point of view on social pedagogy that can be found at the beginning of its formation. Its capacity deserves reinterpretation and development. The question here is about the place of values in the field of action and about the mechanisms of their mental awareness.

By adopting a holistic and transversal perspective, three interrelated elements of this value-building process are identified. This relationship (Barbier, 2016; 2017; 2020) includes:

- values that are visible in the deed (*valeurs en acte*);

- representations of the purpose of the undertaken activity, direction of changes, modifications in which the subject is already involved;

- and representations of what the acting subject considers desirable for them, for their activity or for their environment. It is about finalizing ideas. These representations give sense to and accompany the activity of the subject, so these are the values recognized by the acting subject.

The compatibility (consistency) of these three elements combined in the act of activity allows the individual to feel the course of activity as successful. The proposition of Barbier (2006, p. 197–240; 2017; 2020) regarding the analysis of significant elements to determine the effects of undertaken activity and its course seems useful for the analysis and interpretation of the framework defining the creation in the field of activity of a symbolic institution, conceived after Castoriadis (1975)[17].

When asking how values exist in the field of action, where they come from, we find a reference to the relating/relational conception of value, the adoption of which helps to define the sense of the human experience of the world. It is expressed by interpersonal agreement in the field of activity, which - if it is to meet the attribute of reciprocity and sharing, i.e., the highest category of exchange, and not only transfer or even (trade) exchange - requires cooperation, also in the axiological dimension. The acting subject, professionally prepared for this activity, has the ability to act in such a way in the field of activity that allows for mutual recognition of these valorising ideas, which may constitute reasons

---

[17] The category of a symbolic institution is understood as: a socially sanctioned symbolic network in which real, imaginary, and symbolic elements intersect. It is constructed in the process of multiple, interconnected relational interactions and the common experience of participants in a given field of practice. It can be used in the process of education to acquire axiological awareness by the participants, because its components are the declared values of the participants of the process, expressed in the form of representation, usually containing the factor of wishes (Osowski, 1967; Barbier, 2020). In the course of a discussion/dialogue, these declared values are confronted by actually existing rules, norms, or regulations, e.g., the functioning of a team, social group, or the regulations of the facility. As a result of the mediation search for a third way, a network of agreed ways of proceeding is created, which is a symbolic institution.

for the undertaken action both in the individual and societal dimensions (concerning a group, team, community). They are competent to create a space for integrating individual experience through reconstruction and reorganization and giving it an axiological dimension. This is possible thanks to the prior sensitization of the subject acting on the Other, to their preferences of choice, values declared by them. It is also an indispensable attribute of societal work undertaken for others, with them and through them.

Due to the complexity of the subject's activity in the field of practice, ethical sensitivity becomes particularly important. This is also expressed in the search for an axiological criterion of orientation of action, which is an important argument for understanding the essence of knowledge about values: what they are, how they are, how they exist in the societal space, in an invisible environment, and how can they be discovered. These are, then, rather epistemological questions, and the answers to them may be very useful for understanding the meaning of particular, valuable things that the subject cherishes in his activity.

In discussions about professional activity in the field of practice, we eagerly isolate values that are treated as precious to ensure that the action meets the professionalism requirement, e.g., respect for the Other, openness to them, care for communication with them, responsibility for, but also sensitivity towards, otherness. This register cannot be completed, it is as multi-threaded as multi-reference axiological sources of activity frameworks in the field of practice are possible. Their complexity is an immanent feature indicating duality.

1.4 Valuation: preferences for choosing the orientation of activity

We constantly value[18] according to our ideas of values and/or obligations (moral norms). Thus, the inherent feature of valuation is duality, which indicates the great interlaced complexity of this process as well as its dilemma. The valuation performed in relation to the set of obligations is usually characterized by: asymmetry of the relationship, its orientation rather towards transfer, possibly exchange, reciprocity is rarely possible. Valuation understood in this way is a process that situates the evaluator externally in relation to the course of assessed events and uses measures also developed externally, sometimes completely non-interiorized by individuals. It is often used in the initial diagnosis of a situation (external/normative, often quantitative).

We are interested in the valuation performed by the acting subject referring to their representation of values and feelings, allowing the systemization of preferences of choice. For it to be fulfilled, however, what Dewey (1963 [1916]) indicates is necessary, that is, to have complete experience, which is the basis for building the *"attitude of assessing things, recognizing it as valuable for itself, i.e. in its essence"* (Ibid., p. 265). Gaps in complete experience

---

[18] The category of a symbolic institution is understood as: a socially sanctioned symbolic network in which real, imaginary, and symbolic elements intersect. It is constructed in the process of multiple, interconnected relational interaction.

may make it difficult to discover axiological references. Then the evaluation process itself becomes an objectified (reified) behaviour, without reference to the context and to the specific situations experienced or mentally imagined. Dewey (ibid.) aptly indicates that *"when we compare the value of individual objects, we treat them as means for something beyond them; their specific value is determined by the specific situation in which they are to be used"* (ibid., p. 254).

Creating a space conducive to constructing an integrated and shared experience may be the third way in orienting educational activity, in which certain features of the valuation process intersect, but the decisive core of an activity so-perceived is an interactive approach to what is the preference of choice and what is assessed by entities participating in practice as acceptable, enriching, developing – as a value.

The image of value created in the relational process outlined in this way has the hallmarks of acceptance, interiorization, and reconciliation. It is a space for creating values which are active. Adoption of such an orientation for action assists in the search for transformation-oriented solutions. It contains the mediational dimension of shaping social space, which does not appear as chaotic, foreign, and devoid of valorisation elements, but as one's own, assimilated and recognized by the entities operating in it. When the craft of the education process is considered and given the features of art, it is probably the model of reaching shared values that is meant rather than the evaluation itself, which against this background appears as a set of assessment activities according to adopted criteria/measures, during which experience shared by the participants of the field of practice creates space for (co) definition of the situation by the subjects of the interaction. Both processes of evaluating and integrating experience towards building complete experience are complex in structure, though each in a different dimension. The duality tools analysed from this perspective can definitely become expressive. Especially that in this understanding of valuation, which is a relational process aimed at constructing common experience, there are also barriers and paradoxes, related, for example, to the limits of recognition, tolerance, and acceptance for the Other and his ethical choices.

Axiological awareness not only shapes the axiological criterion, so important for finding the meaning and significance of activity in the field of practice, but also favours the resolution of ethical dilemmas. The axiological criterion of activity is a spacious category. It is defined by this set of signs and values that orient activity/action towards creating a space of common experience, which is the basis for constructing a symbolic institution. Awareness of this supports the formulation of an answer to the question of the importance (place and location) of value in the field of activity. It is a reference to defining the dominant function of values in relation to the act of action (is it the foundation, the basis, or does it only accompany it, becoming in it?). The axiological criterion of action requires specification of what value is and which concept of value will be the essential reference for designing activity in the field of practice. In the proposed understanding of the socio-pedagogical point of view, the relational (relating) concept of values is particularly useful.

There is no doubt that the process of evaluating and integrating individual experience through reconstruction, reorganization and sharing with others is a very complex activity and thus exposed to various dangers. It requires care for a sensitivity towards this complexity and its consequences. One suggestion on how to do this was made by Lech Witkowski (2013) in his study on the breakthrough of duality in Polish pedagogy. There, he proposed the framework of the text analysis tool, which includes the paradigm of duality, discovered by

the author in reading the work of Norbert Elias, which he based *"on the principle of perceiving various situational and structural aspects as bipolar, entangled in tension, requiring balancing or just violating the previous form of balance"* (ibid., p. 141). This tool can be successfully used in the analysis of the past for the future, which was carried out in the work of Witkowski, recognizing that then duality is seen here as a feature saturating social situations with the hallmarks of complexity arising from the interpenetration of different influences[19], from the *"collision of what passes and goes with what announces its arrival, which even marks a new era, despite the lack of ready-made shape and maturity in it"* (ibid., p. 99). Thus understood, the duality paradigm supports the perception of complexity, but — most importantly — emphasizes the importance of orientation in discovering meanings, also those symbolic, and silent transformations.

1.5 Conclusion: towards introduction into the world of values in the course of education to be active in the field of practice

To conclude this short discussion, it should be emphasized with full force that the picture of introduction into the world of values in the course of education to activity in the field of practice presented here only seems, due to the requirements of the didactic message, static and divided into sequences. The whole is multidimensional and interconnected, developed in a processual way. It consists of seemingly separate elements, connected in a processual manner in the form of a spiral[20]. The process that permeates them is neither linear, nor vertical, nor horizontal, but rather a spiral – and only then it forms a whole. In the background there is a reflection on the activity in the field of practice, for which we prepare during the training. The processual approach to action allows for the identification of three overlapping spheres. They are: defining a situation by its designation, describing it, naming it, explaining it, giving meaning and analysing its context; action orientation, expressed by articulating its goals and justifications for taking up the activity; and undertaking activity (or designing it only, or only pointing to the necessity of undertaking it), taking into account the conditions of activity, i.e., the competences of the acting subject, social context, level of activity, and techniques and methods of operation. In each of these spheres, the axiological awareness of the acting subject is significant, especially with regard to the category of

---

[19] This example of the application of the tool of duality may be only seemingly unrelated to social/societal work and education to be active in its area. At every step in the activity of a social worker we deal with a double perspective, and thus, above all, a complex one. It is not only about the multiplicity of problems (e.g., multi-problem families), but about the complex connections between them, which sometimes make us aware of being "trapped" (how many times do we think: "nothing can be done"). The analysis of the field of social/societal work, taking into account this tool, allows the acting subject to see into the maze of matters, the importance of details, fundamental to finding positive solutions. Hence, in the process of education, it is worth making the participants sensitive to the fact that the real image/actual practice is very rarely "flat", rather it has the image of a crystal, is richer and more complicated than analytical arguments. Preparation for comprehensive thinking and such activities becomes an important goal of education.

[20] The spiral-shaped didactic process is conducive to the gradual discovery of the sense and meanings of the transmitted knowledge. It is characterized by a return to the same content and events, but in a different, more profound dimension. It is conducive to acquiring one's own/assimilated knowledge.

values and their location as well as the function they can perform in action. It is by referring to these premises that the acting subject selects the orientation of action located between strategic and non-strategic activities, thus indicating not only the preferences of choice, but also qualifying the entire process for agreement, balancing what is unbalanced, joint interpretation of the situation, exchange, and cooperation.

The axiological consciousness of the acting subject is significantly present in these spheres to a varying degree, especially where it is necessary to look for reasons for orienting the activity or justifications directing the resolution of ethical dilemmas. It is also not without significance how valuation is understood. If it is seen as a relational process, then also in the dialogue, evaluations and definitions of the situation of participation will be formulated, which will be consistent with the relational concept of values adopted here.

The presented proposal for the perception of the axiological education of future social workers, social pedagogues and generally subjects operating from/to/towards the Other in the field of practice is very broad. Fulfilling its goals requires focusing education not only on shaping skills, competences, and the transfer of knowledge, but also on individual development, on the person. Social/societal work is performed in the public sphere, but its subject is often (usually) the private sphere of the Other, whom we help or accompany in development. Hence, taking care in the education process to develop a coherent and interiorized system of ethical beliefs of subjects operating in the field of practice has become a great challenge since helping the Other was given the dimension of a professional activity.

What we can shape in the course of preparation for action in the field of practice is the outline of the ontological, epistemological, and axiological framework of activities in this field, which constitutes the picture of a generalized understanding of knowledge - as Barbier (2016) puts it - it is something *"about something and on a subject"* (ibid., p. 243). It differs from other categories of knowledge, very important for the sense of agency and awareness of the activity undertaken in the field of practice, which is *"assimilated knowledge"* or *"own knowledge"* (Barbier, 2006). The process of its formation is very complex and requires constant reinterpretations of practical experiences and references to well-known and recognized theses of generalized knowledge (ibid.). These two categories of knowledge use a different kind of lexicon (Barbier, 2016, p. 205–210). In the construction of generalized knowledge, the lexicon of the comprehensibility of action dominates, while in the creation of one's own knowledge, we usually use the lexicon of action, but trying to understand the mechanisms observed in the field of practice, we refer to generalized knowledge, and thus to the comprehensibility dominant in the discourse.

All active forms of education are helpful in this processual shaping of oneself as an acting subject, enabling participation and mutual learning as well as getting to know one's beliefs, including ethical ones, which facilitates awareness of the preferences of choice which constitute the basis of the orientation of action. The most frequently used and recognized method of education in the field of social/societal work, which is also a space for participation and reorganization and reconstruction of individual experience, is education through design[21].

---

[21] Design – relational, processual, transversal activity, involving the development of a design in the form of a spiral, loop, or braid. It covers imaginary, actional, and discursive dimensions; is carried out with a view to linking the elements of the field of practice into unity while maintaining diversity.

Thinking about the practical applications of the concept of relational values understood in this way, one should formulate a recommendation to create social situations and spaces that would enable their construction in the course of collision with the experiences of education and the continuous process of their reconstruction and reorganization, which would finally allow the discovery of ethical self-awareness.

It is particularly important here to make available in the course of education those borderline situations[22], characterized by duality and paradox, which naturally trigger ethical dilemmas. Confronting them in the education process is the most natural process for constructing one's system of values and thus creating awareness of the preferences of choice and their dilemmas.

Incidentally, let us add that this problem is not solved by the codes of ethics that some professional groups (including social workers) strive for. Due to the fact that everyday practice is definitely richer than the provisions of codes, and as a result, instead of helping in resolving ethical dilemmas, codes may become a tool of social control, or even an axiological trap. If we accept, as has been said, that values are situated in the field of activity and only accompany it in relation to the Other, they necessarily participate in the dialogue with them. They are an indispensable element of social/societal work performed with and for the Other, who also as a person has 'their' system of values and 'their' beliefs. Recognizing this complexity is extremely important, and the skilful discovery of the value/preferences of choice shared by both sides of the relationship is a measure of professional social/societal work.

---

[22] The borderline situation may be various events from individual or social biographies (family, professional), which make us stop our activity, break it off. We often experience revelation at the same time, we become aware of transformations, changes that have taken place silently (Jullien, 2009). According to Lavell, it is only in this rupture that we perceive what is precious to us (e.g., "Noble health, he only values it, who has lost it"). Hence, sometimes in a certain mental shortcut he says "value is rupture". The important thing is that borderline situations can be perceived by the subject as positive or negative.

2 EVALUATION OF VALUES BUILDING IN SOCIAL WORK EDUCATION IN V4 COUNTRIES

2.1 Legislative Context of the Social Work Profession, and Education in Social Work and Social Care Services in the V4 countries

In the Czech Republic (CZ), Poland (PL) and Slovakia (SK), the social work profession, considered a "regulated profession", is covered by national law, which requires a tertiary education-level degree, i.e., from a higher vocational school degree to the Ph.D. level (with the exception of Poland). The social worker's profession is not a "regulated one" in Hungary. There are several types of job where BA in social-work is one of the possible degrees defined by law (e.g., in mainstream social advice centers, child welfare centers). However, in other types of social services (e.g., homelessness services) the role of "social helper" can be filled by a person with any degree – or even without one. Our research is focused on the university education of future social workers.

The practice of social workers in V4 countries is governed by the National Codes of Ethics (adopted inSlovakia (1997), Poland (1998), Czech Republic (2006), or last revised in 2016 in Hungary (2000), which refer to the UN Declaration of Human Rights, the European Social Charter, the Convention on the Rights of the Child, other national legislation and the IFSW Code of Ethics. The national codes usually rely on their previous version before 2018 (except Hungary), when the Global Social Work Statement of Ethical Principles was accepted.

The state of values building in social work education is closely connected to the very concept of education in V4 countries. V4 countries work with an explicitly defined competence

model of education, referring to the framework for qualifications for the European higher education area (QF–EHEA) and the standards and guidelines for quality assurance in the European higher education area (ESG).

At universities, the education of future social workers is implemented in study programs subject to accreditation by the relevant institutions: national ministries of education, national accreditation agencies and/or other relevant subjects as ministries of social affairs (CZ and Hungary (HU)) or national associations of educators in social work. At the declaratory level presented by the accreditation files of social work study programs, knowledge and skills in the area of values are an integral part of the graduate's profile and learning outcomes.

2.2 Methodology

2.2.1 Qualitative research

The research aimed to analyze the practices of values building in social work education in V4 countries from the perspective of social work university educators and students. In order to meet the set research objective, we used comparative research to gain a deeper insight into a specific social reality. As part of comparative research design, we decided to use Bereday's research procedure, which includes the following stages: (1) the selection of a problem or phenomenon to be analyzed comparatively; (2) collecting and sorting data concerning a particular problem in selected countries; (3) data interpretation with the use of knowledge and competences in the disciplines which are connected to the understanding of the examined phenomenon in its contemporary context; (4) juxtaposition (listing information, pointing at similarities and differences) of the interpreted data to be used as a means to discover the possible sources of comparisons; (5) formulating the hypotheses resulting from the comparative analysis of the interpreted data and drawing conclusions (Kantowicz, 2005, p. 299). Qualitative research has a strong tradition within comparative research due to its holistic and interpretive nature (Erath et al., 2001).

To collect data, we used semi-structured interviews focused on the following aspects: the most important values, setup of values-building training (e.g., subjects, training, methods), strengths, development areas, opportunities, threats in values building in social work education, and recommendations. The questions were determined on the basis of an effort to comprehensively evaluate the subject of research, within the approach of creative SWAT analysis. The interviews were conducted in the national languages, and the data obtained were then translated into a shared (English) language.

Students and teachers were involved in the research.

To select students, we used intentional criterion sampling: (a) experience in studying in a Bachelor's degree program in social work (or the equivalent of social work in a given country); (b) having completed at least the first year of the Bachelor's degree program/enrolment in at least the second year of the Bachelor's program; (c) active studies at the university; (d) selection of students from at least two universities in each of the V4 countries; e) voluntary participation in research. A total of 86 students (Hungary – 29, Poland – 20, Slovakia – 15, Czech Republic – 22) from 10 different universities (Hungary – 2, Poland – 3, Slovakia – 2, Czech Republic – 3) participated in the research. A total of 68 Bachelor's students

and 17 Master's students took part in the research (mostly first-year students who reflected on their completed Bachelor's degree). All students (except 5 from Poland) were full-time students. Four research teams interviewed students so that students could complete the interview in their native language.

Specifically, we can describe the characteristics of informants by country. Of the total number of 72 women, 21 were from Hungary, 17 from Poland, 13 from Slovakia, and 21 from the Czech Republic. Of the total number of 15 men, there were 8 from Hungary, 3 from Poland, 2 from Slovakia and 2 from the Czech Republic. Of the total number of 68 Bachelor's students, 21 were from Hungary, 16 from Poland, 15 from Slovakia, and 16 from the Czech Republic. Of the total number of 17 Master's students, 8 were from Hungary, 4 from Poland, and 5 from the Czech Republic.

To select educators in education in social work (teachers), we used intentional criterion sampling; criteria: a) at least 5 years of educational experience in SW; b) teaching of courses focused on values building in SW education; and c) knowledge of the structure of courses focused on values building in SW education in a study programme. The total number of informants is 16 (CZ: 5 women, aged 45-60; HU: 1 woman and 2 men, aged 35-55; SK: 1 man and 1 woman, aged of 63; PL: 5 women and 1 man, aged 40-50+). The total number of universities is 10 (CZ: 3 universities which offer Bachelor's and Master's degrees in Social Work, two of them offer PhD; HU: 1- offers BA degree in: Deaconry (Christian Social Work), Social Work and Social Pedagogy and 1 university offers BA, MA, and PhD degrees in Social Work; SK: 2 universities offer all degrees of a tertiary education level; PL: 3 universities offer BA and MA in social work and social pedagogy). During the period of COVID restrictions, the method of virtual interview was a very frequently chosen option: CZ, HU, and PL – 2 online interviews.

Data were analyzed using thematic analysis according to Braun and Clarke (2008), where data were subject to open coding and then grouped into specific topics (i.e., content-meaning units in the data) based on their similarity or difference. We used the content analysis by Braun and Clarke (2008) because it is based on constructivist principles of working with data that are considered to be interpretively co-created in the interaction between the researcher and the content items communicated by the informants.

The research study was conducted in accordance with the ethical principles of human research, adopted by the American Psychological Association (APA, 2016). Each informant was informed about the research goals and the use of data. Participation in the research was voluntary. Special attention was paid to preserving anonymity and confidentiality in relation to the informants.

Reflecting on the research limits, we took into consideration that: (a) the research is based on the participant statements, meaning that these statements may be formulated according to possible social desirability (that can be understood as a degree of readiness to behave and act as the communication partner thinks the researcher expects), and the data were acquired within self-reflection of the participants, i.e., the data of their consciousness (e.g., Holloway & Jefferson, 2013); (b) the researchers also realized the existence of their own pre-understanding of the researched phenomenon, which was given by experience in the field of social workers' education and the study of the issue in the professional literature. In order to avoid the impact of this pre-understanding on the data generated, the findings were subject to regular reflection (cf. Gabriel et al., 2017); (c) the research was carried out using a non-probability sample of participants, which makes it impossible to generalize the

data obtained (which is limiting to any qualitative research); and (d) different researchers conducted the interviews – due to the fact that data emerge in the interaction between a researcher and a research participant, and this could affect the nature of the data itself. In the context of research limits, it is also necessary to reflect the differences in the concept of social work in individual countries and the need to cooperate in an international team of researchers and communicate with a common language for all (English).

The data were also validated by the triangulation of research analyzing the data, where the data were independently analyzed by several researchers and the resulting analysis was the subject of their consensus. The validity was confirmed in the sense of gaining a good understanding from different perspectives of an investigated phenomenon.

2.2.2 Quantitative research

The quantitative research was carried out using an online questionnaire survey tool via the Survio platform. The online questionnaire survey was conducted from June through October 2021. The questions were constructed in accordance with ethical principles of the International Federation of Social Workers, which appeared to be closest to ethical principles present in the Values Building of Social Work Education described by the lecturers and students within the qualitative research. The questionnaire (authors' own design) focused on three areas: students' personal values, values of social work as a field, and values present in social worker education. The language of the questionnaire survey was English. We used quota sampling to select informants, with the quota being set at 400 participants. When recruiting participants, we tried to maintain an even distribution of participants among individual V4 countries. The data was processed using descriptive statistics for the purpose of reporting the results in the Toolkit. The research study was conducted in accordance with ethical principles of human research, adopted by the American Psychological Association (APA, 2016). The most significant limitation of the research is the non-random sampling of research participants, which does not allow for generalization of the data, and as well there is a social desirability factor present in respondents (see above). Even as such, the research provides interesting insights into the research issue.

2.3 Results of qualitative research

2.3.1 Results of research with students

Our research intention was to compare the arguments of students from V4 countries, built around the main thematic lines of the interviews. **Analytical comparison of the data showed that students from V4 countries came to similar conclusions based on individual arguments. These conclusions are not only useful for the development of values building in social work education, but they also draw attention to many areas to be developed, problems, threats, and challenges in the area of values building in social work education that are jointly shared by the V4 countries.** We present a more detailed anchoring of research and data analysis in the following article:

Glumbíková, K., Petrucijová, J., Kantowicz, E., Kamińska-Jatczak, I., Slaná, M., Molnárová Letovancová, K., Féher, B., Valúji, R., Ciczkowska-Giedziun, M., & Zmysłowska, M. (2021). Values Building in Social Work Education in Visegrad Countries: Integrated Approach. Sustainability, 13(9), ISSN 2071-1050. https://doi.org/10.3390/su13095222

The data analysis and interpretation are divided into several topics: the topic of *"important"* values in social work from the perspective of students; the topic of the non-existent concept of values building in social-work education as the ideal of integrated values teaching and its components; and finally, the topic of neoliberal values and a view of social work from a public perspective as a threat to values building in social work education. We will now progress to the analysis and interpretation of individual topics, while using significant statements of informants to complete the illustration.

"Important" Values in Social Work from the Students' Perspective

Firstly, we need to state that the topic of values in social work was perceived by all informants as very important, regardless of their nationality or study at a particular institution, because values determine the quality of social work.

Students were recommended to pay attention to the issue of values, which, through educational classes, allows them to change their own thinking and perceptions of other people, shaping their attitude towards future professional work, transforming themselves, maturing to a critical reflection on values, their own beliefs, and system of values. However, doubts also emerge in this area.

When asked about the importance of social work values, the research informants primarily mentioned the values that social workers should follow **when working with an individual client**. These were values close to, for example, the principles of Biestek (1954), such as individualization, acceptance, a non-judgmental attitude, self-determination, and discretion.

Values **emphasizing people's social anchoring and working with social structures** in which people live (see IFSW, 2018, e.g., Principle 7 and Principle 3.5) were often mentioned only in their response to a supplementary question (and only by adding that they are also important without the informants being able to elaborate on them any further). These mentioned values included the promotion of human rights, dealing with people as holistic beings, and solidarity.

Informants also often differed in interpreting some of the values present in the Declaration of the International Federation of Social Workers on Ethical Principles (IFSW, 2018), such as social change and solidarity. *Social change* as the goal of social work was understood by informants in the sense of the change and self-development of the individual, rather than the initiation of change in social structures. The value of *solidarity* was often interpreted differently from what is present in IFSW (2018). While according to Principle 3.5, the building of solidarity is more broadly understood as active work: *"Social workers actively work in communities and with their colleagues, within and outside of the profession, to build networks of solidarity to work toward transformational change and inclusive and responsible societies"*— which informants often reduced to interpersonal relationships—*"so that they're motivated to work on their change and to try to solve their situation"* (illustrative statement). Thus, solidarity was not understood as a change-supporting principle in society, in which everyone can actively participate, but as a purposeful means to motivate clients for an individual change.

One interesting phenomenon that has shown up in the informants' responses is that the **values oriented to good practice** such as the education and skills of social workers, their efficacy and usefulness, legitimacy, cooperation and responsibility, truthfulness and internal integrity *("the ability to know where I am standing in a situation and why"* (CZ-S1)[23]), which began to be thematized at the turn of the millennium (Clark, 1999), were mentioned as something rather supplementary in relation to the emphasis on cooperation and relationships with other colleagues and organization (employer) and in relation to a possible collision between a social worker's personal values and the values or interests of the client.

A Non-existent Concept of Values Building in Social Work Education?

Students mentioned four specific types of subject course, where they encountered a focus on building values in social work, including: (a) subjects focused on the theories and methods of social work or directly on the ethics of social work; (b) practical subjects and subjects focused on the reflection of practice (e.g., case studies seminars), where practical subjects connected with reflection were referred to as the *"sovereign territory of values";* (c) subjects dealing with specific target groups, such as people with disabilities, substance abusers, or the elderly; and (d) subjects focused on specific forms of social work associated with self-experience (e.g., crisis intervention or socio-psychological training). It was typical for subject courses (b) to (d) that they focused not only on the development of reflexivity in students, but also on the development of an empathetic, sensitive approach to another person and the value of getting to know and trying to understand the point of view of the Other.

The teaching of values thus permeates the entire study of social work. Students presented a certain **ambivalent evaluation** in relation to values education, where on the one hand they appreciated the integration of values orientation in subjects and the possibility of reflexively applying values within self-experience or practical training experience (while building a certain sensitivity to human dignity and human rights). On the other hand, they stated that **the topic of values is not built in coherently and continuously during the educational process**, in the sense of a specific concept of teaching values, in which not only is there consensus among teachers, but also that this consensus is regularly reflected and "updated" in order to have a systematic concept of teaching values. Students also often agreed that the values were present in the subjects rather implicitly, without reflecting the fact that value topics emerged within other subject matter (*"we also came across it* (i.e., the values) **without naming it"** (CZ-S1), so that the students had to create a certain connection of the presented subject matter with the values **separately** in their minds *("It seems to me that it's present in all subjects—I don't know if it's emphasized in every subject that it's about values— but I sense it there"* (CZ- S4). *"In several subjects, from the experience of teachers, I deduced those values, from their storytelling ... I don't remember any specific subjects or situations, but in general, I learn from the experience of our teachers"* (SK-S1). Another common theme in students' narratives was an ambivalence in relation to the need to memorize values, which was considered ineffective, because the values did not come to be understood, but also were not internalized, and thus the students' ability to practically implement them in specific situations failed. *"There's a difference between students learning from university study materials compared to dilemma-solving"* (CZ-S2). *"It was treated as something to memorize instead of something to internalize"* (PL-S6).

---

[23] The structure of the codes are: e.g. CZ – country of the informant, S – student, 1 – informant's number within national group.

An Ideal of Integrated Values Teaching and Its Components

In the category of didactic methods, which introduced the values of social work, students distinguished between the form of (a) experience (case studies, model situations, discussions, etc.): *"They were mainly examples from practice... I mean teaching through experience, where we were able to try specific techniques in real-life situations, for example, guiding a blind person... I personally prefer practical training rather than austere interpretation... and gaining experience in terms of experience with others, the situation, but also experiencing myself..."* (CZ-S9) or at least the teacher's shared experience: *"We most often talk about cases. These cases appeal to me... our lecturers have extensive experience, precisely in this field of social work, and each of them has a great deal of experience with people"* (PL-S10); and the form of (b) *"memorizing"* (lectures, reading, essay writing). At the same time, the experiences were seen as something *"more than theory"* (SK-S4).

Students considered the **integrated teaching of values** to be an ideal, which in their minds seemed like teaching in the form of experience acquired in practice or a model situation followed upon by discussion and reflection, where they were given the opportunity to apply values and their own self-reflection. From the students' point of view, theoretical acquaintance with the values (what they are and what they are about) was not enough; they needed a practical demonstration of the application of these values when dealing with unfavorable situations. *"I consider it important to connect theory with practice—I perceive it as a strength that we have a practical training...that we're not just reading the code of ethics and pondering about it."* (CZ-S3) *"Most of my courses touched on values, but unfortunately I don't recall it getting any special attention."* (HU-S1) Students looked to the teaching of values in social work to engage them not only intellectually but also emotionally.

The teacher, as a certain **mediator of knowledge and experience, an instigator of the atmosphere in teaching, and a value model** was perceived as an important element in education about values. *"The most important thing for me is not the particular teaching methods, but rather the teachers' approach to students... that they're role models... for example in communication with students... that they treat them as equals. Students know that if there's a problem, they can come to the teacher and they'll solve it together... this becomes then inscribed in the student's personality and he/she can then go and deal with clients... What I mean is that teachers are in a certain position of power with us... and we as future social workers will also be in a position of power... and here comes a positive model how to behave in such a position..."* (CZ-S11). *"The teachers are role models for us as well. Me personally, I like most listening to the experience of the teacher, especially when it is very interesting, and the story is really captivating, more than theory"* (SK-S4). The teacher's attitude, distinguished by understanding rather than labeling, was especially appreciated (students thus pointed out the importance of consistency between the conveyed educational content and the teacher's behavior).

At the same time, the teachers' experience from practice was evaluated very positively, when, from the students' perspective, there was a connection between *"know that"* and *"know how"*. *"We're taught by educators who have practical experience, so we can try to practice dealing with clients during our practical training. Experiencing practice is the most important thing. Certainly, for example, we like to study model situations where we don't know what we're going into and our teachers are trying to model them for us, as they have experienced it, so that we become ready for the actions and behaviors of those clients"* (CZ-S17). *"I had a teacher who worked with people with mental problems. Because of him, I look at these people differently"* (HU-S2). Students also stated that they would appreciate the possibility of personal consultations

with a teacher regarding values, in the form of a certain supervision which created a space for them to have an extensive discussion with the supervisor about the situations, even problematic ones, that they have experienced in practice, and about the ethical dilemmas they face in acquiring practical skills.

In the context of the above, informants considered it would be ideal to create a special course entirely devoted to discussing cases in terms of the issue of values. According to the students' perspective, this subject course should be anchored in the **axiology of values** (the study of the nature of values, their place in the structure of social reality, interrelations and hierarchy, and their function in the process of human activity), where specific practical experiences would be discussed from the perspective of theoretical concepts and led by a teacher with practical experience in the field of social work. However, the students themselves reflected that such teaching places high demands on a teacher (i.e., teacher's communication skills—especially the ability to prepare arguments, integrity, but also the knowledge base) and on a teaching format, where somewhat smaller groups are more suitable for such teaching. In a subject with more than fifty students in full-time study, this is quite demanding both in terms of time, personnel, and organization. However, in such a form of teaching, students highly appreciated the opportunity to try the application of values in solving complex problems from practice, thus building their own value integrity as social workers, and avoiding possible mistakes in real life with a client. The emphasis was therefore placed on building self-knowledge: *"There should be a much higher emphasis on awareness-raising, to help students find their own sensitive spots and work with these. For example, why do some students feel they cannot work with certain target groups? Their self-knowledge often is very poor, it would be good to work on it more, develop it within their studies"* (HU-S3).

At the same time, students perceived the opportunity to learn to communicate about values and build argumentation skills as a benefit of such teaching, which could eventually help to defend the practice of social workers based on the values of social work: *"the subject course where we will learn to talk and argue those opinions. As of now, we don't know how to stand up for these values"* (CZ-S14).

Research informants also considered it appropriate to further **develop didactic methods** in building values, so that their learning was not just about the creativity of a particular teacher. Therefore, it is not enough only to find agreement on key values and codes of ethics amongst the teachers of a certain institution, but it would also be appropriate to pay attention to the teaching methods. If this does not happen, there is a risk that the teaching will tend to be more theoretical, as pointed out by CZ-S16: *"We often learn only the code of ethics, but we see no continuity with practice. They often ask us to memorize a code of ethics and values, but there is no continuity with practice...they don't say that a particular value leads to what the client is like and how he/she would change his/her situation. We know this in theory but don't know how to use it practically."* What we certainly found interesting was that students, regarding the development of didactic methods, positively evaluated methods that allowed them to gain experience with values in environments other than the compulsory practical training within the study. In this context, students mentioned not only the provision of administrative support in arranging volunteer activities by the university, but also the possibility of going on a practical training exchange abroad, where they could gain perspective in the field of values through sharing experiences of practice in different environments and countries. Some students also considered their participation in debate nights, discussions, socio-camps, and protests to be a part of their practical education.

The last area that students reflected in their narratives was **the number of hours of practical training and the quality of organizations** that allow students to practice. Several informants agreed that there should be *"more of a practical training"* (SK-S3), e.g., one month per semester, plus practical training should be adjusted so that students can encounter a wide range of target groups to help make a decision on which ones to work with in their future career, but also which not to work with. Regarding the selection of quality organizations, students related their need to receive practical training in organizations where it is possible to meet *"good examples of the application of values in practice"* (CZ-S7) This topic was also associated with the need to be actually involved as students in the organization's life, and to receive an opportunity to interact with clients, not merely serving as an auxiliary labor force and *"for sorting client files"*.

In conclusion, we need to add that students have repeatedly reflected in their narratives on the COVID-19 pandemic and its threatening impact on teaching, with reference to the creation of integrated value teaching. As a result of the COVID-19 pandemic, education was transferred to the online environment, and practical training was limited by the restrictions of the V4 governments or banned altogether. Students described the impact of the COVID-19 pandemic on teaching as a threat to teaching values because there is a lack of direct contact with lecturers and other students, and a lack of the interactive education that students considered to be the most appropriate method for values education. Personality development training is not particularly successful online: *"... the current pandemic situation. How can we acquire values when everything related to study and practice is restricted? And who knows how long it will take. That's a big threat right now"* (SK-S6). *"If you do not have practical contact with another person, you will not practice these values, you will not practice all the things that have been learned…"* (PL-S5).

Neoliberal Values and a View of Social Work from a Public Perspective as a Threat to Values Building in Social Work Education

In their narratives, many students feared that social work values would change in a way that could be described as **neo-liberalization**. In particular, they feared **the prevailing idea of individualism**, which is typical of neoliberal states: *"I'm quite afraid that due to the era in which we are living...how people think due to individualism...that those values will disappear... because of the state. We can already see in practice that those practitioners prefer different values. It's important to remember what the original ideas of social work were, and that a code of ethics exists is nice, but no one will follow it anymore"* (CZ-S15). Students therefore reflected the values of social work in the context of social values. The important social processes that they mentioned included the growing individualism corresponding to the values of neoliberalism. At the same time, their answers indicate a clear tension between the values of contemporary neoliberal society and contemporary social work, namely, between the declared professional values and the values of practitioners. Neoliberal values are perceived as a threat that can result in a change in the nature and values of social work.

Other students also reflected on threats that can be considered attributes of neoliberalism, such as **the inclination of social work toward a controlling role or the standardization of social work**. According to CZ-S13, social pressure on a controlling role of social work can be a threat to its values: *"...and the values of social work will change completely, for example, we will move from the concept of help to the role of 'soft cops'; we will become social workers similar to those at an employment office, who serve mainly society by controlling their clients, but I hope that academia will not allow this."* Therefore, students feared that social work would become an

agent of society (a passive control instrument mitigating the problems of individuals and social groups) assigned to the need for social change and, in the case of academic research, also for critical reflection, which should be the role of academia.

Another consequence of the neo-liberalization of society that has been emphasized by students is the possible **impact of economic cuts or underfunding of values building education in social work.** The lack of funding for education may result in a lack of experts teaching at universities, and in social work practitioners no longer receiving training in social work values but instead training in areas that are affordable for their employers. They may also prefer "hard skills", which are easier to grasp by employers without a professional identity – for example, software handling at the expense of social work values.

In their discussions, students talked about two further consequences, or rather the categories of feared consequences that the above-described application of neoliberal ideals to social work could have. It was a negative perception of social work as a field of study and profession, and the associated lack of interest of students in values.

Students often stated that social work values may be also threatened in the future by a **negative perception of social work** by the public and politicians. The lack of appreciation and respect for social work could lead to an increasingly bigger devaluation of social work and a departure from its key values. For example, CZ-S14 or SK-S2 were afraid that social workers could give up on some social work values under the influence of this negative view: *"...that it's not viewed as a great work position...that they're not well paid and are underappreciated... it poses a great threat in that social workers may have a seed of doubt about themselves, e.g., 'So, I work with such a target group, so why I do actually take them for what they are, when I know much better what their lives should look like. So, I'll do it my way, I won't take them as they are. Maybe the public will respect me more that I managed the situation and didn't involve the client in it.'"* The value of respect for the client therefore seemed to be under threat for this student.

The acceptance of values may also be jeopardized by **the students' lack of interest in values.** According to some informants, some students may be motivated to choose a field only to receive a university degree, but they do not really identify with the profession and understand social work only as a source of livelihood, not really caring about it. They are not interested in values, only in learning the necessary information by heart. Several informants believed that the values of study applicants were changing – similarly to society as a whole, they resigned themselves to promoting solidarity. It is then difficult to teach them the value of solidarity when applied in professional practice. The students associated similar difficulties with the value of empathy, which weakens due to the development of social networks. *"There are a lot of fellow students who study for a degree and don't want to be social workers... these are the ones who often profess values other than the values of social work. In my opinion, students should be selected differently than according to test results. You should be able to recognize who is appropriate for the field..."* (CZ-S4).

Students' recommendations to Values Building in Social Work Education

In this context, students stated that values education in social work, in the clash of perspectives between society's values and the values of social work, would be beneficial for them. *"For example, teaching as part of the debate about dilemmas, the differences in the values of society and social work, but also about some limits in those values, such as the fact that a professional social worker must also have some limits when adhering to those values... I mean, the respect has its limits too..."* (CZ-S12). Another recommendation was to focus on **teaching**

values through the clash of value perspectives of different individuals and interest groups: *"I would like to be educated in values through the clash of different values... for example, in discussions with colleagues with different values on a particular topic ... Values are not facts... they need to be discussed... it's also about the fact that I have my values, my classmates have theirs... and I expect some values from them and they expect the same from me, so it's interesting to sometimes see and learn from the clashes... The values need to be developed in students through a conflict of opinions..."* (CZ-S5).

The students also recommended the need to reorganize values education, which in contemporary practice **focuses on values as an ideal**. As a result, it is common that students confuse this ideal with real working life, and then are disappointed. *"Everything is connected with 'good' and with the fact that everything must lead to good... for me it was surprising that throughout the whole study it's been suggested that the social worker is the one who is good, has good values ... and then we start working in practice and learn that they're ordinary people"* (CZ-S2). Overall, informants consider the transition from theoretical to practical education to be extremely burdensome. It is because students try to achieve the ideal under all circumstances, which by its definition cannot be fulfilled. Therefore they consider the ideal to be the norm. The consequence, which poses a threat not merely to education in social work, is the disconnection of theory and practice, because *"it's not always in our power to preserve values – there are some organizational settings that don't allow us to preserve our values and force us to bend our values a little"* (SK-S6). Therefore, according to the students' suggestions, in values education sessions it would be appropriate to preventively cover that social workers are also just human, which includes making mistakes: *"I would like to emphasize that people are not just... black and white... and can make mistakes, so that there's some room for doing things that don't always lead to the absolute good"* (CZ7).

2.3.2 Results of research with educators

Our research intention was to analyse, through the perspective of educators, the values building in social work education in the Visegrad countries. We would like through the perspective of educators to get to know more about students' socialization into the profession, i.e., how they acquire, apply, and develop professional knowledge and expertise in area of values building, and to identify steps for the consistent and enhancive implementations of the integrated educational approach in the process.

Analytical comparison of the data showed that V4 educators came to similar conclusions based on individual arguments. The analytical results show that informants reflected the issue of professional ethos in its contemporary form, and values building in social work education within several contexts: a) a society-wide context in the form of predominant values/ideology of society (e.g., mentioned neoliberalism [cf. criterion of important values and threats and limitations], intolerance and discrimination [cf. criterion of threats and limitations, e.g. statement *"a highly polarised, conflicted Polish society without the possibility of often constructive dialogue,"* PL-E5][24] , etc.) versus diversity and relativity of values in society (e.g., mentioned ethnic groups, people of different sexual orientation, etc. [cf. criterion of threats and limitations]); b) relationship, sometimes in the form of gap, between values

---

[24] The structure of the informant's code, e.g. CZ-E1AG: CZ – code of the informant's country; E – educator, 1 to 5 – informant's number within national group.

of practitioners and values building in education [cf. criterion of important values and of threats and limitations, e.g., *"a wide gap"* in *"what is taught by lecturers in a university setting and what is observed by students in the field,"* HU-E1]; c) legislative framework of education in social work (national and ESG standards) and *"overall philosophy of social work study"* as competence based model (cf. Chapter 2.1)*,* which, on the other hand, faces underfunding of education in social work in some (CZ, SK) V4 countries [cf. criterion of threats and limitations]; c) particular institutional context supporting or complicating the educational process in social work (as supporting, e.g. high interest applicants for study, high qualification of teachers [cf. criterion of education setup], etc.; as complicating, e.g. *"university as a place of rivalry and conflict"* (PL-E5), or managing universities as corporations, in which the academic culture is lost; underestimation of social work study programmes, e.g., *"we are getting beaten by technical programmes in the distribution of funds"* (CZ-E1); [cf. criterion of threats], large number of students per teacher [cf. criterion of methods], overloading of teachers by requirements in teaching and research activities [cf. criterion of threats], etc.); d) context of study programme in social work (or relevant area), [cf. all criterions].

We present a more detailed anchoring of research and data analysis in the following article:

Petrucijová, J., Glumbíková, K., Kantowicz, E., Slaná, M., Fehér, B., Kamińska-Jatczak, I., & Molnárová Letovancová, K. Challenges in Values Education in Social Work: The Case of the Visegrad Four. In print.

The data analysis and interpretation are divided into several topics: the topic of the most *"important"* perceived values in social work from the perspective of educators; the topic of the education output and outcome; the topic of subjects and values building method; and finally, the topic of threats and limitations in values building education. We will now progress to the analysis and interpretation of individual topics, while using significant statements of informants to complete the illustration.

2.3.2.1 Comparative Criterion – the Most Important Perceived Values of Social Work

In their answers about the five most important values and ethical principles of social work V4' educators focused on the values corresponding to individual rather than to social ethics. They pointed out the differences between declared values of social work presented by educational institutions and the values of practitioners. They also reflected the gap between declared values of social work and values of society (which are presented in real events). Respect was the most frequently listed value. The CZ, SK and PL informants also emphasised dignity, empowering the client toward responsibility, client participation in the process, and professionalism of the social worker. *"Equal treatment"* was mentioned by all HU informants, rights (a rights-based approach), participation (in society, decision-making), tolerance, and loyalty by one person. All countries informants focused primarily on client-related values and principles, whilst social worker-focused values were rarely mentioned, except for professional approach (cf. IFSW, 2018; Principles 9.6 and 9.7). Only Slovak informants listed ethical responsibility towards themselves, the workplace, and colleagues, towards the profession and society. And only Hungarian colleagues mentioned international scope of professional values and activities as referred to belonging to an international/European community.

At the level of social ethics, the SK, CZ and PL informants agreed on the social justice value (*"Justice ... is guaranteed for everyone,* SK-E2)*"* (justice is understood at individual level) although sceptically commenting on the possibility of its fulfilment (CZ-E3), (justice is understood in the context of structural limits). The values of social cohesion, solidarity, common good and the theme of social change have emerged in a few cases (CZ-E1, PL-E1). The ethical principle of *social change* and *emancipation* was commented: *"It tends to be a phrase rather than a value"* (CZ-E3), *"therefore is not often applied"* by practitioners (CZ-E1). Most informants agreed that in today's neoliberal society, which determines the context of SW, an emphasis is on an individual rather than on a community/state.

Polish educators reflected important values in the context of the codes of ethics, but in their opinion, it is worth critically assessing their actual role (PL-E2, PL-E3AP).

2.3.2.2 Comparative Criterion – Education Output and Education Setup

As mentioned above, the V4 national educational systems work with an explicitly defined competence model of education. Traditionally, a formative focus is dedicated to the creation of knowledge and enhancement of desirable behaviors according to the professional standards of social work practice. Analysis suggests the difference between declaratory level of learning outcomes in values area presented by the accreditation files of social work study programmes which meet formally set of requirements of accreditation providers, and the "*real*" state of affairs, where the issue of values do not have a decisive place in the conception of SW education at some institutions. In all countries the study programmes have been built up as a result of discussions at least at the level of departments, in particular cases supplemented by consultations with relevant external partners, e.g., national ASSW, colleagues at conferences or social services providers. At the same time, CZ informants stated that *"the study programme has not been built on the principle of an explicit focus on the values of social work …"* (CZ-E3)

All V4 informants stressed the high qualification level of academics involved in the educational process, mostly closely connected with practice. Informants reflected the state of implementing the SW values into the educational process. They identified the areas of projecting SW values (including some gaps) and concurrently they saw a problem in the verification methods of students' skills and attitudes (*"The final state exams verify knowledge,"* CZ-E1). They also raised the question of students' personal and professional values: sometimes students' stereotypes interiorized from their families were seen as danger in shaping SW values (PL-E4). Slovakian and Hungarian educators stated that social work values building was implicitly included in the educational process. According to Polish educators, the issue of values related to the relationship with the client: ability in providing help guided by the idea of striving for independence from the social assistance system, skills to cooperate or to be responsible towards clients. The topic of reflectivity was also emphasized, i.e., (self)reflectivity related to giving meaning to given values in specific situations, with understanding one's own professional (ethical) decisions. In the interviews, some educators spoke about the sense they gave to teaching based on values, rather than about the achieved learning outcomes consistent with the established educational profile. According to CZ informants, projecting the values met *"all three areas"* (CZ and PL informants reflected with the principles of continuity and transition in education): the relationship with the client (primarily at BA level), social change (primarily at MA level; topic *"brings students into reality"* (CZ-E1), and reflectivity (particularly reflection on the power of social

workers). Some gaps in the education, namely the topics of integrity and identity of the social work profession (CZ-E5) or its unjustified reduction to an individual level (CZ-E1) were identified as well.

2.3.2.3 Comparative Criterion – Subjects and Methods

In the opinion of V4 educators, the axiological content is presented in a wide range of courses explicitly (i.e., Ethics in Social Work) or implicitly: even though *"Colleagues claim that... values seem to appear in almost all courses"* (CZ-E5), i.e., some statements are based on assumptions. All informants emphasised the importance of field practice and its supervision as an essential area of values and (self-)reflection building, stressed the importance of social work practitioners' involvement into educational process that is practised at all universities. In reference to particular courses, the informants reflected on the theoretical background of values building.

In identifying subjects all CZ and SK informants stressed the importance of the mutual relationship between axiological content and methods stimulating (self-)reflection on professional values. Informant (PL-E5) emphasized that regardless of the subject, he/she tries to pursue axiological education, which is an approach based on authenticity and openness to the Other. In some Hungarian universities there are only implicit courses revolving around ethics in social work. HU informants mentioned Personality Development Trainings as important channels of values building based on the combination of self-reflection and theoretical background. In their reflection of the theoretical background of values building, SK, PL and CZ educators referred to classic ethical theories and modern trends, e.g., they concern the philosophy of dialogue, the philosophy of values, phenomenology, humanistic psychology, symbolic interactionism, the transversal analysis of activity, and the analysis of specific practice written by outstanding foreign and domestic practitioners.

Method is a way of interconnection between a graduate's profile (the goal) and the learning outcomes (achieved results), therefore all educators paid attention to the topic of methods. They commented on a wide range of methods, especially improving the active involvement of students into the educational process at individual and group levels. The importance of field practice was emphasised again. Nevertheless, they pointed out the limitations of such a methods' applications: possible teacher's fundamentalism in the presented ways of understanding values (PL-E1, PL-E5), large number of students at seminars (CZ-E1, CZ-E2).

All V4 educators listed brainstorming, discussions, case studies, role-playing, an interview with invited guests (clients or practitioners), and social project as used methods encouraging critical thinking and self-reflection. The topic of solving ethical dilemmas was especially stressed, e.g., in the form of group discussion or written *"analysis...in terms of conscience, of two relevant ethical theories, the code of ethics and the values contained in this code... the conclusion is how they (students) would decide in this situation and how this consideration helped them"* (CZ-E5). The Polish educators discussed the methods that induce self-reflection and emotional stimulation – *"axiological walk"*[25] (PL-E5). *"The supervision of students at practical training is important at our university"* (SK-E2).

The CZ educators reflected the topic of the continuity and relevance of methods according to educational level (CZ-E4) and presented values building as a cross-sectional topic of

education in social work (CZ-E2). CZ and SK informants declared positive results in values building: *"We're trying and even succeeding... As students go through their studies, they internalize the profession, but we can't manage to influence all of them in this direction"* (CZ-E5, similarly CZ-E3). *"I can see a shift in students' thinking, in their attitudes and values throughout the study. These shifts are ... clear from the feedback we get from workplaces of practice or where our graduates work"* (SK-E2). The importance of teacher's personality was stressed, as well.

V4 educators gave examples of students' voluntary activities, e.g., voluntary student association that strived to "break down prejudices in society" (CZ-E2, PL-E5), they especially stressed the students' activities during the COVID-19 pandemic, which demonstrated a high level of awareness of students and their identification with the values of social work. However, the question remains to what extent is students' awareness and promotion of social work values in practice the result of the educational process or is part of their own value orientation, which made them choose social work studies and the profession of social worker.

2.3.2.4 Comparative Criterion – Threats and Limitations of Values Building

All V4 informants identified threats and limitations of values building: **social context** – a) the context of neoliberalism and its values, which leads to reduction of social work by its new managerial approach, SW transformation into *"canteen social work"*, the individualization of structural problems, the inclination of SW toward a control function (CZ); b) possible conflict of "abstract" ethical values and their implementation in the current political and social climate (V4), e.g., intolerance, discrimination *"contemporary manifestations of intolerant behaviour towards marginalised and discriminated groups and social support for these attitudes"* (PL-E3), *"stereotypical beliefs towards women and men ... ethnic groups, people of different sexual orientation, the elderly and the disabled"* (PL-E3, similarly PL-E2); **professional context** – a) the preference for higher vocational education as sufficient educational background for social workers (CZ, SK); b) underfunding of education in social work (SK and CZ, cf. *"we are getting beaten by technical programmes in the distribution of funds"* (CZ-E); c) "a wide gap" in *"what is taught by lecturers in a university setting and what is observed by students in the field"* (HU-E1); **institutional context** – managing universities as corporations, in which the academic culture is lost, *"university as a place of rivalry and conflict"* (PL-E5); **study programme context** – a) absence of regular meeting of teachers focused on values building (V4); fundamentalism in the presented ways of understanding values (PL-E1, PL-E5), losing the balance between theory and reflection (PL-E5); overloading of teachers caused by large number of students and required obligations in research activities (projects, publications), (CZ-E1).

The National ASSW organise meetings as a space for educators, researchers, and practitioners to exchange experiences in values building, but at the level of universities the absence of regular meetings of teachers involved in particular study programmes means that there is no space for teachers to exchange didactic experiences, to improve the concept of study programme, and that many of the informants' statements were just hypotheses and expectations that things were as they were and in accordance with the approved accreditation files.

---

[25] This is a form of discussing fundamental ethical issues in historically significant places related to the Nazi extermination that took place during World War II (Rożniatowska et al., 2019).

2.4 Results of quantitative research

We collected a total of 400 completed questionnaires within the research, of which 112 were from Poland, 103 from Slovakia, 98 from the Czech Republic, and 77 from Hungary. In terms of their field of study, 160 students were enrolled in the Social Work and Social Policy programme (42.3%), 94 students studied Social Pedagogy (24.9%), 80 students reported as specializing in Health and Social Work (21.2%), 2 students in Social Pathology (0.5%), and 46 students studied other fields of education (12.2%). In terms of degree level, 262 students studied in Bachelor's degree programmes (65.5%) and 138 students in Follow-up Master's degree programmes (34.5%). A total of 116 distance learning students (30.1%), and 271 full-time students (70.4%) participated in the study. 331 respondents were female (86%) and 55 respondents were male (14%). Most respondents fell into the 18–30 age category (297; 76.2%), 62 respondents (15.9%) fell into the 31–45 age category and 33 respondents indicated that they were in the 46–60 age category (8.5%).[26]

The first question that students were asked to answer was a question related to their personal values: What values are important to you as the guiding principles of your life, and which are less important to you?

The following chart shows that students ranked Treating people as a whole person, Promoting human rights and Respect for confidentiality and privacy with Recognition of the inherent dignity of humanity as the most important values. Conversely, the lowest ranked value was Challenging unjust practices and policies.

Chart 1: Students' personal values[27]
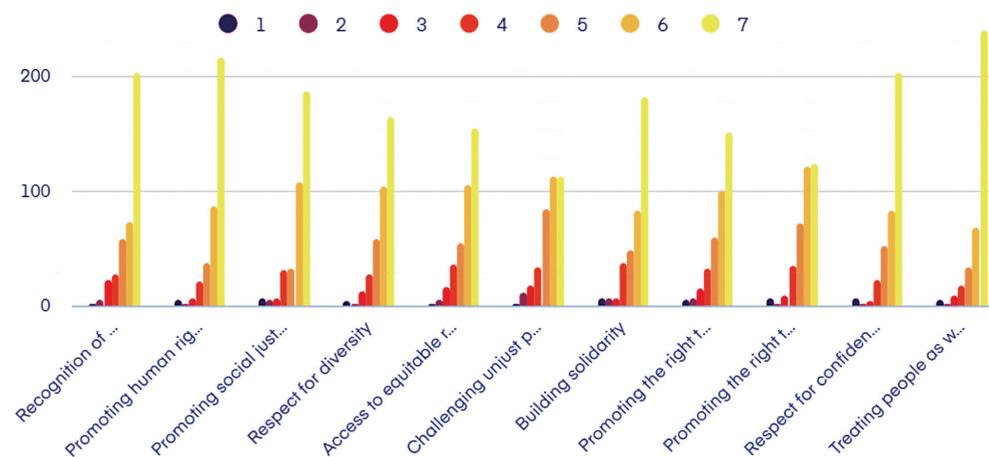
Students then proceeded to answer a question related to the values of social work: What values are important to you as the guiding principles of social work? Promoting human rights,

---

[26] The remaining students did not answer the questions aimed at describing the research sample, and we decided to respect their non-answer in order to encourage preservation of their anonymity.

[27] Values: Recognition of inherent dignity of humanity, Promoting human rights, Promoting social justice, Respect for diversity, Access to equitable resources, Challenging unjust practices and policies, Building solidarity, Promoting the right to self-determination, Promoting the right to participation, Respect for confidentiality and privacy, Treating people as a whole persons.

Recognition of the inherent dignity of humanity, and Treating people as a whole person, were perceived by students as the most important values for the field of social work. Conversely, Challenging unjust practices and policies was perceived as the least important value.

Chart 2: Values of social work as a field
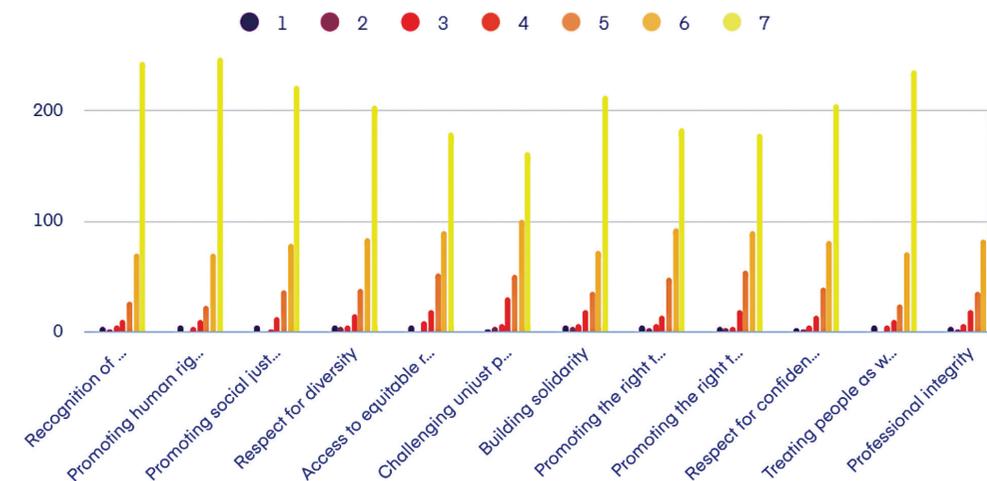
The last monitored area was the area of social work education in values building, where students answered the question: What values are implemented through the courses/ trainings in your education? The chart below shows that the values of Recognition of the inherent dignity of humanity, Promoting human rights, Treating people as a whole person, and Respect for confidentiality and privacy, are most often included in student education. Conversely, the value that was least represented in social work education was the value of Challenging unjust practices and policies.

Chart 3: Values included in social work education
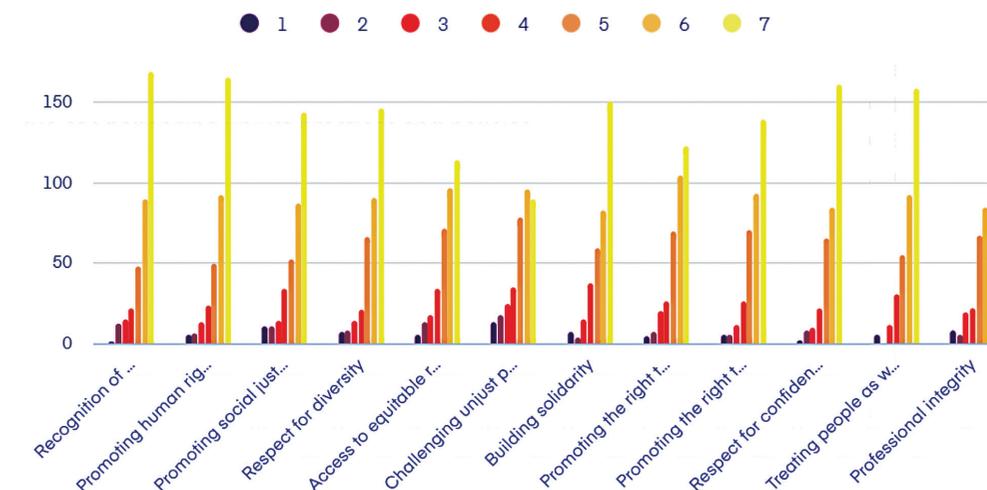
It can be concluded that the students perceived identically their own most important values, the values of social work as a field, and the values most included in the curriculum such as Recognition of the inherent dignity of humanity, Promoting human rights, Treating people as a whole person and Respect for confidentiality and privacy. They also identically perceived Challenging unjust practices and policies as the least important value in all three areas under evaluation.

2.5 Recommendations for values building in social work education based on research results

2.5.1 Critical reflection of the ideal of professional in social work

There is no clear agreement in the literature and discussions of practitioners on how professionalism in social work is defined. After the initial thesis that the building of professional identity starts by professional education, and that the professional socialization is a complex proces involving the gaining of the knowledge, skills, and sense of professional identity that involves the internalization of the values and norms of the group into the person's own behaviour and self-conception. In the opinion of Janebová (2021), professionalization is an ambivalent instrument. On one hand, it can lead to collaboration with the anti-social system in the promotion of professional interests; on the other hand, it can be a useful platform for the promotion of client rights. The identity of social work associated with its emancipatory elements may be dismantled due to the contemporary political climate or could become a more powerful voice for social justice. (Hyslop, 2016) We've stressed that the initial professional identity is growing through the educational process. So current discussions on the conflict caused by the understanding of social work as based on technically conceived rationality (rigorous professional practitioners are seen as instrumental problem solvers by applying the theory and technique derived from systematic preferably scientific knowledge, cf. Schön, 1983, p. 3–4) or/and values-based professional activity may be rooted in the pitfalls of values building in social work education.

Regardless of the general agreement on the irreplaceable role of ethics in social work (SW hereinafter) education, there is a certain disparity in approaches to 'goals of ethics education' and the conception of values. For example, Reamer sees the path to professionalism to be connected with getting a clear framework of 'good' practice as a prerequisite of responsible professional conduct. The core of this framework is ethics as rules of action, i.e., codes defining the professional character of social work (Reamer, 2001). Banks (2004) views ethics as context in which social workers think, interpret, or apply something, and act.

Our research shows that reflecting on the social work professional ethos, all countries informants (students and educators) mentioned individual and social/societal values, but

they were primarily focused on individual ones, more frequently related to the relationship with clients. Prior focus on client related values means a certain neglect of social worker related values (the neglect may indicate the underestimation of professional identity/ integrity value, cf. Banks & Gallagher, 2009) and the minor importance of social/societal values like common good, solidarity, which were exceptionally mentioned by informants. Most educators and students agreed that in today's neoliberal society, which determines the context of SW, the emphasis is on the individual rather than on the community/state. None of educators (self)reflected that their answers mostly confirmed this trend. The sceptical attitude of some educators (the ethical principle of social change and emancipation was commented *"a phrase rather than a value"*) may indicate their resignation on social change or common good as a form of social disillusion (Rogowski, 2013) or their full identification with neoliberal values (e.g., neoliberal constructions of personal responsibility, cf. Hyslop, 2016). The duality described above may be a reason why social work students consider the development of personal values and abilities aimed at casework with an individual client more important than the development of social values, i.e., focused beyond the student, on the society and achieving of social change (e.g., development of social policies) (cf. Thompson & Craft, 2001). On the other hand, the logic of students in thinking about the need to develop their own values is then clear, assuming that the student who will meet the definition of a professional is more applicable in the labor market: the development of personal values is more important.

2.5.2 Critical reflection on general framework of values building education in social work

The most of European countries, including V4 countries, share the competence model of education: personal and professional values and attitudes are implicitly included in learning outcomes here. Educators stated that achieving internal consonance between knowledge, attitudes, and feelings represents the most challenging proposition of the education process. None of the informants commented on the suitability of the competency model for the education of social workers, despite its inherent limitations and perceived inadequacies in its approach to preparing students to address the complexities and challenges engendered by contemporary practice environments (Wilson & Kerry, 2010; Lymbery, 2003). Competence based model de facto ústí do gaining of *"simple mechanical skills that can reduce professional practice to the routine following of agency policies and procedures"* (cf. Wilson & Kerry, 2010; Dominelli, 1996). Although this educational tendency is in line with the contemporary tendencies of SW practice, which is influenced by neoliberalism and managerialism, various critics (Clarke, 2004; Rogowski, 2013; Hyslop, 2016) show it is not adequate in preparing students to address the growing complexity of life situations, dealt with by SW clients (Banks, 2014; Knott & Scragg, 2016), and the uncertainty and unpredictability of society (cf. Bauman on ethics in a pluralistic and fragmenting society, 1995).

The data indicate that for informants the competence model may be just a formal set of requirements reduced on the level of knowledge as "the final state exams verify knowledge" and no "option and tools to verify students' attitudes (both personal and professional)". In the interviews, the educators spoke about the sense they give to teaching based on values, rather than about the achieved learning outcomes consistent with the declared educational profile of graduates.

Educators identified the pitfalls of a values building process (an instrumental approach to values, fundamentalism in the presented ways of understanding values, losing the balance between theory and reflection, numerous groups of students at classes as a limit for implementation of participative methods, stereotypes and disillusion of youth, a lack of coordination (*"regarding the teaching of values in our department)* means the reduction of values building on knowledge transfer, which confirm our hypothesis about the gap between social work practice (*"know how"*) and its theoretical grounds (*"know that"*), which may threaten the integrity of SW professionalism. Reduction of values building on knowledge transfer may mean the danger of heteronomous morality and defensive practice (Feber & Petrucijová, 2015). The successful building of student's personality (as a 'cornerstone' of relational, 'active' values building) is threatened, as well.

2.5.3 Developmental areas and creation of comprehensive system in the fiels of values building in social work education

Based on the research, developmental areas were identified. Some of these developmental areas were identified by the research participants themselves. These development areas are the starting point for setting up a comprehensive system in the field of values building in social work education. These are conceptual, thematic, and didactic areas.

At the conceptual on the national level, e.g., within national associations of social service providers and associations of social work schools, there should be a discussion on the concept of professionalism in social work in relation to values core of the profession. V4 countries should restart discussion on values as a core of social work profession, e.g., in the context of discussion about the (re)newal of National Codes of Ethics reflecting IFSW Code of Ethic (2018). Similarly, at the national level, e.g., within the association of social work schools, there should be a discussion on the compatibility of the competency model of education with the goals of values building in social work education. While the national framework for education linked to the competency model cannot be expected to change, the complementarity and intersections of the two approaches should be sought.

At the conceptual level on the institutional level, the importance of the social work field, among other fields of study, should be defended.

At the conceptual level concerning the study programme, the systemic, comprehensive concept of values building education should be promoted as a result of discussion of the teachers of all subject courses where values can be projected, so that values should not be just the "unnamed", implicit content of teaching, but they receive a solid place in teaching corresponding to their importance in social work. In such a case the discussion plays the role of ex ante evaluation of study programme from the perspective of values building.

Such kind of regular dicssusions about meeting should become the form of (self) evaluation, i.e., ex post evaluation of study program from the perspective of values building. E.g., our research can be conceived as a form of (self) reflection and (self) evaluation of the current state of study programs at the particular institutions. The research informants (both teachers and students) appreciate their own research participation as incentive for improvement activities in values building at their faculties. Regular evaluation of the subject by students

is an essential precondition for the successful implementation of education in the field of value development.

At the conceptual level concerning the study program, the interconnection of theory and practice is the most crucial in the educational process of future social workers (cf. Harman, 1989; Tynjäla et al., 2003). Here we emphasize the importance of an integrated approach, where the theory of both informs and develops from practice (Glumbíková et al., 2020; Schön, 1983; Thompson & Craft, 2001).

Lastly, the conceptual point should be mutual learning – learning from each other and exploring examples from other universities and abroad.

At the thematic level on the national level, e.g., within national associations of social service providers and associations of social work schools, it is necessary to address the topic of the collective identity of social workers, to promote the importance of social work in society and to increase self-confidence of social workers. The themes of collective identity anchored in the value core of the profession and increasing the self-confidence of social workers are an essential part of a comprehensive system in the fields of values building in social work education.

In didactice areas the methods of teaching and learning should correspond to educational goals. As, in our opinion, the goal of education should be a values-rooted and (self)reflective social worker, so there is need to pay more attention to methods and techniques of active learning, of critical self-reflection, and dilemma-solving, because moral decisions are *"the daily bread"* of social workers practice (O'Sullivan, 2011).

Integrated approach should be enhanced into values building in social work education. The teachers should be able to promote reflective teaching and encourage active learning of students. Students should be able to implement inductive, practice-based, reflective learning as a tool of values building in SW education.

2.5.3.1 Strengthening the qualifications of teachers

The key variable of successful education appears to be teachers who have practical experience in the application of both values and didactic teaching methods. This can lead not only to the requirement of systemic support of teachers' practice at universities, for example, in the form of active support of their work in a practical sector, but also to the requirement of financial and time support of teacher education (not only toward the values themselves, but also toward the teaching didactics). It would also be appropriate to support the involvement of practitioners in the teaching process. This can be problematic at some universities because faculty management does not understand the requirement or see why it should financially support practitioners while employing their own lecturers with university degrees.

2.5.3.2 Integrated approach in social work education

We understand values building in social work education as an example of an integrated approach, where the theory both informs and develops from practice (Glumbíková et al., 2020; Schön, 1983; Thompson & Craft, 2001). The emphasis of the research is therefore on values building in social work education, which includes not only students acquiring knowledge about values, but also their understanding of values (through self-experience),

strengthening students' growth in social work through the internalization of values and building their ability to apply values in practice (when solving dilemma situations).

Despite this, the *"know that"* and *"know how"* division still applies in student education, in universities versus practice settings, and in academics versus practitioners. These oppositional dualities create a misconception among social work students that there is a duality of critical thinking (which is developed within university education) and practice wisdom, which is exclusively a matter of real-life practice, and can be defined as the competence to apply practical knowledge and update the social work values through a process of engagement with clients (Dybicz, 2004).

Glumbíková et al. (2020) point out that practice wisdom is created precisely due to reflective thinking about the practice of social work, of which the ability to think critically is certainly a condition. Likewise, the wisdom of practice cannot be excluded from the educational process of social workers. On the contrary, the integration of both critical thinking and practice wisdom creates the potential for the development of quality social work graduates who are equipped both theoretically and practically.

The need for integrated education, where *"know that"* and *"know how"* and the intellectual and emotional components of education *("memorize"* vs *"internalize"*, *"experience"* vs *"memorizing")* are not detached, can also be demonstrated by the fact that contemporary theory in social work is often anchored outside a social worker, where the theory is defined as a certain *"authority"* or a social identifier (the specifics of the profession), or in opposition to everyday practice as *"no practice"*. If the theory is perceived as an authority, it is given to a social worker from outside as something legitimate and unchangeable; something that can provide the social worker with guidance and that is superior to the worker's own experience or knowledge (Fook & Gardner, 2007).

The theory is supposed to clearly explain what values are, what their resources are, to interpret their content and to explain their relationship to the process of working with the client, to communication with the client, to human rights and other key aspects of social work. At the same time, this theory should be connected with the practicing of values application, emphasizing an experiential form of learning (practical examples, model situations, analysis of case studies, self-reflection exercises, practice). Thanks to an integrated approach in values teaching, students could become reflective co-creators of values and knowledge in social work and not just passive receivers of knowledge (cf. Samson, 2015).

2.5.3.3 Reflexivity in values building in social work education

Awareness and openness of social work students should be encouraged such that they can think reflectively, which enables them to construct their own knowledge on the intentions and situational legitimacy of relativity; i.e., in the intentions of not perceiving things as universally-given or black-and-white set. This will enable the students to doubt the concept that there may be one correct lifestyle, and to use this optics to judge clients' life situations. The above-stated will encourage the students to not only understand their own experience and behaviour, but the experience and behaviour of a client in the uniqueness of the life situation, as well. Reflectivity in students can be encouraged by integrating not only learning diaries into the education of theoretical subjects but also by innovative techniques such as involvement of people having experienced a specific, adverse life situation in the educational process, e.g., in the form of an advisory board of users who not only advise

respective lecturers with the concept of their training, but can also actively participate in teaching and provide students with new perspectives on the problem (Glumbíková et al., 2020). Thanks to the above-mentioned reflections, students would become not only passive receivers of knowledge, but its co-constructors (cf. Samson, 2015).

The educational objective is to create a reflective social worker. The self of a reflective professional is based on the assumption that reality is a social construction existing in a certain contextual framework and seeks to reveal meaning and gain insight into the complexity of the situation by reflecting on one's own preconceptions and the process of construction (of that insight). This approach emphasises the (in-depth) relationship with the client, the process of construction, and the existence of a multitude of truths. Within the self of a reflexive professional, anxiety is accepted as an implicit part of social work practice emerging in the employee-client relationship, which is treated through a relationship with a client, empathy with the client, mirroring, and a degree of openness (cf. Glumbíková, 2019).

References

American Psychological Association (APA). (2016). *Ethical Principles of Psychologists and Code of Conduct*. http://www.apa.org/ethics/code/

Banks, S. (2004). *Ethics, Accountability and the Social Professions*. Palgrave Macmillan.

Banks, S. (2014). *Ethics*. Policy Press.

Banks, S., & Gallagher, A. (2009). *Ethics in Professional Life: Character, Conduct and Caring*. Palgrave Macmillan.

Barbier, J.-M. (2006). *Działanie w kształceniu i pracy socjalnej. Analiza podejść* [Action in Education and Social Work. Analysis of the Approaches] (G. Karbowska, Trans.). Wydawnictwo Naukowe "Śląsk"; Series BPS.

Barbier, J.-M. (2016). *Leksykon analizy aktywności. Konceptualizacje zwyczajowych pojęć* [Activity Analysis Lexicon. Conceptualizations of Common Concepts] (E. Marynowicz-Hetka, Trans.). Wydawnictwo Uniwersytetu Łódzkiego.

Barbier, J.-M. (2017). *Vocabulaire d'analyse des activités* [Activity Analysis Vocabulary]. Presses Universitaires de France.

Barbier, J.-M. (2018, January 10). *Expérience, transformation de soi, construction du moi, affirmation du je* [Experience, Self-Transformation, Self-Construction, Self-Affirmation]. The Conversation FR. http://theconversation.com/experience-transformation-de-soi-construction-du-moi-affirmation-du-je-88935

Barbier, J.-M. (2020, November 19) *Le retour dez 'valeurs' :un empechement de penser ?* [The Return of 'Values': an Impediment to Thinking?]. Innovation pédagogique. https://www.innovation-pedagogique.fr/article8209.html

Bauman, Z. (1995). *Life in Fragments: Essays in Postmodern Morality*. Blackwell.

Biestek, F.P. (1954). An Analysis of Casework Relationship. *Soc. Casework, 35*(2), 57–61. https://doi.org/10.1177/104438945403500202

Braun, V., & Clarke, V. (2008). Using Thematic Analysis in Psychology. *Qual. Res. Psychol., 3*(2), 77–101.

Castoriadis, C. (1975). *L'Institution imaginaire de la société* [The Imaginary Institution of Society]. Éditions du Seuil.

Chytil, O. (2007). Důsledky modernizace pro sociální práci [Consequences of Modernization for Social Work]. *Sociální práce/Sociálna práca, 7*(4), 64–71.

Clark, C.L. (1999). *Social Work Ethics: Politics, Principles, and Practice*. Palgrave..

Clarke, J. (2004). *Changing Welfare, Changing States: new Directions in Social Policy*. Sage.

Dewey, J. (1968 [1947]). *Éxpérience et education* [Experience and Education] (M. A. Carroi, Trans.). Librairie Armand Colin.

Dominelli, L. (1996). Deprofessionalizing Social Work: Anti-oppressive Practice, Competencies and Postmodernism. *British Journal of Social Work, 26*(2), 153–75. https://doi.org/10.1093/oxfordjournals.bjsw.a011077

Dybicz, P. (2004). An Inquiry into Practice Wisdom. Families in society. *J. Contemp. Soc. Serv., 85*(2), 197–203. https://doi.org/10.1606/1044-3894.316

Erath, P., Hamalainen, J., & Sing, H. (2001). Comparing Social Work from a European Perspective: Towards a Comparative Science of Social Work. In A. Adams, P. Erath, S. Shardlow (Eds.), *Key Themes in European Social Work Theory, Practices and Perspectives* (pp. 1¬–5). Russell House Publishing: Lyme Regis.

Feber, J., & Petrucijová, J. (2015). Limits of the Ethical Training of Social Workers. Altruism Issue in the Moral Space of Professional Ethics. *The New Educational Review, 42*(4), 189–199. https://doi.org/10.15804/tner.2015.42.4.16

Fook, J., & Gardner, F. (2007). *Practicing Critical Reflection: A Resource Handbook*. Open University Press.

Foucault, M.(2001). *Dits et écrits* [Words and writings] (Vol. 2). Paris, Galimard.

Gabriel, L., James, H., Cronin-Davis, J., Tizro, Z., Beetham, T., Hullock, A., & Raynar, A. (2017). Reflexive Research with Mothers and Children Victims of Domestic Violence. *Couns. Psychother. Res., 17*(2), 157–165. https://doi.org/10.1002/capr.12117

Glumbíková, K. (2019). The Self of Social Workers in Practice of Field Social Work with Families in the Czech Republic. *Journal of Social Work practice, 34*(2), 139–150. https://doi.org/10.1080/02650533.2019.1665000

Glumbíková, K., Petrucijová, J., & Mikulec, M. (2020). Formation of Practice Wisdom in Social Work with Vulnerable Children and their Families in the Czech Republic. *Soc. Work. Educ.,* 1–13. https://doi.org/10.1080/02615479.2020.1745173

Harman, K.M. (1989). Professional Versus Academic Values: Cultural Ambivalence in University Professional School in Australia. *Higher Education, 18*, 495–509. https://doi.org/10.1007/BF00138744

Holloway, W., & Jefferson, T. (2013). D*oing Qualitative Research Differently: Free Associations, Narrative and the Interview Methods*. SAGE.

Hyslop, I. (2016). Neoliberalism and Social Work Identity. *European Journal of Social Work, 21*(1), 20–31. http://dx.doi.org/10.1080/13691457.2016.1255927

IFSW. (2018). *Global Social Work Statement of Ethical Principles*. https://www.ifsw.org/global-social-workstatement-of-ethical-principles/

Janebová, R. (2021). The Question of the Professionalization of Social Work: The Dream of Prestige Should Be Replaced by a Commitment to the Oppressed. *Czech and Slovak social work, 21*(2), 76–93.

Jullien, F. (2009). *Les transformations silencieuses* [Silent Transformations]. Éditións Grasset et Fasquelle.

Kantowicz, E. (2005). Dilemmas in Comparative Research of Education for Social Work in Europe. *European Journal of Social Work, 8*(3), 297–309, DOI: 10.1080/1369145050021 0798

Knott, Ch., & Scragg, T. (2016). *Reflective Practice in Social Work*. Sage.

Lavelle, L. (1991 [1951]). *Traité des valeurs* [Treaty of Values] (Vol. 1, 2nd ed.). Presses Universitaires de France.

Lymbery, M. E. F. (2003). Negotiating the Contradictions Between Competence and Creativity in Social Work Education. *Journal of Social Work, 3*(1), 99–117. https://doi.org/10.1177/1468017303003001007

Marynowicz-Hetka, E. (2006). *Pedagogika społeczna. Podrecznik akademicki* [Social Pedagogy. Academic Textbook] (Vol. 1). Wydawnictwo Naukowe PWN.

Marynowicz-Hetka, E. (2019). *Pedagogika społeczna. Pojmowanie aktywności w polu praktyki* [Social Pedagogy. Understanding Activity in the Field of Practice]. Wydawnictwo Uniwersytetu Łódzkiego.

Marynowicz-Hetka, E. (2020). *Social Pedagogy. Comprehending Activity in the Field of Practice* [Social Pedagogy. Comprehending Activity in the Field of Practice] (M. Hinton, B. Bassin, Trans.). LAMBERT Academic Publishing.

O'Sullivan, T. (2011) *Decision Making in Social Work*. MacMillan Education.

Ossowski, S. (1967). O konfliktach niewspółmiernych skal wartości [On Conflicts of Disproportionate Scales of Values]. In S. Ossowski (Ed.), *Z zagadnień psychologii społecznej* [On Issues of Social Psychology] (Vol. 3). Państwowe Wydawnictwo Naukowe.

Radlińska, H. (1935). *Stosunek wychowawcy do środowiska społecznego. Szkice z pedagogiki społecznej* [The Educator's Attitude to the Social Environment. Sketches on Social Pedagogy]. Nasza Księgarnia.

Reamer, F. G. (2001). *Ethics Education in Social Work*. Council on Social Work Education.

Ricoeur, P. (2003). *Krytyka i przekonanie. Rozmowy z F. Azouvin, M. de Launay* [Criticism and Belief. Interviews with F. Azouvin, M. de Launay] (M. Drwięga, Trans.). Wydawnictwo KR.

Rogowski, S. (2013). *Critical social work with children and families*. Bristol University Press.

Rożniatowska, K., Kaszyński, H., & Maciejewska, O. (2019). *Kształcenie do pracysocjalnej w świetleewaluacji Spaceru aksjologicznego w Kobierzynie* [Education for Social Work in the Light of Evaluation of the Axiological Walk in Kobierzyn]. Praca Socjalna, 34(3), 75–92. DOI: 10.5604/01.3001.0013.5702

Samson, P.L. (2015). Practice wisdom: The Art and the Science of Social work. *J. Soc. Work Pract., 29*(2), 119–131. https://doi.org/10.1080/02650533.2014.922058

Schön, D. A. (1983). *The Reflective Practitioner: How Professionals Think in Action*. New York, Basic Books.

Starczewska, K. (1994 [1978]). Wartości podstawowe [Core Values]. In M. Środa (Ed.). *O wartościach, normach, problemach moralnych. Wybór tekstów z etyki polskiej dla nauczycieli i uczniów szkół średnich* [About Values, Norms and Moral Problems. A Selection of Texts on Polish Ethics for Teachers and High School Students] (pp. 103–115, Reprinted from "Etyka" 1978, no. 16). Państwowe Wydawnictwo Naukowe.

Staub-Bernasconi, S. (2001). Przedmiot pracy socjalnej – rozwój podejść teoretycznych w ujęciu porównawczym [The Subject of Social Work - the Development of Theoretical Approaches in a Comparative Approach]. In E. Marynowicz-Hetka, A. Wagner, J. Piekarski (Eds.), *Profesje społeczne w Europie. Z problemów kształcenia i działania* [Social Professions in Europe. From the Problems of Education and Action] (A. Gulczyńska, Trans.) (pp. 40–62). Wydawnictwo Naukowe "Śląsk".

Thompson, T., & Craft, C. (2001). BSW students' Perceptions of Key Competencies, Values, and Practitioner Skills. Implications for Social Work Education. *Aust. Soc. Work, 54*(4), 51–62. https://doi.org/10.1080/03124070108414345

Tynjäla, P., Välimaa, J., & Sarja, A. (2003). Pedagogical Perspectives on the Relationships between Higher Education and Working Life. *Higher education, 46*(2), 147–166. http://www.jstor.org/stable/3447464

Wiles, F. (2017). What is Professional Identity and how do Social Workers Acquire it? In S. Webb (Ed.), *Professional Identity and Social Work* (pp. 35–50), Routledge; Taylor & Francis Group.

Wilson, G., & Kerry, B. (2010). Evaluating the Effectiveness of Social Work Education: preparing Students for Practice Learning. *British Journal of Social Work, 40*(8), 2431–2449. https://doi.org/10.1093/bjsw/bcq019

Witkowski, L. (2013). *Przełom dwoistości w pedagogice polskiej. Historia, teoria, krytyka* [A Breakthrough in Duality in Polish Pedagogy. History, Theory, Criticism]. Oficyna Wydawnicza "Impuls".

TECHNIQUES FOR VALUES BUILDING IN SOCIAL WORK EDUCATION DEVELOPMENT

3 CLASS ATMOSPHERE

INTRODUCTION

The following chapter presents examples of good practice in techniques for values building in social work education.

3.1   Meeting Each Other

Activity: group, whole-class

Duration: approx. 45 min. (according to the number of students)

Supplies needed: common writing utensils, A4 paper

Course:

The teaching of values and their application often requires group work, for example in the form of discussions. The course and comfort of these discussions can be supported by the fact that students know each other. Student introduction can take on different forms and go to different depths.

The techniques used for getting to know each other may also vary. The students can either "just" introduce themselves and say a few words about themselves, or we can use more advanced "ice-breaking" techniques. Appropriate techniques in a reflexive approach to values education are those that are from the very beginning associated with a certain self-reflection of what a person is like, what is his/her background and what is important to him/her. An example of a technique that allows this can be 'draw your own poster.' The assignment is that a student must create a poster on a blank A4, which, similar to movie posters, would attract the audience to what is most important to him/her, what characterizes him/her. Students are encouraged to draw and write on such a poster. During the creative process, they can imagine sticking such a poster on their T-shirt, showing their peers what is important/possible to know about them. The depth to which a similar poster will go depends on the students themselves, but the rule should be that the student communicates what he/she prefers to tell within the poster and at the same time *"does not open topics that we would not be able to close during the performance."*

3.2   Creating Group Work Rules

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, flipchart

Course:

A receptive, open, and safe atmosphere in a classroom is important for values education. To cultivate such an atmosphere, it can be helpful if a class or group of students creates their own rules for how they want to work and interact with each other in the class. The creation of rules can start in smaller groups (e.g., of 5-7 students), continue with the presentation of these rules (and their justification) to the whole group of students and end with a discussion aimed at creating, for example, the 10 most important rules. The joint creation of rules by students gives them legitimacy making the teacher more of a facilitator (and a record-keeper). In some cases, a student group may set sanctions for breaking the rules. In this case, the teacher oversees the adequacy of such sanctions.

The rules should be defined in a positive and clear manner. We have listed some examples for a bit of inspiration:

- We learn through experience!
- Be here with your whole self!
- Share, experiment, discover!
- Communication is the cornerstone!
- To be wrong is human!
- Everyone has the right to have their own opinion!
- Think the unthinkable!

3.3   Introductory Technique to Discuss Values

Activity: group, whole-class

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, flipchart (with a list of social work values)

Course:

At the beginning, there is a discussion in groups of three on the topic: *What is value for me?* and *What values do I hold in life?* The discussion is organized in such a way that everyone talks about him/her selves for three minutes and afterwards receives a minute-long reflection from the listeners. This reflection is not based on evaluation, but rather on a certain framing of what the listeners have heard. Subsequently, the participants are divided into groups of six, where they present to others what they discussed before (approx. 10 minutes). Then, using a flipchart, the lecturers present the recorded values of social work to the participants and together discuss their own *"definitions."* It is important that there is a common understanding in the group of what is written on the flipchart, meaning that the goal is not to create some *"correct definition."* Participants discuss in groups how their shared values (personal level) are related to the values of social work (professional level). The overall group discussion reflects what students found in common and what connection they see between their own values and the values of social work. They may also be surprised by existing discrepancies and certain values which they may not know where to place.

Expanding reflection:

- Did you come up with anything new when trying the technique?

- What was the most difficult and the easiest for you when trying the technique?

3.4   The Open Space method in the context of students and mental health as an example of empowering education, presented by On-line on-Soul student group from Jagiellonian University in Kraków

Activity: group (at least 10 participants)

Duration: 2.5 – 3 hours

Preparation for the course: The assumption underlying the Open Space method is that the meeting participants should discuss topics that they find interesting. Therefore, it is the role of the organizers to define a wider subject area the meeting will cover, such as 'mental health'. On the other hand, it may, but does not have to be, the participants' role to think over what area they would like to talk about.

Some organizational issues: an Internet platform is needed (for example Microsoft Teams / Zoom) that would allow to create rooms. The team should agree on the roles during the meeting before it begins: there should be one moderator who coordinates the whole meeting. Depending on the number of participants, there should be at least one person appointed to play the role of "the host of the room" i.e., a person that stays in one room all the time and makes notes on the conversation in the room.

Course description: At the beginning all the participants of the meeting are greeted and the programme of the meeting is presented. The moderator briefly describes the Open Space method and then the participants volunteer to share their ideas for the discussion in the rooms, while one of the organizers takes notes. Then there is a coffee-break for the participants. During that time, the hosts of the rooms that were appointed earlier meet and divide the ideas given by the participants into topics (there should be at least three of them). There is one room for each topic. After the break, the topics are presented, and the participants are reminded about the possibility to change rooms (each guest can decide in which room s/he wants to be and which topic to discuss). Discussions in the rooms should last for at least 45 minutes. When the time is up, everyone comes back to the main meeting and the hosts or volunteering participants present the course of the discussions. After the presentation, it is worth devoting a minute or two to the participants' reflections. At the end, the moderator sums up the whole meeting and says goodbye to everyone.

Assumptions: The Open Space method makes it possible to shape the culture of open dialogue (the approach is based on dialogues of social networks by Jaakko Seikkula and Tom E. Arnkil), as well as the culture of group work, based on closeness and subjectivity. Thanks to the variety of topics that are discussed, everybody has a chance to find something for them and thus to share their reflections. In this way a living, creative and, above all, interactive space is formed for the exchange of thoughts, that gives students a chance to self-reflect on the values they hold and to confront them with those of others. This is a model of work that goes beyond the classical template, in which we have a speaker, and only later, participants of a discussion. In this model, each participant becomes a speaker, equal to others, thanks to which we get rid of rigid and predetermined rules, but most of all, of hierarchization. It is especially by sharing one's own ideas and experience that the values are fostered.

The technique used: The Open Space method in the context of a group discussion, using the technique of an open dialogue, based on service-user-involvement technique.

Examples of discussion topics:

Possible subject area: "Mental health – Social distancing – Social Work"*

Topics selected during the meeting:

- Student teacher – coping strategies

- COVID – experiences and consequences

- How to help in the pandemics and to survive

- New technologies and supporting professions

- Social distancing: limitations and possibilities

- How about our mental health?

   *The meeting was carried out by the On-line on-Soul group and had 100 participants.

References:

Badura A., Melnyk K., Snarska K., Sitko E., Szargiej A., & Tarkowska M. (2020). Praca socjalna. Dystans społeczny. Zdrowie psychiczne. Warsztaty edukacji zorientowanej na kompetencje prowadzone online przez studentki pracy socjalnej [Social Work. Social Distance. Sanity. Competency-oriented Education Workshops Conducted Online by Female Social Work Students]. In J. Szmagalski (Ed.), *Praca Socjalna* [Social Work] (pp. 71–78). Instytut Profilaktyki Społecznej i Resocjalizacji UW.

Seikkula, J., & Arnkil, T. E. (2018). *Dialog sieci społecznych* [Social Network Dialogue]. Wydawnictwo Paradygmat.

3.5 Let's Find Out Who is Among Us

Activity: group

Duration: approx. 45 min. (depends on group size)

Supplies needed: flipchart, sheets of paper, pen, or online tool

Social work is based on partnership, non-exclusion, and respect for the other person. One of the exercises that is based on these values is an integrative exercise in which the group participants are asked to describe themselves on paper cards using social categories written on a flipchart. These categories are primary categories (ethnicity, disability, age, gender, sexuality, economic situation of parents, and others) and secondary categories: (education, marital status, occupation, religion, geographical location, views, character traits, aptitude, inheritance of property, and others). Individuals who describe themselves with social categories do so anonymously because forcing a person to reveal part of their identity, publicly against their will, is unacceptable in a relationship based on partnership and respect. Cards are given to the facilitator, who does not know who the author of the description is.

The exercise is designed to make the participants aware of their differences and also to stop people who assume that no one in the group is in any minority from making malicious comments. It is important here that participants reflect on several issues, i.e., micro-inequalities, privilege, and intersectionality. The role of the facilitator is to moderate the discussion and guide the participants to the important topics of the exercise.

Micro-inequalities are the most subtle form of discrimination, often unnoticed. They are so present in everyday life that not only do we not notice that we use them ourselves, but also the people who are affected by them often refuse to stand up against them because they do not want to appear "over-sensitive" or "out of touch". People from majority groups do not see the hurtful nature of their behavior, while people from the chosen minority are sensitive to it. Most often the people who draw attention to the micro-inequalities are accused of exaggeration, a lack of a sense of humor, because micro-inequalities appear, among others, in jokes, everyday speech, or remarks on stereotypical characteristics (e.g., "I work like a white man - Monday to Friday", "Why did you wear gay pants?" etc.).

People who accuse other, vulnerable people of lacking a sense of humor in these situations are often the privileged who are unaware of their privileged position. This exercise can be used to address this issue, as well as to mention in a few words what intersectionality is. You may want to have people describe themselves in several vulnerable social categories, which is already a good basis for discussing intersectionality.

References:

Dułak K., & Świerszcz J. (2013). *Przemoc i uwłasnowolnienie. Wsparcie psychologiczne dla osób LGBTQ* [Violence and Empowerment. Psychological Support for LGBTQ People]. Kampania Przeciw Homofobii.

Branka M., & Cieślikowska D. (2010). *Edukacja antydyskryminacyjna* [Anti-discrimination Education]. Podręcznik trenerski, Villa Decius.

Świerszcz J. (2015). *Przeciwdziałanie dyskryminacji w szkole i zapewnienie równego traktowania w edukacji* [Counteracting Discrimination at School and Ensuring Equal Treatment in Education]. Kampania Przeciw Homofobii.

4 STRENGTHENING REFLEXIVITY IN STUDENTS

Savaya (2012) considers critical reflexivity to be a process by which it is possible to identify the assumptions that guide our actions, question them, and create alternative behaviours.

D'Cruz et al. (2004) define reflexivity as a form of destabilization or problematization of what we consider to be knowledge and the daily defence of knowledge.

Reflexivity takes place in several phases, which are known as the reflexive process:

(1) detailed **remembrance/recall** of events;

(2) recall of the **feelings and thoughts** associated with the event and one's own actions;

(3) **evaluation and (re) framing** of experience (in the light of existing knowledge) – **creation of new knowledge;**

(4) **incorporation** of new knowledge into existing knowledge / adaptation / **change** of existing knowledge and creation of new behaviours.

A number of benefits of applying a reflective approach in social work are mentioned in the professional literature, in particular:

- awareness of one's own assumptions and values;
- deeper understanding of social work practice;
- self-knowledge;
- integration of "personal" and "professional;"
- dealing with the complexity of practice problems;
- learning to deal with dilemmas, doubts and insecurities in social work;
- creating empowering, inclusive and less judicial and biased practices;
- personal growth;
- …

References:

D'Cruz, H., Gillingham, P., & Melendez, S. (2007). Reflexivity, its Meanings and Relevance for Social Work: A Critical Review of the Literature. *The British Journal of Social Work, 37*(1), 73–90.

Savaya, R., & Gardner, F. (2012) Critical Reflexion to Identify Gaps between Espoused Theory and Theory in Use. *Social work Advance Access, 57*(2), 145–154.

4.1 The Analysis of Critical Events in Reflective Social Work Practice

Activity: individual, with reflection from the teacher or the group

Duration: approx. 90 min.

Supplies needed: common writing utensils, flipchart

Course:

Each student chooses the critical incident. The incident is from the student's field or work placement. Then student prepares critical deconstruction, which means the identification of different perspectives, values, paradoxes, and understanding. The next step is to find ways to oppose the oppression, power relations and discourses, and then identify power relations, structure of oppression. Student also describes his/her role in the 'critical incident'. The next step is reconstruction, meaning the identification of values, possible inputs from the analysis of the 'critical incident'. The result is the creation of new values, perspectives, discourse, and knowledge. Participants discuss in groups about their results. The emphasis is put on critical thinking in changing one's perspective in social work practice and in creating future lessons for practice.

Activity: individual, with reflection from the teacher or the group

Duration: approx. 45 min.

Supplies needed: common writing utensils, flipchart

Course:

(1) Selection of an *"important event"*

(2) Identification of the values, thoughts, and feelings that guided the individual's actions

(3) Discovering and exploring the possibilities of alternative actions

Select an event:

- When did you feel you did something good?
- When did you make the wrong decision?
- When did something go better than you expected?
- When did you lack confidence?
- When did you make a mistake?
- When did you really enjoy working with someone or some group?
- When did you feel under pressure?
- When was it difficult for you to accept something?
- When did you feel unsupported?
- When were worried about your client?
- When did you take a risk, and it did or did not pay off for you?

Identify your thoughts, values and feelings:

- What was the event like?
- Was it **planned** or **unplanned**?
- What was your first impression of the event?
- What exactly **was I doing** in that situation?
- What **thoughts** ran through my head?
- How did the event **make me feel**?
- What **thoughts and feelings** did my **client** (likely) **experience**?
- What **theories and methods of social work** seem to be relevant to the situation?
- Did I work in **an anti-oppressive (non-oppressive) way**?
- How **successful** have I been with my work?
- What did I **do right** and what did I **do wrong**?

Discover and explore different options and alternatives:

- Could I have **done better** in the situation?
- What **information** would help me perform better next time?
- How can I do things differently **next time**?

Conclusion: Analysis of your own values, thoughts, and feelings will allow you to understand not only how you do your job, but also why you do certain things you do and thus not only improve the performance of your work, but also better manage dilemma situations through better self-understanding. At the same time, such self-understanding can lead to enhanced application of empowering approaches in social work.

References:

Boryczko, M. (2020). Critical thinking in social work education. A case study of knowledge practices in students' reflective writings using semantic gravity profiling, *Social Work Education*, October 2020, DOI: 10.1080/02615479.2020.1836143.

Fook, J. (2002). *Critical Deconstruction and Reconstruction*. London: Sage.

4.2. The Reflection-on-action in Social Project

Activity: individual, with reflection from the teacher or the group

Duration: 90 min.

Supplies needed: common writing utensils, flipchart

Course:

Before the course students have done social projects. During the course they undertake reflection-on-action by using the reflective cycle of Graham Gibbs.

(1) The first step is to write or tell the event that is to be reflected. It is important to indicate as many details as possible about this event. The following questions may be helpful: What was the scene of the incident? Who else was there? Why were you there? What were you doing there? What were the other people doing there? What was the context of this event? What happened? What was your share in this? What was the share of the other people? What was the result of this event?

(2) The second stagerec alls and recognizes what happened to the person during the analyzed situation. Students write or talk about their feelings. If the action was satisfied or not. Useful questions in this phase are: How did you feel during this situation? What were you thinking at that time? How did it affect your mood? How have other people's actions and statements influenced you? What emotions did you experience at the end of the event (resulting from the outcome of the meeting)? What do you think about it now?

(3) The third stage consists in identifying the strengths and weaknesses of the analyzed action. Helpful questions include: How was the incident going, was it okay, were there any problems? If there were any problems, were you able to solve them?

(4) In the fourth step it is important to make sense of the event. Therefore, we look at the behavior of ourselves and other people involved in the event. Helpful questions include: What factors influenced the outcome of the situation? What

factors helped and which hindered the overcoming of barriers? What did you want to achieve? Can you explain this experience by referring to your previous experiences and future practice?

(5) In the fifth stage - conclusions – students propose other ideas that can be used in an analysed situation. It is worth remembering that the purpose of reflection is to learn from your own experience, including your own mistakes. Helpful questions are: What would you do differently? What other choices would you make? Would you adopt alternative strategies and approaches? What could you do to avoid the negative effects of the situation?

(6) In the last stage, students are asked to recall the analysed situation and imagine what else could be done. Helpful questions are: What would you do in a similar situation in the future? How do you feel about this experience now? What have you learned?

Students present their results and then there is the group discussion about their reflections.

References:

Gibbs, G. (1988). *Learning by doing: A guide to teaching and learning methods*. Oxford: Further Educational Unit, Oxford Polytechnic.

4.3   Reflexive Diaries

Activity: individual and group

Duration: according to the concept and form of a reflexive diary

Supplies needed: common writing utensils, diary

Course:

Stories play an important role (especially in social work). It is important to realize that facts are facts, and how we interpret them is up to us. This means that there can always be several versions of *"truth."* Writing is often used for reflection, because it is slower than thinking and gives a person a chance to think it all through. Talking about a mistake or failure is also an important learning opportunity.

There are two categories of reflexive writing. The first is the analytical variant, where a writer tries to summarize the event and its analysis by personally withdrawing from this event. The second variant is creative writing, where the writer can, for example, write a letter that he/she never sends, or write to a fictional person; or he/she can write a story about his/her work with fictional people and using any genre he/she chooses, such as fantasy or sci-fi. Some social workers even keep a diary of their dreams and supplement it with interpretation and reflection of events that happened to them in a practical training on that day.

Reflexive diaries can also be kept in the form of summarizing the events of the day using newspaper headlines that describe the most important things on a given day or in the format of a text message (Length: 160 characters).

Reflexive diary writing encourages alternative ways of thinking and can bring new perspectives to everyday situations.

There can be many forms of reflexive diaries, whether they are individual dairies that were outlined in the previous paragraph or, for example, collective (group) logs of a certain organisation, which serve as a base on which to build a collective understanding of practice.

References:

Murphy M., Dempsey M. & Halton C. (2010). Reflective Inquiry in Social Work Education. In: N. Lyons (ed.). *Handbook of Reflection and Reflective Inquiry: Mapping a Way of Knowing for Professional Reflective Inquiry, ….*: Springer Science & Business Media, LLC.

4.4   Mind Maps

Activity: individual and group (according to a reflected topic)

Duration: according to a mind map concept

Supplies needed: common writing utensils, flipchart

Course:

The tool aims to analyse the situation, summarize 'the important', and discover new possibilities and relationships.

Write *"the main characteristics"* about the phenomenon, problem, challenge, or situation in the centre and continue around it by recording everything that has something to do with the main phenomenon; then indicate, e.g., using connective lines, the relationships between the phenomena (you may use writing, pictures, colours, different shapes and sizes, arrows).

The activity can also be implemented in several groups simultaneously, which can then compare their views and conclusions in a large group.

Expanding reflection:

- Did you think of anything new when practising the technique?

- Which was the most difficult and easiest thing for you during the technique?

4.5   Reflective SWOT Analysis

Activity: individual

Duration: according to individual needs

Supplies needed: common writing utensils

Course:

Try to remember the last place your practical training. Imagine being able to work there. Prepare a SWOT analysis of your position in this organisation.

- What are your strengths in relation to the place?
- What are your weaknesses/areas to develop in relation to the place?
- What opportunities do you see for yourself in that place?
- What threats do you see for yourself in that place?

Example of a reflective SWOT analysis for inspiration:

Strengths	Weaknesses
- I am friendly and easily make contact with other people - I like being around children - I want to work as a social worker with the target group of children and I am motivated to learn - I am hardworking - …	I tend to worry about what will happen (many children are at risk of harm) - I am worried about how I will manage my work in a given workplace in terms of handling my emotions - Since it is important for me that others like me, I don't like that on this job I have to make difficult decisions such as removing child from the family - Sometimes I tend to take my job too seriously… - …
Opportunities	**Threats**
- Learn something new - Use my knowledge in practice - Face my areas to be developed	- Inability to work with the target group of vulnerable children due to the stress that the threat to the child causes in me - I don't believe in myself in conflict situations - I have too high expectations from myself

Reflection:

For more extensive reflection, students can ask themselves the following additional questions:

- What did the SWOT analysis bring you?
- What are your strengths?
- How can you strengthen your strengths? How can you build on your strengths? What impact could your strengths have on the areas you have identified as your weaknesses?

4.6   Emotional Self-Reflection

Activity: individual, group

Duration: 30 min.

Supplies needed: common writing utensils, flipchart

Course:

At the beginning, it is important to say that emotions are a central component of social work. Understanding (own) emotions is a necessary prerequisite for avoiding mistakes in social work as a social worker (Munro, 2011). If social workers do not understand their own emotions, they cannot understand what is really going on in the given situation. In social work, we may encounter stressful and highly emotional situations, but these must not prevent social workers from acting. Social work is often associated with mixed emotions and ambivalent feelings.

Students ask themselves the questions below and complete the unfinished sentences. They need to set aside at least ten minutes for this activity.

- I'm happy when…
- It annoys me when…
- I don't like…
- I like…
- I care a lot about…
- What I like (dislike) the most about myself is…
- I like people who…
- I don't like people who…
- I feel injustice when…

- I feel threatened when...

- It's important to me in life...

- What I'm feeling right now is...

This is followed by group reflection and the possibility of sharing students' own reflections with the whole class. Sharing should be voluntary. During this time, students may find that they have things in common that evoke certain feelings in them.

Extension tip: The technique can also be related to a certain phenomenon, problem, challenge, or situation, e.g., to practical education in social work.

References:

Munro, E. (2011). *The Munro review of child protection: Final Report, a Child-Centred System*. Stationery Office.

4.7 Reflection of the Client's View of the Situation

Activity: individual, group

Duration: 45 min.

Supplies needed: common writing utensils, flipchart

Course:

Reflection can be understood as a process in which we try to gain new insights and perspectives, and therefore a new understanding of the situation/problem.

Students individually answer the following questions (10 min.). Then the class forms groups of three or four people who discuss their answers trying to come to consensual answers for the group (15–20 min.). Finally, the groups present their answers to the whole class and the class seeks common elements and differences.

Questions to ask:

- What does the term service user/client/customer/patient/experienced person... evoke in you?

- What does the term helping profession/social work evoke in you?

- Write down your expectations from the service user/client?

- Write down your expectations from the helping professions/social worker?

Extension of technique I:

- Help acceptance may not be easy for a social work client. Try to think about why...

- Remember when someone helped you. Describe the situation...

- Have you thought of yourself as someone receiving help/assistance and of others as those who are helping?

- How did you feel in that situation? (What did you think/feel?)

- Students can work individually or share their experiences and knowledge in a group.

Extension of technique II:

- Answer the following question: How does your experience of family life (biological family, current family) affect your view of working with clients? Explain using a specific example (Length: 300–350 words)

- The activity can be done individually and then, by reflecting on its course, the students can share the key experiences with a group.

Expanding reflection:

- Did you think of anything new when practising the technique?

- Which was the most difficult and easiest thing for you during the technique?

References:

D'Cruz, H., Gillingham, P., & Melendez, S. (2007). Reflexivity, its Meanings and Relevance for Social Work: A Critical Review of the Literature. *The British Journal of Social Work, 37*(1), 73–90.

Knott, CH., & Scragg, T. (2016). *Reflective Practice in Social Work*. London: Sage.

Munro, E. (2011). *The Munro review of child protection: Final Report, a Child-Centred System*. Stationery Office.

Ruch, G., Turney, D., & Ward, A. (2018). *Relationship-Based Social Work*. Jessica Kingsley Publishers.

Savaya, R., & Gardner, F. (2012) Critical Reflexion to Identity Gaps between Espoused Theory and Theory in Use. *Social work Advance Access, 57*(2), 145–154.

4.8 Ethical Reflection on Activity as Part of a Social Project

Activity: individual, group

Duration: 1-1.5 hours

Preparation for the course:

Students' field notes they can refer to during a discussion. Students are asked to make field notes registering all situations they considered important for any reason. These can be conflict situations, dilemmas they were faced with, or noticed paradoxes. Students should describe each situation and their feelings connected with it. It is important to capture individual reflection.

Course description:

A one- or two-semester course oriented towards discussions about activities and situations taking place in an institutional or open environment. The course needs to be coordinated with a group social project under which students diagnose needs identified in a specific institution or in an open environment. Then, based on the diagnosis, students implement the activities designed. The key element of such a project is ethical reflection on the project activity. It would be best if the course was conducted in a variant allowing for alternating theoretical classes with seminars encouraging reflection.

Assumptions:

First, values in action accompany activity and are revealed in the participation in common activities that arouse emotions (Barbier, 2020; Marynowicz-Hetka, 2020). It is important for students to reflect on the activity undertaken, within which certain values were revealed. The aim is to verbalise the meaning attributed to a given value revealed for them in a specific situational context. Secondly, according to phenomenological ethics, ethical judgements and decisions made in connection with them are situational (cf. Fletcher, 1966). Because of this, it is significant to ask not about what the standard says, but which decision would be best for people in a given situation. It is important to stimulate a discussion about the motives behind the decisions made in specific situations during the project implementation. Thirdly, in the process of reflection on values, it is worth considering the relational dimension of the experience created when one starts feeling the community based on agreement (cf. Dewey, 1938). Therefore, it is important to conduct a group discussion about the course of project events, as it may reveal different points of view and initiate a process of working towards agreement on them.

The technique used:

A group discussion based on the students' field notes. It is important for every student to get a chance to speak using their notes and for others to be able to comment on their stories.

Examples of discussion topics:

- **Discussion topic: Shared responsibility in a group activity**

  - Discussion questions:

  - What does it mean to take responsibility for the activity undertaken?

  - When does someone evade responsibility?

  - What does group or community responsibility mean?

  - What is the difference between group and individual responsibility?

  - What dilemmas or difficulties are entailed by the responsibility allocated to different members of a project team?

- **Discussion topic: The meaning of the project implemented**

  - Discussion questions:

  - What forces/resources did the project make use of?

  - What change did the project initiate?

  - What hidden, unforeseen aims were fulfilled thanks to the activities performed?

  - Why were these hidden aims fulfilled?

  - Why is the project important to its target group?

  - What is the justification for the project objectives set?

- **Discussion topic: Project implementation environment**

  - What factors unforeseen in the diagnosis did the project reveal in the institution/open environment?

  - What does collaboration with the institution under the project look like?

  - What difficulties/barriers can you see regarding collaboration with the environment?

  - What seems most important to you when working with the environment?

  - What should be done to develop a model of good cooperation?

During discussions about each of the topics it is worth referring to the ethical dimension of the project, asking the following questions:

- What moral dilemmas can you see in the project implementation environment? What do they result from? What is their context?

- Which situations/events encouraged your ethical reflection? Why?

- What paradoxes can you see in the project implementation environment? What is the ethical dimension of these paradoxes?

- What specific values do you associate the project implementation with? Why did you choose these values? How do you understood the values selected in the context of the project activity?

References:

Barbier, J.-M. (2020, November 19) Le retour dez 'valeurs' :un empechement de penser ? [The Return of 'Values': an Impediment to Thinking?]. *Innovation pédagogique*. https://www.innovation-pedagogique.fr/article8209.html

Dewey, J. (1938). *Experience and education*. The Macmillan Company.

Fletcher, J. (1966). *Situation Ethics: The New Morality.* The Westmnister Press.

Marynowicz-Hetka, E. (2020). *Social Pedagogy. Comprehending Activity in the Field of Practice*. Mauritius; LAP LAMBERT Academic Publishing.

4.9   The Self-evaluation of the Field Placement

Activity: individual, with reflection from the teacher and the group

Duration: 90 min. for each student

Supplies needed: common writing utensils, flipchart

Course:

Students write their evaluation of the field placement before the course. The student's statement concerns such areas as:

- Description of the practice:
    - Tasks performed during the field placement,
    - Their attitude to the fieldwork: conscientiousness, independence, initiative, responsibility, commitment,
    - Description of social skills: contact with the internship tutor, contact with the client, contact with other students-apprentices,

- Critical evaluation of one's own work: strengths observed during the activity in the area of knowledge, skills, competences, areas requiring improvement,

- Usefulness of the field placement for student self-development.

- Questions for the reflection: How did you feel during the fieldwork? What was the type of experience for you? What difficulties did you encounter while completing your field placement? How did you manage to overcome them? What was particularly useful for you during the field placement? Would you recommend the institution as a place of your field placement to other students? Why? Has the field placement met your expectations? Why? What conclusions / comments did you draw from this year's professional practice that could be helpful in future practical activities? What could have been done differently? What else could have been done?

After the student presents his/her speech (approx. 45 min.), there are questions from students. Students also give the feedback for the person who presents their experiences. Questions may also be asked by the teacher, who also coordinates the discussion, summarizes it, and formulates the feedback for the student professional experience (approx. 45 min.).

4.10   Ethical Reflection from the Students' Field Placement and Its Conceptualisation

Activity: individual, group

Duration: 1-1.5 hours

Preparation for the course:

Classes start after the end of the field placement. Students are obligated to prepare for the classes by making field notes during their placement. These notes, based on the idea of Gerhard Riemann (2011), should have the form of ethnographic field notes. Even before the beginning of field placement, students should be informed how to prepare notes. Instructions for the taking of notes can be as follows:

Write for a friendly audience who are not familiar with a given field of practice and this institution, so that they are able to read and understand your text;

Try to describe specific situations and events in detail, recreating their interactive course;

Date your notes and differentiate between the description of events and reflection on them;

Italicise the words of participants of the events observed;

Draw attention to the ethical/moral dimension of the events described.

Course description:

Students taking part in the course send their field notes to all participants. Each meeting involves a group discussion about the notes of one person. Discussion participants share their general views of the data and then get involved in joint interpretation of certain passages. Students use 'open coding' described by Anselm Strauss (1987, p. 28). Discussions involve joint analysis of the material.

Assumptions:

Writing stimulates students' reflectiveness regarding their own understanding of the world. This view may be compared with ethnography or anthropology of reflectiveness (cf. Overing & Rapport, 2000, p. 19; Woolgar & Ashmore, 1988, p. 22). Students frequently learn something about themselves by discussing their reflection with others. This is how the horizon of understanding their own practical experience gets expanded (cf. Gadamer, 2004).

The technique used:

a group discussion, taking ethnographic notes, field notes analysis/open coding.

Topics for discussion depend on the field notes analysed. They can concern social contexts and conditions of the events described; perspectives of different interaction partners; problems and paradoxes of the job visible in a given field of practice; specific ethical dilemmas. At the end of the course, each student writes a report on the field of practice considering analytical trails mentioned during the group discussion. It is important for the lecturer to introduce topics connected with the ethical dimension of activity in a field of practice.

References:

Gadamer, H.-G. (2004). *Truth and Method*. Continuum.

Overing J., & Rapport N. (2000). *Social and Cultural Anthropology*. Routledge.

Riemann, G. (2011). Self-reflective Ethnographies of Practice and their Relevance for Professional Socialisation in Social Work. *International Journal of Action Research, 7*(3), 262–293. https://nbn-resolving.org/urn:nbn:de:0168-ssoar-374532

Scholte, B. (1999). Toward a reflexive and critical anthropology. In D. Hymes (Ed.), *Reinventing Anthropology* (pp. 430–457). The University of Michigan Press.

Salzman, Ph.C. (2002). On Reflexivity. *American Anthropologist, 104*(3), 805–824. https://doi.org/10.1525/aa.2002.104.3.805

Strauss, A.L. (1987). *Qualitative Analysis for Social Scientists*. Cambridge University Press.

Woolgar S., & Ashmore M. (1988). The Next Step: An Introduction to the Reflexive Project. In S. Wolgar (Ed.), *Knowledge and Reflexivity: New Frontiers in the Sociology of Knowledge*, Sage Publications.

5 DISCUSSING ABOUT THE VALUES OF THE SOCIAL PROFESSIONS

5.1 Realizing What are the Values of the Social Profession

Activity:	group, entire-class
Duration:	approx. 45 min. (depending on students' willingness to discuss)
Supplies needed:	common writing utensils, flipchart, post-it

Course:

Students have to brainstorm about what they think a social professional needs in order to be a "good"/"efficient" professional – if possible, in smaller groups first. These essentials are then gathered by the whole class – each essential is written on a post-it and placed on the wall. Then students must come up with categories to organize these essentials: for example, knowledge, skills, values. Then each student takes a post-it and places it in the proper category, explaining why they think it belongs there. At the end, students organize all that belongs to Values into smaller categories and discuss. Each student can say which value(s) they think is the most essential to a social professional and why.

5.2 National Codes of Ethics of the Social Professions

Activity: group, entire-class

Duration: approx. 90 minutes (depending on the number of presentations)

Supplies needed: none

Course:

Students must present various national Codes of ethics of the social profession that they have prepared before the class. Students are encouraged to search online for the codes of ethics of various nations whose language they speak or use an online translating program. Some possible aspects for the presentation:

- What is the aim of the Code?

- What is its structure?

- What are the main values stated in the Code?

- Is there anything special/unique about this Code?

Students discuss the similarities and differences between the Codes based on the presentation.

They might be encouraged to prepare their own Class Code of Ethics together.

5.3 Problem-solving and Value-oriented Brainstorming

Activity: group

Duration: 45 min.

Supplies needed: value card

Course:

To carry out the activity, it is necessary to prepare cards with the values written on them. Only one value at a time on one card. They may be general values, or they might be values of social work. For example: dignity / autonomy / solidarity / social justice / responsibility / respect for diversity / access to resources / challenging discrimination / respect for confidentiality and privacy / treating a person as a whole person / promoting human rights / the right to participation / the right to self-determination.

The cards will be handled as follows:

- Split a group of students or the whole class into pairs. We give each pair value cards. We place them between partners in a pile, face down.

- Have one partner tell a story about a common difficulty in student professional practice. For example, working with a problematic client or disagreement between colleagues. The problematic situation should be described as matter-of-factly and impartially as possible without sharing a possible solution.

- The second student in the pair randomly picks one value card from a pile and then offers a practical solution based on that value. The partners discuss the situation in order to find the most realistic solutions based on a given value. At the same time, they discuss how this value might be integrated into other daily work activities.

The goal of the activity is the internalization of values as well as their application in social work practice.

5.4 Case Discussion – What would you do?

Activity: group, entire-class

Duration: approx. 45 minutes

Supplies needed: tools for online research are permitted (mobile phone, computer, internet)

Course:

1. Students work in small group. They are given two cases to discuss. They can use their own national Code of Ethics as a guideline or can pick one from another country (see exercise above). The two cases are from Banks and Sarah (1995): Ethics and Values in Social Work; Macmillan. Students might want to do online research – for example about Huntington's disease, or relevant legislation.

   a. CASE A: The youth worker was working in a busy youth club on a normal youth club evening. She was approached by a 15-year-old girl, Jenny, who was obviously in a state of distress. The youth worker took her into a quiet room. From the initial contact Jenny swore the worker to secrecy. Jenny revealed to the worker over several weeks that during the past year she had been raped four times by her step-father and was now pregnant by him. She had also decided to commit suicide as a way out of the situation. The youth worker talked through the issues with Jenny, suggesting various options for help and that suicide was not the best way out. However, Jenny refused to consider any professional help, and insisted that the worker should not tell anyone. What should the youth worker do?

   b. CASE B: Sylvia, a woman with Huntington's disease, had to be moved from a psychiatric hospital because of shortage of beds. Routine was very

important to her, and at first she had found it hard to cope in the hospital, where she had been living for the past six months. A social worker completed a needs assessment with Sylvia's husband and the nursing staff without Sylvia's involvement or knowledge, as the nursing staff and husband felt that this would disturb her too much. A nursing home was found for her, and the social worker wanted Sylvia to be involved in discussions about the move and to visit the home first. Sylvia's husband and the nursing staff thought this would seriously distress Sylvia, who found it hard to understand what was being said anyway. They thought it would be best for all concerned if she were simply put into a car and taken to her new home without any discussion or prior warning. What should the social worker do?

2. Students present their results to each other in the large group and can discuss the various solution and alternatives.

5.5   Discussion in a Significant Place

Activity: individual, group

Duration: 1.5-2.5 hours

Preparation for the course:

Students should learn the history of the place where the discussion will take place. The lecturer should provide students with materials concerning its history.

Course description:

Field activities in a place of historical significance. It can be a former ghetto area, an area of uncommemorated extermination, such as a former psychiatric hospital where patients were murdered during the Second World War. An historical place can also be related to contemporary, local history of the estate, street, or village, where a tragedy took place and is still commemorated by its inhabitants in a significant place. For example, a football fan was killed in a fight on the estate and his image was painted on a wall where inhabitants bring flowers. The aim is to find a place significant on account of history with which it is connected. The history of the place, during classes, should become the subject of a group discussion involving ethical reflection. This reflection may concern the significance of fundamental values such as: dignity, humanity, freedom, life/death, health/sickness, love/hatred. Reflection can concern the banality of evil described by Hannah Arendt (1964).

It is important for the discussion to take place outside the university, in a significant place with a certain impact. Not only intellectual but also affective stimulation of students matters.

Both the lecturer and students can act as guides in a historically significant place. One can design classes during which each discussion takes place in a different historically significant place, or such classes can be part of a larger course.

Assumptions:

Social work understood in a reflective way requires a mature and involved axiological discussion (cf. Kaszyński, 2018). Such discussions based on historical events encourage reflection of future social workers on historical and axiological aspects of social problems.

The technique used:

An axiological walk (Rożniatowska et al., 2019). It involves visiting historically significant places, e.g., places marked by a wartime trauma, places of extermination that provoke discussions about fundamental values and their significance for the shaping of social life.

The course of a discussion combined with a walk was described in the literature and provides an example of what the proposed classes can look like:

"The walk had the form of a historical and axiological journey between uncommemorated places of remembrance of the extermination of hospital patients, which took place on June 23, 1942. Apart from the historical dimension, the trail also has a strong axiological dimension on account of its inherent connection with reflection on values such as life/ death, health/sickness, and love/hatred. The story about them provides a pretext for the walk, participants' discussion about the significance, individual understanding, and experiencing of axiology in the human life" (ibid., p. 77 78).

References:

Arendt, H. (1964). *Eichmann in Jerusalem: A Report on the Banality of Evil*. The Viking Press.

Kaszyński, H. (2018). Zbrodnia eugeniczna a praca socjalna [Eugenic Crime and Social Work]. *Zeszyty Pracy Socjalnej, 4*(23), 287–297. https://doi.org/10.4467/24496138ZPS.18.018.10073

Rożniatowska, K., Kaszyński, H., & Maciejewska, O. (2019). Kształcenie do pracysocjalnej w świetleewaluacji Spaceru aksjologicznego w Kobierzynie [Education for Social Work in the Light of Evaluation of the Axiological Walk in Kobierzyn]. *Praca Socjalna, 34*(3), 75–92. DOI: 10.5604/01.3001.0013.5702

5.6   Discussion with a Person of Experience

Activity: individual, group

Duration: 1.5 hours

Preparation for the course:

Before each meeting with a guest, students should read a text sensitising them to the problem that will be presented by the guest. The lecturer can propose contrasting texts, showing a given problem from two opposing theoretical perspectives. For example: presentation of a mental illness from the point of view of classical psychiatry and antipsychiatry, or a medical perspective of a mental illness vs. a sociological or cultural perspective. Students

meet with a person of experience having read texts discussing in a scientific manner the problem the guest will talk about.

Course description:

The course consists of discussing social issues important for social work with people who, thanks to their personal experiences, can assign an individual meaning to the problem in question. Experienced guests are invited. They can be people who experienced homelessness, addiction, violence, or mental illness, non-heteronormative persons, etc.

Course:

during the first part of the meeting, the guest tells the story of his/her life connected with a given problem. Then students ask questions about the issues mentioned. It is important for the lecturer to moderate the discussion and ensure quality of the questions asked by students. The questions, on the one hand, should not be too personal, but on the other hand they should be oriented towards reflection concerning activity in the field of social work and its ethical dimension. Examples of questions:

How important is (one can name a value directly connected with the problem faced by the guest) freedom, tolerance, dignity, respect, health for you?

- Which institutions helped you during hard times? Did you see their help as a form of support?

- When is help experienced as support?

- Which social responses meet/met with your internal resistance?

- How do you imagine a social system that manages well the problems you faced/face? What values is such a system based on?

Assumptions:

In social work, service users are sometimes treated as experts by experience. This is the assumption of the classes. A person who is an expert in their own experience has knowledge that can be used to help them, but also to help other persons faced with a similar social problem. The aim is to sensitise students to the perspective of the event participant and not of an external observer.

The technique used:

A group discussion with an expert by experience.

References:

McLaughlin, H. (2009). What's in a Name: 'Client','Patient', 'Customer', 'Consumer', 'Expert by Experience', 'Service User'– What's Next? *British Journal of Social Work, 39*(6), 1101–1117. https://doi.org/10.1093/bjsw/bcm155

Videmšek, P. (2017). Expert by Experience Research as Grounding for Social Work Education. *Social Work Education, 36*(2), 172–187. https://doi.org/10.1080/02615479.2017.1280013

6 HUMAN RIGTS AS THE VALUES IN SOCIAL WORK EDUCATION

6.1 Social Work as a Human Rights Profession

Activity: group, entire-class

Duration: approx. 90 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, flipchart, tools for online research (mobile phone, computer, internet), online video

Course:

(1) Students must think about what it means that "social work is a human rights profession". They work individually or in small groups to start with, carrying out online research on "human rights" and "social work as a human rights profession". They are encouraged to translate any definition they might have found online to everyday language.

(2) Students discuss in a group: "which human right resonates with you most as a social professional? Why?"

(3) Students must find various definitions of "social justice" through online research – they must identify what different interpretations there can be through a leftist, conservative, and liberal political lens.

(4) Students can discuss some issues that have arisen around social justice in smaller groups. For example:

(5) What rights should individuals have, even those you don't like?

(6) What services should the state pay for and make freely available?

(7) Find relevant passages about social justice/social development/social equality etc. in your national Code of Ethics. What do they say?

(8) Can you think of examples of good practice in changing the way society works/treats certain groups of people/drawing attention to problems? Create a list.

(9) Students watch a video (in Hungarian, with English subtitles) about a theatre project raising awareness about the situation of homeless people: https://www.facebook.com/stereoakt/videos/161442552398561

(10) Do you have other ideas/suggestions on how to bring about change/enhance social justice?

6.2 Discussion on human rights as the values in social work

Activity: group, whole-class

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, flipchart (with a list of human rights and values in social work)

Course:

At the beginning, there is a discussion in groups of three on the topics:

(1) *What human rights are the most important for me?*

(2) *Which human rights are directly related to values in social work?*

The discussion is organized in such a way that everyone talks about chosen by him/her human rights for three minutes and afterwards receives a minute-long reflection from the listeners. This reflection is not based on evaluation, but rather on a certain framing of what the listeners have heard about rights and their relation to social work values. Subsequently, the participants are divided into groups of twelve, where they present to others what they previously discussed (approx. 10 minutes). Then using a flipchart the lecturers present the most important human rights related to the values of social work, and participants together discuss the relationship between rights and values (10 minutes).

It is important that there is a common understanding in the group of what is written on the flipchart, meaning that the goal is to *create some similarities between understanding rights and values.*

Participants discuss in groups how they understand human rights (personal level) and how they relate to the values of social work (professional level). The overall group discussion reflects what students found in common and what connection they see between their own perspective to human rights as the values of social work and group prospective.

Expanding reflection human rights as values in social work education:

Students are asked the following questions, which they can first discuss in groups for approx. 20 min. and then present their conclusions to the whole class. The class then discusses and seeks a common conclusion facilitated by the teacher.

- What are their opinions on human rights as the values?

- What is the difference between them?

- Do they reflect on human rights in social work courses?

- Where are their limits in implementing human rights?

7 DIFFERENT TECHNIQUES TO BECOME AWARE OF RELATIVITY OF HUMAN JUDGEMENT

7.1 What is the Difference Between Fact and Opinion?

Activity: group, whole-class

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, flipchart

Course:

Students are asked the following questions, which they can first discuss in groups for approx. 20 min. and then present their conclusions to the whole class. The class then discusses and seeks a common conclusion facilitated by the teacher.

(1)   What are facts and what are opinions?

(2)   What is the difference between them?

(3)   What are they useful/good for?

(4)   Where is their place in social work?

(5)   Where are their limits?

Expanding exercise to practise differences between facts and opinions:

Students discuss in a smaller group (approx. 4 people) for 10 mins. the case listed below. A discussion in the whole class follows upon group discussions.

The case study:

A social worker comes to see the family, and there is no food in the fridge (*fact*). The social worker thinks that the mother does not take care of her children because they have nothing to eat (*opinion*).

- Why does a social worker think what she thinks?
- How did she come up with her opinion?
- What are her beliefs based on?

7.2 Attribution theory in practice

Activity: group

Duration: 45 min.

Supplies needed: common writing utensils, flipchart

Course:

Describe people's characteristics in the pictures. Work in groups of three or four and try to come up with a description of the characteristics of all four persons as a group consensus. You have a 15-minute prep time, then you will present your conclusions to the whole class.
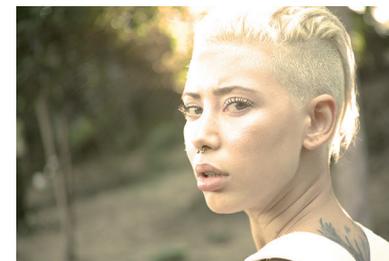
Reflection I:

In the next ten minutes, try to discuss how you came up with all the people's characteristics. What made you assign them to each individual? What made others assign such characteristics? What other characteristics could the persons have? Then present your conclusions to the class.

Reflection II:

How does a person create an impression about others? What plays a role in this? Try to come up with a theory in a group within 15 minutes. Then present your conclusions to the whole class.

Brief theory at the end:

Attribution is a process that seeks to determine the causes of other people's behaviour and gain knowledge about their permanent characteristics, features of their nature and dispositions. The process of attribution is done as part of our daily lives. The basic division of causes of behaviour can be internal (given by human dispositions) and external (given by a certain situation).

Summary conclusions:

- Nothing can be taken as predetermined
- Everything must be questioned
- Uncertainty and the complexity of knowledge are typical for social work
- Facts and evidence do not just exist, they must always be interpreted
- The best method is to create various hypotheses and evaluate them — also in collaboration with other colleagues

7.3 Stereotypes and Prejudices

Activity: group, entire class

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, A4 paper, flipchart.

Course:

Stereotypes are widely-held, generalized beliefs about the behaviours and attributes possessed by individuals from certain social groups (e.g., race/ethnicity, sex, age, socioeconomic status, sexual orientation). Stereotypes generally serve as an underlying justification for prejudice, which is the accompanying feeling (typically negative) toward individuals from a certain social group (Marx & Ko, 2019). The aim of the activity is to evoke a discussion on the reasons that lead to stereotypes and prejudices, as well as discussion on how to overcome these ways of thinking.

Students will be divided into three-member or four-member groups. Each student gets paper with statements. These statements are common prejudices or stereotypes used in society about some groups. Students will add other statements.

Examples:

1. **Older people** are slow and maladaptive.

   Older people ...... *to be completed by the student* ....

   Older people ....

   Older people ....

2. **The Roma** commit crimes and do not want to work.

   The Roma   ...... *to be completed by the student*...

   The Roma   ....

   The Roma ....

3. **Refugees** are dangerous and pose a threat to our economy.

   Refugees ...... *to be completed by the student*...

   Refugees ....

   Refugees ....

4. **Homeless people** are alcoholics and are useless for society.

   Homelessness .... *to be completed by the student*...

   Homelessness...

   Homelessness...

Students discuss above mentioned prejudices and stereotypes that they have stated and add other groups of the population who are confronted with prejudice and stereotypes.

In this part students add positive statement (positive stereotypes) on groups mentioned above.

1. **Older people** acquire increasingly more experience about quality of life.

   Older people ...... *to be completed by the student*...

   Older people ....

   Older people ....

2. **The Roma** love their family, and many of them have become famous musicians.

   The Roma ...... *to be completed by the student*..

   The Roma ....

   The Roma ....

3. **Refugees** are brave and enrich our culture.

   Refugees .... *to be completed by the student*..

   Refugees ....

   Refugees ....

4. **The homeless** are perceived as free-spirited people.

   Homeless people .... *to be completed by the student* ....

   Homeless people..

   Homeless people ....

Finally, students evaluate which activities were more difficult for them: stereotypes and prejudices or positive statements.

Resferences:

Marx, D., & Ko, S. (2019, May 23*). Stereotypes and Prejudice*. Oxford Research Encyclopedia of Psychology; Oxford University Press.

7.4 Dilemmas in Social Work

Activity: group, entire class

Duration: approx. 45 min. (depending on students' willingness to discuss)

Supplies needed: common writing utensils, A4 paper

Course:

Social work ethical dilemmas arise in exceptional circumstances when, in the professional judgment of social workers, clients´s actions or potential actions pose serious problems or risks to themselves or others.

The main goal of this activity is to discuss what kind of dilemmas students have already experienced.

- How were those dilemmas solved?

- How would the students like to act in those situations?

- What ethical principles were applied?

An ethical dilemma is "a situation that occurs when two or more moral values seem to be equally valid but contradictory, and the individual is required to make the best possible choice from among them" (Barker, 2003, p. 147). Nečasová adds that the ethical dilemma is also a situation where a social worker must make a decision, but this decision is contrary to his inner convictions.

Activity:

Students are divided into two groups. We present them with specific examples of situations that are typical ethical dilemmas in social work. Each of the groups will argue in favor of one of the parties forming basis for the contradictory situation is based. At the same time, each party must identify the value (s) on which the argument is based.

(1)Confidentiality involving minors

(2)Right to self determination

(3)Receiving gifts

(4)Dual relationships

Confidentiality involving minors

Example:

Roma children mature earlier and often begin their sex lives even before the age of fifteen. The cultural tradition of marrying young Roma girls when they are 13 or 14-years-old is widespread all over the country. The social worker has a duty to report a criminal offense in accordance with the Criminal Code. On the other hand, he/she takes into account the principles of privacy, confidentiality, and responsible handling of the information provided when working with Roma families. The social worker faces a dilemma:

- to accept this way of behaviour and traditions, or

- to treat this behaviour as an abuse of minors and to disclose confidential information

Discussion in group:

- Who has the responsibility to make the decision?

- Who has the right to make the decision?

- Who should participate in the decision? Why?

- What alternative actions could be taken?

- What are the consequences of each alternative?

Self-determination

Self-determination is defined as, "*An ethical principle in social work that recognizes the rights and needs of clients to be free to make their own choices and decisions. Inherent in the principle is the requirement for the social worker to help the client know what the resources and choices are and what the consequences of selecting any one of them will be. Usually, self-determination also includes helping the client implement the decision made*" (Barker, 2003). The social worker´s responsibility is to help a client make decision as well as understand the impact of that decision. In practice it means that social workers:

- provide clients with information about available resources or help

- help clients define their alternatives

- assist clients in evaluating the consequence of their choices

Example:

The client was diagnosed with cancer. He prefers alternative medicine to classic oncological treatment. Even though the patient is getting worse he still refuses treatment. The family asked the social worker to help them and convince the patient to start treatment. But the patient´s argument is: he has a right to die.

What could you do as a social worker?

Discussion in group:

- What should social workers do when clients choose to act against their own best interest?

- Do social workers have to ultimately respect their clients' autonomy?

- When yes? When no?

- What does it mean "self-determination" in this case?

Receiving gifts
Example:

An unemployed client comes to see a social worker at the Office of Labour, Social Affairs and Family. He has long-term problems finding a job. Due to this situation, he has serious financial problems, and he has lost self-confidence and any faith in his abilities. The social worker has been working with this client for a long time, accompanying him through the process of increasing his skills and strengthening his self-confidence. Over the past few months, the social worker has helped him find new job, and strengthen his self-confidence to the point that he has been working for a month now and actually enjoys himself in the work. In their final meeting, the client offers a gift to a social worker as a symbol of great gratitude.

What could you do as a social worker?

Discussion in group:

- What could you do as a social worker?

- Is accepting gifts unethical, and if so, why?

- Under what circumstances might accepting gifts be ethically justifiable, or even desirable?

Dual relationships

Dual relationships are the problem of professional boundaries with clients, which may be at the same time an ethical problem. This is because social workers should not engage in dual or multiple relationships with clients or former clients in which there are risks of exploitation or potential harm to the client. (NASW, 2008)

"A professional enters into a dual relationship whenever he or she assumes a second role with a client, becoming social worker and friend, employer, teacher, business associate, family member, or sex partner. A practitioner can engage in a dual relationship whether the second relationship begins before, during, or after the social work relationship" (Kagle & Giebelhausen, 1994, p. 213).

Goal of this exercise is to help student understand the complexities of avoiding dual relationships.

References:

Barker, R. L. (2003). *The Social Work Dictionary* (5th Ed.). Washington DC. NASW Press. National Association of Social Workers.

Kagle, J. D., & Giebelhausen, P. N. (1994). Dual Relationships and Professional Boundaries. *Social Work, 39*(2), 213–220. https://www.jstor.org/stable/23717211

National Association of Social Workers (NASW). (2008). *Code of Ethics*. NASW. http://www.naswdc.org/pubs/code/code.asp.

Example:

A social worker´s hobby is playing in an orchestra. One day, an orchestra gets a new member. However, the new member is the client of the social worker, with whom he is currently working to improve his current situation. The orchestra has a ritual of getting together socially after their rehearsal. The members of the orchestra have informal friendships with each other. The social worker enters into a social relationship with his client. Is this ok for the relationship of the social worker and the client?

Discussion in group:

- What should a social worker do in this situation?

- Is this situation ethically problematic? If so, why?

CONCLUSION

This toolkit responds to the need to systemize and further develop teaching methods (including new ones), to increase students' involvement in education and training, and this way to achieve congruence between personal and professional values and interconnection of theory and practice. This toolkit also offers the inspiration for systematization and further develop them in the specific conditions and the tradition of social work in the V4 environment.

The toolkit could serve educators and students in enhancing the quality of the educational process in the area of values in social work in the specific context of V4 countries, but it is also applicable outside this context.

AUTHORS

Czech Republic

Petrucijová Jelena, University of Ostrava

Glumbíková Kateřina, University of Ostrava

Hungary

Féher Boróka, Károli Gaspár University of the Reformed Church in Hungary

Vályi Réka, Károli Gaspár University of the Reformed Church in Hungary

Poland

Kantowicz Ewa, University of Warmia and Mazury in Olsztyn

Marynowicz-Hetka Ewa, Professor Emeritus at University of Lodz

Ciczkowska-Giedziun Małgorzata, University of Warmia and Mazury in Olsztyn

Kamińska-Jatczak Izabela, University of Lodz

Zmysłowska Magdalena, University of Warmia and Mazury in Olsztyn

Slovakia

Slaná Miriam, Trnava University in Trnava

Molnárová Letovancová Katarína, Trnava University in Trnava

Implemented with Polish student cooperation:

Badura Aleksandra, Jagiellonian University

Melnyk Karina, Jagiellonian University

Sitko Eryka, Pontifical University of John Paul II in Krakow

Snarska Katrine, Jagiellonian University

Sobańska Aleksandra, University of Lodz

Sokołowska Dorota, Jagiellonian University

Szargiej Anna, Jagiellonian University

Tarkowska Monika, Jagiellonian University

LIST OF ANNEXES

Annex no. 1

Values Building in Social Work Education

Dear students of social work or related fields,

This questionnaire is used to learn about your reflection on the process of Values Building in Social Work education and your self-reflection on the values of social work or related fields. The questionnaire was created on the basis of research in the Visegrad Four countries (Poland, Slovakia, Hungary and the Czech Republic) within the Values-Building in Social Work Education project.

We will ask you to fill in the questionnaire carefully so that it captures your opinions and experiences as much as possible. Your opinions and experiences are very important to us!

The questionnaire is anonymous, so no one will know what answers you filled out. The results of the questionnaire will be used to create a toolkit in the field of Values Building in Social Work Education, and also a research article. We believe that thanks to this we will be able to improve the quality of Values-Building in Social Work Education.

The project Values-Building in Social Work Education is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe.

You can learn more about the project here: https://fss.osu.cz/vbiswe/

The research results will also be published on these pages.

Thank you for your cooperation!

Start the survey now.

1. In which country are you studying?

Choose only one answer.

- Poland
- Slovakia
- Hungary
- Czechia

2. What is your field of study?

Choose only one answer.

- Social work and social policy
- Social pedagogy
- Health and social work
- Social Pathology
- Other field of education

3. What year of study are you studying?

Choose only one answer.

- Bachelor study: first year
- Bachelor study: second year
- Bachelor study: third year
- Bachelor study: fourth year
- Master study: first year
- Master study: second year

4. What is the form of your study?

Choose only one answer.

- Full-time study program
- Distance study program

5. What is your gender?

Choose only one answer.

- Male
- Female
- Other

6. Which age group do you belong to?

Choose only one answer.

- 18-30
- 31-45
- 46-60
- 60+

7. What values are important to you as the guiding principles of your life, and which are less important to you?

Your task is to assess the importance of the value to you. A scale (1, 2, 3, 4, 5, 6, 7) will be used to assess the importance of the values. The higher the numeric value you use, the more important the value is to you.

	1	2	3	4	5	6	7
Recognition of the inherent dignity of humanity							
Promoting human rights							
Promoting social justice							
Respect for diversity							
Access to equitable resources							
Challenging unjust practices and policies							
Building solidarity							
Promoting the right to self-determination							
Promoting the right to participation							
Respect for confidentiality and privacy							
Treating people as whole persons							

8. What values should be included in the list above? Why?

Answer with a single word or with a few words...

....

....

....

9. What values are important to you as the guiding principles of social work?

Your task is to assess the importance of the value in social work or related fields. A scale from 1 to 7 will be used to assess the importance of the values. The higher the numeric value you use, the more important the value is to you. If you would like to know more about these values, more can be found at: https://www.ifsw.org/global-social-work-statement-of-ethical-principles/

	1	2	3	4	5	6	7
Recognition of the inherent dignity of humanity							
Promoting human rights							
Promoting social justice							
Respect for diversity							
Access to equitable resources							
Challenging unjust practices and policies							
Building solidarity							
Promoting the right to self-determination							
Promoting the right to participation							
Respect for confidentiality and privacy							
Treating people as whole persons							
Professional integrity							

10. What values should be included in the list above? Why?

Answer with a single word or with a few words...

....

....

....

11. What values are implemented through the courses/trainings in your education?

A scale from 1 to 7 will be used to assess the frequency of appearance of the values. The higher the numeric value you use, the more frequent the value is in the content of your education.

	1	2	3	4	5	6	7
Recognition of the inherent dignity of humanity							
Promoting human rights							
Promoting social justice							
Respect for diversity							
Access to equitable resources							
Challenging unjust practices and policies							
Building solidarity							
Promoting the right to self-determination							
Promoting the right to participation							
Respect for confidentiality and privacy							
Treating people as whole persons							
Professional integrity							

12. What values should be included in the list above? Why?

Answer with a single word or with a few words...

Submit

Annex no. 2

Budowanie wartości w edukacji do pracy socjalnej

Drodzy studenci pracy socjalnej lub kierunków pokrewnych,

ten kwestionariusz służy do rozpoznania waszej refleksji na temat procesu budowania wartości w edukacji do pracy socjalnej, oraz waszej autorefleksji na temat wartości w pracy socjalnej lub w obszarach z nią związanych. Kwestionariusz powstał na podstawie badań przeprowadzonych w krajach grupy wyszehradzkiej (Polska, Słowacja, Węgry i Czechy) w ramach projektu zatytułowanego „Budowanie wartości w edukacji do pracy socjalnej".

Prosimy Cię o dokładne wypełnienie kwestionariusza, aby jak najlepiej oddawało Twoje opinie i doświadczenia. Twoje opinie i doświadczenia są dla nas bardzo ważne!

Kwestionariusz jest anonimowy, więc nikt nie będzie wiedział, jakie odpowiedzi wypełniłeś. Wyniki ankiety posłużą do stworzenia zestawu narzędzi z zakresu budowania wartości w edukacji do pracy socjalnej, a także artykułu badawczego. Wierzymy, że dzięki temu będziemy mogli podnieść jakość budowania wartości w edukacji do pracy socjalnej.

Projekt „Budowanie wartości w edukacji do pracy socjalnej" jest współfinansowany przez rządy Czech, Węgier, Polski i Słowacji w ramach grantów wyszehradzkich z Międzynarodowego Funduszu Wyszehradzkiego. Misją Funduszu jest promowanie pomysłów na zrównoważoną współpracę regionalną w Europie Środkowej.

Więcej o projekcie można dowiedzieć się tutaj: https://fss.osu.cz/vbiswe/

Wyniki badań zostaną również opublikowane na tych stronach.

Dziękuję za współpracę!

Rozpocznij ankietę.

1. W jakim kraju studiujesz?

Wybierz jedną odpowiedź:

- Polska
- Słowacja
- Węgry
- Czechy

2. Jaki jest Twój kierunek studiów?

Wybierz jedną odpowiedź:

- praca socjalna i polityka społeczna
- pedagogika społeczna
- zdrowie i praca socjalna
- niedostosowanie społeczne
- inny kierunek studiów

3. Na którym roku studiujesz?

Wybierz jedną odpowiedź:

- studia licencjackie: pierwszy rok
- studia licencjackie: drugi rok
- studia licencjackie: trzeci rok
- studia licencjackie: czwarty rok
- studia magisterskie: pierwszy rok
- studia magisterskie: drugi rok

4. W jakim trybie studiujesz?

Wybierz jedną odpowiedź:

- program studiów stacjonarnych
- program studiów niestacjonarnych

5. Jaka jest Twoja płeć?

Wybierz jedną odpowiedź.

- mężczyzna
- kobieta
- inna

6. Do której grupy wiekowej należysz?

Wybierz jedną odpowiedź:

- 18 - 30
- 31 - 45
- 46-60
- 60 i więcej

7. Jakie wartości są dla Ciebie ważne jako zasady przewodnie Twojego życia, a które są dla Ciebie mniej ważne?

Twoim zadaniem jest oszacowanie znaczenia wartości. Do oceny ważności wartości zostanie użyta skala (1, 2, 3, 4, 5, 6, 7). Im wyższa wartość numeryczna, tym ważniejsza jest dla Ciebie dana wartość.

	1	2	3	4	5	6	7
Uznanie przyrodzonej godności każdego człowieka							
Promowanie praw człowieka							
Promowanie sprawiedliwości społecznej							
Szacunek dla różnorodności							
Dostęp do sprawiedliwych zasobów							
Kwestionowanie niesprawiedliwych praktyk i polityk							
Budowanie solidarności							
Promowanie prawa do samostanowienia							
Promowanie prawa do partycypacji							
Poszanowanie poufności i prywatności							
Holistyczne podejście do człowieka							

8. Jakie wartości powinny znaleźć się na powyższej liście? Dlaczego?

Wpisz jedno lub kilka słów.

....

....

....

9. Jakie wartości są dla Ciebie ważne jako naczelne zasady pracy socjalnej?

Twoim zadaniem jest ocena znaczenia wartości w pracy socjalnej lub w obszarach z nią związanych. Do oceny wartości zostanie użyta skala od 1 do 7. Wyższa wartość numeryczna wskazuje na znaczenie, jakie przypisujesz danej wartości. Jeśli chcesz dowiedzieć się więcej o tych wartościach, możesz znaleźć więcej informacji na stronie: https://www.ifsw.org/global-social-work-statement-of-ethical-principles/

	1	2	3	4	5	6	7
Uznanie przyrodzonej godności każdego człowieka							
Promowanie praw człowieka							
Promowanie sprawiedliwości społecznej							
Szacunek dla różnorodności							
Dostęp do sprawiedliwych zasobów							
Kwestionowanie niesprawiedliwych praktyk i polityk							
Budowanie solidarności							
Promowanie prawa do samostanowienia							
Promowanie prawa do partycypacji							
Poszanowanie poufności i prywatności							
Holistyczne podejście do człowieka							
Uczciwość zawodowa							

10. Jakie wartości powinny znaleźć się na powyższej liście? Dlaczego?

Wpisz jedno lub kilka słów

....

....

....

11. Jakie wartości są realizowane poprzez kursy / szkolenia w toku Twojej edukacji?

Do oceny częstotliwości pojawiania się wartości zostanie użyta skala od 1 do 7. Im wyższa wartość liczbowa, której używasz, tym większa częstotliwość występowania danej wartości w treściach twojego kształcenia.

	1	2	3	4	5	6	7
Uznanie przyrodzonej godności każdego człowieka							
Promowanie praw człowieka							
Promowanie sprawiedliwości społecznej							
Szacunek dla różnorodności							
Dostęp do sprawiedliwych zasobów							
Kwestionowanie niesprawiedliwych praktyk i polityk							
Budowanie solidarności							
Promowanie prawa do samostanowienia							
Promowanie prawa do partycypacji							
Poszanowanie poufności i prywatności							
Holistyczne podejście do człowieka							
Uczciwość zawodowa							

12. Jakie wartości powinny znaleźć się na powyższej liście? Dlaczego?

Wpisz jedno lub kilka słów.

....

....

....

Prześlij ankietę.

Annex no. 3

Budování hodnot ve vzdělávání pro sociální práci

Vážení studenti sociální práce nebo souvisejících studií, tento dotazník slouží ke zjištění vaší reflexe procesu tvorby hodnot ve výuce sociální práce a vaší sebereflexe hodnoty sociální práce. Dotazník byl vytvořen na základě výzkumu provedeného ve visegrádských zemích (Polsko, Slovensko, Maďarsko a Česká republika) v rámci projektu „Budování hodnoty ve vzdělávání pro sociální práci".

Žádáme vás, abyste vyplnili dotazník pečlivě, aby v co nejvyšší míře odrážel vaše názory a zkušenosti. Vaše názory a zkušenosti jsou pro nás velmi důležité!

Dotazník je anonymní, takže nikdo nebude vědět, jaké odpovědi jste vyplnili. Výsledky průzkumu budou použity k vytvoření sady nástrojů pro budování hodnoty ve vzdělávání pro sociální práci a také jako výzkumný článek. Věříme, že díky tomu dokážeme zlepšit kvalitu budování hodnot ve vzdělávání pro sociální práci.

Projekt „Budování hodnoty ve vzdělávání pro sociální práci" je spolufinancován vládami České republiky, Maďarska, Polska a Slovenska v rámci visegrádských grantů z Mezinárodního visegrádského fondu. Posláním fondu je propagovat nápady pro udržitelnou regionální spolupráci ve střední Evropě.

Více o projektu se dozvíte zde: https://fss.osu.cz/vbiswe/

Výsledky výzkumu budou rovněž zveřejněny na těchto stránkách.

Děkujeme za spolupráci!

Zahájit průzkum.

1. Ve které zemi studujete?

Vyberte jednu odpověď

- Polsko
- Slovensko
- Maďarsko
- Česko

2. Jaký je váš obor?

Vyberte jednu odpověď

- Sociální práce a sociální politika
- Sociální pedagogika
- Zdravotní a sociální práce
- Sociální patologie
- Další oblast vzdělávání

3. Jaký rok studia studujete?

Vyberte jednu odpověď

- Bakalářské studium: první ročník
- Bakalářské studium: druhý ročník
- Bakalářské studium: třetí ročník
- Bakalářské studium: čtvrtý ročník
- Magisterské studium: první ročník
- Magisterské studium: druhý rok

4. Jaká je forma vašeho studia?

Vyberte jednu odpověď

- Prezenční studijní program
- Distanční stadium

5. Jaké je vaše pohlaví?

Vyberte jednu odpověď

- mužský
- ženský
- jiný

6. Do které věkové skupiny patříte?

Vyberte jednu odpověď

- 18 - 30
- 31 - 45
- 46-60
- 60 a vice

7. Jaké hodnoty jsou pro vás jako hlavní zásady vašeho života důležité a které jsou pro vás méně důležité?

Vaším úkolem je posoudit důležitost hodnoty pro vás. K posouzení důležitosti hodnot bude použita stupnice (1, 2, 3, 4, 5, 6, 7). Čím vyšší číselnou hodnotu použijete, tím důležitější je pro vás hodnota.

	1	2	3	4	5	6	7
Uznání přirozené důstojnosti lidstva							
Podpora lidských práv							
Podpora sociální spravedlnosti							
Respekt k rozmanitosti							
Přístup ke spravedlivým zdrojům							
Napadení nespravedlivých postupů a politik							
Budování solidarity							
Podpora práva na sebeurčení							
Podpora práva na účast							
Respektování důvěrnosti a soukromí							
Zacházení s lidmi jako s celými osobami							

8. Jaké hodnoty by měly být zahrnuty do výše uvedeného seznamu? Proč?

Napište, prosím ...

....

....

....

9. Jaké hodnoty jsou pro vás důležité jakožto hlavní zásady sociální práce?

Vaším úkolem je posoudit důležitost hodnoty v sociální práci nebo souvisejících oborech. K posouzení důležitosti hodnot se použije stupnice od 1 do 7. Čím vyšší číselnou hodnotu použijete, tím důležitější je pro vás hodnota. Pokud se chcete o těchto hodnotách dozvědět více, najdete je na: https://www.ifsw.org/global-social-work-statement-of-ethical-principles/

	1	2	3	4	5	6	7
Uznání přirozené důstojnosti lidstva							
Podpora lidských práv							
Podpora sociální spravedlnosti							
Respekt k rozmanitosti							
Přístup ke spravedlivým zdrojům							
Napadení nespravedlivých postupů a politik							
Budování solidarity							
Podpora práva na sebeurčení							
Podpora práva na účast							
Respektování důvěrnosti a soukromí							
Zacházení s lidmi jako s celými osobami							
Profesionální integrita							

10. Jaké hodnoty by měly být zahrnuty do výše uvedeného seznamu? Proč?

Napište, prosím ...

....

....

....

11. Jaké hodnoty jsou realizovány prostřednictvím studijních předmětů ve vašem vzdělávání?

K posouzení četnosti výskytu hodnot se použije stupnice od 1 do 7. Čím vyšší číselnou hodnotu používáte, tím častější je hodnota v obsahu vašeho vzdělávání.

	1	2	3	4	5	6	7
Uznání přirozené důstojnosti lidstva							
Podpora lidských práv							
Podpora sociální spravedlnosti							
Respekt k rozmanitosti							
Přístup ke spravedlivým zdrojům							
Napadení nespravedlivých postupů a politik							
Budování solidarity							
Podpora práva na sebeurčení							
Podpora práva na účast							
Respektování důvěrnosti a soukromí							
Zacházení s lidmi jako s celými osobami							
Profesionální integrita							

12. Jaké hodnoty by měly být zahrnuty do výše uvedeného seznamu? Proč?

Napište, prosím ...

....

....

....

Dokončit dotazník

Annex no. 4

Budovanie hodnôt vo vzdelávaní v sociálnej práci.

Vážení študenti sociálnej práce alebo súvisiacich odborov,

Tento dotazník je určený k tomu, aby zistil akým spôsobom reflektujete proces tvorby hodnôt vo vyučovaní sociálnej práce, ako aj vašej sebareflexie hodnoty sociálnej práce. Dotazník bol zostavený na základe výskumu realizovaného v krajinách Vyšehradskej 4 (Poľsko, Slovensko, Maďarsko a Česká republika) v rámci projektu „Budovanie hodnôt vo vzdelávaní v sociálnej práci."

Dovoľujeme si vás požiadať o vyplnenie dotazníka, pozorne, tak, aby v čo najvyššej miere odrážal vaše názory a skúsenosti. Vaše názory a skúsenosti sú pre nás veľmi dôležité!

Dotazník je anonymný, takže nikto nebude vedieť aké odpovede ste vyplnili. Výsledky prieskumu budú použité k vytvoreniu sady nástrojov pre budovanie hodnôt vo vzdelávaní v sociálnej práci, a zároveň pre výskumný článok. Veríme, že vďaka tomu dokážeme zlepšiť kvalitu budovania hodnôt vo vzdelávaní v sociálnej práci.

Projekt „Budovanie hodnôt vo vzdelávaní v sociálnej práci" je spolufinancovaný vládami Českej republiky, Maďarska, Poľska a Slovenska v rámci vyšehradských grantov z Medzinárodného vyšehradského fondu. Poslaním fondu je propagovať nápady pre udržateľnú regionálnu spoluprácu v strednej Európe.

Viac sa o projekte dozviete na: https://fss.osu.cz/vbiswe/

Výsledky výskumu budú taktiež zverejnené na týchto stránkach.

Ďakujeme za spoluprácu!

Zahájiť prieskum.

1. V ktorej krajine študujete?

Vyberte jednu odpoveď

- Poľsko
- Slovensko
- Maďarsko
- Česko

2. Aký je váš obor?

Vyberte jednu odpoveď

- Sociálna práca a sociálna politika
- Sociálna pedagogika
- Zdravotná a sociálna práca
- Sociálna patológia
- Iná oblasť vzdelávania

3. Ktorý rok štúdia študujete?

Vyberte jednu odpoveď

- Bakalárske štúdium: prvý ročník
- Bakalárske štúdium: druhý ročník
- Bakalárske štúdium: tretí ročník
- Bakalárske štúdium: štvrtý ročník
- Magisterské štúdium: prvý ročník
- Magisterské štúdium: druhý ročník

4. Aká je forma vášho štúdia?

Vyberte jednu odpoveď

- Prezenčné štúdium
- Dištančné štúdium

5. Aké je vaše pohlavie?

Vyberte jednu odpoveď

- mužské
- ženské
- iné

6. Do akej vekovej skupiny patríte?

Vyberte jednu odpoveď

- 18 - 30
- 31 - 45
- 46-60
- 60 a viac

7. Aké hodnoty sú pre vás , ako hlavné zásady vášho života, dôležité a ktoré sú pre vás menej dôležité?

Vašou úlohou je posúdiť dôležitosť hodnoty pre vás. K posúdeniu dôležitosti hodnôt bude použitá stupnica (1, 2, 3, 4, 5, 6, 7). Čím vyššiu číselnú hodnotu označíte, tým je pre vás hodnota dôležitejšia.

	1	2	3	4	5	6	7
Uznanie prirodzenej dôstojnosti ľudstva							
Podpora ľudských práv							
Podpora sociálnej spravodlivosti							
Rešpekt k rozmanitosti							
Prístup k spravodlivým zdrojom							
Napadnutie nespravodlivých postupov a politík							
Budovanie solidarity							
Podpora práva na sebaurčenie							
Podpora práva na účasť							
Rešpektovanie dôvernosti a súkromia							
Zaobchádzanie s ľuďmi ako s celými osobami							

8. Aké hodnoty by mali byť zahrnuté do horeuvedeného zoznamu? Prečo?

Napíšte, prosím ...

....

....

....

9. Aké hodnoty sú pre vás dôležité ako hlavné zásady sociálnej práce?

Vašou úlohou je posúdiť dôležitosť hodnoty v sociálnej práci alebo súvisiacich odboroch.

K posúdeniu dôležitosti hodnôt bude požitá stupnica od 1 do 7. Čím vyššiu číselnú hodnotu označíte, tým je pre vás hodnota dôležitejšia. Pokiaľ sa chcete o uvedených hodnotách dozvedieť viac, nájdete ich na: https://www.ifsw.org/global-social-work-statement-of-ethical-principles/

	1	2	3	4	5	6	7
Uznanie prirodzenej dôstojnosti ľudstva							
Podpora ľudských práv							
Podpora sociálnej spravodlivosti							
Rešpekt k rozmanitosti							
Prístup k spravodlivým zdrojom							
Napádanie nespravodlivých postupov a politík							
Budovanie solidarity							
Podpora práva na sebaurčenie							
Podpora práva na účasť							
Rešpektovanie dôvernosti a súkromia							
Zaobchádzanie s ľuďmi ako s celými osobami							
Profesionálna integrita							

10. Aké hodnoty by mali byť zahrnuté do horeuvedeného zoznamu? Prečo?

Napíšte, prosím ...

....

....

....

11. Aké hodnoty sú realizované prostredníctvom študijných predmetov vo vašom vzdelávaní?

K posúdeniu početnosti výskytu hodnôt bude použitá stupnica od 1 do 7. Čím vyššiu číselnú hodnotu označíte, tým častejšie je hodnota v obsahu vášho vzdelávania.

	1	2	3	4	5	6	7
Uznanie prirodzenej dôstojnosti ľudstva							
Podpora ľudských práv							
Podpora sociálnej spravodlivosti							
Rešpekt k rozmanitosti							
Prístup k spravodlivým zdrojom							
Napádanie nespravodlivých postupov a politík							
Budovanie solidarity							
Podpora práva na sebaurčenie							
Podpora práva na účasť							
Rešpektovanie dôvernosti a súkromia							
Zaobchádzanie s ľuďmi ako s celými osobami							
Profesionálna integrita							

12. Aké hodnoty by mali byť zahrnuté do horeuvedeného zoznamu? Prečo?

Napíšte, prosím ...

....

....

....

Dokončiť dotazník.

Annex no. 5

Értékek átadása a szociális munka oktatásában

Kedves szociális munkás és ehhez hasonló szakos hallgatók!

A kérdőív segítségével arra vagyunk kíváncsiak, hogy hogyan adják át a szociális munka értékeit a képzés során, illetve hogy ti magatok hogyan vélekedtek a szociális munka és társszakmái értékeiről. A kérdőívet négy visegrádi ország (Lengyelország, Szlovákia, Magyarország és Csehország) kutatási eredményei alapozták meg az Értékek átadása a szociális munka oktatásában projekt keretein belül.

Kérjük, alaposan átgondolva válaszolj az alábbi kérdésekre, hogy minél pontosabb képet kapjunk a véleményedről és tapasztalataidról! A véleményeid és tapasztalataid nagyon fontosak számunkra!

A kérdőív anonim, így senki sem fogja tudni, hogy ki hogyan válaszolt. A válaszok segítségünkre lesznek egy jó gyakorlat gyűjtemény elkészítésében az értékek átadása a szociális munka oktatásában területén, illetve egy tanulmányt is készítünk ezek alapján. Reméljük, hogy ezek hozzásegítenek ahhoz, hogy javítsuk az értékek átadásának minőségét a szociális munka oktatásában.

Az Értékek átadása a szociális munka oktatásában projektet Csehország, Magyarország, Lengyelország és Szlovákia kormányai társfinanszírozzák a Nemzetközi Visegrádi Alap Visegrádi Ösztöndíja keretében. Az alap célja a közép-európai régión belüli fenntartható fejlődés gondolatának támogatása.

A projektről bővebb információ itt található: https://fss.osu.cz/vbiswe/

A kutatási eredményeket is itt tesszük közzé.

Köszönjük együttműködéseteket!

Kezdj neki a kérdőív kitöltésének most!

Indítsa el a felmérést.

1. Melyik országban tanulsz?

Válassz egy választ!

- Lengyelország
- Szlovákia
- Magyarország
- Csehország

2. Milyen szakon folytatod tanulmányaidat?

Válassz egy választ!

- Szociális munka és szociálpolitika
- Szociálpedagógia
- Egészségügy és szociális munka
- Szociális Patológia
- Egyéb

3. Hanyad éves hallgató vagy?

Válassz egy választ!

- BA: elsőéves
- BA: másodéves
- BA: harmadéves
- BA: negyedéves
- MA: elsőéves
- MA: másodéves

4. Milyen hallgató vagy?

Válassz egy választ!

- Nappali tagozatos
- Levelező tagozatos

5. Mi a nemed?

Válassz egy választ!

- Férfi
- Nő
- Egyéb

6. Melyik korcsoportba tartozol?

Válassz egy választ!

- 18-30
- 31-45
- 46-60
- 60+

7. Mely értékek fontosak számodra személyes életedben, és melyek kevéssé azok?

Add meg a fontosság értékét egy hetes skálán (1,2,3,4,5,6,7). Minél magasabb pontszámot adsz valaminek, annál fontosabb az az érték számodra.

	1	2	3	4	5	6	7
Az ember veleszületett méltóságának tiszteletben tartása							
Az emberi jogok terjesztése							
A társadalmi igazságosság terjesztése							
Különbözőség tiszteletben tartása							
A forrásokhoz való egyenlő hozzáférés							
Az igazságtalan gyakorlatok és politikák elleni fellépés							
Szolidaritás építése							
Önmeghatározás jogának terjesztése							
A részvétel jogának terjesztése							
A titoktartás és magánélethez való jog tisztelete							
Az emberek teljes emberként való kezelése							

8. Milyen egyéb értékeket kellene a fenti listában még felsorolni? Miért?

Írd le pár szóval...

....

....

....

9. Mely értékek fontosak számodra a szociális munkában?

Add meg a fontosság értékét a szociális munkában és társszakmákban egy hetes skálán (1,2,3,4,5,6,7). Minél magasabb pontszámot adsz valaminek, annál fontosabb az az érték számodra. Ha szeretnél többet megtudni ezekről, ide fordulhatsz? https://www.ifsw.org/global-social-work-statement-of-ethical-principles/

	1	2	3	4	5	6	7
Az ember veleszületett méltóságának tiszteletben tartása							
Az emberi jogok terjesztése							
A társadalmi igazságosság terjesztése							
Különbözőség tiszteletben tartása							
A forrásokhoz való egyenlő hozzáférés							
Az igazságtalan gyakorlatok és politikák elleni fellépés							
Szolidaritás építése							
Önmeghatározás jogának terjesztése							
A részvétel jogának terjesztése							
A titoktartás és magánélethez való jog tisztelete							
Az emberek teljes emberként való kezelése							
Szakmai feddhetetlenség							

10. Milyen egyéb értékeket kellene a fenti listában még felsorolni? Miért?

Írd le pár szóval...

....

....

....

II. **Mely értékek jelennek meg a képzés/kurzusok során?**

Egy hetes skálán (1,2,3,4,5,6,7) add meg, hogy melyik érték milyen gyakran jelenik meg. Minél magasabb pontszámot adsz valaminek, annál gyakrabban találkoztál vele a képzés során.

	1	2	3	4	5	6	7
Az ember veleszületett méltóságának tiszteletben tartása							
Az emberi jogok terjesztése							
A társadalmi igazságosság terjesztése							
Különbözőség tiszteletben tartása							
A forrásokhoz való egyenlő hozzáférés							
Az igazságtalan gyakorlatok és politikák elleni fellépés							
Szolidaritás építése							
Önmeghatározás jogának terjesztése							
A részvétel jogának terjesztése							
A titoktartás és magánélethez való jog tisztelete							
Az emberek teljes emberként való kezelése							
Az ember veleszületett méltóságának tiszteletben tartása							
Szakmai feddhetetlenség							

12. **Milyen egyéb értékeket kellene a fenti listában még felsorolni? Miért?**

Írd le pár szóval…

....

....

....

Töltse ki a kérdőívet.