



Sustainable Well-Being
MADRID 2014

SOCIAL WORK AND SUSTAINABLE WELLBEING: A COMPARATIVE VIEW



Materials from Sustainable Wellbeing Intensive Programme

Madrid 23 March – 4 April 2014

Faculty of Social Work

Complutense University of Madrid



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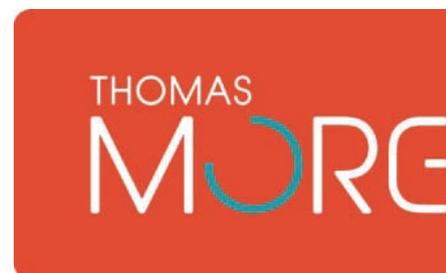
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Coordinator:

Marta Blanco Carrasco

Faculty of Social Work. Complutense University.

Collaborating companies and institutions:

Exclusion Observatory

Family Meeting Point of the City of Madrid (*PEF, or Punto de Encuentro Familiar del Ayuntamiento de Madrid*)

Family Support Centre of the City of Madrid (*CAF, or Centro de Atención a las Familias del ayuntamiento de Madrid*)

Fundación Telefónica

Metro de Madrid

Real Democracy Now! (*Democracia Real, Ya!*)

Roma Foundation (*Fundación Secretariado Gitano*)

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Chapter I: Introduction to Sustainable Wellbeing Intensive Programme

1. Sustainable Wellbeing Erasmus Intensive Programme (Marta Blanco Carrasco and Alejandra González Bonilla)

The aim of this book is to collect the materials produced in the intensive programme coordinated by Universidad Complutense, Madrid, during academic year 2013-2014. The programme took place between 23 March and 4 April 2014. It has resulted in four books focusing on the relationship between social work and sustainable wellbeing, in addition to a website and a work seminar on the UCM moodle platform.

1.1. Intensive Programmes

Intensive programmes (IPs)¹ are activities or projects within the Erasmus programme, subsidized by the National Erasmus Agency and in the case of Spain by the Autonomous Body of European Educational Programmes (*Organismo Autónomo de Programas Educativos Europeos*, or *OAPEE*)², and coordinated and run by higher educational institutions forming part of the Erasmus scheme.

An IP is a short-term study programme involving students and teaching staff from higher education institutions in different countries with the aims of:

- Promoting effective and multinational education on specialized topics that would not otherwise be taught anywhere at all, or at best in a limited number of institutions;
- Allowing students and teachers to work together in multinational groups and to benefit, therefore, from special teaching and learning conditions not normally available in a single institution, offering new perspectives on the topic studied; and
- Allowing members of teaching staff to exchange views on educational content and new curricular approaches, and test teaching methods in an international academic environment.

The structure and methodology of this type of programme permit the attainment of goals that would not be possible in other short-term international learning programmes. IPs offer students and teachers a single learning space, placing particular value upon innovation, internationalization and multidisciplinary. The programmes generally take place over two or three weeks, with intensive working days creating

¹ <http://www.oapee.es/oapee/inicio/pap/erasmus/programas-intensivos/guia-de-solicitud.html>

² <http://www.oapee.es/oapee/intro.html>

immersion both in the central topic of the programme and in linguistic terms. Teachers and students participating in IPs report high levels of satisfaction despite the tiring working days in unfamiliar environments. The keys to this success are undoubtedly cooperation among participating institutions and painstaking organization and management of budget by the coordinating institution.

It is important to note that IPs are not congresses and do not seek to offer students a series of conferences and lecturers; nor is their format that of an international congress. They do not involve the carrying out of pure research, though they unquestionably open up interesting lines of future investigation. Most importantly, as highlighted by OAPEE, an IP “must provide something new with relation to learning opportunities, skills development, access to information, etc., to the participating teachers and students (principle of innovation). The IP must offer added value compared with existing courses offered by the participant institutions”³.

IPs aim to offer students and teachers a unique learning space, which places particular value on innovation, internationalization and multidisciplinary.

It has also been observed that students participating in IPs often consider the possibility of travelling and studying abroad in later years, through Erasmus programmes. IPs hence offer a platform to encourage mobility among students and teachers.

Institutions participating in IPs are also expected to recognize the efforts of students by awarding credits. They should make use of ICT tools and services in the preparation and completion of the programme. Additionally, institutions must ensure that the proportion of teaching staff to students is appropriate in order to guarantee active participation in the classroom and provide an element of curricular development in the implementation of the IP.

On the completion of the IP, a final report and justification of costs are to be drafted and submitted, if required, for the perusal of the Erasmus National Agency.

1.2. Our Intensive Programme: Sustainable Wellbeing

The IP developed and coordinated during academic year 2013-2014 in the Faculty of Social Work of UCM has the principal objective of considering so-called “social sustainability” as a means of encouraging responsible and active European citizenship.

The *Sustainable Wellbeing* project has its origins in the *SOS!, Social Work and Sustainability* IP, which resulted in successes and experiences that were considered worth expanding upon from an entirely new perspective (though recognizing the undeniable connections between the two IPs).

³ FAQs regarding intensive programmes:

<http://www.oapee.es/dctm/weboapee/pap/erasmus/programas-intensivos/faqs-ip-version-2012.pdf?documentId=0901e72b8141973e>.

On 11 August 2011, the European Commission proposed designating 2013 as the "European Year of Citizens" to mark the 20th anniversary of the establishment of European Union Citizenship under the 1993 Maastricht Treaty.

Social workers all over Europe play a fundamental part in this transition process towards a sustainable future, as agents of social change.

Three international organizations representing social work practice (IFSW, IASSW, ICSW), committed in their 2012 Global Agenda (<http://cdn.ifsw.org/assets/globalagenda2012.pdf>) to:

- Promote standards in education and practice that facilitate sustainable social development outcomes.
- Encourage and facilitate research into the role of social work with relation to disasters and environmental challenges.
- Promote the importance of sustainable, interdependent communities to achieve social development and wellbeing.

The main aim of this IP is therefore to analyze the contributions of social work as an agent of change to encourage social action, responsible citizenship and sustainable development. The IP will offer students and teachers the opportunity to participate in an English-speaking programme that is part of the European Policy statement of all partners in the network.

Specifically, the Sustainable Wellbeing IP involved a total of nine foreign institutions in addition to the Faculty of Social Work of UCM, with 59 students and 16 teachers from those countries and institutions.

City/country	Institución	Number of students	Number of teachers
Kortrijk/Belgium	Katho University College	7	1
Geel/Belgium	Thomas More University	7	1
Gent/Belgium	Artevelde Hogeschool	7	2
Birmingham/U.K.	Newman University	5	2
Helsinki/Finland	Helsinki Metropolia of Applied Sciences	6	2
Ludwigsburg/Germany	Protestant University of Applied Sciences	7	2
Vilnius/Lithuania	Faculty of Social Policy, Mykolas Romeris University	6	2
Prague/Czech Republic	Protestant Theological Faculty	7	2
Madrid/Spain	Social Work Faculty, Complutense University of Madrid	7	2

The existence of this kind of programme allows for a comparative analysis of the issues under study and an in-depth reflection that other kinds of programme cannot achieve.

The project includes, in addition to the intensive workgroup sessions, the production of four books and a webpage, in which the work and research conducted can be collected and made accessible to other institutions. One of the expected outcomes is a collection of good practices provided by the social work students from the various participant institutions, as well as a summary of the visits undertaken during the programme to see examples of those good practices.

It has also been sought to take the greatest possible advantage of the efforts of our students and teachers, in linking the work performed in IPs with Final Theses. In such Theses, students may consider chosen themes in greater depth and take the opportunity to enrich their work by including a comparative view of issues thanks to knowledge obtained during the IP. Additionally, the presentation of this work in English – which is undoubtedly reflected in the ultimate evaluation of the work by the judging panel – is encouraged. Extracts from certain of these works have been included within this book.

It is noteworthy that only two Faculties in the whole of the Universidad Complutense have “risked” carrying out this work, taking into account that IPs are a common and widespread practice in neighbouring countries and, additionally, that they have been permanently incorporated into the curricula of these universities.

On 16 and 17 September 2013, the Faculty of Social Work hosted a preparatory meeting attended by representatives of all the institutions participating in the *Sustainable Wellbeing IP* (except, for scheduling reasons, MRU of Lithuania).

Over the course of two full days of meetings, with morning and afternoon sessions, attendees considered administrative and organizational aspects (budgetary matters, sponsorship, recruitment and selection of participating students, dissemination of outcomes, publications), and academic and didactic matters (Tutor’s Guide, Student’s Guide, moodle platform, supervision, workgroup tasks, individual tasks, expected outcomes, evaluation).

Before commencing the IP, a platform was created on the virtual moodle campus to which both teachers and students were granted access. The platform offered both the IP programme and the two books developed as guides for students and teachers, containing all information needed prior to the IP as well as links to allow uploading of the preparatory work that the national workgroups were required to complete.

The IP took place in Madrid, during the two weeks from 24 March to 4 April 2014.

The daily programme for the IP may be consulted at annex IV of this book, which lists both conferences and visits to the institutions deemed by participant institutions to be examples of good practices.

In addition to the tutors for each group, the IP featured **five guest speakers** recognized as experts in their field:

1. Carmen Roncal (Faculty of Social Work, UCM)
2. Elena Roldán (Faculty of Social Work, UCM)
3. Begoña Leyra (Faculty of Social Work, UCM)
4. Antonia Picornell (Faculty of Social Work, University of Salamanca)

5. Rimmelt Veenkamp (Inholland University of Applied Sciences, Rotterdam, Holland).

Guest speakers (non-academic): Exclusion Observatory (*Observatorio de la Exclusión*), Stop Evictions (*Stop Desahucios*).

Field visits: Nine field visits took place, offering direct contact with associations, institutions and places of special interest for the issues considered during the IP:

- Samur Social
- Fundación Telefónica
- Wayra
- Metro de Madrid
- Family Meeting Point (*PEF, or Punto de Encuentro Familiar*)
- Family Support Centre of the City of Madrid (*CAF, or Centro de Atención a las Familias*)
- Real Democracy Now! (*Democracia Real, Ya!*)
- Roma Foundation (*Fundación Secretariado Gitano*)
- Cañada Real

Extra-academic activities:

- Visit to *Paraninfo* hall of Complutense University
- Guided visit: *Madrid de las Austrias*
- Guided visit: *Madrid de los Borbones*
- Guided visit: the *Museo del Prado*
- Guided visit: the *Museo Reina Sofía*

Collaborating companies and institutions:

Metro de Madrid, which counts sustainability as one of its priorities, collaborated in this IP in a double sense. Not only did Metro de Madrid facilitate a field visit, but it also contributed sufficient metro/bus tickets to cover the travel needs of all IP participants for its two-week duration.

Synergies with other Universidad Complutense Faculties:

- School of Labour Relations (*Escuela de Relaciones Laborales*):

The School of Labour Relations (situated on Calle San Bernardo in central Madrid) was the main location for teaching activities on the IP. There were two reasons for this decision. First, and mainly, classroom and teaching space were limited in the Faculty of Social Work. Second was the more central and easily accessible location of the School of Labour Relations compared with the Faculty of Social Work. Given the numerous trips and field visits included in the programme, movement to and from the Faculty's

Somosaguas campus would have meant added difficulty in terms of both time spent and transport costs (unacceptable given the IP's budget).

- Faculty of Information Sciences (*Facultad de Ciencias de la Información*): Coordinated and supported at all times by professor María Luisa Sánchez Calero of the Department of Journalism I, 17 students from the Faculty of Information Sciences (essentially from the Journalism and Audiovisual Communication Departments) organized and managed the Press and Communication Group.

During the months prior to the IP, the Press Group was entrusted with designing the Logo for the IP, which was subsequently used on the identification of the IP collaborative team as well as on official IP documentation:

Logo IP Sustainable Wellbeing



During the two weeks of the IP itself, the **Press and Communication Committee (*Gabinete de Prensa y Comunicación*)** was responsible for coverage – written and graphic (photo/video) – of all programme activities, drafting and issuing press releases, and publishing immediately and constantly updated information at ***Infoactualidad*** (<http://www.ccinf.es/infoactualidad/>).

In the months following the completion of the IP, the Press Committee assisted in compiling a Dossier on its impact and coverage.

The experience of the Press Committee was considered very positive, both by its coordinating professor and by all participating students. It was unanimously agreed to have offered a rare opportunity for professional practice.

The **17 Information Sciences students** who collaborated in the IP also obtained elective ECTS credits, available to students participating in cultural, sporting, representative, fraternal and cooperative university activities.

- CES Felipe II (Translation and Interpreting)
Undergraduate students in Translation and Interpreting at CES Felipe II made a vital contribution. Both the Head of Studies, Marta Guirao, and other tutors (Manuel Mata, Juan Carlos Alcalá, Arsenio Andrades and James Flath) offered determined and enthusiastic support for the project from the outset, and actively collaborated in terms

of both coordination of the Translation and Interpreting Committee and personal and consistent attendance at all activities in which the students took part.

The Translation and Interpreting group performed the following tasks:

- 1- Translation into English of all documents (guides, dossiers, etc.) necessary for the IP and originally written in Spanish.
- 2- Review of documents drafted in English by non-native speakers of English, prior to the dissemination of such documents.
- 3- Simultaneous translation from Spanish into English for all visits and activities imparted by or involving non-English-speaking persons.
- 4- Simultaneous translation from English into Spanish for activities undertaken directly in English.

A total of **20 students of Translation and Interpreting** collaborated in these tasks. As with their colleagues from Information Sciences, they obtained elective ECTS credits available to students participating in cultural, sporting, representative, fraternal and cooperative university activities.

- **Geography and History:**

In contrast to CES Felipe II and the Faculty of Information Sciences, the proposal made to the Faculty of Geography and History did not meet with a clear response at the institutional level.

Despite this absence of support or academic guidance from teaching staff, some undergraduate students of History of Art collaborated with the IP, participating purely out of personal motivation and interest in the project.

The **History and Art group** contributed in the following manner:

- Development and drafting of practical guides to Madrid (key information)
- Development and drafting of “essential Prado” guide
- Coordination of cultural activities: guided visits to *Madrid de las Austrias*, *Madrid de los Borbones*, the *Museo del Prado*, and the *Museo Reina Sofía* (the latter two including organization of advance group bookings).

The **3 undergraduate students of History of Art** who collaborated in these tasks received, as with their colleagues, elective ECTS credits available to students participating in cultural, sporting, representative, fraternal and cooperative university activities.

Both UCM and the other participant institutions wish to extend to all the participants our sincere gratitude for all the effort and support received in the holding of this IP.



Many thanks!

2. Complutense University Intensive Programme

2.1. Inauguration of Intensive Programme: Infoactualidad Press Release

Heading: The Complutense University of Madrid brings together nine European universities for the intensive program 'Sustainable well-being'

Written by: Redacción Infoactualidad. Friday, 28 March 2014 19:33

Translation into English: Traducción e Interpretación, CES Felipe II (UCM).



From March 24th to April 4th, institutions, students and professors from nine different universities from all over Europe are gathering at the intensive program called 'Sustainable well-being.' This program is coordinated by the Complutense University of Madrid's School of Social Work.



The main aim of this project, which was inaugurated at the School of Labor Relations, is to provide the participants with an approach to social sustainability as a way of encouraging responsible European citizenship.

During the inauguration ceremony, the vice-rector of International Relations of the Complutense emphasized the role the Complutense University plays in different European programs, such as the Erasmus+ program or the Europe 2020 initiatives. “The Complutense University cooperates with universities all over the world, including in North America. There are currently 926 agreements that allow thousands of students to enjoy and benefit from the opportunities offered,” the vice-rector emphasized.

The Dean of the School of Labor Relations, Fernando de Lucas, expressed his gratitude to the students from the schools of Geography and History, Information Sciences, and Translation and Interpretation, saying, “we are able to carry out these projects thanks to their help and collaboration.”

The coordinator of this intensive sustainability program, Marta Blanco, highlighted that social work faces the challenge of improving people’s lives, while having a low impact upon the environment and respecting nature.

“Although Spain is undergoing a serious crisis, there are things that are being done well. We have been able to perceive an increase in solidarity and the development of a social economy,” she stated.

Along these lines, the program includes visits to different institutions and associations, including: the Family Support Centre (FSC) and the Family Meeting Point (FMP); the Democracia Real Ya! (Real Democracy Now!) and Stop Desahucios (Stop Evictions) platforms, Telefónica Foundation, Madrid Metro, Plataforma de Afectados por la Hipoteca (Mortgage Victims Platform), SamurSocial (Social Emergency Response Services), Gypsy Secretariat and Cañada Real (shanty town in Madrid). “This last visit is very interesting; we will be able to see a situation of poverty and drugs, but under completely safe conditions,” the coordinator remarked.

The visits will be conducted in English or Spanish, and they will allow students and professors from different European universities to see the effectiveness of these programs and to compare them to similar programs in their own countries.



Students from nine European universities have come to the Spanish capital to participate for 13 days in this intensive program. One of these students is Jana, a 21 year-old from Charles University, in the Czech Republic, who hopes to improve her personal development in the field of social work. “I am so excited to learn and to have this experience with all of my classmates.”

The majority of the students were selected to participate by their own schools. Regarding this topic, Jana said: “My classmates have gone through a selection process, but I’m replacing one of them who couldn’t come in the end.”

Sharka, another student, explained that this project will help her “to learn more and share opinions with people from different countries and to contrast them with her own.”

Both students and professors hope to have a highly productive two weeks and move forward together in a common project: the development of sustainable social work.

2.2. Inaugural Lecture: Marta Blanco Carrasco, IP Coordinator

I would like to introduce you to this IP experience by offering you a brief background and explanation regarding the origins of the IP and the partners involved in it.

This IP is intended as a continuation of the experience and achievements of a previous IP entitled "SOS!, Social Work and Sustainability". Although the concept of sustainability gained popularity in Europe a decade ago, its dissemination and application in social work practice needed a major injection. The ‘SoS!’ part of the title came from the name ‘Social work and Sustainability’, showing the urgency of combining social work and sustainability. The main challenge for social work is to investigate how high quality of life should be combined with low environmental (ecological) impact. In brief, how could we reconcile improving wellbeing with respecting natural limitations?

The SOS IP was developed over 3 years and coordinated by the University of Katho, nowadays known as Vives University. It was hosted in three Belgian institutions.

2010-2011: aimed at finding examples of good practices in social work and sustainable development. Coordinated and hosted by Katho University, from Kortrijk.

2011-2012: aimed at analyzing the transition process towards a sustainable society. Hosted by Artevelde, in Gent.

2012-2013: seeking to explore and understand policies related to sustainability. Hosted by Kempen University, nowadays known as Thomas More, in Geel.

The three above-mentioned Belgian institutions were the engine of this learning process, working enthusiastically throughout the 3 years and giving the rest of the partners the chance to share a friendly and collaborative example of managing and learning, itself an example of good practices. They also gave us the opportunity to visit Belgium and appreciate all it has to offer. I would like to record my appreciation for all their effort during this time, and we hope to continue their excellent work as well as we can.

The other IP partners have also been hard at work during the last three years. Teachers have organized and offered lectures in their fields of expertise. Students have worked positively and faced heavy workloads with good humour.

We have seen some changes which have proven greatly beneficial for the group. Newman University joined last year, and this breath of fresh air has been really useful for the rest of us. We are delighted to have all of you with us this year.

I would now like to offer some words regarding this year's IP.

This year's IP aims to focus on other aspects of sustainable development which were not necessarily analyzed in detail during previous IPs.

On 11 August 2011, the European Commission proposed designating 2013 as the "European Year of Citizens" to mark the 20th anniversary of the establishment of European Union Citizenship under the 1993 Maastricht Treaty. Active citizenship primarily means the involvement of citizens as participants in community life, fundamentally in terms of activity and decision-making. Social sustainability is understood as a combination of redistributive justice (access to education and resources, redistribution of wealth) and the satisfaction of human needs (identity, health, understanding).

Indeed, active democratic citizenship is one of the defining features of a sustainable society. Social workers all over Europe play an essential part in this transition process as agents of change supporting eco-justice within our communities.

Three international organizations representing social work practice (IFSW, IASSW, ICSW), committed in their 2012 Global Agenda (<http://cdn.ifsw.org/assets/globalagenda2012.pdf>) to:

- promote standards in education and practice that facilitate sustainable social development outcomes
- encourage and facilitate research into the role of social work with relation to disasters and environmental challenges
- promote the importance of sustainable, interdependent communities in achieving social development and wellbeing.

This is the aim of the first part of this IP: to analyze the role of social workers in achieving a sustainable society, focusing on how a social worker can contribute to the change from passive to active citizenship.

Spain is a country in crisis, as everybody is aware, but we do think that some things are very well done here. We have very good examples of how the crisis has activated solidarity, social movements and the social economy. There are fine examples of organizations offering ways to deal with the crisis, trying not only to cover the needs of citizens but also to change the way they face their problems.

As mentioned earlier by the Dean, the organization of the IP has involved the collaboration of three Faculties of Complutense University, for which we are grateful:

- The Information Sciences Faculty: which will follow the IP for press and radio. We consider that this type of initiative is not only interesting to you, but also to the rest of the academic community and indeed to society in general. For this purpose, you will see students taking photos and accompanying us at certain points during the programme.
- The Translation Faculty: we have prioritized the interests of the debate and presentations above language, meaning we have preferred to offer excellent presentations though the speaker may not speak in English rather than choosing a less interesting topic or speaker. Students from the Translation Faculty will therefore help us to transmit the information provided by our speakers in English. We expect that at times this may lead to short delays in or extensions of presentations, but we are sure that their content will make up for any inconvenience in this regard.
- The Geography and History Faculty: which will help to show us around Madrid, with two planned field visits in the centre and a visit to a museum, which we hope will prove interesting for you.

We wish to thank the students from these Faculties, and their coordinators, for all the help they have provided in organizing the IP – particularly since they are under no strict obligation to assist us, and have chosen to do so because international cooperation and development is one of the key goals of Complutense University.

Moving now to the assignments you were required to complete before attending the IP, I hope they proved to be of interest and did not involve too much work.

The first assignment, the country profile, will be presented by country from tomorrow onwards. The presentations will offer us a comparative overview of the history and social work background of each participant country, as well as providing information on matters relating to sustainable wellbeing.

The second assignment, an example of good practices, will be presented by each of you in your international groups, in an informal setting. As a group, we would like you to identify and reflect upon the ideal features of a good practice experience in the

context of wellbeing and social work. Then, on the final day of the IP, we would like you to make a presentation to all the IP participants. This presentation should outline the good practice issues you discussed in your group and explain the two best examples of good practices you encountered. You should also offer your final reflections on the IP and what you have learnt regarding the role of social work in achieving sustainable wellbeing.

I would like to explain some practical aspects of the daily programme we will be following during the IP, including transport, accommodation and meals. The programme we have developed seeks to offer a view of the real situation existing in Spain today, following the crisis, the most pressing social problems and some examples that, from our perspective, may be identified as instances of good practices.

Madrid has both positive and negative points. Among the negative, there is plenty of distance between locations – meaning it is possible that at times we will have to devote time to transport. Among the positive, though, is Madrid’s Metro system, which is not only offering us a presentation but has also provided us with the free tickets you will find in your folders.

Moving a group of 75 people around Madrid is a complicated task. For this reason, we think it is best that you find your own way to the field visit locations, where we will meet in order to begin at an agreed time and place. This is all explained in the document on the website explaining the daily programme.

For afternoon or evening field visits, you can travel by metro with Spanish students acting as guides, who will be happy to accompany you at least until you are comfortable using the metro system. For the morning field visits you will need to travel directly from the hotel or the youth hostel to the meeting point indicated in the programme. If you have any doubts whatsoever, please ask me or any of your Spanish colleagues.

There are also two field visits for which we will split into two sub-groups, A and B, due to the size of our group.

Meals will be at a nearby restaurant which is ten minutes’ walking distance. The food is a set daily menu prepared by the restaurant.

Thank you very much for your attention, and I hope you have a pleasant stay in Madrid. I hope you enjoy both the programme and the city.

3. Methodology

The two books collecting the work materials produced during the IP are among its most important outcomes.

These materials were developed using a collaborative and learning-by-doing methodological approach. Due to the long distances separating the participants of the programme and with the aim of increasing the efficiency of information research and systemization, two templates (assignments) were offered to students and teachers requesting all information necessary for the course. These two templates allowed the creation of two books. This book focuses on providing a comparative view of social work and sustainable development. The second book offers good practice examples in the field of social work and sustainable wellbeing.

The first template, at Annex 2, contains the first assignment worked on in national groups (those made up of students with the same country of origin). The group had to find the information requested and complete the template accordingly. The aim of the template was to obtain the following details:

- Information about students' and teachers' country of origin
- Information on the situation of social work as a profession in country of origin
- Information about the status of social work as a field of study in country of origin
- Useful information and views of teachers and students regarding sustainable wellbeing and sustainability as they relate to social work practice or studies in their country of origin. Key topics:
 - o Bibliography references
 - o Curriculum plans and subjects
 - o Databases
 - o Web pages
 - o Art and sustainable wellbeing

Using the information collected in the template for pre-assignment 1, the students prepared a thirty-minute presentation for the other participants about their country, the academic and professional status of social work, and what they consider noteworthy regarding sustainable wellbeing in their country.

The presentations were made during the first days of the IP, in order to give participants a background of each country and the different ways in which social work and sustainable development are understood.

Each institution decided how to make this presentation, trying to be innovative, interactive and interesting for the rest of the group: resources used included Prezzi presentations, Powerpoint presentations, and video.

As three Belgian institutions were participating in the IP, we suggested that they prepare an international framework for the rest of the participants, including a detailed and coordinated presentation.

After all the presentations the students reflected in their national groups (for thirty minutes) before offering feedback on all the presentations.

The other template, at Annex 3, was produced in respect of the second pre-assignment. Each participant institution had to complete a template to share good practice knowhow. The template contained basic information regarding the institution,

organisation, enterprise, or experience selected. This common template made it easier for the whole group to identify the outstanding aspects of each experience and take a decision on the three most interesting experiences presented.

Students then prepared a short presentation about the good practice experiences they had selected. The ten-minute presentation explained the reasons for the selection. All of the students had to make this presentation to the rest of the participants in their working groups during the IP. The aim was to select an attractive experience related to social work and sustainable wellbeing. Subsequently, workgroups were asked to choose the two experiences they considered most interesting or illuminating and present their findings to the whole group of students and teachers.

Chapter II: Social Work and Sustainable Wellbeing: a Comparative Perspective.

María Vizcarro

This chapter is part of the content of a Final Thesis completed by a Spanish student in the fourth year of an undergraduate degree in Social Work who participated in the IP. The Final Thesis is entitled “Social Work and Sustainable Development Criteria for Good Experiences”. This work was originally presented and defended in Spanish before a panel comprising three members of the academic staff of the Faculty of Social Work in June 2014, obtaining an outstanding grade.

For purposes of translation of the article into English, free translation has been used for quotes where necessary (whether the work was originally published in Spanish or English).

1. Sustainable Wellbeing

1.1. International Context

Society is currently immersed in a deep economic, social, environmental and political crisis. This crisis is affecting millions of people who are finding themselves in situations of ever-greater vulnerability, families who are losing their homes, young people with no opportunity to obtain work, citizens with precarious jobs, and is causing poverty, exclusion and environmental destruction all over the planet.

In the face of this crisis is an increasingly strong model for sustainable societal development, grounded in human rights and allowing for a fairer world. It is based on a commitment to solidarity with both present and future generations, ensuring its durability over time and, as explained by the former Director General of UNESCO Mayor Zaragoza (2009), it does not merely focus on economic growth as the key to development. The model also encourages integration and incorporates the protection of the environment. This is a model for the people, by the people.

This development model arose in the 1970s and was first defined in 1987, at the Río de Janeiro Summit of that year, by the Norwegian Minister Groe Harlem Brundtland in the Report entitled *Our Common Future* (also known as the *Brundtland Report*).

The sustainable development model has not, to date, been fully implemented in society, since development has mainly remained linked to economic growth, with

social and environmental development secondary (Cruz Suaza and De la Red Vega, 2000). However, it is noteworthy that various local, national and international bodies have sought to implement the model through different policies, recommendations and initiatives, as is set out below with particular attention to the United Nations, the European Union and Spain.

Social workers are also aware that society cannot go on as it has, and that change is necessary to push toward a more inclusive, fair, democratic, participative and sustainable society, as set out in the Global Agenda for Social Work and Social Development Commitment to Action 2012-2016.

In this context, the Faculty of Social Work at Universidad Complutense of Madrid has organized an intensive programme, *Sustainable Wellbeing*, from 24 March to 4 April 2014, inspired by the International Year of Active Citizenship (2013) and with the objective of allowing students and teachers of Social Work from nine universities in Germany, Belgium, Finland, the Czech Republic, Lithuania and Spain to examine social work and its links with sustainable development in depth.

From an international perspective the need for society to develop in a sustainable fashion has become particularly important since the 1970s. There is awareness of the “impossibility of unlimited growth on a finite planet with limited resources” (Cruz Suaza, y De la Red Vega, 2000, p. 159). Production systems and mass consumption by society cannot continue to grow without limit, since the planet is limited, and if natural resources are not preserved, future generations will be unable to enjoy a good quality of life.

In 1972, at the United Nations Conference on the Human Environment (held in Stockholm between 5 and 16 July), the importance of sustainable development from a strictly environmental perspective began to be discussed for the first time. The Conference Report contains a total of 26 principles to preserve the environment, which state that natural resources must be protected for the benefit of present and future generations (1st, 2nd and 11th principles). This is what sustainable development seeks to achieve. Initially, the social and economic dimensions of sustainability were not included.

Sustainable development would be defined for the first time in 1987, by Groe Harlem Brundland at the Río de Janeiro Summit, speaking as a representative of the Environmental and Development Committee of the United Nations, in the abovementioned Brundtland Report:

“Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Peeters, 2012a, p.9).

This definition makes it clear that we are dealing with a development model the aim of which is to meet human needs. That is, the objective is to promote the wellbeing of people, but regardless of whether they are from present or future generations. An

intragenerational and intergenerational balance is advanced, meaning access to resources in order to meet needs will be equitable and fair.

The United Nations Conference on the Environment and Development took place later, between 3 and 14 June 1992 in Río de Janeiro. There, it was argued that the achievement of sustainable development must include three dimensions: environmental, economic and social. This is reflected in the fourth principle of the Río Declaration resulting from the Conference: “environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it”.

Peeters (2012b) explains that sustainable development is “most commonly understood as an interaction among three dimensions-the social, ecological and economic...or “triple P”: people, planet and prosperity” (p.8).

In addition to preserving natural resources, for society to endure it is considered necessary to include people and a responsible economic system.

In this light, Agenda 21 was adopted at the aforementioned United Nations Conference on 14 June 1992. This is a plan of action on a global scale, applicable on a local level, aimed at achieving sustainable development with an emphasis on the importance of participation.

Ten years later, between 26 August and 4 September 2002, representatives of the countries of the world met at a Global Summit on sustainable development in Johannesburg (South Africa), and reaffirmed their commitment to this approach:

“we assume a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development - economic development, social development and environmental protection - at the local, national, regional and global levels”.

2012 saw the holding of a United Nations Conference on sustainable development in Río de Janeiro, also known as “Rio+20”.

The commitments contained in the ensuing Resolution, in order to achieve sustainable development, included the following:

- Eradication of poverty, reduction of inequality, promotion of systems for social protection, encouragement of active citizenship, empowerment of the poorest, gender equality, fairness and the defence of human rights.
- Protection and preservation of the environment, making appropriate use of natural resources and protecting ecosystems.
- Sustainable production and consumption systems, redistribution of wealth, green employment and decent jobs.

As regards the final document approved at Río+20, in 2012 the UN presented the report entitled *The Future We Want*. This report was a precursor to the publication of the UN Post-2015 Development Agenda, and a continuation of the Millennium Development Goals, taking those Goals as a base from which to establish new objectives, directed at attaining sustainable development.

The post-2015 UN System Task Team Report to the Secretary-General, entitled *Realizing the Future We Want for All*, contains a summary of the problems affecting our world. Point IV, “Vision: the future we want for all”, considers how to face these problems, stating that it is necessary to move toward a model of “inclusive, people-centred, sustainable development” (p.31), based on three fundamental principles: human rights, equality and sustainability. These act in turn upon four core dimensions: inclusive social development, environmental sustainability, inclusive economic development and peace and security.

1.2. European Context

The European Union, for its part, is not unaware of the need to implement sustainable development within its agenda. The Treaty Establishing the European Community, in its consolidated version published in 2002, establishes at article 2 that “the Community shall have as its task ... to promote throughout the Community a harmonious, balanced and sustainable development”.

In 2007, the Lisbon Treaty amended the Treaty of European Union and the Treaty Establishing the European Community. Articles 2.3 and 2.5 state that the Union will work toward a sustainable development, based on balanced economic growth, the protection and enhancement of the environment, and the promotion of social justice and protection of citizens.

Similarly, in 2001 the European Union formulated its own sustainable development strategy, known as the Lisbon Strategy (updated in 2006). This aimed to enhance the quality of life of present and future generations, establishing a series of goals to promote sustainable development with indicators permitting the measurement of results obtained through Eurostat.

As a successor to the Lisbon Strategy, in June 2010 the Europe 2020 Strategy was established, prioritizing the encouragement of intelligent, sustainable and integrating growth in the European Union. Five fundamental aims were established, on employment, research and innovation, climate change and energy, education and the fight against poverty.

Finally, it is worth noting that, on 11 June 2004 at the Fourth European Conference on Sustainable Cities and Towns, Aalborg +10, local European governments adopted the “Aalborg Commitments”, which seek to promote sustainable development at the local level.

Following the European recommendation to encourage sustainable development, in November 2007 Spain introduced the Spanish sustainable development strategy. This seeks to “make compatible a dynamic of economic prosperity together with increased social wellbeing and the enhancement of the environment” (p.9, author’s translation). It represents a continuation of the 2002 consultation document *Spanish Strategy for Sustainable Development*.

The aforementioned Strategy states that environmental sustainability is achieved through protection of the atmosphere, air quality, water, land and nature, and social sustainability, involving the improvement of employment, social cohesion, public health, dependency and reducing poverty.

The economic dimension, for its part, is considered in parallel in the National Reform Agenda (*Programa Nacional de Reformas*), with economic growth and employment established as priority goals.

From 2011, through the National Reform Agenda Spain established the objectives of the Europe 2020 Strategy within its own agenda in order to promote sustainable development.

Lastly, it should be noted that numerous Spanish municipalities and cities have signed up to the Aalborg Commitments and to Agenda 21.

2. Social Work and Sustainable Development

As may be observed from the various UN policies and recommendations, Europe and Spain are advocating a change toward a society that develops in a sustainable manner, including the three dimensions. This transaction will affect all aspects of society and people’s lives, involving “a new paradigm that will undoubtedly also affect and is affecting the practice of social work itself” (Peeters, 2012 c, p. 289).

It must be stressed that social workers are not unaware of the need to carry out social change that promotes sustainable development through citizen participation.

For this reason, as a response to the recommendations of the UN on sustainable development, through the International Federation of Social Workers (IFSW), the International Association of Schools of Social Work (IASSW-AIETS), and the International Council on Social Welfare (ICSW), social workers, educators and social development practitioners, in the Global Agenda on Social Work and Social Development, have demonstrated their commitment to focus their efforts during the 2012-2016 period on: “promoting social and economic equalities, promoting the dignity and worth of peoples, working toward environmental sustainability, and strengthening recognition of the importance of human relationships” (p.2).

Social justice, human rights and sustainable development will be promoted through these commitments.

Social workers, as witnesses to the daily realities of people, communities and society in general, state in the 2012 Global Agenda that there currently exist great social inequalities, as a consequence of an unjust and poorly regulated economic system. As such, now is the ideal time to promote social change incorporating sustainable development of society, creating “a more socially-just and fair world that we will be proud to leave to future generations” (p.2).

On the basis of the defence of human rights and the rights of children, older people, women, persons with disabilities and indigenous peoples, social workers commit to opposing the causes of oppression and inequality (second commitment). It will be necessary to promote initiatives aimed at achieving social and economic equality through guaranteed access to health, education, housing and employment for all (first commitment), based upon a people-centred global economy achieving sustainable social welfare.

They will work together with the UN and other international bodies, as well as with other communities and within the three organizations (IFSW, IASSW-AIETS, ICSW), to promote the importance of sustainable and inclusive communities through the empowerment of people and communities that allow members to belong and to participate. For this purpose to be achieved, policies aimed at integration and social cohesion must also be promoted (fourth commitment).

In the third commitment, social workers commit to carry out environmental protection initiatives and to encourage community participation in the prevention of and response to human and natural disasters.

Social workers therefore commit to encourage sustainable development through the reduction of social and economic inequalities, the integration of people, families, groups and communities, the protection of the environment, the empowerment of people and finally through active citizenship.

As may be seen from the Global Agenda, the activity of social workers is mainly directed at the social dimension of sustainable development, though the Agenda does include the other two dimensions (economic and environmental), since as previously explained, the three are interlinked.

So, for example, if a social worker carries out a project aimed at improving the social inclusion of homeless persons, they must take into account that such action cannot damage the environment. They cannot fell all the trees in a forest to create housing for all homeless persons, or reduce economic inequalities by creating other imbalances through their activities.

Peeters (2012a) explains that there is a meaningful normative similarity between the principles of sustainable development in its social dimension and social work, in terms of attention to welfare, intergenerational fairness, the defence of human rights and social justice, and the promotion of gender equality, diversity and active citizenship. This similarity is grounded in the very definition of social work according to the IFSW, and in its ethical principles.

Peeters argues that social work must integrate the perspective of sustainable development within its practices and, hence, must analyze social problems taking a contextual approach. Natural surroundings must be incorporated, and social work must contribute to strengthening the social dimension of sustainable development, principally through empowerment and the encouragement of participative practices, as well as by paying greater attention to the areas of distribution and redistribution (Peeters, 2012a).

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Chapter III: A Fair Future For All – Social Work on the Finite Planet. Arto O. Salonen

Dr. Arto O. Salonen is an adjunct professor at University of Helsinki. His research focuses on social change to promote flourishing lives. Salonen's transdisciplinary research interest integrates humans and the rest of nature on multiple time and space scales. He has several publications concerning sustainable development. The title of his doctoral dissertation was Sustainable Development and its Promotion in a Welfare Society in a Global Age.

1. Big Questions in the Era of Anthropocene

Social workers all over the world are interested in knowing what makes human lives go well. They want to ensure a fair future for all (IFSW & IASSW 2004; The Global Agenda 2012; Jones & Truell 2012). However, their approach may be narrow, local, and human centred without a proper integration of social and ecological systems. Better understanding of the interdependence of all the elements sustaining life is needed (Max-Neef 2010).

Considering a bigger picture of the good life, the ecological challenge we face is that our current way of living depletes life-support systems (Millennium Ecosystem Assessment 2005; Rockström et al. 2009). The social challenge is that inequality is growing almost everywhere (The Royal Society 2012; UNDP 2011). In fact, humanity has never been moving faster and further from sustainability and sufficiency than it is now (Caldeira 2012; Ehrlich, Kareiva and Daily 2012). In the era of Anthropocene (Crutzen 2002), “human activity is putting such strain on the natural functions of earth that the ability of the planet’s ecosystems to sustain future generations can no longer be taken for granted” (Millennium Ecosystem Assessment 2005, 5). Man-made climate change is one of the biggest global challenges for social justice (World Bank 2012). Human activities affect the face of the earth more than natural forces do. In addition, changes caused by humans occur at a speed that is greater than changes in nature (Sachs & Santarius 2007, 22–41). We lack a sustainable approach that recognizes a relationship between generations, so that earlier generations fulfil their individual needs and desires but do not destroy, or close off, the same options for future generations (Norton 2005, 363).

The main roots of unsustainability are consumerism and population growth. It might be more important to focus on transforming societies from ever-growing consumption to sustainability and self-sufficiency than to seek to control population growth. The world population is projected to reach 9–10 billion by 2050, and it will be approximately the same in 2100 (UN 2013). Meanwhile, the dominant economic paradigm pushes rapid economic growth at any cost. Mass consumption is a goal that intrinsically promotes economic growth. More profitable ways to produce goods and services are sought by “migrating to countries where the environmental and social costs of enterprises are lowest and profits are highest” (Gray 1998). The most unfair but, at the same time, most profitable way to produce goods and services is through forced labour without any ecological concern. The vast majority of the 20.9 million forced labourers throughout the world are working in agriculture, construction, domestic work, manufacturing, mining and utilities in countries where ecological regulation is low (ILO 2014).

Due to the aforementioned dominant economic paradigm, people feel that consumerism is the way to happiness (Max-Neef 2010, 201). Citizens rarely try to define how much is enough or how much is too much – they simply want to get more – even though all of us live on the finite planet (Ginsborg 2005, 61). It is fair that people in developing countries have the right to develop fast so that they can fulfil their basic material needs, such as water, food, shelter, energy, education and health services. This is important because human rights follow from human nature and they are universal as well as equal (Searle 2009, 179–184). Yet since the affluent account for over 80% of consumption and pollution, even modest shifts in their behaviour can effectively reduce the environmental burden and free up resources to raise poorer peoples’ living standards (Munasinghe 2014, 260).

Our planet is a system of interdependence. We are living in a global village where our lifestyles are dependent on other people, natural resources, and ecosystem services in other places. No nation can achieve sustainability on its own because the effects of our everyday choices have impacts on other people, nature and the economy on both local and global levels. For instance, 60 percent of Switzerland's ecological impact and 47 percent of Finland's water footprint is produced abroad (EEA 2011, 4). This demands us to extend frames of justice, including people who are a part of the causal chains of production and consumption. Failures to act in ways that reflect humanity's shared interest in survival with dignity may lead to civil insurrection, geopolitical tension and resource wars (Rees 2014, 194–195).

One major question is: what is our response to available data, the historical record, and ongoing trends (Rees 2014, 193)? Fortunately, human beings are clever, intelligent, and morally compassionate. We have a capacity for evidence-based reasoning and logical analysis. We are able to engage in long-term planning. Humans also have the capacity to exercise moral judgment, and an ability to feel compassion for other people and species.

If we look back on the global changes that have occurred during the last decades, we recognize that great changes are eminently possible for human beings. We have already learned how to feed six billion people. We have created universal education

and universal medical care. We have also almost doubled our life spans and managed to stop global ozone depletion. Even alarming climate change is a solvable problem because we have all the necessary know-how (see Randers 2012, 254; Randers & Gilding 2010; Sachs 2008, 112-114).

In this article I try to find a way to achieve a fair future for all. Pushes and pulls for social change towards new ways of thinking and behaving are presented in Table 1. As we see, transition towards a sustainable and resilient society is a holistic process (Hopwood et al. 2005; Schultz et al. 2005). Social workers can be powerful agents of change. I start by describing the meaning of the holistic *ecosocial well-being paradigm* in society and in social work practices. I focus on (a) changing values from materialism to post-materialism; (b) reforming economies towards a culture of trust; and (c) strengthening the resilience of communities. Fundamentally, I have two questions in mind:

1. How, in the future, will 9-10 billion people be able to enjoy dignified lives on the finite planet?
2. How can social workers empower people and societies so that future generations will be proud of us?

TABLE 1. Pushes and pulls towards a new way of thinking and behaving. Adopted from Raskin et al. (2002, 56)

Pushes	Pulls
Anxiety about the future	Promise of security and solidarity
Concern that policy adjustments are insufficient to avoid crises	Ethics of taking responsibility for others, nature and the future
Fear of loss of freedom and choice	Participation in community, political and cultural life
Alienation from dominant culture	Pursuit of meaning and purpose
Stressful lifestyles	Time for personal endeavours and stronger connection to nature

2. An Ecosocial Well-being Paradigm

Fundamental value, attitude and behavioural changes are necessary for human survival (Haberl et al. 2011). The values of life, liberty, and the pursuit of happiness need to be reconfigured (Tucker & Swimme 2014, 201–202). In the era of Anthropocene, life is global, individual freedom requires responsibility to the community, and well-being is not the same as achieving economic growth and material goods (Layard 2006; Max-Neef 2010; Randers 2012).

Paradigms can be seen as the driving sources of systems. They constitute the set of beliefs about how the world works. For example, we have learned that there are not

enough resources to overcome poverty. However, the size of the rescue package following the 2008 crisis was equal to having funds to save the one billion poorest people in the world from hunger for a period of 600 years (Max-Neef 2010, 200). Hence, transition towards a sustainable and resilience society is an existential challenge requiring changing paradigms that shape human behaviour (Haughton 1999, 235). Social change is not possible if the ideas that guide our actions and policies remain untouched (Hirvilammi & Helne 2014, 2161). Unsustainability is the result of the failure of a global development paradigm. Western welfare states are based on a long history of intellectual tradition, where the development of human societies has been seen as independent from ecological constraints (Pattberg 2007). According to the dominant traditional thinking, development is also dependent on economic growth (Max-Neef 2010, 203-204). The failed paradigm is a social construct, a product of the human mind. This means that the model can be replaced (Rees 2014, 193).

All major challenges in the era of Anthropocene have ecological and social backgrounds (Ehrlich & Ehrlich 2013). We need a shift toward a holistic understanding of the human–nature relationship – an orientation integrating social and ecological concerns (Coates 2003; Coates and Besthorn 2010; Hirvilammi & Helne 2014). Holistic and multidisciplinary thinking is needed in order to create systems that can manage the causal complexity of the world (EEA 2013, 40). Social systems are related to ecological systems on which social systems depend (Adger 2000, 350). According to Donella Meadows:

The real system is interconnected. No part of the human race is separate either from other human beings or from the global ecosystem. It will not be possible in this integrated world for your heart to succeed if your lungs fail, or for your company to succeed if your workers fail, or for the rich in Los Angeles to succeed if the poor in Los Angeles fail, or for Europe to succeed if Africa fails, or for the global economy to succeed if the global environment fails. (Meadows 2009, 184.)

In other words, a better understanding of the human-nature (socio-ecological) relationship helps us to reconfigure well-being. It may be outside our well-being paradigm that – according to the empirical evidence – students who can see nature out of their classroom windows have better learning results than those without the view (Matsuoka, 2010). Moreover, students with higher degrees of nature relatedness also have significantly higher life satisfaction, more positive emotions and fewer negative emotions (Nisbet et al. 2011).

The ultimate development goal is to provide all humans with the necessary external conditions to live a good life (Di Giulio et al. 2014, 51). The survival of humankind depends on its ability to achieve greater social equity and economic security in ways that reflect the biophysical reality (Rees 2014, 193). We need a societal transformation that offers a more ecologically stable, socially equitable, and economically secure future. In a sustainable and resilient world:

...resource regeneration is at least as great as resource depletion. It's a world where emissions are no greater than the ability of the planet to absorb and process those emissions. Of course it's a world where the population is stable or maybe even decreasing; where prices internalize all costs; a place where no one is hungry or desperately poor; a place where there is true enduring democracy. (Meadows 2014, 12.)

In order to save civilization, it is paramount to remain within planetary boundaries. This is clear because without the well-functioning biosphere there can be no society, and without society there can be no societal functions, including economy. The economy is a sub-system (Max-Neef 2010, 203-204). The hierarchy of ecological, social and economic aspects of well-being (strong sustainability) is a base for *the ecosocial well-being paradigm*. The starting point is the limited carrying capacity of earth. The hierarchy means we are well aware that humans are fully dependent on life-support systems (the ecosystem services), which take care of provisioning, regulating and supporting of absolutely necessary benefits such as fruitful soil, crop pollination, purification of water, and control of both climate and disease (Millennium Ecosystem Assessment 2005). In contrast to the pre-industrialized age, our modern lifestyles are dependent on non-renewable raw materials that cannot be regenerated within a human time scale. In addition, on the finite planet, economic progress is most often blocked not by a shortage of fishing boats but by a shortage of fish; not by poorly performing pumps but by the sinking of groundwater; not by a lack of chainsaws but by the disappearance of forests (Hawken et al. 1999). If the natural life-support systems collapse, the foundation of human subsistence also breaks down. The big picture of the hierarchy is presented in Figure 1. It is worth noting that the dominant Western well-being paradigm is opposite to this: economic growth is the first priority – the ultimate intrinsic goal.

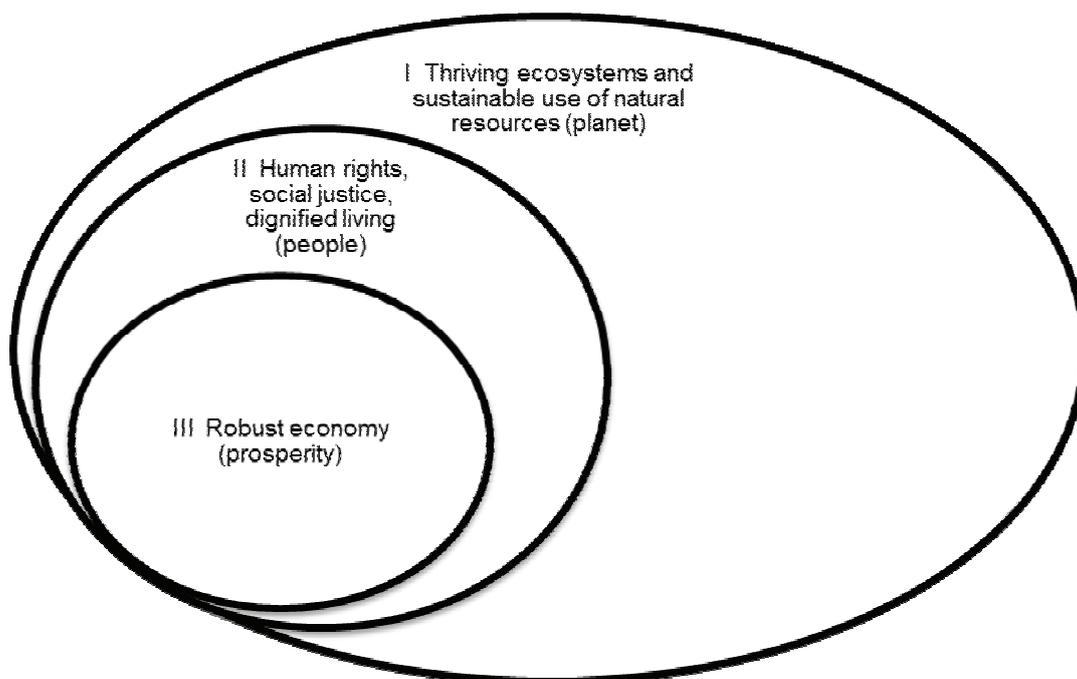


FIGURE 1. The integration and hierarchy of ecological, social and economic aspects of well-being (Salonen 2014)

Human thinking and behaviour in accordance with the ecosocial well-being paradigm maintains diverse life, social justice and a robust economy. More specifically, it maintains current human capabilities and opportunities and supports their expansion so that future generations will have equal opportunities to realize their concepts of a good human life (Ott 2003, 60; Sen 2009, 251–252). For example, accelerating emissions decrease the hope for future. Accelerating emissions promote erosion of land and have negative effects on human health and nutrition, representing a threat to a stable and flourishing society. Accounting for the damage caused to societies and nature doubles or triples the price of electricity produced by coal, the dominant but most polluting energy source (Ackerman & Stanton, 2011; Epstein et al., 2011; Markandya & Wilkinson, 2007). Therefore, switching to clean energy is one of the most effective paths towards a sustainable society.

Due to climate change, resilience becomes a strategy for the administration of life on a planetary scale (Nelson 2014). Ecological resilience is the ability of the ecosystem to regenerate after stress and overloading. Meanwhile, social resilience is the ability of communities to withstand external shocks to their social infrastructure (Adger 2000, 361). Social resilience is observed by examining positive and negative aspects of social exclusion, marginalization and social capital (Adger 2000, 352). It is supported by relationships and the trust of other neighbouring people.

The dynamics of social and ecological systems are essentially similar (Cote & Nightingale 2012, 475). Therefore, diversity and modularity protects the resilience of both natural and constructed networks (Haldane & May 2011). A flourishing community is one where people from different backgrounds feel unconditionally loved and respected. A decentralized house with its own water, energy and food sources may not be efficient, but it is resilient. Resilient human beings have positive attitudes, the ability to regulate emotions, and are capable of seeing failure as a form of helpful feedback. After a misfortune, resilient people are able to change course and go on. As we recognize, in many ways, resilience is similar to sustainability (Brown 2014, 114).

Adopting the ecosocial well-being paradigm supports societal change towards sustainable and resilient society. As a summary, differences between the old and new paradigm are illustrated in Table 2. In the following pages I describe that change in more detail.

TABLE 2. Differences between the old and the proposed ecosocial well-being paradigm

	Old Paradigm	The Ecosocial Well-being Paradigm
WELL-BEING	material consumption, individualism, needs of our generation	non-material consumption, sharing and caring, needs of future generations
ECONOMY	competition, “more”,	cooperation, “better”,

	maximizing of owners' profits	benefits of society
NATURAL RESOURCES	lots of waste, fossil fuels, "cradle-to-grave"	waste indicates incorrect product or service design, clean energy, "cradle-to-cradle"
TIME	short-termism, intra-generational equity	long-term orientation, intra-generational and inter-generational equity

3. Transition towards a Sustainable and Resilient Society

Principles of human rights and social justice are fundamental to social work. Social work deals with the processes of human growth. It promotes inclusion, participation, social identity, and social competence (see Boström 2012; Hämäläinen 2003; Murphy 2012). Social workers tie people to the systems, institutions and communities that are important to their well-being. As a practice of holistic education, traditional social work focuses on emancipation of people and takes the bottom-up approach of empowerment (Hämäläinen 2003, 76; Peeters 2012). According to Kati Närhi and Aila-Leena Matthies (Närhi & Matthies, 2001, 33) social workers should also be political actors, and they should have an agenda to guide society in the direction of sustainability. Social work that has adopted the ecosocial well-being paradigm takes into account the notion of planetary boundaries and a meaning of the natural environment for human well-being. It combines social and ecological systems in order to achieve a sustainable and resilient society with flourishing citizens. Below, I describe how we can ensure a fair future for all by adopting the ecosocial well-being paradigm.

3.1. Changing values from materialism to post-materialism

Transition towards a sustainable and resilient society is based on values. Inglehart (1977) called a re-orientation from materialism to post-materialism a "silent revolution". The shift is based on the fact that the importance of material things decreases when people can fulfil their basic needs and achieve more social capital. The paradigmatic shift was also described by Abraham Maslow (1954 and 1962), Erik Allardt (1976) and Shalom Schwartz (1992). Post-materialistic aspects of well-being are altruistic. They cannot be traded in markets and are not captured by monetary measures (Stiglitz et al. 2009, 63).

Policymakers, business people, and the media typically use economic indicators, such as gross national product, consumer confidence, and stock market trends, to express the health and prosperity of a nation. However, these measurements do not tell us if the nation is sustainable and resilient. Moreover, they do not fully measure the subjective well-being of citizens. Human well-being is only loosely coupled with

resource consumption since the material contribution to human well-being is limited. Longitudinal analyses of Japan, UK and USA since the 1950s show per capita gross domestic product has grown between 3- and 8-fold, but mean levels of citizens' subjective well-being have remained unchanged (Kubiszewski et al. 2013). Replacing or supplementing GDP with more comprehensive measures of human well-being is an essential goal for our societies (Rees 2014, 196). Human well-being can be measured by non-monetary measures such as subsistence, protection, affection, understanding, knowledge, participation, leisure, creation, identity and freedom, as well as establishment of civil rights and personal expression (Alkire 2002; Costanza 2014, 76; Diener & Seligman 2004; Jackson 2009, 143, 181–182; Nevarez 2011, 39). According to Abraham Maslow (1962, 118), the highest jewel in the crown of needs satisfaction is self-actualization or “full-humanness”, which highlights altruism, dedication, ties to other people and society, egolessness and self-transcendence.

Human beings are altruistic. They achieve happiness through living with and for other people (Helliwell 2014, 81). For example, children choose altruistic acts irrespective of rewards (Warneken & Tomasello, 2009), and they are happier when they give rather than receive (Aknin et al. 2012). People get primary value from making decisions that are equitable (Zaki & Mitchell 2011). In contrast, people who prioritise prosperity and goods tend not to be satisfied with their lives (Boyle et al. 2008). Since social relationships are highly important for well-being, the causality between materialism and unhappiness can work both ways. Weakening of social relationships can drive people to work and consume more (Bartolini 2014). However, increased opportunities to spend more cause an inability to enjoy the things that are obtained with money (Quoidbach et al. 2010). Material prosperity, therefore, could become a barrier to the well-being of people living in high-consumption societies.

People's ways of living are based on both needs and desires. All actions involve them. A mother breastfeeding her baby is satisfying the infant's needs for subsistence, protection, affection, and identity (Max-Neef 1991). Objective needs refer to universally valid elements of the good life. They are ends themselves, as opposed to subjective desires, which are not related to universal elements of the good life. They can be ethically questioned (Di Giulio et al. 2014, 51). This is the question of what is enough and what is good for us (Sachs & Santarius 2007, 161). In order to begin to answer the big questions of the twenty-first century, political, social, and economic systems should generate such conditions that all people can satisfy their basic needs (Max-Neef 2010, 205).

If we hope to achieve a sustainable and desirable future for all, in the context of the finite planet, we need to shift our focus away from maximizing production and consumption. Overconsumption, driven by desires, poses a threat to environmental, economic and social sustainability, especially over long-term periods (Ehrlich and Ehrlich 2004, 115; Stiglitz et al. 2009, 10). Mohan Munasinghe (2014) suggests that the Millennium Consumption Goals should guide Western consumerism.

In high-consumption societies, ethical demands have often been sacrificed to economic growth (Bauman 2008). However, permanent economic growth is impossible because the economy is a sub-system of a larger but finite planetary system (Max-Neef 2010, 203-204). According to Dietrich Bonhoeffer, “the ultimate test of a moral society

is the kind of world it leaves to its children". The good news is that softer post-material values are growing fastest in countries where "a given generation grows up under conditions that permit it to take survival for granted" (Inglehart 2008, 145).

Focusing on material wealth (economic growth) tends to neglect the new well-being problems, such as stress and fast pace of life, depression, loneliness, and ecologically destructive behaviour (Bartolini 2014). People who prioritize money, image, and status experience less happiness and life satisfaction, fewer pleasant emotions such as joy and contentment, and more unpleasant emotions such as anger and anxiety. They also tend to be more depressed and anxious. Even physical problems like headaches, stomach-aches, and backaches as well as use of substances are associated with a strong focus on material values (Kasser 2002 and 2014). A strong emphasis on material values is also associated with manipulative and competitive behaviours. Unethical business and antisocial behaviours are more common among those who highly prioritize material values (Kasser, Vansteenkiste & Deckop 2006). These people also care less about the environment and other species, whereas softer post-material values promote more ecologically sustainable attitudes and behaviours (Kasser 2011b).

Social workers can encourage citizens to take altruistic actions that benefit other people and society as a whole. Focusing on altruistic behaviour means a fundamental shift from material values such as greed and competition to post-material values of solidarity, cooperation, and compassion (Max-Neef 2010, 200-204). In addition, social workers can raise awareness, including engaging in discussions about different future scenarios and their outcomes, and develop more holistic approaches to meeting the needs and addressing the desires of citizens (Dominelli 2012, 62). This is important because activating such post-material values and behaviour can cause a beneficial bleed-over, leading people to support the larger community of people, other species, and future generations (Kasser 2014, 331-335).

3.2. Reforming economies towards a culture of trust

There is a strong correlation between equality and well-being (Wilkinson & Pickett 2010). The deepest essence of this development is a convergence of poor and rich people, because confidence and shared responsibility among citizens form a foundation for society. This stands in contrast to the dominant neoliberal idea that competitiveness and generous rewards for winners are the basis for a good society. Thinking like a traditional economist reduces the attractiveness of cooperation and sharing (Marglin, 2008). According to the World Economic Forum, severe income disparity is the top global risk 2013-2023 (Howell 2013). Even if some economic inequality is necessary to foster positive development, extreme levels of wealth concentration threaten to exclude vulnerable people from realizing the benefits of their talents and hard work. Seven out of ten people live in countries where economic inequality has increased in the last 30 years. The bottom half of the world's population owns the same as the richest 85 people in the world, and almost half of the world's wealth is owned by one percent of its population. (Fuentes-Nieva & Galasso 2014.) For

a fair future we need an equitable steady-state economy that can satisfy at least the basic needs of the entire population within the means of nature (Daly 2010).

Earth's natural resources are our collective inheritance. However, the majority of government income is personnel related, while raw materials are rarely taxed. This means the more people you employ, the more tax you pay. Companies tend to optimize their operations by reducing personnel to a minimum, even if this means using more energy and raw materials. In a sustainable and resilient society, government taxes the "bads" such as depletion and pollution, and not the "goods" such as labour and capital (Max-Neef 2010, 204; Rees 2014, 194–196). By doing so, companies will be encouraged to optimize their operations by manufacturing fewer or more durable products – thereby consuming fewer raw materials – and enhancing their software or service orientation – thereby requiring more personnel (Wintzen 2014, 299–300).

In order to construct a culture of trust, we need economies that recognize the carrying capacity of earth and are able to empower citizens. In practical terms, this means a shift from quantitative growth towards equitable and qualitative development. From the standpoint of nature, economic growth is a process that transfers natural resources from mines, forests and fields to landfills. In nature, material and energy flow forever. The *circular economy* – based on the model of nature – secures the sufficiency of natural resources, saves energy and decreases mining and emissions (Ackerman et al. 2008). Natural ecosystem services do not waste anything, but instead everything circulates. In the circular economy a landfill is a symbol of an incorrect industry process and failed product design (Salonen 2013).

Many goods and services are under-priced in the marketplace and thus over-consumed by citizens. This is due to globalization encouraging the externalization of the ecological and social costs of production and consumption. Efficient market-economy requires radical transparency and internalization of hidden costs so that prices tell consumers the truth. This kind of *true-costs economy* also requires recognition of the need to rethink the subsidies to the unsustainable fossil fuel sector that are the main reason for the alarming current levels of climate change (IPCC 2013; Rees 2014, 195–196).

Human cooperation is based on nurturing of integrity and trust (Gert 2004). Cooperation moderates competition (Speth 2014, 186). The *participatory economy* targets benefits for society as a whole. It can be more inclusive than the current economy, which is steered mainly by markets. A transition towards a sustainable and resilient society requires cooperation rather than competition between individuals. A culture of trust can be created by well-functioning social relations and confidence networks. People feel, then, that their activities make a difference and that their choices can influence things. Respectful interaction between people and positive expectations of the future are crucial to citizens' satisfaction with life. A fairer distribution of economic resources will be possible when people are less status-oriented, then also becoming more caring and less grasping (Speth 2014, 186). Job sharing, for instance, can improve self-actualization because of improved work-life balance (Rees 2014, 197–198).

The thriving *local economy* represents a deep-rooted democracy, in which communities have opportunities to decide matters affecting their daily life. If producers and consumers are located in the same neighbourhood, trust could replace formal regulations in ways that improve happiness and save resources simultaneously (Ladner 2011; Basu et al. 2013). Local business maintains connections between people and enhances a sense of partnership and cooperation. Local products and services strengthen the vitality of an area. Local food, for example, supports local farmers and entrepreneurs, saves energy, and reduces greenhouse gas emissions (Salonen 2013). A monetary localization means that money circulates in its place of origin. According to economic models, money circulating at least five times in its place of origin may generate a small economic boom (Max-Neef 2010, 204). Local business is also more transparent and accountable than global markets because it brings consumption closer to the point of production. According to the empirical evidence, having a sense of belonging in one's community has a larger effect on life satisfaction than a tripling of household income. Trusting that your wallet would be returned if found by a neighbor has the additional life-satisfaction equivalent of a one-third higher income (Helliwell & Barrington-Leigh, 2011). People who live in more walkable neighborhoods trust others, and feel more a part of their community than those in car-dependent suburbs (Leyden, 2003).

The socially and ecologically responsible local business is increasingly associated with the sale of services including sports clubs, gyms and art galleries, as well as maintenance, repair, and rental services. *The service economy* is based on human interaction. Use of services does not highlight the importance of owning. It also supports local labour intensity more than capital intensity (Salonen, 2013; Salonen & Åhlberg, 2013). Non-material consumption produces high affiliation that improves life satisfaction (Pretty 2013). Prioritization of services instead of owning goods is also linked to tolerance of diversity in society (Hofstede 2010, et al. 280–298). The most significant life experiences are rarely related to goods.

Developing new social–economic relations through bottom–up economic projects is crucial for a just and sustainable future. *Social enterprises*, for example, can help to provide food security, neighbourhood services, sheltered workshops for repair and recycling, community–supported agriculture, community gardens, sustainable catering and mobility services. All of these are important for the sustainability and resilience of social–ecological systems (Lietaer, Ulanowicz, & Goerner, 2009; Walker & Salt, 2006).

A well–functioning society is also one in which citizens' contributions are based on their personal strengths. Enriching interaction is based on diversity of citizens. It increases creativity and innovation. This kind of society is characterized by continuous improvement and an ability to regenerate. In order to obtain such benefits, society needs to provide opportunities for citizens to discover their strengths, develop and train those strengths, and apply such strengths effectively (Burns 2014, 265–266). Flourishing of one's life is supported by activities offering experiences of losing oneself in an appropriately challenging task (Csikszentmihalyi 2014).

In order to reform economies towards a culture of trust, social workers can work as facilitator, negotiator or mediator. Social workers can initiate policy dialogue with policy–makers and local citizens. These dialogues can question the business-as-usual

society that posits rapid economic growth at any cost. They can also address issues around utilizing limited natural resources such as land, air, water, energy sources and minerals for the benefit of all rather than the privileged few. Together, they can find solutions to structural inequalities including the unequal distribution of power and resources, and eliminate poverty by promoting global interdependencies, solidarity and egalitarian social relations (Dominelli 2012, 25, 62). Implementing an equity-oriented economic contraction requires a shift in our values from competitive greed and narrow self-interest towards cooperation and common surviving with dignity (Rees 2014, 194).

3.3. Strengthening resilience of communities

Community is the basis of human existence, which is all about relationships. The relationships occur through conversation, dialogue, participation, and communal life (Vasquez 2005, 37–38). In communities people have responsibilities towards each other. Community brings individuals together in united awareness and feeling. Together they share time, energy and information. Mutuality and sharing represent “a recognition of our ultimate interdependence that is the ultimate substance of social peace” (Graeber 2011, 96–103). In contrast, increased individualism is related to the pursuit of one’s own interests and material life goals (Kasser 2011a, 207). Individualism is linked to separation from society and a lack of solidarity (Ginsborg 2005, 51). Even if individualism correlates with an accumulation of material goods (Hofstede et al. 2010), it is an inefficient way to achieve subjective well-being because even though we work harder and harder, we never seem to get anywhere (Haque 2011; Kahneman et al. 2006).

The good life is achievable without harming the earth’s ecosystems (Jackson 2009). Ecological, social and economic sustainability can be reached by shifting the focus of human activities towards creating, maximizing and nurturing social cohesion. This invites reconsideration of the notion of emancipation, the meaning of citizenship, and meaningful participation in society. Nurturing people-to-people and human-to-nature relationships enhances socio-ecological resilience (Peeters 2012). Social peace is a basis for resilience. Community-oriented people take into account immaterial aspects of well-being and tend to care about ensuring opportunities for future generations (Kasser 2011a, 207). In addition, the pursuit of happiness pushes us to adopt a more community-based life orientation (Graham 2011).

Social harmony and cohesion is a core goal for communities and nations. “We may have democracy, or we may have wealth concentrated in the hands of the few, but we cannot have both” (Fuentes-Nieva & Galasso 2014). We need strong local governance that will stress participatory, direct, and deliberative democracy (Speth 2014, 185). In a sustainable and resilient society, citizens participate directly in decision-making rather than acting through their elected representatives (Costanza 2014, 76).

As mentioned, in a sustainable and resilient society the economy is driven by transparent local production rather than by global consumption. Resilience, in this context, means that a nation or a community strives for greater self-reliance in food,

energy, and other essential resources as a buffer against climate change, rising scarcity costs, and global strife. All of this is based on thrift and conservation rather than credit and waste (Jones 2014, 269–271).

Resilience acts as a bridging concept for citizens and societies. It brings together traditional human-centred social work and the holistic ecosocial approach that integrates human and non-human environments. Resilience thinking may contribute creative alternatives and opportunities which can help people to see the world from a different point of view (Brown 2014, 114; Walker 2014, 233–235). Traditional social work and the holistic ecosocial approach are compared in Table 3. The essential difference lies between the human and non-human worlds. Traditional social work may ignore the importance of biodiversity and the limited carrying capacity of earth. Adopting the holistic ecosocial well-being paradigm helps to maintain both the human and the non-human world and to understand their interdependencies.

TABLE 3. Comparison of the orientation of human-centred traditional social work and the holistic approach

	Traditional social work	Holistic approach
Human world		
<ul style="list-style-type: none"> ▪ Social justice, solidarity, intra-generational equity ▪ Democracy, participation, trust ▪ Global justice, solidarity, diversity ▪ Inter-generational equity, future generations, futurity 	yes yes yes yes	yes yes yes yes
Non-human world		
<ul style="list-style-type: none"> ▪ Inter-species equity (importance of biodiversity) ▪ Planetary boundaries (ecosystem services, natural resources) 	– –	yes yes

A social worker acting as a community mobilizer creates contexts that bring people together and build networks. Understanding the interdependencies of social and ecological systems helps mitigate human impact, improve individual and community resilience and create long-term sustainable solutions (Dominelli 2012, 149).

4 Multiple benefits is a way forward

The ecosocial well-being paradigm holds promise not only for solving social and ecological problems but also for helping people to be happier and healthier. It emphasizes human relationships and the meaningfulness of people’s unique lives, including trust, community resilience and participation in societal life, as well as establishment and flourishing of civil rights and personal expression. In order to

achieve common acceptance for the ecosocial well-being paradigm, I suggest the following arguments as a summary of this article:

- (a) According to the ecological evidence, it is not clear that future generations will have the same or better possibilities in their life than we enjoy.
- (b) According to the evidence from social sciences, we understand that the chances of having a good life are threatened by increasing inequality.
- (c) According to the philosophical evidence, we know that after meeting basic human needs (water, food, clothes, shelter, energy, healthcare and education), it is difficult to increase well-being by focusing mainly on material things.
- (d) According to the psychological evidence we know that, in overdeveloping countries, mass-consumption leads to anxiety. Increased opportunities to spend more cause an inability to enjoy things obtained with money.
- (e) According to the economic evidence, we know that more sharing, cooperative and local economies are possible.

Focusing on multiple benefits is a way forward. It is possible to reach egoistic and altruistic life goals simultaneously. For instance, healthier diets and lifestyles will not only save resources and combat climate change but will also improve quality of life. One good example is the multiple benefits of locally produced vegetables. This embraces optimally different benefit perspectives: money spent on a consumer choice benefits the local economy, food and nutrition promote public health and animal well-being, and consumer choice maintains biodiversity and helps establish global food security (Salonen et al. 2014, 77). Moreover, strategies to increase natural resource productivity and to decrease pollution are policies of peace (Sachs 2008). Strictly speaking – according to systems thinking – burning fossil fuels is a crime against humanity, as it has multiple irreversible and negative consequences.

I argue that adopting the holistic ecosocial well-being paradigm is the main challenge to the human-centred social work carried out in order to create a safe and just world for all. Social workers who have adopted the ecosocial well-being paradigm are able to combine social and ecological information. They promote social and environmental justice, and display the ability to imagine the predicaments of many types of people and of future generations. They can develop empowering and sustainable relationships between people and their environments (see Nussbaum 2010, 136). They respect all living things alongside their socio-cultural and physical environments, and understand the value of a renewed sense of community, cooperative relationships, and generosity (see Rees 2010, 22).

Ecosocially-oriented social workers are agents of societal change because they have the chance to facilitate individual, organizational, social and cultural changes. Social workers can adopt a number of roles when supporting social change towards a sustainable and resilient society. They can reduce vulnerabilities and increase the resilience of communities and individuals. Social workers have a significant role to play in empowering processes that link the local to the global and vice versa, and also have roles to play in raising questions about the equitable sharing of the planet's limited resources. They mobilize local communities engaging in sustainable living, and ensure that locally relevant and culturally appropriate strategies are implemented. They can act as facilitator, coordinator, community mobilizer, advocate, negotiator, mediator,

consultant, trainer, cultural interpreter, and scientific translator (see Dominelli 2012, 62, 200-207).

Empowering citizens is important because everyday choices consist of balancing competing factors and conflicting results, and tolerating compromises. In fact, citizens do not necessarily lack information about the sustainable way of life. The challenge is often that they do not feel they have the opportunities or resources to be able to engage in an alternative way of life (Salonen & Åhlberg 2012). Social workers can work as trainers to help citizens achieve a better understanding of lifestyles and their relationship to the environment. Social workers can also train, consult, and support citizens to develop the capabilities and skills that will help them attain better control over their lives. Acting as scientific translators, social workers can raise awareness about sustainable production and consumption.

In the era of Anthropocene, a just and sustainable future is in our hands because we have power over societies, animals, plants, and ecosystems. People who act in accordance with the ecosocial well-being paradigm seek a good life for everyone, everywhere and forever. This is a lot, but their morals do not allow less. We already have knowledge. Our awareness of local and global challenges is good, too. Margaret Mead's dictum has a clear message for all of us: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has." Small actions can have large consequences, releasing latent forms of consciousness as well as political association.

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Chapter IV: Social Work and Sustainable Wellbeing: a Comparative Perspective

This chapter contains the work performed by each country or national group for pre-assignment 1, which can be found at Annex II of this book. Though the structure provided for completion of the assignment was the same for each country, some did not follow the established format.

Additionally, as three participant institutions in the IP were Belgian, it was decided that the presentation on Belgium should be more extensive in order that all institutions prepare a presentation requiring a similar investment of time and effort. As such, it was agreed that the Belgian institutions should split the information they were required to work upon and present during the IP.

It was agreed that this split should take the following form:

- Country profile and link with sustainable development: Students of Thomas More (Geel/Antwerp)
- Status of social work as a profession in Flanders (and when sustainable development became an issue): Students of Vives (Kortrijk)
- Social work as a field of study (curriculum) in Flanders (and status of sustainable development): Students of Arteveldehogeschool (Ghent)

Newman University prepared the presentation but did not upload the materials to the website. Nor has it been possible to obtain the materials through other means, for which reason they are not included in this book.

Below are the materials presented by each of the participant countries (as originally written).

1. Belgium

1.1. Country Profile (Vives)

1.1.1 First historical perspective: The professionalization of Social Work



a. Underlying roots

- Religiously inspired charity work for the less fortunate (=philanthropy)
- Poverty was a normal phenomenon and the people who performed good deeds towards the poor could get a place in heaven
- (Philanthropy: development of private initiatives for public welfare, focused on improving life circumstances of others).

b. The start of professionalization and the first foundation wave of social schools

- Context: the social issue at the end of the 19th century Industrialization and proletarianization -> social tensions (working classes = 'dangerous') Education, employment, ... = important tools to integrate the workers into society.
- College expansions 2 visions about 'moralizing the common people'
-> (re)education: humbleness, moral subjugation, being aware of their position
-> social integration: disparity in knowledge is the cause of social inequality
transfer of knowledge and cultural elevation!
- Incite to professionalization. Women's movements = compartmentalized emancipation
(origin of General Secretary of the Christian social women's emancipation (later KAW, now Femma) and the first two social schools in Belgium in 1920)
First laws on child welfare: education is the most important tool to take preventive actions on social issues (the National Work for Child Welfare (now Kind & Gezin) was established in 1919).
- Model Vandervelde: Socialist minister Emiel Vandervelde recognized the need for skilled professionals in counseling and the need for a social school. In 2 years' time, 8 schools were established.

c. The second foundation wave of social schools after the Second World War

- The Social Pact and the education expansions in Western Europe 1944: Social Pact: laws on social insurance. Continuing need for skilled workers and highly educated people leads to expansion of education across Western Europe.

- Legal protection of the title 'Social Assistant' in 1945 (by Maria Baers). The formal recognition of the diploma is a fact.
- School battle in Belgium: Formal education <-> free education

1.1.2. Second historical perspective: A canon of Social Work

Introduction

Canon = a collection of important milestones in a particular domain. Stories and considerations are interpretations of the contribution of social work (depending on the angle from which you look at the past, it also changes the interpretation of the past).

The eternal themes of social work

The identity of social work (= what belongs to social work?)

- Discussion about the nature of professional knowledge of social work
- The question whether social work contributes on self-reliance
- Assistance = favor or right?
- The question whether social work can be organized by the government, private individual or through market principles

1.1.3. Hans Achterhuis: criticism on Social Work

Hans Achterhuis was a philosopher, born in 1942, who regularly interfered in public debates. "We are not doing a good job". Achterhuis gave fundamental criticism on the Belgian welfare policy: "Welfare policy makes people more powerless. That is why it becomes contrary to the objective of which is implied in the concept of welfare."

-> Alternatives:

- Provide people more knowledge about their own bodies (instead of more doctors)
- Grouping of individual problems
- Community work to be able to situate immediately health issues of the patient in his living and working conditions
- Status reduction of the healthcare worker
- Looking for methods, possibilities and situations in which people can regain trust in their own empowerment, possibilities and responsibilities
- ...

The complex challenge: how can we help people without making them dependent?

1.1.4. Recovery after the uppercut – Stef Herman

Periods after Achterhuis:

- '80 – '90: postmodern deprofessionalization
 - o Insecurity – salvation was sought by the use of different methodological styles – eclectic working
 - o Professionalization and managementism: company rationality in social work
Focus on: predictability and control, economic maximization, measurable income

- Soft sector -> social profit
 - o Professional cluttering. Chaos - how should social workers relate to therapists and psychologists?
- '90s: Renaissance, normative professionalization. How could we provide social work more qualitative depth from the inside?

1.2. The Social Work Bachelor Programme (Artevelde University)

1.2.1. Introduction

The training consists of three years. For all first-year students the subjects are alike. At the end of the first year, the student chooses one of the five specializations. There are many theoretical subjects and through practical training and methodology courses, the skills and knowledge for practice will be learned. In the second year there is a first work experience, an internship of 8 weeks. During these weeks you are guided and supported by a tutor from school and one within your organization. In your third and last year, there is an internship of approximately 16 weeks, or you've got the possibility to do an internship abroad.

FIRST YEAR: In the first year you explore social work, applied methods and you are introduced to the most relevant social sciences.

SECOND YEAR: you start to specialize in some specific topics. Apart from a lot of specific courses, you've still got some main courses which are the same for the entire second year, regardless of your specialization. Internship for the first time in the second year you get both common courses and courses within your major. There are also courses you can choose individually.

THIRD YEAR: your last year is even more devoted to specialization and professionalization. In the second semester you have a long internship. Before graduating you have to write a bachelor paper on a topic that's related with your internship.

This may be associated with the mission of Artevelde:

The department of social work at Artevelde University College is an internationally oriented center of expertise for social work. Students, staff and partners cooperate in teaching, practice based research and social services.

At the department we coach students in their development towards critical professionals of social work. We build up expertise and knowledge of students and staff and make this expertise available for the professionals in the field and society as a whole.

Our point of departure is the power underlying human diversity and the difference of ideas, knowledge and opinions. We strive for and work towards a democratic and inclusive world based on the core values of social justice, sustainability and care for others.

Everything we do is grounded in the fundamental attitudes of commitment, involvement and integrity. Students and staff share the passion for social work and are committed towards each other and society. Each individual's expertise and talent is

acknowledged and used for the fulfilment of this mission. We endorse an open dialogue as well as thought over social action based on a broad view of the world and today's reality. We encourage a stimulating and dynamic environment for learning and working.

1.2.2. Curriculum structure

The first structural element consists of the **semester accents**. The semester accents form the content structure towards specialisation and professionalism in the programme. Students are able to expand this structure by means of the optional course units.

Individualised itineraries cannot always be consistently elaborated according to the semester accents. This could only be achieved by incorporating a strong order of enrolment, which causes a considerable delay in the study progress.

Learning lines are horizontal **content clusters** that should allow maintaining consistency in content and teaching methods and quality throughout the study semesters. Learning lines often reassemble collaborators in course fields or core methods and this concept can therefore be compared with course groups in other programmes. The important added value of learning lines in the organisational chart is that they cover all semesters and so they involve all course units and collaborators in the training programme.

Nowadays, the Social Work study programme is offered by 11 hogescholen. In addition to a common trunk, the curriculum offers some specialisation in different fields of practice:

- *social work*, oriented towards psycho-social guidance;
- *social advice and legal services*, specialising in the application of social legislation and in advocacy outgoing from social organisations;
- *community educational and cultural work*, preparing professionals for the field of non-formal education, cultural animation and community work;
- *Personnel management* or training in personnel administration and personnel policy.

The new training programme for the full-time and part-time model itineraries is pictured in the diagrams. The uncoloured course units are mandatory for all students, the course units in grey are specific for the specialisation and the course units in black may be freely chosen by the students.

The structural content of the training programme is described hereafter, based upon the subdivision in learning lines.

semester accents → Learning lines ↓	SEM 1 EXPLORATION OF SOCIAL WORK	SEM 2 EXPLORATION OF LEARNING PROCESSES	SEM 3 FURTHER STUDY OF SOCIAL WORK	SEM 4 FURTHER STUDY OF THE SPECIALISATION	SEM 5 SPECIALISATION OF THE CHOSEN PROGRAMME	SEM 6 PROFESSIONALISATION IN SOCIAL WORK	credits
WORK FIELD	Organisation of Social Work (3)	Work Field Experience (3)	Exploration of the field of specialisation (3)	Social Work in an International Perspective (3)	Current Topics in Social Work (5)	Work Placement 2 (21)	54
				Deontology (3)			
SW PROCESSES AND SKILLS	Theories Social Work (4)	Social Interventions (6)	Major 1 (6)	Major 2 (5)	Major 3 (5)	Bachelor dissertation (6)	43
	Basic Skills 1 (4)	Basic Skills 2 and Skills Training 1: Basic Skills 2 (4)		Minor 1 and Skills Training 2 - Minor 1 (3) - Minor Counselling 1 - Minor Mediation 1 - Minor Organisation Dev. 1 - Minor Education 1 - Minor Participation 1 - Skills Training 2 (1)	Minor 2 and Skills Training 3 - Minor 2 (3) - Minor Counselling 2 - Minor Mediation 2 - Minor Organisation Dev. 2 - Minor Education 2 - Minor Participation 2 - Minor International studies - Skills Training 3 (1)		
		Skills Training 1 (1)					
SCIENCES	Scient. Thinking and Statistics (3)			Research Methods (3) Advanced Topical Study: (3) Poverty Sustainable dev. Bio-ethical Questions Artevelde Mobility International Project			69
	General Psychology (3)	Social Psychology (3)		Development Psychology (3)	Psychopathology (3)		
	Economics (3)	Modern History (3)	Behavioural, Social, Cultural Sciences or Law (3)	Behavioural, Social, Cultural Sc. or Law (3)	Behavioural, Social, Cultural Sc. or Law (3)		
	Sociology (3)	Political Science (3)					
		Cultural Anthropology (3)			Behavioural, Social, Cultural Sc. or Law (3)		
		Introductory in Law & State Law (4)	Personal & Family Law (3)	Social Law (5)			
		Organisation Studies (3)		Organisation Management (3)			
PHILOSOPHY	General Philosophy (3)		Religious Studies & Philosophy (3)	Social Philosophy & Ethics (3)	Specific Philosophy (3)		14

1.2.3. Specialisations of the social work bachelor programme

A structural element in the training programme is the specialisation.

The 5 fields of specialisation, described by decree as a unit with a minimum of 30 credits, are the content lines along which a specialisation of the bachelor programme of social work is formed.

Social Counselling (Social advice)

Social Work

Staff Work (Personnel Management)

Social-Cultural Work

Social Policy (trade-union Work)

1.2.4 Differentiation

Social workers work in diverse sectors and functions. In order to show how their professional profile coincides with different activities, we give a brief presentation of the options offered within the basic training programme. The options are social counselling, social work, HR management, socio-cultural work and social policy. This classification adequately mirrors the reality in the work field.

The **Social Counselling** option focuses on socio-judicial help, offered by social organisations such as trade unions, health insurance companies, social secretariats, public agencies etc. Essential components of the social counsellor's work are: social law application, wages and social benefits administration, familiarising people with their rights and duties, mediating between people and agencies. In social organisations assistance is often connected with advocacy and lobbying.

Specific skills for the specialisation: Social Advice

MAD 1 The social advisor is able to organise services and social advice with the intention of providing a service regarding the client's requirements and providing a changed, better living situation or a better support of the client and their system.

MAD 2 The social advisor is able to deal with a social legal question and is able to put the personal impact for the client next to the legal impact.

MAD 3 The social advisor is able to apply 'mediation' and mediate as a multi-faceted party between conflicting parties.

MAD 4 The social advisor is able to help construct the accessibility of law, legislation and democratic administration of justice.

MAD 5 The social advisor is able to assist people in the social activation and integration process.

The option **Social Work** trains assistants to work for the many autonomous or incorporated social services of the welfare society. Providing clients with help and psycho-social guidance, advising decision-making authorities belong to the core of the social worker's profession. Social workers point out to agencies what the social backgrounds of people's problems are and, by doing so, they both prevent and remedy.

Specific skills for the specialisation: Social Work

MW 1 The social worker is able to set up psychosocial assistance processes and implement these with and for clients, to relieve or resolve their problematic living circumstances regarding personal and social issues, material as well as immaterial issues, or to make these manageable.

MW 2 The social worker reflects and acts from an integral and holistic vision: he investigates the concrete and total situation of people, focusing on the person, the relational environment, the social context and the continuous, complex interaction between these factors.

MW 3 The social worker is able to use the appropriate methods and forms of assistance in voluntary as well as involuntary assistance.

MW 4 The social worker is able to develop various functional cooperation relationships with all persons involved: clients, family and social networks, fellow social workers and other disciplines, social organisations and policy institutions.

MW 5 The social worker develops a personal professionalism. In order to do this, he learns to know and use himself, his reference framework, his values and standards.

MW 6 The social worker recognises and considers the problems in deontological issues and is able to reason and act in a structured and well-considered way, based upon ethical aspects and the applicable legislation.

Those who graduate in the **Human Resources Management** option have received comprehensive training including both personnel administration and personnel management in firms and companies, non-profit-organisations and public services. The professional activities of personnel managers encompass the entire careers of staff members, i.e. personnel planning (staff selection and recruitment), personnel development (on-the-job training, career coaching), terms of employment, labour conditions, industrial relations and organisational development.

Specific skills for the specialisation: Staff Work

PW 1 the HRM specialist explicitly supports the values and organisation objectives by daily demonstrating exemplary behaviour.

PW 2 the HRM specialist acquires specific expertise regarding the topic of labour, which is not necessarily the same as corporate life.

PW 3 the HRM specialist has a good knowledge of the industry and the activities of the organisation in order to play his role as a strategic partner.

PW 4 the HRM specialist is able to facilitate changes in the organisation by means of a strategic staff policy.

PW 5 the HRM specialist is specialised in designing, implementing and following up on professional HR systems.

Social-cultural Workers are trained to organise and coach educational programmes, cultural activities and processes of social activation in the broad socio-cultural field, i.e. in youth work, socio-cultural work with adults, community work, cultural centres etc. Professionals in this option are also assigned tasks of organisational administration and policy development.

Specific skills for the specialisation: Social-Cultural Work

SCW 1 The social-cultural worker is creative and change-oriented in his thoughts and actions regarding persons, groups and society.

SCW 2 The social-cultural worker knows and analyses the social and cultural context.

SCW 3 The social-cultural worker is able to do social and cultural 'businesses' in and from an organisation.

SCW 4 The social-cultural worker develops and assists social-cultural initiatives regarding social participation.

SCW 5 The social-cultural worker integrates the cultural, educational, community-forming, social activation function in his actions.

SCW 6 The social-cultural worker assists groups and develops initiatives, in a formal as well as an informal context.

SCW 7 The social-cultural worker activates various (target) groups.

Social Policy (Trade Union Work): Unique in Artevelde. You tackle collective problems, and together with the stakeholders you try to weigh on the policy. This in lots of different cases, for example: affordable habitation for everyone. You protect the rights of the voiceless. The goal of your work is to change the behavior of citizens in terms of mobility, ecological questions, overconsumption... it's important to view these topics in a broader, international perspective.

Specific skills for the specialisation: Social Policy - Union Work

SYW 1 The social policy collaborator is able to investigate collective interests from critical reflection and studied methods.

SYW 2 The social policy collaborator is able to develop and reinforce an emancipatory perspective from a social point of view.

SYW 3 The social policy collaborator is able to formulate well-founded suggestions for policy change.

SYW 4 The social policy collaborator is able to select and mobilise the appropriate players in political-social decision-making.

SYW 5 The social policy collaborator is able to correctly apply in-depth knowledge and insights into the policy-political context.

SYW 6 The social policy collaborator is able to collect, analyse and interpret empirical material in a thorough scientific way.

Optional subject: Justice and mental health

The students who study social work and social counseling can choose a specialization in justice and mental health. They learn how to give professional counseling to delinquents who have mental and psychiatric issues, are addicted....

The students are being prepared to work with target groups in (forensic) psychiatry, addiction treatment, mediation, youth care, prison, and much more.

Social workers clearly perform a wide range of functions. It goes without saying that the division into options does not fully cover reality as there are many borderline areas where social workers hold mixed functions. For instance, recently we have seen new developments which simultaneously have a caring function and require sociocultural action, e.g. in the local authorities' fight against poverty.

Overview

From the chart below, showing the most common tasks and interventions of social workers, one can derive that our basic training bears the complex social reality in mind, as it prepares for a large variety of tasks, at least at an elementary level. Each option, however, emphasises its own aspects (shaded in the chart): specific types of help are given more attention in the different training programmes than others.

These option-specific types of help are:

- Socio-juridical help, dossier administration and advocacy in the **Social Counselling** option;
- Caring-oriented assistance, psycho-social help and dossier administration in the **Social Work** option;
- Personnel administration, personnel management, training of staff in the **Personnel and Organization** option;
- Educational work, cultural work, activation and advocacy in the **Socio-cultural Work** option; and
- Assistance, dossier administration, advocacy, educational work, preventive and proactive work, influencing policy in the **Social Policy** option.

Organisational development, preventive or pro-active work and lobbying have been shaded for all options since social workers face tasks of this nature in any function.

Interventions	Social counselling	Individual social work	Personnel management	Social cultural work	Social policy
Assistance	Social-legal	Caring-oriented			
Dossier administration					
Advocacy				Including activation	
Psycho-social assistance					
Personnel administration					
Personnel management					
Educational work			Education, training and development		
Cultural work					
Organisational development					
Preventive and proactive work					
Influencing policy					Collective advocacy

1.2.5. Combination: Major and Minor

Apart from the above, there's also **the combination of major and minor**. A **major** consists of a cluster of methods such as the methods used as teaching processes in the social and community work field. A major or teaching process is linked to every specialisation and there are 5 majors:

- assistance
- services
- organisation development
- policy influencing
- education

The majors are spread over 3 course units, some of which are divided into partial course units. Over these 3 course units, a major counts for 16 credits.

The major is linked to the specialisation, but the students are free to choose their minor. They usually do this based upon their interests or their work placement. **A minor** contains a selection of learning content from the corresponding major. By linking the mandatory major to 2 minors that the students are free to choose, the specialisation is linked to each student's individual profile. Students receive thorough training in one learning process, while they receive an introduction to 2 learning processes, which they are free to choose. This way they expand their own interest profile in a targeted way and increase the multi-disciplinary skills acquired during the broad training programme. The combination of major and minor offers students a much broader foundation for entering the work field.

1.2.6. Advanced Topical Study

In connection with this, there's another **balance between obligatory and optional** courses. There is a general mandatory part (81 credits), a partially directed choice, linked to the specialisation or to the chosen learning process (84 credits, consisting of 23 credits containing specific contents for the specialisation from scientific learning lines) and an individual choice (15 credits). The individual choice contains the minors, but also the '**advanced topical study**' and '**Artevelde mobility**' course units. For this last course unit students choose a course unit from another training programme within the Association of the Ghent University.

- *sustainable wellbeing (/development)*
- *poverty*
- *justice*
- *bioethics (issues)*

1.2.7. Sustainability within the Study

The bachelor of social work tries its best to teach students something about sustainable wellbeing.

In the second year of our bachelor, we have two big chances to learn about sustainability and the wellbeing of people. First of all there is the SWIP, social work in an international perspective. In this one-week study trip we go to 12 different cities all

over Europe to experience social work habits abroad. Here we can choose from different cities, such as Amsterdam, Copenhagen, Stockholm, Berlin, Manchester...

In each case, we look at how these megacities try to cope with poverty, habitation, ecological problems... Each city has its own approach, and in this week we try to see what is good about the city, and how they can improve.

By looking at other countries/cities, we try to open our gaze to new initiatives. What can we do to improve all these typical problems of big cities? And especially, how can we implement some good ideas in our own projects? This is on 3 study points.

A chance to learn something about wellbeing is why we are here in Madrid for an intensive project about a subject that is relative to social work. Madrid wasn't the only city that we could choose. For example we could go to Nijmegen or Brussels. In each course, we try to learn something about a subject relative to wellbeing.

If you don't want to go abroad, that's not a problem. But you have to follow a course in school. You can choose Sustainable Development, Poverty, Bioethical Issues or Justice and Healthcare. This is on 3 study points.

1.3. Social Work and Sustainability (Thomas More)

Students from Geel (Belgium) decided to include all their information in a Prezzi presentation that you can find at:

http://prezi.com/zjfqd_onjsqx/ip-madrid-sustainable-well-being/?utm_campaign=share&utm_medium=copy

2. Czech Republic

COUNTRY PROFILE			
Population	Size (sq m)	Bordering countries	Flag
10 505 445 people (2012)	78 867 km ²	Czech Republic shares borders with Germany (north), Poland (east), Slovakia (south) and Austria (west)	 
Map			
Form of government	The Czech Republic is a pluralist multi-party parliamentary representative democracy, with the Prime Minister as head of government. The Parliament is bicameral, with the Chamber of Deputies (200 members) and the Senate (81 members). The head of state is the President.		
Social/administrative organisation	Capital city: Prague The Czech Republic has been divided into thirteen regions and the capital city of Prague. Each region has its own elected regional assembly and <i>hejtman</i> . In Prague, the assembly and presidential powers are executed by the city council and the mayor. There are seventy-six smaller districts.		

		
Official religion and languages	<p>The official language is Czech. It is a West Slavic language and is similar to and mutually intelligible with Slovak and the Sorbian languages.</p> <p>The Czech Republic has one of the least religious populations in the world. According to the 2011 census, 34.2% of the population stated they had no religion, 10.3% were Roman Catholic, and 0.8% were Protestant.</p>	
SOCIAL WORK		
Where is it studied? universities, schools, others	<p>Social Work is a 3-year degree which you can study at a school of further education, school of higher education and high school.</p>	
How many institutions offer social work qualifications?	In your country In the Czech Republic: 57	In your city In Prague: 16
Curriculum plan	<ol style="list-style-type: none"> 1. Philosophy and ethics 2. Sociology 3. Psychological theory 4. Theory and methods in social work 5. Supervision of professional experience (placement) 6. Methods and techniques of social research 7. Introduction to legal theory and practice 9. Social policy 10. Social pathology 11. Minority groups 12. Health and diseases 	
Available postgraduate qualifications	<ul style="list-style-type: none"> - Charles University – Faculty of arts – subject of study: social work-sociology - Masaryk University – Faculty of social studies - subject of study: social policy and social work - University of Ostrava – Faculty of arts - subject of study: social policy and social work + Faculty of social studies – subject of study: social work - ETF UK – Protestant theological faculty - we don't have an exact 	

	subject of study in social work, but we can mention Christian social practice (because it's in our own faculty)
Historical approach to social work and social services	<p>1) St. Agnes of Bohemia (Czech royal family of Premysl)</p> <p>2) Maria Theresa, Joseph II. of Austrian Empire</p> <p>3) 1948: beginning of the Communist era; 1989, the Velvet revolution: beginning of the democratic era</p>
Critical approach and analysis of social work as a profession (what it is)	<p>Cons</p> <ul style="list-style-type: none"> - social workers are not engaged enough in politics - lack of social work supervisors (often it happens that the supervisor is a member of the organization and he is supervising his colleagues) - bad communication among various fields of social work - low publicity of social services (when publicity works, it stigmatizes) - fighting with lingering prejudices - a lot of employees without proper education or qualification - slow legal processes - low salary - mentally and physically tiring job - danger of burnout syndrome - danger of motivation loss - the wider public don't take social workers seriously - stereotype (in sense of prejudice about the job) <p>Pros</p> <ul style="list-style-type: none"> + personal fulfillment + meaningfulness + acquisition of the detached view on problems + being in contact with oneself + sense of usefulness + constant education + ease in finding the suitable vocation (lots of various services with constant need for employees) + creative activities + flexible working hours + direct care
SOCIAL WORK AND SUSTAINABILITY	
Bibliography in your native language	<p>1. Navrh udrzitelneho rozvoje socialnich sluzeb pro bezdomovce (Kolektiv autoru) Projekt Strategie socialni inkluze bezdomovcu v CR /Proposal for sustainable development of social services for homeless people/ (available here: http://www.azylovedomy.cz/soubory/46_Navrh%20udrzitelnoho%20rozvoje.pdf)</p> <p>The main purpose of this book was collecting data and information about sustainability and efficiency of social services for homeless people concerning good practice in the Czech Republic. It is focused on possibilities of how to work with those clients, how to prevent homelessness and also how to provide a sustainable and</p>

	<p>economically convenient social service.</p> <p>2. Studie infrastruktury socialni ekonomiky v CR (Daniela Bednarikova, Petra Francova) /Study of the Infrastructure of the Social Economy in the Czech Republic/ (available here: http://www.ceske-socialni-podnikani.cz/images/pdf/Studie_infrastruktury_TESSEA_plna_verze_podzim2011.pdf) This paper presents the concept of the social economy with all the positives that the authors (Daniela Bednáriková, Petra Francová) think this kind of activity entails, but it also offers recommendations for support and development of these activities. Social entrepreneurship can be one of the solutions to the existing situation.</p> <p>3. Socialni ekonomika a ti druzi (Petr Andrlle) /Social economy and the others/</p> <p>4. Strategie udrzitelneho rozvoje CR /Strategy of sustainable development of the Czech Republic/ (available here: http://www.mzp.cz/cz/strategie_udrzitelneho_rozvoje) A framework that determines the long-term aims for the three basic development spheres of modern society- economic, social and environmental.</p> <p>5. Socialni ekonomika a socialni podnik v teorii a praxi (Magdalena Huncova) /Social economy and social enterprise in theory and practice/</p>
Bibliography in English	(Compile a bibliography of literature in English regarding the link between social work and sustainable wellbeing or social sustainability, and alternatively regarding good practice in the field of social work and sustainable wellbeing)
Databases & websites	<p>SOCIAL ENTERPRISE IN THE CZECH REPUBLIC (Ceske socialni podnikani) website: http://www.ceske-socialni-podnikani.cz/cz/ This website is administrated by the “P3” project (People, Profit, Planet) to provide information about the current social economy and social enterprise in the Czech Republic and other issues related to those mentioned.</p> <p>WORKING SATURDAY (Pracovni sobota) website: http://www.pracovnisobota.cz/ Social enterprise specialized in gardening and cleaning public places, which offers jobs to people with disabilities.</p> <p>CENTRE OF BEAUTY AND RELAXATION (Centrum krasy a odpocinku) website: http://www.centrumkrasyaodpocinku.cz/ Social enterprise which employs people with disabilities as massage therapists.</p> <p>GREEN CIRCLE (Zeleny kruh) website: http://www.zelenykruh.cz/cz/ Association of 28 environmental NGOs working in the Czech Republic. It is a project regarding indicators of wellbeing.</p>

	<p>CIVIL SOCIETY DEVELOPMENT FOUNDATION (Nadace rozvoje obcanske spolecnosti) website: http://www.nros.cz/cs/ It provides endowment contributions from the grants of the European Union and supports projects for disadvantaged children, develops activities for young people and cultivates professionalism of NGOs. Dedicated to the promotion of the non-profit sector and the development of civil society.</p> <p>GOODIES WITH STORIES (Dobroty s pribehem) website: http://www.dobrotyspribehem.cz/ Social business, workplace for people with mental disabilities.</p> <p>AC AERO website: http://www.acaero.cz/ Workplaces for Roma people.</p> <p>TWO FRIENDS BISTRO (Bistro u dvou pratel) website: http://www.bistroudvoupratel.cz/ Training workplace (restaurant) for people with disabilities.</p> <p>ELEKCE website: http://www.elekce.cz/ Social business for homeless people, people with disabilities and all other people who have trouble finding work.</p> <p>SOCIAL IMPACT AWARD- CZECH REPUBLIC website: http://socialimpactaward.net/ Opportunities for fresh graduates to create the workplace for themselves and others. It belongs to the field of social enterprise.</p> <p>SOCIAL ENTREPRISES (Socialni firmy) website: http://www.socialnifirmy.cz/ It provides a list of social enterprises in the Czech Republic.</p>
<p>Art and sustainability</p>	<p>1) ZDROJOVNA - “We turn waste into treasure“ - Ecological and social project, which gives space for activation of things and relationships. - https://www.facebook.com/zdrojovna?fref=ts - http://zdrojovna.tumblr.com/</p> <p>2) MEETFACTORY - A place for live art / Gallery / Residence. - MeetFactory, o.p.s., is creating a new platform within the Prague art scene which has direct contact with artists of all disciplines and allows for the opportunity to establish cooperation with representatives of international cultural institutions. - MeetFactory's mission is the promotion and development of contemporary art and culture in general, with an emphasis on visual art and making it available to the public. - https://www.facebook.com/MeetFactory - http://www.meetfactory.cz/</p>

	<p>3) NEVIDITELNÁ VÝSTAVA (INVISIBLE EXHIBITION)</p> <ul style="list-style-type: none">- Imagine that all the lights have gone out...- The Invisible Exhibition in Prague- is a unique interactive journey to an invisible world, where in total darkness- you find your way out only by touch, sounds and scent.- Give us your blind trust!- http://neviditelna.cz/en/ <p>4) THE TAP TAP</p> <ul style="list-style-type: none">- Music band which is comprised of people with disabilities. These people are absolvents of a school called <i>Jedličkův ústav</i>. It's a special school for people with disabilities situated in Prague.- http://www.thetaptap.cz/ <p>5) CAFÉ NA PŮLI CESTY (CAFÉ ON THE HALF WAY)</p> <ul style="list-style-type: none">- Work and social rehabilitation for people with mental disorders (schizophrenia, depression, and so on).- Concerts, DJs, exhibitions, theatres, ...- http://www.greendoors.cz/cafe_na_pul_cesty/o_kavarne
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3. Finland

COUNTRY PROFILE		
Population	Size (sq m)	Bordering countries
5,454,444 (2013)	338424	Sweden, Russia, Norway
Map		
Form of government	Parliamentary Republic	
Social/administrative organisation		
Official religion and languages	Lutheranism, Eastern Orthodox Finnish, Swedish, Sami	
SOCIAL WORK		
Where is it studied? universities, schools, others	Universities of Helsinki, Itä-Suomi, Jyväskylä, Lappi, Tampere, Tampere (The unit of Pori) and Turku Various Universities of Applied Sciences (e.g. Metropolia)	
How many institutions offer social work qualifications?	In your country	In your city
	Social work: 7 institutions Social services: 23 institutions	Social work: 1 institution (University of Helsinki) Social services: several institutions (e.g. Metropolia, Diak, Laurea)
Curriculum plan	Years or terms	Social work: About 5 years Social services: 3.5 years
	Subject organisation (nº of compulsory and elective credits, work	Social work: Bachelor: 180 credits, about 50-60 elective credits

	placements, final thesis)	<p>Master: 120 credits, about 20-35 elective credits</p> <p>The practice of work placements varies (e.g. 3 periods, overall 30 credits)</p> <p>Final thesis: Pro Gradu, 40 credits</p> <p>Social services:</p> <p>Bachelor of social services: 210 credits, about 43 elective credits</p> <p>Work placement: about 45 credits</p> <p>Final thesis: 15 credits</p>
	Website	<p>https://www10.uta.fi/opas/koulutus.htm?opoid=130&uiLang=fi&lang=fi&lvv=2012&kouliid=12</p> <p>http://www.uef.fi/fi/yhteiskuntatieteet/sosiaalityo-kaytanto</p>
Available postgraduate qualifications	Social services: Master of Social Services, 90 credits	
Common fields of work (NGOs, private, public sector, etc.)	Organisations, project work, social welfare office, child protection, health care, substance abuse counselling services, family counselling, immigration unit, residential home for people with disabilities	
Historical approach to social work and social services	<p>In the 16th century the State starts take charge of poor people legally.</p> <p>1898: the first step of social insurance: occupational accident insurance.</p> <p>After the Second World War: the minimal livelihood for everyone.</p>	
Critical approach and analysis of social work as a profession (what it is)	<p>The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance wellbeing. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work.</p> <p>In the long run budget cuts hurt the economy and sustainability of the Finnish society- decision-makers short-sighted, long-term effects not evaluated.</p> <p>Too much bureaucracy- takes time from the actual social work, focusing too much energy on the individual.</p>	
Challenges and possibilities (what it should be)	<p>Challenges:</p> <ul style="list-style-type: none"> • Neoliberalist approach on social policy and economy • So-called austerity measures imposed on the public sector- how much can we cut? • Public sector takes almost 60% of GDP • Income inequalities 	

	<p>Possibilities:</p> <ul style="list-style-type: none"> • Strengthening the sense of community through austerity measures with social methods - caring for one another • Multi-professional and cross-sectional work when minimizing bureaucratic work • Preventative work when decision makers start looking at the future - long-sightedness
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<p>Databases & websites</p>	<p>Www.bup.fi</p> <p>http://www.balticuniv.uu.se/</p> <p>http://www.demoshelsinki.fi/in-english/</p> <p>http://www.gcfinland.fi/</p>

	<p>http://www.greenpeace.org/finland/en/ http://www.permaculturedesigntraining.com/?cctidx=exactmatch</p>
<p>Art and sustainability</p>	<ul style="list-style-type: none"> • The documentary or film Koyaanisqatsi is notable for its deep connection to environmental issues: http://www.imdb.com/title/tt0085809/?ref=mv_sr_1 • You can see the official trailer on youtube: http://www.youtube.com/watch?v=tDW-1JJa2gl • It has no vocalized narration nor dialogue so it fits for wide audiences (for the illiterate and every language group) • Tavarataivas (My Stuff) documentary by Petri Luukkanen. The film is about consumerism and happiness: is happiness based on material wellbeing? • Trailer: http://www.youtube.com/watch?v=KUBVIOFG6Yc <p>Some environmental art:</p>  <ul style="list-style-type: none"> • Kaikki on mahdollista - piece of art ('Everything is possible') by sculptor and professor Villu Jaanisoon • Environmental art project made from recycled materials
<p>Others</p>	<p>Permaculture (in a nutshell):</p> <ul style="list-style-type: none"> • Renewable energy – passive and active • Greywater and rainwater catchment • Soil regeneration and land restoration • Food forests, trees, and garden design • Urban apartment permaculture and more! • http://www.permaculturedesigntraining.com/?cctidx=exactmatch

4. Germany

COUNTRY PROFILE			
Population	Size (sq m)	Bordering countries	Flag
81 000 000 000	357.021	Switzerland Belgium Poland Luxembourg Netherlands Denmark Czech Republic France Austria	Black-red-gold (nationalflaggen.de) 
Map			
Form of government	Parliamentary Democracy		
Social/administrative organization	Federal government Federal states Area states City states Administrative districts Counties Municipal alliances Alliance member municipalities Non-County city		
Official religion and languages	No official religion: freedom of worship → 60 % Christians (Catholics + Protestants) → 30% no religion → 2-4% Muslims German		

SOCIAL WORK																																																																							
Where is it studied? universities, schools, others	University and University of applied sciences																																																																						
How many institutions offer social work qualifications?	In your country	In your city																																																																					
	179	1																																																																					
Curriculum plan	<p style="text-align: center;">List of Modules International Social Work</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 10%;">Semester</th> <th style="width: 70%;">Module</th> <th style="width: 20%;">Creditpoints</th> </tr> </thead> <tbody> <tr> <td rowspan="5">1.</td> <td>01 Introduction to Research</td> <td>6</td> </tr> <tr> <td>02 Theories and Methods in Social Work Counseling</td> <td>6</td> </tr> <tr> <td>03 Perspectives in Theology and Ethics</td> <td>6</td> </tr> <tr> <td>04 Gender Perspective in Social Work</td> <td>6</td> </tr> <tr> <td>05 Introduction to Social Work as Professional Discipline</td> <td>6</td> </tr> <tr> <td rowspan="5">2.</td> <td>06 International Context of Inclusion and Exclusion</td> <td>6</td> </tr> <tr> <td>07 Socialization and Development in International Context</td> <td>6</td> </tr> <tr> <td>08 Legal Foundation and Obligations in Social Work</td> <td>6</td> </tr> <tr> <td>09 Methods in Aesthetic Media</td> <td>6</td> </tr> <tr> <td>10 Comparative Methods in Research (National and International Context)</td> <td>6</td> </tr> <tr> <td rowspan="4">3.</td> <td>11 Project Study I</td> <td>12</td> </tr> <tr> <td>12 Skills in Counseling and Pastoral Care in International Context</td> <td>6</td> </tr> <tr> <td>13 Legal Regulation and Organizational Foundation in Social Work</td> <td>6</td> </tr> <tr> <td>14 International, Intercultural and Interreligious Perspectives in Social Work</td> <td>6</td> </tr> <tr> <td rowspan="4">4.</td> <td>15 Project Study II</td> <td>12</td> </tr> <tr> <td>16 Case Management in International Context</td> <td>6</td> </tr> <tr> <td>17 Administrative Regulation in Social Work</td> <td>6</td> </tr> <tr> <td>18 Learning Methods and Approaches in Education</td> <td>6</td> </tr> <tr> <td>5.</td> <td>19 Practical Semester</td> <td>30</td> </tr> <tr> <td rowspan="5">6.</td> <td>20 Social Marketing, Fundraising, Presentation Skills and Public Relations</td> <td>6</td> </tr> <tr> <td>21 Dimensions in Social Work as Discipline</td> <td>6</td> </tr> <tr> <td>22 Community Development and Communal Politics</td> <td>6</td> </tr> <tr> <td>23 Theological and Social Competence in Social Work</td> <td>6</td> </tr> <tr> <td>24 Support Systems in Health Care</td> <td>6</td> </tr> <tr> <td rowspan="4">7.</td> <td>25 Organizational Management</td> <td>6</td> </tr> <tr> <td>26 Community Structure and Global Development</td> <td>6</td> </tr> <tr> <td>27 Politics of the Social State</td> <td>6</td> </tr> <tr> <td>28 Thesis</td> <td>12</td> </tr> <tr> <td>TOTAL</td> <td></td> <td>210</td> </tr> </tbody> </table>		Semester	Module	Creditpoints	1.	01 Introduction to Research	6	02 Theories and Methods in Social Work Counseling	6	03 Perspectives in Theology and Ethics	6	04 Gender Perspective in Social Work	6	05 Introduction to Social Work as Professional Discipline	6	2.	06 International Context of Inclusion and Exclusion	6	07 Socialization and Development in International Context	6	08 Legal Foundation and Obligations in Social Work	6	09 Methods in Aesthetic Media	6	10 Comparative Methods in Research (National and International Context)	6	3.	11 Project Study I	12	12 Skills in Counseling and Pastoral Care in International Context	6	13 Legal Regulation and Organizational Foundation in Social Work	6	14 International, Intercultural and Interreligious Perspectives in Social Work	6	4.	15 Project Study II	12	16 Case Management in International Context	6	17 Administrative Regulation in Social Work	6	18 Learning Methods and Approaches in Education	6	5.	19 Practical Semester	30	6.	20 Social Marketing, Fundraising, Presentation Skills and Public Relations	6	21 Dimensions in Social Work as Discipline	6	22 Community Development and Communal Politics	6	23 Theological and Social Competence in Social Work	6	24 Support Systems in Health Care	6	7.	25 Organizational Management	6	26 Community Structure and Global Development	6	27 Politics of the Social State	6	28 Thesis	12	TOTAL		210
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	Website	http://www.eh-ludwigsburg.de/homepage.html																																																																					
Available postgraduate qualifications	Master of Arts																																																																						
Common fields of work (NGOs, private, public sector, etc.)	Working with people who need support and care (handicapped people, disabled persons, homeless people, youths, prisoners, addicted persons, refugees) → NGOs, public sector, church organizations																																																																						

<p>Historical approach to social work and social services (summarize milestones); 3 key milestones for the development of the profession</p>	<p>Part 1: 1800-1871 → Middle Age: Social Groups mostly from Church. Providing charity for poor or homeless people. Through urban development the number of poor people increased. First bureaucratic changes were necessary such as for example a register for poor people. Later there was also a development of poor houses or schools for poor people. → Bismarck's Social Legislation: Insurance → Social, Invalid, Health Insurance → Necessity for professional sight of the work.</p> <p>Part 2: 1908: First Social School for Women in Berlin under Alice Salomon</p> <p>Part 3: First World War 1914-1918 Social Work stopped during war in its original way. After the War: Special Social Work disciplines were established → kept growing and specialising over the years</p> <p>Part 4: Second World War: Ideology of the Nazis → racial laws, holocaust Huge setback for Social Work.</p> <p>Part 5: Collapse of social work system. Slow development of social work and social pedagogy</p>
<p>Critical approach and analysis of social work as a profession (what it is)</p>	<p>Social worker's function as generalist - no specialization Dependency on politics, administration and finances Different conditions and understanding of SW in different countries Unequal global structures</p>
<p>Challenges and possibilities (what it should be)</p>	<p>Globalization, Administration and finances, Global warming, ecology and its consequences on human beings, Social interaction on every level, Connecting people, Establishment of new perspectives and new environments, Opportunity of prevention.</p>
<p>SOCIAL WORK AND SUSTAINABILITY</p>	
<p>Bibliography in your native language</p>	<p>Embacher, C. /P. Wehling (2002): Soziale Dimensionen der Nachhaltigkeit. Theoretische Grundlagen und Indikatoren, Studentexte des Instituts für sozial-ökologische Forschung, Nr. 11, Frankfurt a. Main 2002 Bizer, Kilian (2000): Die soziale Dimension in der Nachhaltigkeit, in: ZAU, Jg. 13 (2000), H. 3/4, S. 469-482 HILDEBRANDT, Eckart: Ökologie und soziale Krise: Wie zukunftsfähig ist die Nachhaltigkeit? Wien 1998. ALISCH, Monika: Armut und soziale Integration. Strategien sozialer Stadtentwicklung und lokaler Nachhaltigkeit. Opladen 1998.</p>

	<p>BRANDL, Sebastian: „Deutsches Modell“ oder globalisiertes Arrangement?: Transformation industrieller Beziehungen und sozialer Nachhaltigkeit. Berlin 2006.</p> <p>BECKE, Guido (Hrsg.) Soziale Nachhaltigkeit in flexiblen Arbeitsstrukturen. Problemfelder und arbeitspolitische Gestaltungsperspektiven. Berlin 2008</p> <p>BRANDL, Sebastian/HILDEBRANDT, Eckart: Zukunft der Arbeit und soziale Nachhaltigkeit. Zur Transformierung der Arbeitsgesellschaft vor dem Hintergrund der Nachhaltigkeitsdebatte. Wiesbaden 2002</p> <p>RITT, Thomas (Hrsg.): Soziale Nachhaltigkeit: von der Umweltpolitik zur Nachhaltigkeit? Wien 2002</p>
Bibliography in English	<p>Mary, N. L. (2008): Social work in a sustainable world. Chicago: Lyceum.</p> <p>DOCHERTY, Peter/KIRA, Mari/SHANI, Abraham B.: Creating Sustainable Work Systems. New York 2009.</p> <p>LEAL FILHO, Walter: International experiences on sustainability. Frankfurt am Main 2002.</p> <p>BROWN, Kandi: Sustainable land development and restoration: decision consequence analysis. Amsterdam 2010</p>
Databases & websites	<p>Kalff, Michael/Kern, Peter (2008): Nachhaltige Entwicklung und Soziale Arbeit. http://www.zak.ch/pdf/Nachhaltige_Entwicklung.pdf</p> <p>Majer, Helge: Ganzheitliche Sicht von sozialer Nachhaltigkeit: http://www.unw-ulm.de/pdf/pdf_doc_neu/Helge_Majer2/Soziale%20Nachhaltigkeit.pdf</p> <p>Dewane, Claudia (2011): Environmentalism & Social Work: The Ultimate Social Justice Issue, in: Social Work Today, Vol. 11 No. 5 P. 20. http://www.socialworktoday.com/archive/092011p20.shtml</p> <p>A model for Social Work in a sustainable world. http://lyceumbooks.com/pdf/SocWorkinaSustainable_Chapter_07.pdf</p> <p>Peeters, Jef (2011): The place of social work in sustainable development: Towards ecosocial practice. In: International Journal of Social Welfare. https://shared.khleuven.be/content/bijlagen/IJSW_PlaceSWinSD_Peeters_July_2012_ownversion1.pdf</p>

Art and sustainability



Source: [hs-esslingen.de](http://www.einstieg.com)
<http://www.einstieg.com>



Source:

5. Lithuania

COUNTRY PROFILE			
Population	Size (sq m)	Bordering countries	Flag
2,971,905	65,300 km ²	Latvia, Belarus, Poland and Russia	
Map			
Form of government	Parliamentary Representative Democratic Republic.		
Social/administrative organisation	Ministry of Social Security and Labour. Web page of Ministry: (http://www.socmin.lt/en/home.html)		
Official religion and languages	Lithuania does not have an official religion, because religion is separated from the state. In other words – religious questions are not controlled by the government. Due to the Constitution of the Republic of Lithuania: “every human being shall have the right to freely choose any religion of belief”, it means that no religion has special privileges in Lithuania, although the majority of the population are Roman Catholics. The official language – Lithuanian.		
SOCIAL WORK			
Where is it studied? universities, schools, others	In Lithuania Social Work studies are provided in universities and colleges. These schools are located in different cities such as Vilnius, Kaunas, Klaipėda and others.		
How many institutions offer social work qualifications?	In Lithuania Social Work studies are provided in universities and colleges. These schools are located in different cities such as Vilnius, Kaunas, Klaipėda and others		
	In your country		In your city
	Altogether there are 13 institutions		

	<p>that offer Social Work qualification in Lithuania. These studies are organized in five Lithuanian universities:</p> <ul style="list-style-type: none"> • <i>Mykolas Romeris University;</i> • <i>Vilnius University;</i> • <i>Vytautas Magnus University;</i> • <i>Klaipeda University;</i> • <i>Siauliai University;</i> <p>and 8 Lithuanian colleges:</p> <ul style="list-style-type: none"> • <i>Kaunas College;</i> • <i>Kolping College;</i> • <i>Marijampole College;</i> • <i>Panevezys College;</i> • <i>Siauliai State College;</i> • <i>St. Ignatius of Loyola College;</i> • <i>Utena College;</i> • <i>Zemaitija College.</i> 	<p>2 institutions offer Social Work qualification in Vilnius:</p> <ul style="list-style-type: none"> • <i>Mykolas Romeris University;</i> • <i>Vilnius University</i>
	<p>Mykolas Romeris University offers Social Work Bachelor & Master programmes in English for international students. Furthermore, Mykolas Romeris University is a leading institution of higher education in Lithuania, according to criteria of internationalization.</p>	
Curriculum plan	Years or terms	<p>The form of Social Work studies:</p> <ul style="list-style-type: none"> <input checked="" type="checkbox"/> Full-time; <input checked="" type="checkbox"/> Part-time.
	Universities	<p>Bachelor's degree programmes: 3.5–5 years Master's degree programmes: 1.5-2 years.</p>
	Colleges Professional bachelor's degree programmes (or non-university study programmes):	<p>Three degree programmes - full-time studies last 3 years and part-time studies last 4 years. Six degree programmes: full-time studies last 3.5 years and part-time studies last 4–4.5 years.</p>
	Website	
Subject organization	<p>According to the Law on Higher Education and Research volume of Social Work study programmes:</p>	

	<p>1. College social work studies – 180–240 credits*; 2. university undergraduate studies– 210–240 credits; 3. university graduate studies– 90–120 credits; According to the Social Work Study Area Regulation: the structure of Social Work Professional Bachelor’s and Bachelor’s degree programmes is:</p>	
	<p>For general education part:</p>	<p>The subjects of this part are important for the student's worldview. This part may include Philosophy, Political Science, Ethics, Public Health, Foreign Languages, Lithuanian language and other subjects.</p>
	<p>For basics of the study program:</p>	<p>Studying basic subjects is important for gaining knowledge and skills for further deeper studies, self-study of specific subjects, investigation and data processing, verbal and written communication skills formation. Compulsory groups of subjects in this part: 1. Informatics, Economics and Law; 2. Psychology and Educology subjects; 3. Sociology, Social Work and Social Policy subjects.</p>
	<p>For special (professional) part:</p>	<p>Specific school subjects are selected in accordance with the needs and relevant problems of society and Social Work development trends in order to develop a systematic approach to the causes of social problems and their solutions, creatively and critically applying acquired practical skills and knowledge in Social Work practice. The subjects list of this part includes Social Work with the individual and social risk groups, communication, individual and group consulting in Social Work, crisis intervention, community organizing, Social Work and human rights, professional self-knowledge, labor market politics, Lithuanian and foreign countries social security law, Social Work with family, social integration and rehabilitation, social services, labor market politics, and so on.</p>

	For general education part of compulsory choice:	Not less than 5 percent of the program should be given to free elective courses for students in the same or another institution of higher education.
	For professional practice:	If student works as social worker, s/he should be allowed to perform practices in her/his workplace in accordance with the individual practice program.
	Work placements:	<p>According to the Social Work Study Area Regulation, practice of Social Work (Professional Bachelor's, Bachelor's and Master's study programmes) is an integral and mandatory part of Social Work study. Professional activities practice in Professional Bachelor's study programs must be at least 30 credits, and in university Bachelor degree study programs at least 15 credits. In Master's degree study programs, depending on the character of the study program, at least 5 credits should be given to professional activities practice.</p> <p>Social Work practice is organized in accordance with the higher education institution's practice organization regulation, which defines the requirements for practice, specific practice tasks, expected results and assessment system for achievements, support for students during the practice, as well as the criteria according to which acquired appropriate level skills of students during the practice are determined and assessed. During the practice organization process conditions should be created for learning from the experience, combining the professional activities, education and personal growth. The practice in first stage (Professional Bachelor's and Bachelor's) study must be accompanied by practical case analysis in groups, which are led by a professor who has experience of participation in internships. During the practice, students reflect on practical cases, share experiences, critically consider their</p>

		<p>practice processes in contexts of study and practice organization.</p> <p>During the second stage (Master's) study, the practice must be accompanied by individual or group supervisions, which are led by a professional supervisor (practice mentor). Practice is effective for social issues consideration.</p> <p>During the practice preparation process, the idea of cooperation with social partners is realized. Students can perform Social Work practice in municipalities, child protection services, centres for social help like residential care institutions, day-care and community centres, nongovernmental organizations, hospitals, schools night shelters, crisis centres, penitentiaries, other public and confessional organizations that work with different vulnerable groups.</p> <p>Higher education institutions have to offer for students a list of possible practice places with which the partnership agreements are signed. Students can find the practice place by themselves in agreement with an educational institution. After practice institution selected, a tripartite agreement is signed between the student, college/university and practice institution.</p>
	Final thesis	<p>According to the Social Work Study Area Regulation, Social Work studies (Professional Bachelor's and Bachelor's degree programs) are completed with Diploma work. The final thesis should be based on empirical research methods.</p> <p>In order to assess acquired overall knowledge and skills of students higher education institutions can additionally organize a final exam (or exams).</p> <p>Not less than 6 credits must be given to non-university (Professional Bachelor's) study final thesis preparation and defence, and to university bachelor - no less than 8 credits.</p>
Website		

	<p><i>Ministry of Education and Science of the Republic of Lithuania:</i> http://www.smm.lt/web/en/</p> <p><i>Universities:</i> Mykolas Romeris University; http://www.mruni.eu/en/ Vilnius University; http://www.vu.lt/en Vytautas Magnus University; http://www.vdu.lt/en/ Klaipeda University; http://www.ku.lt/en/ Siauliai University; http://www.su.lt/en/siauliai-university-su</p> <p><i>Colleges:</i> Kaunas College; http://www.kaunokolegija.lt/en Kolping College; http://kolegija.kolping.lt/index.php/en/ Marijampole College; http://www.marko.lt/en/ Panevezys College; http://panko.lt/english/Siauliai State College http://www.svako.lt/en/admission-for-foreign-students St. Ignatius of Loyola College; http://www.loyola.lt/en Utenos College; http://www.utenos-kolegija.lt/index.php?512873973 Zemaitija College; http://www.zemko.lt/go.php/lit/English</p>
<p>Available postgraduate qualifications</p>	<ul style="list-style-type: none"> - Graduates of Social Work Bachelor’s Programme could continue studies in Master degree programmes of Social Work, Sociology, Social Policy or (after completion of additional courses, if required) in Master degree programmes of Law, Anthropology, Economics, Management, Public administration, Education. - Graduates of the Social Work Master’s Programme could continue their studies in PhD of Sociology, Educology and other Social Science programmes in Lithuanian and foreign universities. - Graduates of Social Work Master’s Programme could continue their studies in a PhD of Social Work in foreign universities. <p>In Social Workers Professional qualification development procedure (approved by the Lithuanian Social Security and Labour Minister in 2006. January 4. edict No. A1-2), it is stated that: "The goal of Social Workers’ professional qualification</p>

	<p>development is to improve professional qualifications of social workers, ensuring a high level of Social Work and the quality and effectiveness of social services“.</p> <p>This attitude is very important: that the social worker, as well as other professionals in today's knowledge and information society, must constantly improve their professional qualifications. Professional qualifications are assessed during the social worker certification.</p> <p>The professional competence of the social worker, who has Social Work education, is assessed and qualification category is given according to the following requirements:</p> <ul style="list-style-type: none"> - Education level in Social Work area; - Social Work experience; - Professional qualification development time; - Practical activities evaluation.
<p>Common fields of work (NGOs, private, public sector, etc.)</p>	<p>Social services in Lithuania are provided by four sectors: public, private, non-governmental organizations and "informal" support involving family, friends, neighbours and others.</p> <p>Social services may be provided both at social service institutions (social care centres, foster families, temporary shelters, day centres for social care, independent living centres, social care centres, community institutions, etc.) and at home.</p> <p>Non-governmental organization types can be understood by their orientation and level of operation.</p> <p>NGO type by level of orientation:</p> <ul style="list-style-type: none"> - <i>Charitable orientation</i> often involves a top-down paternalistic effort with little participation by the "beneficiaries". It includes NGOs with activities directed toward meeting the needs of the poor. - <i>Service orientation</i> includes NGOs with activities such as the provision of health, family planning or education services in which the programme is designed by the NGO and people are expected to participate in its implementation and in receiving the service. <p>NGO type by level of operation:</p> <ul style="list-style-type: none"> - <i>Community-based organizations</i> arise out of people's own initiatives. They can be responsible for raising the consciousness of the urban poor, helping them to understand their rights in accessing needed services, and providing such services. - <i>City-wide organizations</i> include organizations such as chambers of commerce and industry, coalitions of business, ethnic or educational groups, and associations of community

	<p>organizations.</p> <p>National NGOs include national organizations such as „<i>Visų Šventųjų šeimos paramos centras</i>“, professional associations, organization for disabled people. „<i>Viltis</i>“, etc. International NGOs range from secular agencies such as Save the Children organizations and Unicef, to religious organizations as Caritas.</p> <p>Private sector</p> <p>Solving social problems in Lithuania: the private sector in most cases provides health and social services for elderly people, because the State retirement homes cannot satisfy the rapidly growing demand. According to the research data provided by the Institute of Labour and Social Research, at the beginning of this year in Lithuania there were 173,846 elderly people.</p> <p>Corporate social responsibility means policy and practice of businesses whereby, in keeping with laws, international agreements and agreed norms of behaviour, they voluntarily integrate social, environmental and transparent business principles into their activities. The Ministry of Social Security and Labour is responsible for corporate social responsibility. Corporate social initiatives means voluntary company investment in measures to improve the following:</p> <ul style="list-style-type: none"> - development of employee social welfare; - working conditions; - health-promoting activities; - psychological support; - skill development; - promotion of life-long learning; - leisure time organisation and a healthy way of living; - development of social partnerships; - other social partnerships aimed at promoting employee motivation and their loyalty to the company. <p>The National Network of Responsible Business in Lithuania currently comprises more than 90 companies. Among the members of the network are finance, telecommunications, industrial, consulting and other industry representing companies, associations, trade unions and academic institutions.</p> <p>Public sector</p> <p>Municipalities are the main organisers of social service provision. They assess and analyse people's needs for social services, forecast and establish the scope and types of social services according to the people's needs, assess and establish the budget of social services. Examples of public sector</p>
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	<p>organizations are: Child daycare centers, Family and Social support centers, etc.</p> <p>Region governors establish, reorganise and wind up social service institutions of regional importance and ensure their operation, and develop and implement social service programmes and projects in the county.</p>		
<p>Historical approach to social work and social services (summarise milestones); 3 key milestones for the development of the profession</p>	Time	Stage of development	Characteristics
	Till 1974	GDL union with Poland	First shelter
	1974-1918	Tsarist occupation period	Natural family support, charity, care
	1918-1940	Interwar independence	Care of the church, weak NGOs, family support, charity
	1940-1990	Soviet social welfare models	Institutionalization, segregation, medicalization
	1990-1992	Formal Social Work adoption by the concept of work	Social security reform, the need for social work
	1992-2002	Professionalization of Social Work	Legal framework, a strong interest in academics, international support, the initial certification
	From 2002	Professional social work	Professional dominance of Social Work, value, knowledge and skills integration
From 2005	Integration to Social Europe	Social security and social service internationalization	
	<p>In Lithuania the history of Social Work is closely related to social transformation that took place after the restoration of Independence in 1990. The first professional social workers started to be educated in 1991 at Utena, Higher Medical School. In 1992 such studies programs have been organized at other educational institutions as well.</p> <p>In 1995, a new profession called Social Work was added to the Lithuanian Occupation register. However, only in 1996, after the Social Services Act approval, Social Work was defined and legalized as a profession. In 2000 Lithuania had 825 qualified</p>		

	<p>social workers (including social pedagogues). From the summer of 2013 social work education has been mandatory in order to work in the social field. Now social workers must constantly improve their professional qualifications in order to keep up with the rapidly changing society and people's needs.</p>	
<p>Critical approach and analysis of social work as a profession (what it is)</p>	<p>In Lithuania the Social Work profession belongs to the social science group. Social Work as a professional practice is defined by the Lithuanian Law of Social Services of the Republic of Lithuania (approved by the Social Security and Labour Minister in 2006 January 19. Edict No. X-943): <i>“Social Work means the activities helping an individual or a family to solve their social problems according to their abilities and with their involvement with due respect to human dignity and by increasing their responsibilities based on partnership between the individual, family and the society”.</i> Furthermore, social services are provided, as well as Social Work being carried out, by educated social workers and assistant social workers employed by social service institutions or as volunteers. It should be noted that Social Work is a challenging profession because social workers work with the most vulnerable cases as well as having to overcome difficult and complicated challenges and problems related to their work. Social Work professionals have to be good negotiators, and should be highly skilled in communication and able to build relationships quickly because it helps to overcome complicated situations and take active decisions. Social Work professionals work with different age and social risk group, for instance teenagers, adults or pensioners, families, homeless, disabled people, etc. The reasons for problems also can be various. On the one hand there might be deep-rooted social problems such as using drugs, alcohol or absence of social skills. On the other hand, nowadays social workers also face new challenging problems influenced by economics, globalizations or demographic challenges. It should be mentioned too that the nature of problems (cases) which are faced by social workers influences the nature of Social Work goals and objectives.</p>	
<p>Challenges and possibilities (what it should be)</p>	<p>Social Work in education</p>	<p>Social Work as a profession</p>
	<p><i>Challenges: Recently there have been considerations to open up a national doctoral study</i></p>	<p>Rating of professions has revealed that Social Work in the Lithuanian society is among the lower, but not in</p>

	<p><i>program in Social Work. There is an evident need for such programs. The Social Work PhD is an academic degree for social workers who wish to continue their careers. People who are studying Social Work at this level gain experience at doctoral level in education, training in advanced practice, teaching, supervision, research and/or policy analysis and development.</i></p> <p>Possibilities: <i>Social Work PhD degree would allow current practitioners to gain specific knowledge or receive more specialized training in an area of practice. It is an indisputable need for people who want to achieve more in their career, improve their skills and lead to academic teaching and research or to more leadership roles in practice and policy developments at a local or international level. In this case Social Work as a profession would be more appreciated and respected.</i></p>	<p>the lowest position among professions.</p> <p>The profession does not have long-lasting historical roots. It is now only the 23th year as this profession appeared in the country. Of course the profession can no longer be called a new one, but it is still a young profession.</p> <p>In 2009, researchers from Mykolas Romeris University carried out a survey (in Lithuanian) regarding the main factors for job dissatisfaction such as:</p> <ul style="list-style-type: none"> - wages - low pay was identified as the main cause of job dissatisfaction. According to the Occupational Wellbeing report (2013), in the sector of Social Work services in Lithuania, the survey showed social workers were far from satisfied with their wages. The majority (70%) of the respondents said their pay was low (50%) or very low (20%). - poor social security. <p>☒ stress at work – difficult, stressful and dangerous work. Social workers in Lithuania pay much less attention to stress at work and other psychosocial threats compared to the European Union average.</p> <p>☒ lack of opportunities to improve qualifications - the survey findings suggest that Lithuanian social workers are generally not optimistic about their career opportunities which were assessed to be</p>
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		<p>'good' or 'very good' by only 40% of respondents.</p> <p>According to the Lithuanian Social Research Centre implemented research <i>Occupational well-being in the sector of social work services in Lithuania (2013)</i> results, Social workers in Lithuania face:</p> <ul style="list-style-type: none"> ☒ violence at work - the survey asked how frequently social workers were exposed to different types of violence such as harassment, humiliation, swearing, pushing and verbal threats. ☒ workload - the survey found that more than half of the social workers questioned (52%) felt their workload was so heavy. ☒ job satisfaction - more than half (68%) of the respondents said they were satisfied (60%) or highly satisfied (8%) with their job.
	Social Work as practice	Social Work and Sustainability
	<p>Social work practice consists of the professional application of social work values, principles, and techniques to one or more of the following ends: helping people obtain tangible services; counselling and psychotherapy with individuals, families, and groups; helping communities or groups provide or improve social and health services; and participating in legislative processes. The practice of</p>	<p>Sustainable development is one of the fields where social workers can use their professional skills. Social workers can work as case managers who promote sustainability in the social economy, ecology areas. These leadership skills can be used in non-governmental or non-profit organizations, as well as social economy enterprises, human resource departments and creating opportunities for social</p>

	<p>social work requires knowledge of human development and behavior; as well as knowledge about social, economic, and cultural institutions. Also the interaction of all these factors is important to know for social workers.</p> <p>The strengths perspective in social work practice continues to develop conceptually. The strengths-based approach to case management with people with severe mental illness is well established. More recently, there have been developments in strengths-based practice with other client groups and the emergence of strengths orientations in work with communities. In order to enhance the development of common practice in areas such as developmental resilience, healing and wellness institutions, it is a necessity to gain new skills from others and to increase your own for a better future.</p>	<p>workers to promote the ideals of sustainability. Working in communities is another place where the social worker may just adapt their knowledge of sustainable development principles. Furthermore, social workers need to know and understand what the economy is. This knowledge has to be consistent with the social reality of understanding and interaction skills. Initial understanding of the business is required as well. A social worker who works in the field of sustainability has a good understanding of the ecology in order to understand the relationships and the effects of human activities on the planet. The social worker is required to have multicultural knowledge and skills, because most of the issues related to sustainable development are worldwide and require international cooperation.</p> <p>The Social Work profession promotes social change, problem solving in human relationships and enables people to freely pursue greater prosperity. Applying human behaviour and social systems theories, Social Work should begin to operate in places where people interact with their surroundings. It is important to understand that the Social Work and sustainable development can reinforce each other. Major Social Work, ensuring sustainable development begins with the promotion of ecological disciplines to</p>
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		integrate it into the Social Work profession, then it is very important to provide information to the public and work with people, enabling them to discover their strengths in this concept.
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	<p>17. Staniškis, J., Kriaučiūnienė, M. (2008). Darni plėtra. Kaunas: KTU leidykla „Technologija“.</p> <p>18. Vitkauskaitė, D. (2001). Teoriniai socialinio darbo modeliai. Šiauliai: Šiaulių universiteto leidykla.</p> <p>19. Vyšniauskienė, D. (2008). Socialinės veiklos profesinė etika. Vadovėlis. Kaunas.: Technologija.</p> <p>20. Zaicevas, S. (2008). Socialinio sektoriaus ekonomika. Mokomoji knyga. Vilnius: Technika.</p>
Bibliography in English	<p>1. Barnes, M., Heady, Ch., Middleton, S., Millar, J., Papadopoulos, F., Room, G., Tsakoglou, P. (2002). Poverty and social exclusion in Europe. Cheltenham, Northampton: Edward Elgar.</p> <p>2. Blau, J. (2007). The dynamics of social welfare policy. Oxford: Oxford University Press.</p> <p>3. Blowfield, M., Murray, A. (2008). Corporate responsibility: a critical introduction. Oxford: Oxford University Press.</p> <p>4. Docherty, P., Kira, M., Rami Shani, A.B. (2009). Creating sustainable work systems: developing social sustainability. Routledge, London.</p> <p>5. Grewal, D. S. (2008). Network power: The social dynamics of globalization. London: Yale University Press.</p> <p>6. Jones, K., Cooper, B., Ferguson, H. (2008). Best practice in social work: critical perspectives. Available at http://www.amazon.co.uk/Best-Practice-Social-Work-Perspectives/dp/1403985014</p> <p>7. Johnson, L. C. Stephen, J. Y. (2007). Social work practice: a generalist approach. Pearson: Allyn and Bacon.</p> <p>8. Letcher, T. M. (2008). Future energy: improved, sustainable and clean options for our planet. Amsterdam: Elsevier.</p> <p>9. Payne, M. (1991). Modern Social Work Theory. A critical introduction. Chicago.</p> <p>10. United Nations Population Fund (UNFPA). State of the World Population. Footprints and milestones: Population and environmental change. New York: UNFPA. Available at www.unfpa.org/swp/2001/english/index.html</p> <p>11. Zastrow, Ch. (1999). The Practice of Social Work. (sixth ed.) Brooks /Cole publishing company.</p> <p>12. Zastrow, Ch. (2001). Social work with groups. (5th ed.) Brooks /Cole publishing company.</p>
Databases & websites	<p>1. Global campaign for education provides information about education on sustainable human development for everyone: [http://www.campaignforeducation.org/en/about-us];</p>

2. **National Non-Governmental Development Cooperation Organisations' Platform (NGDO Platform)** provides information about 18 Lithuanian organizations that have cooperated since 2007 in various fields including sustainable development: [http://www.pagalba.org/en/about_us];
3. **Institute of Environmental Engineering of Kaunas University of Technology** provides information about APINI. The Institute of Environmental Engineering systematically implements sustainable development and cleaner production programmes and projects in Lithuania and abroad in various international projects and programmes, carrying out research and cooperating with foreign universities: [<http://ktu.edu/apini/en/content/institute>];
4. **Ministry of Environment of the Republic of Lithuania** provides information about activities to implement the principle of sustainable development: [<http://www.am.lt/VI/en/VI/index.php>];
5. **Republic of Lithuania Ministry of Social Security and Labour** provides information about social activities such as social insurance, social integration: [<http://www.socmin.lt/en/social-insurance-1975.html>];
6. **ROCHE**. Roche was one of the first companies to recognise the importance of external innovation. Roche provides information about companies and since 1986 has developed a deep understanding of the business case for investing in sustainable policies and practices: [<http://www.roche.com/responsibility/sustainability.htm>];
7. **The Development Education Program (DEP) team** provides information about principally at the secondary school level, study -- and think critically about -- the often complex social, economic, and environmental issues of sustainable development affecting their countries, their regions, and the world: [<http://www.worldbank.org/depweb/about.html>];
8. **Triodos Bank** provides information about making money work for positive social, environmental and cultural change: [<http://www.triodos.com/en/about-triodos-bank/who-we-are/>];
9. **The Division for Sustainable Development (DSD)** provides information about possibilities of sustainable development and how to promote integration, coherence of policies and the implementation of actions in the social, economic and environmental areas (DSD): [<http://sustainabledevelopment.un.org/about.html>];
10. **The National Association of Social Workers (NASW)** provides information about enhancing the professional growth and development of its members, to create and

	<p>maintain professional standards, and to advance sound social policies (NASW): [http://www.socialworkers.org/nasw/default.asp].</p>
Art and sustainability	<p>International glass art exhibition: Manifesto - Destruction of deposit of glass Summary: This exhibition focused attention on environmental ecology, recycling glass containers and waste utilization, and encouraged citizens to sort rubbish simultaneously. In this way, there appears a possibility for creation of art as well as for increasing understanding of everyone's responsibility to sort rubbish, save the planet and be socially responsible. Web link of exhibition examples: [http://grynas.delfi.lt/gyvenimas/banali-stiklo-tara-virto-istabiais-meno-kuriniaiis.d?id=62341591]</p>
Others	<p>* ECTS - a newly implemented credit system in Lithuania. Following the Law on Higher Education and Research of the Republic of Lithuania Higher Education Institutions on 1 September, 2011, Lithuania moved to a new system for calculating credits - ECTS. Some educational institutions are still on process of replacing the old credits system with the ECTS system, while some of the most advantaged institutions such as Mykolas Romeris University have already replaced the old system with the new one.</p>

6. Spain

COUNTRY PROFILE			
Population	Size (in metres)	Territorial limits	Flag
46,704,314 people (2013)	505,992 km ²	France and Andorra (north), Portugal (west) and Morocco in Africa (south).	
Map			
Political organization	<p>Spain is a constitutional monarchy whose government is defined by the Constitution of Spain.</p> <p>There are three main institutions known as the <i>Cortes Generales</i>, which are legally independent:</p> <ul style="list-style-type: none"> - The general assembly of representatives whose controlling faction forms an executive government and proposes legislative changes. - The assembly or senators consider the wider implications and compatibility of proposed legislation. - The judicial branch, composed of a hierarchy of law courts which ensure that any proposed or imposed executive enforcement complies with Spanish and European law. <p>→ For the presentation: There is a social debate about the elimination of the Senate, which implies the change of the Spanish Constitution with a referendum.</p> <p>Moreover, the Monarchy of Spain, Juan Carlos I, is the constitutional head of state, which has no executive role other than appointing officials, requiring reports of official activities and representing Spain at formal and ceremonial occasions. The King is also the commander of the Spanish Armed Forces.</p> <p>The Spanish President is the first minister and is elected by the Congress of Deputies. Currently, he is Mariano Rajoy.</p>		

Social and administrative organization	<p>The political division of Spain is based on the Spanish Constitution, which establishes three levels of territorial organization: municipalities, provinces and autonomous communities. It is called "State of Autonomies", where each autonomous community has the right of autonomy or self-government, but the State is superior to the communities.</p> <p>There are 17 autonomous communities which constitute the first order (highest) level of territorial organization of Spain. Provinces are in the second level, and municipalities (cities and towns) are the lowest level of territorial organization in the country.</p> <p>The competence in Social Services corresponds to the different autonomous communities. Each of them organizes Social Services as they want, although the government sets directives. This also happens at municipal and local levels.</p>	
Official language and religion	<p>The official language is Spanish (español), which is officially recognized in the constitution as Castilian (castellano). But there are other official languages of Spain, co-official with Spanish: Basque (euskera), Catalan (català), Galician (galego), of the different autonomous communities.</p> <p>Roman Catholicism is the main religion in Spain. But Spain officially is a secular state, there is not any official religion. There have been some agreements established with Judaism, Protestantism and Islam.</p>	
SOCIAL WORK		
Where is it studied? Universities, Schools, others	<p>Social Work is a 4-year degree which you can study at universities.</p>	
In how many institutions can you study Social Work?	Country 33 universities	City (Community) 3 universities: Complutense, UNED and Pontificia de Comillas.

<p>Curriculum plan</p>	<p>- <u>Subject organisation</u> (nº of compulsory and elective credits, work placements, final thesis)</p> <p>Compulsory subjects: 90 ECTS Electives: 36 ECTS Basic subjects: 60 ECTS Work placements: 42 ECTS Final thesis: 12 ECTS Total: 240 ECTS</p> <p>- <u>Years or terms</u>: 4 years:</p> <p>FIRST YEAR:</p> <ul style="list-style-type: none"> • General Sociology • Fundamentals of Political Science and Administration • Legal Foundations and Individual • Introduction to Social and Cultural Anthropology • Theoretical Bases of Social Work • Basic Psychology • Foundations of Economics • Statistics for Social Sciences • Methodological Foundations of Social Work • Institutional Framework for Social Services <p>SECOND YEAR:</p> <ul style="list-style-type: none"> • Methods and Techniques of Social Research • Fundamentals of Human Interaction • Social Work with Individuals • Structure of Social Services in Spain and Europe • Foundations of Social Work with Groups • Social Philosophy and Culture • Institutions and Social Processes • State Law and Organization • Social Work with Families • Intervention Methodology in Social Work with Groups <p>THIRD YEAR:</p> <ul style="list-style-type: none"> • Organization, Management and Planning of Social Services • Social Policy and Social Work • Conduct in its Contexts • Fundamentals of Medicine and Public Health • Social Work with Communities • Five optional subjects <p>FOURTH YEAR:</p> <ul style="list-style-type: none"> • One optional subject • Practicum
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	<ul style="list-style-type: none"> • Final Project <p>Optional subjects for third and fourth years:</p> <ul style="list-style-type: none"> ❖ Dependence: Aging and Disability ❖ Applied Psychology and Aging Unit ❖ Medical Basis of Disability ❖ Social Work and Social and Cultural Diversity ❖ Sociology of Migration and Ethnic Relations ❖ Development Cooperation and Social Work ❖ Gender Relations in Contemporary Society ❖ Social Work from a Gender Perspective ❖ Social Work with Children and Adolescents ❖ Family Law and Children ❖ Social Work in the Socio Scope ❖ Social Work in the Education ❖ New Forms of Social Inequality Sociology of Exclusion ❖ History of Social Exclusion ❖ Brokerage, Survey and Labour Insertion ❖ Psychology and Mental Health ❖ Behavior in group contexts ❖ Professional Ethics for Social Work ❖ Social Work and Mediation ❖ Mediation : A Conflict Resolution System ❖ Social Work In Europe and commonalities differences ❖ Comparative Social Work: A European Perspective in Core Aspects of Social Work ❖ Community Work and Community Development From an International and Comparative Perspective ❖ Credits for Participation (any course) 		
	<table border="1" style="width: 100%;"> <tr> <td style="width: 20%;">Web</td> <td>http://trabajosocial.ucm.es/</td> </tr> </table>	Web	http://trabajosocial.ucm.es/
Web	http://trabajosocial.ucm.es/		
Postgraduate studies	<p>There are two postgraduate qualifications:</p> <ul style="list-style-type: none"> - On the one hand: Research, methods, and techniques applied to social work. - On the other hand: Community social work, management and evaluation of Social Services. <p>These two postgraduate courses are not financed by the university, they are very expensive and only take one year. However, this year there is a postgraduate course that is carried out over two years.</p> <p>The postgraduate and the doctorate have existed since 2010. Some years before there wasn't any kind of internalization and in order to do a doctorate it was necessary to study another degree. The transformation of the School of Social Work into the Faculty of Social Work in the year 2012 is also very significant.</p>		

<p>Work fields</p>	<p>In the public sector the most important institution of social work is Social Services.</p> <p>In relation to the private sector, social workers usually work in residences, associations or foundations.</p> <p>Finally, there are a lot of NGOs in which social workers work. The two most important are Cruz Roja and Cáritas.</p> <ul style="list-style-type: none"> - <u>Social Services</u>: basic and primary care, emergency social support and home care, social services by specialized groups, care homeless, the elderly, children and the family, women, people with disabilities and reception services and social care for immigrants and refugees. - <u>Health</u>: health centers or services: primary health care services, socio-home health care to patients with chronic and terminal diseases, general, maternity hospitals and children, social and health centers, mental health care services to drug addiction, associations and nonprofit organizations that work with people suffering from various illnesses and their families. - <u>Education</u>: formal education, education unregulated. - <u>Justice</u>: juvenile justice, technical advisory services to judges, family mediation, monitoring programs, criminal action alternatives to prison, victim assistance, prison institutions. - <u>Company</u>: care and social benefits. - <u>Housing</u>: promotion programs, study and award of social housing, community revitalization of neighborhoods of new construction or in the process of remodelling. - <u>Third sector</u> expanding field composed of organizations and non profits working against social exclusion: prevention programs, care, educational, social and employment locally developed in many cases, programs for international cooperation. - <u>Training and technical assistance</u>: training of social work students, ongoing training, technical support. - <u>New areas of intervention</u>: family mediation, risk prevention, social marketing, human rights, etc. <p>It is important to mention that related to the job opportunities there are some friction between professionals, commonly referred to as professional intrusion.</p>
<p>Historical approach to social work and social services</p>	<p>As in other countries, Social Work in Spain, as a profession, was born in a religious and charity framework. The first precedent in Spain was Juan Luis Vives. He was a Spanish philosopher. Vives is considered the forefather of Social Assistance in an organized way, in Europe. In 1500 he wrote a book called “Treatise: Relief to the poor”. In this book, he called social workers: “door-to-door poor canvassers” and “charity ladies”, to highlight the female role. Four stages are distinguished in the evolution of Social Work.</p>

	<p>1930-1950: One of the stages that caused a change in terms of responsibility to respond to social needs. After the Spanish Civil War, the power changed from the Catholic Church to being a political responsibility.</p> <p>Focusing on the Social Work area, during this period, one important moment in Spain was in 1932. In this year the first “School of Social Work for women” was founded in Barcelona.</p> <p>1950-1970: Another important characteristic is industrialization, characterized by an exodus from rural places to the city. This fact caused changes in the social structure and the creation of a new collective. This situation helped the creation of social assistance. In 1969 was the First Congress of Social Work.</p> <p>1970-1980: The consolidation of democracy and the ideas of Latin America. The movement is called “Reconceptualization”. The policy is based on trying to change society, and in this way all the members of society can live in it.</p> <p>The Second Congress of Social Work was focused on improving the training of professionals. This development has got two important influences: sociology and psychology.</p> <p>During the second period and a half of the third one, Spain was living Franco’s dictatorship (1939-1975). In this period, the role of the social worker was connected to the religious area, specifically in a Catholicism context. During this period the “School of Family and Social Training” was founded in Madrid.</p> <p>This fact is in relation with the Catholicism context, because the person who had to do this work was a Christian woman.</p> <p>Since 1980: the consolidation of democracy allowed the development of a new framework which better allows attention to the population’s needs.</p> <p>Another important fact is that we are living nowadays in the academic area.</p>
<p>Critical approach and analysis of social work as a profession</p>	<p>Social Work has his own long history, maybe not as long as Philosophy, but quite significant and remarkable, with a noble purpose from its beginning, with charity and beneficence, till finally becoming more important after the Second World War with the Welfare State and public social services.</p> <p>It seems like we, the social workers, are the gear which makes society go ahead, working and taking care of the less fortunate part of our community, but, is this real? Is this all the truth? Maybe we are just a tool, not the saviors that we would like to feel, maybe we are just the people that keep the poor and unprotected part of society calm, giving them a piece of hope or just a few things to keep them alive.</p> <p>But I'm sure that no one wants to be that. We have the academic training, the knowledge and the initiative, and we know the people around us really need help, at least we know the real needs that have to be solved because we work directly with them</p>

	<p>(or we try it), we struggle to find out the origin of the problems. And due to all of this, we have a lot to say and to do in the present and in the future of our communities, cities, countries or essentially, for the people.</p>
Challenges and possibilities	<p>What could we do as social workers nowadays? With a global crisis that it seems is going to be with us still for a while, with the Welfare State being raped and kidnapped by our politicians, destroying our Public Health System, Social Services, Public Education, access to Justice, etc., is our professional profile still useful?</p> <p>During an economic crisis it is evident that the first cuts will focus on the social stuff (Social Services), so, we need to rethink what we can do. If the public jobs seem to be quite hard to reach, what other options do we have? In relation with Sustainable Wellbeing, our field could be more related for example with the empowerment of the people, helping them to fight against injustices, being kind of a guide.</p> <p>Right now in Spain there are a lot of different and new social movements, full of initiatives and people with the aim of achieving a better place to live with dignity. Social workers had a long tradition creating different associations, foundations, NGOs and so on, but maybe today we should become "agents of change" and work directly with the people, work together, and be an active part of all the changes that are about to happen.</p>
SOCIAL WORK AND SUSTAINABILITY	
Bibliography in your native language	<ul style="list-style-type: none"> - Don Melnick, C. C. (2005). <i>Medio ambiente y bienestar humano: una estrategia, versión resumida</i>. - El desarrollo sostenible: los pilares medioambiental, social y económico. (2004). <i>Nueva Economía Forum</i> (págs. 15 - 205). Colección de ponencias y debates. - Foladori, G. (2006). La insostenibilidad social del desarrollo sostenible. <i>Portularia</i>, 3 - 16. - Prats, J. (2012). <i>No Solo Se Indignen: Propuestas para un Estado de Bienestar Sostenible</i>. Plataforma Editorial SL.
Bibliography in English	<ul style="list-style-type: none"> - Cahill, M., & Fitzpatrick, T. (2002). <i>Environmental issues and social welfare</i>. Blackwell Publishing. - Gray, M., Coates, J., & Hetherington, T. (2012). <i>Environmental Social Work</i>. Routledge. - Jordan, B. (2007). <i>Social work and well-being</i>. Rushel House Publishing. - Kurzman, P., & Akabas, S. (1993). <i>Work and well-being: the occupational social work advantage</i>. NASW Press. - Mary, N. L. (2008). <i>Social Work in a Sustainable World</i>. - Zastrow, C. (2009). <i>Introduction to Social Work and Social Welfare: Empowering People</i>. Brooks Cole.

<p>Websites and databases</p>	<ul style="list-style-type: none"> - Biblioteca Cisne UCM: http://biblioteca.ucm.es/basesdedatos - Centro de recursos de la FONGDCAM: it has manuals related with sustainable development, as well as various materials. http://fongdcam.org/centro-de-recursos - Coordinadora ONG para el desarrollo, España: http://www.congde.org/contenidos.html - Concord, the European NGO confederation for relief and development: http://www.concordeurope.org/publications - Bond, for international development: http://www.bond.org.uk/resources - Mediaciona: http://med-i-acciona.blogspot.com.es/p/bibliografia-accesible-en-internet.html
<p>Art and sustainability</p>	<p>Boa Mistura: Boa Mistura is an urban art group formed at the end of 2001 in Madrid, Spain. The term "Boa Mistura", from the Portuguese for "good mixture", refers to the diversity of perspectives of each member. Distinct visions which complement each other, and combine to create something unique and coherent. The collective is composed of the Architect Javier Serrano "Pahg", the Civil Engineer Rubén Martín "Dick", Pablo Purón "Purone", graduated in Advertising and Public Relations, and two Fine Art graduates: Pablo Ferreiro "Arkoh" and Juan Jaume "Derko". The group works mainly on the public space, and has developed projects in South Africa, Norway, Berlin, Sao Paulo and Río de Janeiro. Boa Mistura have taken part in exhibitions in art galleries such as the "Museo Reina Sofía", "Casa Encendida" and the "Museo DA2". They have collaborated with foundations like ONCE, Red Cross, Oxfam and Antonio Gala, and given lectures at universities such as Madrid, Seville, Cuenca and Alcalá de Henares. Examples of their projects: http://www.boamistura.com/index.php?pagina=inicio#1</p> <p>Example: Critical Cartoonists; Eneko, Forges and El Roto.</p> <p>- Eneko (1963, Caracas), <i>cartoonist on 20 Minutos newspaper.</i> Eneko works</p> <div style="text-align: center;">  <p>Text: "Eviction"</p> </div>

- **Forges** (1942, Madrid) *cartoonists on El País newspaper*. [Forges works](#)

Text: “-Poor thing, what is it? -Public Education -I pity her -Yes”



- **El Roto** (1947, Madrid) *cartoonist on El País newspaper*. [El Roto works](#)

Text: “-Are you a normal citizen or do you still think?”



elroto@inicia.es

These are maybe some of the most remarkable cartoonists that are working nowadays in some of the most well-known newspapers of Spain, drawing and writing ironic, satirical and funny vignettes that a lot of people can see every day.

But their work is not just entertaining the people and making them laugh. They move consciences, they make people think about current problems that affect them, showing them what is going on. So actually their artistic works are also social ones.

Others

Álvaro García (El País journalist): PLAZA DE SOL, MADRID - 2011. After 40 people decided to camp in Puerta del Sol, there were a series of peaceful protests in Spain, which intention was to promote a better participatory democracy against the power of the two major political parties PP - PSOE and the domain of banks. In this picture, you can see about 25,000 people. According to the police, they were crowding the Puerta del Sol of Madrid on the sixth day of protests, and on the last day of the election campaign.

ANNEXES

Annex 1: IP Participants

1. Students

Institution	Country	Name	Family Name
Protestant Theological Faculty	Prague, Czech Republic	Jana	Georgievova
		Petra	Voracova
		Frantiska	Hejdukova
		Tereza	Rousova
		Petra	Bigasova
		Jitka	Spicanova
		Sarka	Vavrova
Faculty of Social Policy, Mykolas Romeris University	Vilnius, Lithuania	Monika	Ūselytė
		Eglė	Vaitaitytė
		Laura	Šimkutė
		Ivona	Bukovska
		Skirmantė	Steponauskaitė
		Jolita	Lapinskaitė
Helsinki Metropolia of Applied Sciences	Helsinki, Finland	Samira	Assad-Zadeh-Yassamani
		Josefiina	Kuusikallio
		Satu	Punju
		Sirja-Mari	Taskinen
		Nina	Toija
		Elena	Wahlsten
Vives University	Kortrijk, Belgium	Gilles	Vanhaverbeke
		Ali	Rahimi
		Jozefien	Colman
		Jessica	Scofferi
		Jana	Joly
		Janne	Gabriël
		Delphine	Van Maele
Artevelde	Gent, Belgium	Thomas	Eeckman
		Klaas	Decorte

		Gemma	Bruyneel
		Maxim	Feys
		Lukas	De Block
		Jozefien	Wynants
		Charlotte	Opstal
Thomas More University	Geel, Belgium	Margit	Hannes
		Charley	Lever
		Kaat	Schillebeeckx
		Innelien	De Ceuster
		Lise	Vermaercke
		Koen	Willems
		Patricia	Wieser
Protestant University of Applied Sciences, Evangelische Hochschule Ludwigsburg	Ludwigsburg, Germany	Valenti	Thomas
		Lea Anni	Merz
		Annalena	Mosthaf
		Natalia	Stehle
		Louisa Ajabu	Brown
		Selina	Fischer
		Theresa Andrea	Klüber
Newman University	Birmingham, UK	Kika	Bubala
		Anita	Raju
		Shannon	Edwards
		Kate	Hibbert
		Asma	Zohra
Faculty of Social Work, UCM	Madrid, Spain	Marta	Cervera Gómez
		Beatriz	Gil Rico
		Miryam	Lorenzo Naranjo
		Alba	Nuñez García
		Óscar	Rodríguez Castro
		María	Salamanca González
		María	Vizcarro Iglesias

2. Teachers

Name	Family Name	Institution
Agata	Katkoniene	Faculty of Social Policy, Mykolas Romeris University
Aleidis	Devillé	Thomas More, Geel, Belgium
Andoni	Alonso Puelles	Faculty of Social Work, UCM, Madrid, Spain
Arto	Salonen	Helsinki Metropolia of Applied Sciences, Helsinki, Finland
Birgit	Groner	Protestant University of Applied Sciences, Ludwigsburg, Germany
Christina	Rais	Protestant University of Applied Sciences, Ludwigsburg, Germany
Christina	Hyland	Newman University, Birmingham, UK
Frank	Monsecour	Artevelde Hogeshool, Gent, Belgium
Isabel	Steverlynck	Vives University, Kortrij, Belgium
Jo	Lefevere	Artevelde Hogeshool, Gent, Belgium
Jolanta	Pivoriene	Faculty of Social Policy, Mykolas Romeris University
Laura	Palmer	Newman University, Birmingham, UK
Lauri	Narinem	Helsinki Metropolia of Applied Sciences, Helsinki, Finland
Marta	Blanco Carrasco	Faculty of Social Work, UCM, Madrid, Spain
Michal	Parizek	Protestant Theological Faculty, Prague, Czech Republic
Ondrej	Fischer	Protestant Theological Faculty, Prague, Czech Republic

3. Press Committee: Students from the Faculty of Information Sciences

Teacher coordinator: Maria Luisa Sanchez Calero

Students:

UCM Faculty	Name	Family Name
Information Sciences	Jaime	Álvarez Gallardo
Information Sciences	Victoria	Carrazoni Quiralte
Information Sciences	Borja	de Jorge Cañaveras
Information Sciences	Ylenia	Espinosa Torres
Information Sciences	Marina	Gallardo Izquierdo
Information Sciences	Miguel Ángel	Gavilanes García
Information Sciences	José M ^a	Lirón de Robles García
Information Sciences	Carlos	Lisbona Frías
Information Sciences	Esperanza	Martín Rodríguez
Information Sciences	Miren Beatrice	Masides Alizo
Information Sciences	Javier	Mateo Ballesta
Information Sciences	M ^a Teresa	Morate Cacho
Information Sciences	Felipe	Pulido Esteban
Information Sciences	Antía	Rego García

Information Sciences	Emma	Vaquero Martín
Information Sciences	Eline Sophie	Wubbolts

4. Translation Committee: Students from the Faculty of Translation

Teacher coordinators:

Name	Family Name
Jan Carlos	Alcalá Velasco
Arsenio	Andrades Moreno
James	Flath
Marta	Guirao Ochoa
Manuel	Mata Pastor
Cristina	McLaren
Juan	Torres

Students:

UCM Faculty	Name	Family Name
C.E.S Felipe II	María	Alcocer Bernal
C.E.S Felipe II	Marina	Bilbao Ganuza
C.E.S Felipe II	Ángela	Camúñez Moreno
C.E.S Felipe II	María Gabriela	Cañizo Canto
C.E.S Felipe II	Iván	Conde Losa
C.E.S Felipe II	Noemi	de la Fuente Corredera
C.E.S Felipe II	Cristina	de Vega Vecino
C.E.S Felipe II	Adrián	Díaz-Parreño Gozalo
University Institute of Modern Languages and Translation, Faculty of Philology	Kate	Fortin
C.E.S Felipe II	Cristina	García Arribas
C.E.S Felipe II	Esperanza	García Guijarro
C.E.S Felipe II	Maya	García Pérez
C.E.S Felipe II	Alejandro	Guidotti García
C.E.S Felipe II	Helena	Martín Gourguechon
C.E.S Felipe II	Aitana	Mendioroz Gallo
C.E.S Felipe II	Irene	Menéndez de la Rosa
C.E.S Felipe II	Luciana Cezara	Moisa
C.E.S Felipe II	Carlos	Moreno Pérez
C.E.S Felipe II	Mónica	Ortiz Navajo
C.E.S Felipe II	Lorena	Rubiano Jiménez
C.E.S Felipe II	Raquel	Seijo Fernández
C.E.S Felipe II	Helena	Valdés Parra
C.E.S Felipe II	Miriam	Varas Navas

5. History and Art Committee: Students from the Faculty of Geography and History

Role	UCM Faculty	Name	Family Name
Coordinator	Geography and History	Lourdes Cecilia	Da Silva Torres
Coordinator	Geography and History	Alberto	Cordón
Support Staff	Geography and History	Pedro	Zaragoza O'Hanlon

6. Contact Information

The university college in charge of the organisation is the **Social Work Faculty at Complutense University of Madrid**

Address: Campus de Somosaguas, 28223 Pozuelo de Alarcón, Madrid (Spain)

Web: www.ucm.es

People in charge of the organisation of the IP:

Marta Blanco Carrasco	vdrits@ucm.es	0034 913942739
Sandra Bonilla	socrates@pas.ucm.es	0034 913942703
Flor Martinez Yustas	socrates@pas.ucm.es	0034 913942703

Annex 2: Template, Comparative Overview of Social Work and Sustainable Wellbeing

COUNTRY PROFILE			
Population	Size (sq m)	Bordering countries	Flag
Map			
Form of government			
Social/administrative organisation			
Official religion and languages			
SOCIAL WORK			
Where is it studied? universities, schools, others			
How many institutions offer social work qualifications?	In your country	In your city	
Curriculum plan	Years or terms		
	Subject organization (nº of compulsory and elective credits, work placements, final thesis)		
	Website		
Available postgraduate qualifications			
Common fields of work (NGOs, private, public sector, etc.)			
Historical approach to social work and social services (summarize milestones); 3 key milestones for the development of the profession			
Critical approach and analysis of social work as a profession (what it is)			
Challenges and possibilities (what it should be)			
SOCIAL WORK AND SUSTAINABILITY			
Bibliography in your Native language	Compile a bibliography of literature in your native language regarding the link between social work and sustainable wellbeing or social sustainability, and alternatively regarding good practice in the field of social work and sustainable wellbeing		

Bibliography in English	Compile a bibliography of literature in English regarding the link between social work and sustainable wellbeing or social sustainability, and alternatively regarding good practice in the field of social work and sustainable wellbeing
Databases & websites	Indicate if you know of any databases or websites related to social work and sustainable wellbeing, social sustainability, good practice in the field of social work and sustainable wellbeing
Art and sustainability	Choose a picture, film, song, sculpture, building, etc. that in your opinion is notable for its connection to this IP. If possible add a link, web, picture, summary, etc.
Others	Any other questions that in your opinion may be of interest for the IP

Annex 3: Template, Good Practice Example

BASIC (ESSENTIAL) DATA			
Name of the Institution			
Web			
Logo			
Topic area			
Location	Country	City	Community, Zone, Area
Name of the student making the proposal			
Person of contact	Name and position	Telephone	Email
DESCRIPTION			
Type of organization: Enterprise, Association, Foundation, Administration			
Object of the activity: Different activities			
Notable Activity (in case only one is outstanding)			
Structure: Technical team, direction, coordination			
Tools and methodology			
Aims			
Challenges			
Videos/webs/links			
Observations (other)			
GOOD PRACTICE CRITERIA			
PERTINENCE: Does it respond to a real necessity?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:		

EFFECTIVENESS: benefits/profits for society/the institution	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
EFFICIENCY: results and their cost	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
FIT TO THE VALUES OR ETHICS OF THE INSTITUTION	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
TEAM AND DIRECTION INVOLVEMENT: staff initiative, supported by management?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
IMPACT: will the project achieve changes? Does it involve actions that will result in real differences?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
SUSTAINABILITY: positive impacts of the project, continuation guarantees	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
GENDER: gender relations are taken into account	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
INNOVATION AND CREATIVITY: originality in their contributions	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
PUBLICITY: is it known, publicized?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:

Annex 4: Daily Programme

DAY BY DAY SCHEDULE IP SUSTAINABLE WELLBEING

	MON 24 MAR	TUE 25 MAR	WED 26 MAR	THU 27 MAR	FRI 28 MAR	SAT 29 MAR
9:00-9:15	9:00: WELCOME		9:00: Teacher's meeting			9:00: FIELD VISIT:
9:15-9:30		9:15: prof. Elena Roldán	9:15 Prof. Begoña Leyra		9:15: FIELD VISIT:	PEF
9:30-9:45	9:30: IP PRESENTATION	European social inclusion policies and challenges	Understanding and responding to crisis from a feminist perspective: "Good living" horizon		METRO DE MADRID	(Punto Encuentro Familiar)
9:45-10:00	prof. Marta Blanco			10:00: FIELD VISIT		(GROUP A)
10:00-10:15	Prof. Andoni Alonso			RUNDACIÓN TELEFÓNICA		
10:15-10:30	Does Sustainability exists?					
10:30-10:45						
10:45-11:00	break	break	break	break	break/transport	break
11:00-11:15						
11:15-11:30	11:15: Prof. Frank Monsecour	11:15: Country presentations Belgium (45 min)	11:15: Prof. Aleidis Deville	FIELD VISIT:		FIELD VISIT:
11:30-11:45	The ecological dimension of sustainability		Finland (30 min)	Dealing with diversity...	WAYRA	
11:45-12:00			11:45: PARANINFO		11:45: Group work 4	(Centro Apoyo a las Familias)
12:00-12:15						(GROUP B)
12:15-12:30						
12:30-12:45				to the restaurant		
12:45-13:00	to the restaurant	to the restaurant	to the restaurant		to the restaurant	
13:00-13:15	LUNCH	LUNCH	LUNCH	LUNCH	LUNCH	break/transport
13:15-13:30						
13:30-13:45						
13:45-14:00	Rest. Rías Baixas	Rest. Rías Baixas	Rest. Rías Baixas	Rest. Rías Baixas	Rest. Rías Baixas	
14:00-14:15	back to work	back to work	back to work	back to work	back to work	
14:15-14:30		14:15: Country presentations	14:15: Country presentations	14:15 (aprox):	14:15 (aprox):	Reflections
14:30-14:45	Group work 1	Lithuania (30 min)	Germany (30 min)	Prof. Jo Lefevère	Prof. Lauri Narinen	
14:45-15:00	Self presentation	Czech Republic (30 min)	Spain (30 min)	The blind spot of economy	Creation of wealth	
15:00-15:15		UK (30 min)	15:15: Reflections			
15:15-15:30						
15:30-15:45						
15:45-16:00		break/transport	break	break	break	
16:00-16:15						
16:15-16:30			16:15: Group work 2	16:15: Group work 3	Mid-evaluation	
16:30-16:45			Best Practice presentations	Best Practice presentations		
16:45-17:00						
17:00-17:15						
17:15-17:30						
17:30-17:45						
17:45-18:00			GUIDED TOURS	GUIDED TOURS		
18:00-18:15		18:00 FIELD VISIT	meeting point	meeting point		
18:15-18:30		SAMUR SOCIAL- group A	17:45 Puerta del Sol	17:45 Puerta del Sol		
18:30-18:45		Cámara de S Francisco, 19 (Metro:Letra)				
18:45-19:00						
19:00-19:15	EUROPEAN APPERITIVE	19:00 FIELD VISIT				
19:15-19:30	Youth hostel	SAMUR SOCIAL- group B				
19:30-19:45	of Mejía Lequerica	Cámara de S Francisco, 19 (Metro:Letra)				
19:45-20:00						

	SUN 30 MAR	MON 31 MAR	TUE 1 APR	WED 2 APR	THU 3 APR	FRI 4 APR
9,00-9,15	FREE DAY	9.00: teacher's meeting	9.00:departure	9.00: Teacher's meeting		
9,15-9,30	FREE DAY	9.15: Prof. Graham Brotherton	9.30: FIELD VISIT	9.15: Prof. Antonia Picornell	9.15: GOOD PRACTICES (PRESENTATIONS) (10 min. /presentation)	
9,30-9,45	FREE DAY	<i>What do children and young</i>	GIPSY FOUNDATION	<i>Children's rights Network</i>		
9,45-10,00	FREE DAY	<i>people's rights mean</i>				
10,00-10,15	FREE DAY	<i>in a neo-liberal world</i>				
10,15-10,30	FREE DAY					
10,30-10,45	FREE DAY		10.30:Prof. Carmen Roncal			
10,45-11,00	FREE DAY	break	<i>Social Work practice</i>	break	break	
11,00-11,15	FREE DAY		<i>In today's Spain</i>			
11,15-11,30	FREE DAY	11.15: prof. Marta Blanco		11.15: Group Work.5. (preparing presentation)	11.15: GOOD PRACTICES (PRESENTATIONS) (10 min. /presentation)	
11,30-11,45	FREE DAY	<i>Mediation</i>				
11,45-12,00	FREE DAY					
12,00-12,15	FREE DAY	12.15: Group Work 4	break			
12,15-12,30	FREE DAY	(preparing presentation)				
12,30-12,45	FREE DAY		visit to gipsy exhibition			
12,45-13,00	FREE DAY	to the restaurant		to the restaurant		
13,00-13,15	FREE DAY	LUNCH	LUNCH	LUNCH	LUNCH	
13,15-13,30	FREE DAY					
13,30-13,45	FREE DAY					
13,45-14,00	FREE DAY	Rest. Rias Baixas	Gipsy foundation	Rest. Rias Baixas		
14,00-14,15	FREE DAY	back to work.		back to work.		
14,15-14,30	FREE DAY		14.15: 14.00: FIELD VISIT	14.15: Prof. Remmelt Veenkamp	14.15: Students: Reflection & evaluation	
14,30-14,45	FREE DAY	DEMOCRACIA REAL YA	EXCLUSION	<i>Social Work on line</i>		
14,45-15,00	FREE DAY		OBSERVATORY			
15,00-15,15	FREE DAY		15.00: FIELD VISIT			
15,15-15,30	FREE DAY		CAÑADA REAL		Professors: Evaluation	
15,30-15,45	FREE DAY			break	break	
15,45-16,00	FREE DAY					
16,00-16,15	FREE DAY			Conference:	16:15 (aprox)	
16,15-16,30	FREE DAY			STOP DESAHUCIOS	FAREWELL AND DIPLOMAS	
16,30-16,45	FREE DAY					
16,45-17,00	FREE DAY	REINA SORA MUSEUM				
17,00-17,15	FREE DAY	(TO BE CONFIRMED!!)				
17,15-17,30	FREE DAY					
17,30-17,45	FREE DAY					
17,45-18,00	FREE DAY					
18,00-18,15	FREE DAY					
18,15-18,30	FREE DAY					
18,30-18,45	FREE DAY					
18,45-19,00	FREE DAY					
19,00-19:15	FREE DAY			PRADO MUSEUM	19:00	
19,15-19,30	FREE DAY			(TO BE CONFIRMED!)	FAREWELL COCKTAIL	
19,30-19,45	FREE DAY					
19,45-20,00	FREE DAY					



Sustainable Well-Being MADRID 2014



WEDNESDAY 26th March

Location: Escuela de Relaciones Laborales (Aula Escalonada)

9.00: Teachers meeting

9.15: *Understanding and responding to crisis from a feminist perspective: "Good living" horizon*

Prof. Begoña Leyra

10.45: coffee break

11.15: *Dealing with diversity in a sustainable way*

Prof. Aleidis Deville

11.45: Visit to **PARANINFO UCM**

12.45: to the restaurant

13.00: LUNCH (Rías Baixas)

14.00 back to work

14.15: Country presentations: Germany, Spain

15.15: Reflections and comments about presentations

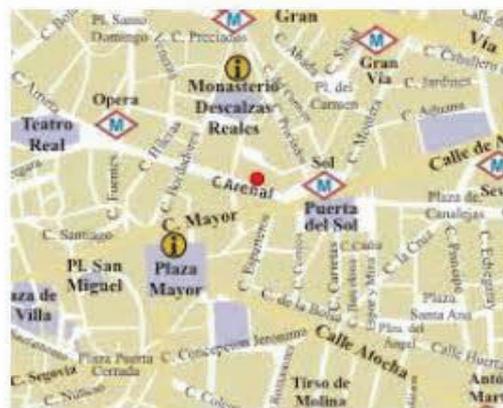
15.45: break

16.15: Group Work (2/5) (1 hour aprox.): Best practices presentations

CULTURAL ACTIVITIES (OPTIONAL): GUIDED TOURS: OLD MADRID & MODERN MADRID

Meeting at 17.45 h. at PUERTA DEL SOL (statue of the bear and the tree)

Group A would go for Old Madrid (Medieval, Renaissance), Group B for Modern Madrid (Baroque, classic). The same tours will be done again tomorrow, so that everybody can do the two tours.





Sustainable Well-Being MADRID 2014



THURSDAY 27th March

Field visit: FUNDACIÓN TELEFÓNICA

FUNDACIÓN TELEFÓNICA
Address: C/ Gran Vía, 2
Gran Vía [L1]
Website: :
<http://www.fundacion.telefonica.com/es/index.htm>



9.45 (no delays, please!!): The group will gather at the entrance of the Telefónica Building.

11.45: coffee break

11.15: Field visit: **WAYRA**

Website: <http://wayra.org/es>

Address: same as Fundación Telefónica.

12.30: to the restaurant

13.00: LUNCH (Rias Baixas)

14.00 back to Escuela de Relaciones Laborales

14.15: *The Blind Spot of Economy. How to create deep innovation through systemic awareness?**

Prof. Jo Lefevre

16.15: Group Work (3/5) Best practices presentations |Aula Escalonada & Aula 3|

CULTURAL ACTIVITIES (OPTIONAL): GUIDED TOURS: OLD MADRID & MODERN MADRID

Meeting at 17.45 h. at PUERTA DEL SOL (statue of the bear and the tree)

The same tours as yesterday, but now Group B would go for Old Madrid (Medieval, Renaissance), Group A for Modern Madrid (Baroque, classic).

FRIDAY 28th March

Field visit: **METRO DE MADRID**

Website: <http://www.metromadrid.es/>

9.15 : the group will gather at 9.15 (no delays, please!) at the main entrance hall of the Metro station

Alto del Arenal (L1).

10.45: coffee break and back to Escuela de Relaciones Laborales

11.45: Group Work (4/5). Location: Escuela de Relaciones Laborales |Aula Escalonada & Aula 6|

12.45: to the restaurant

13.00: LUNCH (Rias Baixas)



Sustainable Well-Being MADRID 2014



14.00 back to work
14.15: *Creation of wealth*
Prof. Lauri Narinen
15.45 coffee break
16.15: Mid-evaluation (teachers and students) (1 hour ½ aprox.)

SATURDAY 29th March

Field Visit: PEF (Punto de Encuentro Familiar) & CAF (Centro de Atención a las Familias)

8.30: (no delays, please!) The whole group will gather at Metro station  Aluche

9.00: Group A: visit to F to PEF (=Punto de Encuentro Familiar= meeting place for families)

10.45: coffee break

11.15: GROUP B Visit to CAF (= Centro de Atención a las Familias _Centre for Attention to Families)

Website: <http://goo.gl/P2uTii>

Address: C/ Fuerte de Navidad, 15

13.00: FEE FOR LUNCH AND BREAK

14.30-17.30: Common reflections and comments

MONDAY 31st March

Location: Escuela de Relaciones Laborales (Aula Escalonada)

9.00: Teacher's meeting (not students)

9.15: *What do children and young people's rights mean in a neo-liberal world*

Prof. Graham Brotherton

10.45: coffee break

11.15: *Mediation*

Prof. Marta Blanco

12.45 to the restaurant

13.00: LUNCH (Rias Baixas)

14.00 back to work

14.15: Guest conference: **DEMOCRACIA REAL, YA**

CULTURAL ACTIVITIES (OPTIONAL): REINA SOFIA MUSEUM *** to be confirmed

16.45: Meeting at main entrance of Museum





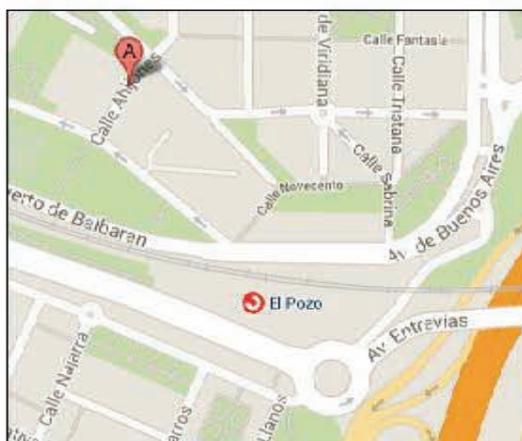
Sustainable Well-Being MADRID 2014



TUESDAY 1st April

Field visit to FUNDACIÓN SECRETARIADO GITANO (Foundation Gypsy Secretariat)

Location: Secretariado Gitano headquarters [A in the map on the right]
Address: C/ Ahijones
El Pozo
Website: <http://www.gitanos.org/>



8.30 (no delays, please!) Departure

Coaches will pick us up at: C/ Sagasta esq. C/ Mejía Lequerica Exit Y.H. and walk a few meters up the street towards wide street C/ Sagasta

10.30: *Social Work practice in today's Spain*

Prof. Carmen Rancal

12.00 break

12.30: Visit to Exhibition: gypsies and their reality

13.00: LUNCH (served on location)

14.00: Guest Visitor: OBSERVATORIO DE LA EXCLUSIÓN (EXCLUSION OBSERVATORY)

13.00 FIELD VISIT: CAÑADA REAL

Coaches will take the group from Secretariado Gitano to Cañada Real, and back again to Madrid city centre at the end of the visits.

WEDNESDAY 2nd April

Location: Escuela de Relaciones Laborales [Aula Escalonada]

9.00: Teacher's meeting (not students)

9.15: *Childrens' Rights Network*

Prof. Antonia Picornell

10.45: coffee break

11.15: Group work (5/5): preparing presentations [Aula Escalonada & Aula 3]

12.45: to the restaurant

13.00: LUNCH (Rías Baixas)

14.00 back to work

14.15: *Social work Online*

Prof. Remmelt Veenkamp

15.45: coffee break

16.00: Guest conference: **STOP DESAHUCIOS** [Association about people who must abandon their houses because of unpaid mortgages] (1 hour ¼ approx)



Sustainable Well-Being MADRID 2014



CULTURAL ACTIVITIES (OPTIONAL): PRADO MUSEUM *** to be confirmed

18.45: meeting at Museum, Jerónimos Door



THURSDAY 3rd April

FACULTY OF SOCIAL WORK- U. COMPLUTENSE

The Faculty of Social Work is located in Campus de Somosaguas, on the outskirts of Madrid.

How to get there: **BUS A** from avenida Ruperto Chapí, near metro MONCLOAJ. Last Stop: Campus Somosaguas.



****Our piece of advice:** try to be at Bus A stop as early as possible. Bear in mind that most courses start at 9.00, from 8.15 onwards is rush hour: there will be a lot of students taking this bus (and you are a big group yourselves...). If possible, make small groups and schedule yourselves in order not to be at the bus stop all together at the same time.



Sustainable Well-Being MADRID 2014



9.15: Good practices: 10 min /presentation (Room 309, 3rd Floor)
10.45: coffee break
11.15: Good practices (continuation): 10 min /presentation (Room 309, 3rd Floor)
13.00: LUNCH (Social Work Cafeteria)
14.00 back to work (and change of room)
14.15: Students reflections (Location: Salón de Grados, 3rd Floor)
Professors: Evaluation
15.45: coffee break
16.15: **Farewell and diplomas** (Location: Room 111 (first floor))

