



Social Work, Human Rights and Intercultural Relations

editors

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Introduction

Graça André¹

This e-book edition “Social Work, Human Rights and Intercultural Relations” comes from the Social Work course at the Universidade Católica Portuguesa in Lisbon. This refers to the International Days of Social Work, held on 6th and 7th March 2019. The event ran for two working days, with lectures and sessions that were addressed to the Social Work Students (1st, 2nd and 3rd cycle) in the morning, and open lectures in the afternoon for all of the academic community and practitioner Social Workers.

The group of invited teachers was composed of 6 members. They came from different places, all of them linked to several academic institutions as researchers or as Social Work educators and practitioners. We shall mention that one of them is an expert in issues dealing with migrants and asylum seekers, belonging to the Social Work team from a state organization that works with that population. The other teachers came from Germany, The Netherlands, Ireland and from Portuguese Universities.

The high quality of their presentations and lectures, also the questions that they brought up at the debate, have pushed the organizers to share them to a wider audience. This means the pertinence of several themes presented during the lectures and sessions, and the opportunity to enjoy these teachers and experts, new topics for debate, stimulating new studies and researches among a wider number of engaged and interested Social Workers, either practitioners or researchers and teachers. To the organizers of the International Days of Social Work it was always a priority to challenge the oldest and the youngest generations of social intervenors to this pertinent field work. Professionals who address the diverse contexts in a global society that requires more and more competencies in Intercultural Relations and Human Rights realization are missing.

The majority of teachers that were invited belong to a team that has been working for some years now, researching, teaching and organizing international seminars and workshops to research and debate around the concept of Social Work as a Human Rights Profession. This concept reports to earlier researches that refer to the basic and universal human needs, identified in everybody, as the bases of Human Rights. The realization of those needs is the fundamental guideline for Social Work practices,

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because only with an adequate answer to those needs is it possible to realize Human Rights for each citizen.

All of us have the same basic needs and they should be accomplished as a realization of a right to each citizen, because the emancipation of each human being can only be evaluated as a degree of satisfaction in answer to each human need. (Doyal and Gough, 1991)

In earlier times some of those teachers had cooperated with the Universidade Católica Portuguesa in Lisbon and Braga, to teach those topics and others in view of a more qualified and updated education in Human Rights issues, addressed to Social Work students. Also, it was a good opportunity to reinforce the interchange of knowledge and practices with the academics of the Portuguese University.

To link these three subjects, Social Work, Human Rights and Intercultural Relations, has been a very challenging topic. In Europe and its member states, facing the biggest migration mobility in the last decades, the social and political scientists are debating and researching the new related situation of the arrival of these new migrant groups. The questions are: who are they, what are they looking for and what can Europe give them in terms of good opportunities. It is urgent to find the best ways to manage this new phenomenon. This also implies loyalty to some European fundamental values like solidarity, equality and justice, respecting the basic needs and Human Rights realization of each citizen.

António Guterres, the General Secretary of the United Nations, said in his speech on 1 November 2011, that we should consider the 21st century as, the century of people in movement. A lot of answers to basic needs are missing not only because of geopolitical conflicts, but also demographic improvement and climate changes.

For several reasons and in the case of Portugal and for the next generations of Social Workers it is a challenge to develop more competencies in view of Human Rights realization in Intercultural Relations. One of the most recent steps, reported in the last 40 years, was when Portugal fostered a large group of refugees and migrants from the *ex-Portuguese colonies*. Also, Portuguese history tells us about the several asylum seekers and refugees from international conflicts, religious abuses, ethnical persecutions, gender violations, that happened in several countries all over the world. Those citizens looked for support from the Portuguese state and private organizations or even voluntary families. Nowadays, similar situations are appearing and the Portuguese government is accomplishing the international and regional mandates, implementing new programme for fostering refugees and asylum seekers that are looking for a place to feel safe.

Nowadays, this multicultural context demands good training from social intervenors, specifically from Social Workers, which will help them to apply grounded concepts and qualified methodologies.

To work in multicultural contexts implies to have the capacity to establish an *interactive and dialogic relationship, that means the capacity of the several elements of this relationship, to be conscious of their identities and cultural differences and to be able to develop a good relationship*. (Kupka, 2008)

These aspects, in an intervention process, following the thought of Leight (1988), shall be translated in some proceedings such as the use of a lot of communication competencies with the other person. Each intervenor has to know how to communicate and to understand how the other person communicates as they come from different cultures. It is not less important to want to know their view of the world. Therefore, to show respect to the other person and how much one wishes to establish communication or to make this relationship more empathic and positive, shall be considered a priority. Although, if an intervention is established, it is necessary to build a correct diagnosis and to plan an intervention according to the cultural references identified.

Often, we have a one-way vision and we forget to give place and time to the other. Relationships can be developed in a good level of participation if each one can feel that their dignity is respected. In this aspect Donna Hicks (2013), a researcher and expert in international conflict mediation, calls our attention to some important dimensions that should be considered and which complete the previous authors' statements to respect the other's dignity. Hicks refers to some dimensions that are missing in the communication between different people, like the recognition of the other as a unique person, the pertinence to show our understanding to their situation and giving them the opportunity to have a voice, not being partial, and not pressurizing them. It is fundamental to accept their identity, reinforcing their competencies to live in autonomy.

The invited authors have written about these topics and others, which they found to be emergent and urgent debates nowadays in order to reinforce the general topic of this e-book.

In a specific style, each author brings different visions according to the general theme, and to some readers this can bring polemic questions. It is important to note that some concepts that are nowadays present in the debates about Social Work education, such as Human Rights, dignity, social justice, vulnerability, human needs, culture, diversity, interculturality, cooperation and sustainability, are present in the structure of the several articles.

We hope that in this way it will be possible to reinforce a deeper and wider knowledge about these and other associated concepts. The e-book organizers are confident

that it brings a better understanding about the intervention in multicultural contexts and stimulates a new engagement for a real change. Social Work is one of the main agents within social contexts which are more and more diverse.

Before introducing the authors' contributions, it is necessary to advise the readers that, according to the thematic orientation of this e-book, several of the developed theses overlap.

Hans Walz, with the text *Living together in our common one world in the perspective of human rights and sustainable development*, asks us to be alert to the risk of living and surviving away from close relationships with others. He develops a detailed analysis related with the human beings' way of history dealing with very complex situations. This author tells us about several answers that human beings have found in view of defending a speech based on Human Rights values. Hans Walz tries to develop the concept of rights, from its earlier roots. He attempts the best understanding of its meaning and shows the demands and the respect for each human being, as a worthy being and with rights. He has prepared a list of documents, conciliating their religious, cultural, and political dimension, which he considers as guides for the several steps in human history. According to the values that he supports, this author is influenced by the most recent genetic scientific researches. It is his belief that these guidelines should be established, for a more cooperative and human rights-respecting world, even if this has not always been successful. He finishes his article with the argument that there is a similar exigence of living in cooperation, to Walz living "together", related to professional and scientific fields. He understands this cooperation like a "must" if each professional wishes to contribute to a sustainable development with which the social intervenors should be engaged. He challenges the practitioners to reinforce the relationship Social Work and Human Rights, working according to an ethic perspective, sharing common values in the multidisciplinary contexts with which the Social Workers interchange in their daily practices.

According to **Andrea Trenkwalder's** article, *Human Needs in Social Science and Social Work*, Social Work exists to support citizens in their relationships and to empower them in their needs realization. The author asks a lot of questions which require her full attention to some concepts that support her thesis. She works on the concept of multiculturalism that in her opinion is a characteristic of societies nowadays. She brings our attention to the challenging consequences that appear in the multicultural relationships, if we look for harmonious relationships in their diversity. The Human Rights background will be the ethical basis that can provide for the needs of each citizen in different

contexts. Andrea Trenkwalder develops her text in a specified analysis of the concept of human needs according to several researchers that came from the social sciences, leading it to the needs realization as the orientation to Social Work practices. She mentions some authors from the earlier Social Work steps, that have brought important contributions to vulnerable situations. Nowadays, those contributions are understood by the most up-to-date Social Work authors, like a basic framing to the recent theoretical orientations. Trenkwalder refers her thesis to the Systems Theoretical Paradigm of the Discipline and Profession of Social Work, and how important it is to understand that “everything that exists is either a system or a component of a system” interacting with other systems and an environment. Although she asks for our attention, we have a long way to go to reach the human needs realization for all citizens.

The next chapter is by **Cornelia Niehoff**, under the theme *Diversity, Social Justice and Human Rights in Social Work*, where the author claims our awareness to the Social Workers' education, living and working face-to-face with more and more diverse societies. She inquires how it will be possible to bring to the next generations a good education that will give competencies to the students, that will help them understand their diversity and, consequently, be able to understand the diverse characteristics of the others, who are the future Social Workers intervention subject. Coming from some basic concepts of the International Definition of Social Workers (IFSW, 2014) patent in this article's title, she develops and justifies those basic concepts as an important contribution to the education of the professionals that are fundamental agents to the Human Rights and Social Justice realization. Cornelia Niehoff uses practical situations to illustrate her thesis, reinforcing in this way the exigence of an education process with field experiences, so that there is a narrow and opportune contact with social diversity. Those Social Workers should become more competent to manage adequate strategies facing the inequalities they will find in their daily practices. In the last part of the article, Niehoff leads us to a more theoretical and practical analysis supported by the Silvia Staub-Bernasconi model, developing the concept of Social Work as a Human Rights Profession, addressing it to the scientific base of the profession and in the urgent realization of the triple mandate which will legitimate the intervention of Social Workers. According to the author, this paradigm brings a real intervention to the change, safeguarding the human being as a worthy and unique being, according to the Statement of Ethical Principles and Professional Integrity. (IFSW, 2018)

Sharon Schneider, in her article, *Asylum Seekers: Advancing critical reflexion on children's rights in undergraduated social work education*, brings us a lot of questions

related with the pertinence of the Social Work education at 1st cycle, addressed to children's Human Rights, in this case specifically asylum seekers and refugee children. Her main issue is the pertinence of a more detailed and deep information about the United Nations Convention of Children's Rights, that this author considers a reference in the Social Work education process which the future Social Workers should not ignore. This aspect will be important to guarantee the social integration and autonomy of this population among their peers. She goes into a deep analysis of social problems that are the object of Social Work Intervention, dissecting and linking those problems with the human needs theory. Schneider mentions some related authors and their theses, pointing to the importance of understanding each child's needs. This means getting to know their life story, social and cultural contexts, where those children have lived or are living now. She tells us about the importance of each professional to master information about the powerful relations in each community, which are characterized by unequal situations. It is also important to know what the strategies are to control the distribution of resources. This aspect can block the children's needs realization, reinforcing exclusion processes in the diverse communities. Sharon Schneider presents a typical casework, making a list of the several intervention steps, using it to illustrate her earlier theoretical and practical statements. This author shows us how much she is aware of the pertinence of Social Workers to acquire a lot of competences that will allow them to develop a good analysis and diagnosis of each situation. They should establish adequate aims and methodologies, with grounded basis, that come from the scientific aspect of this profession. Schneider believes that those conditions will bring successful interventions, in this example, addressed to children in very vulnerable situations because their rights were violated.

The last article is from **Rita Sousa**, an expert living a daily professional experience welcoming refugees and asylum seekers in a Portuguese organization, ACNUR affiliated. She has chosen to develop her article from a reflection grounded on facts that everybody knows. It means linking the violation of Human Rights with refugee victims from climate disasters, with great visibility all over the world. She makes a list of international findings realized in several summits, where climate changes were considered as a consequence of the natural resource management not being well planned. This issue is more and more frequent all over the world, bringing very dire consequences to the populations that face daily risks. She talks about the destruction of villages and towns and also the destruction of means of survival, something that happens often in the poorest countries which are already missing basic needs realization.

She provides detailed information about what was updated in debates held in the European continent, looking for adequate answers and sharing her disappointment for the lack of adequate outcomes. Although the problem was identified, Rita Sousa observes that these affected populations that are the most vulnerable, without any resources and living in emergency, are not considered a priority to top organizations with responsibility in this kind of issues. She adds some statistic data that show the problem's dimension. To the author the Human Rights realization can establish an agreement to the concept of migrant and economic refugee and stop hesitating towards the violated people in climate disasters. Rita Sousa asks us to regard people that have lost all their belongings, their house and their land, and who see their right to become an asylum seeker denied. Are the top organizations aware of this problem of climate disasters and how the population is affected?

Based on these issues, the author develops fundamental arguments, demanding the international, regional, national and local responsibility of the institutions that should have the appropriate legislation to ensure the rights of those populations to go back to their lands in safe conditions. Also, they should provide enough resources to allow them to rebuild their own communities - something that most affected populations wish –, to meet their basic needs and to have some dignity in their lives.

Annex

Attached is the little brochure “Intercultural Walk on Human Rights”.

This document is about an activity developed by the organizers with the participants and teachers during the “International Days of Social Work”: a walk through the streets of Lisbon as a practical exercise in which to apply the information and knowledge provided during those days. It was possible to observe the daily living of Lisbon citizens in a multicultural town and reporting it to the ancient history of the city. Also, to reflect on its most important historical events, which are witnessed inside the city nowadays challenging the visitors about more or less citizenship practices.

Living together in our common one world in the perspective of human rights and sustainable development

Hans Walz²

Abstract

This chapter focuses on key findings from neuroscientific brain research showing that human beings have a cooperative genetic constitution. (Bauer, 2008, 2011) Likewise, living together, or coexistence, is part of our human genetic make-up. The origins of our ideas on human coexistence can be traced back to testimonies from Biblical Christian Scriptures, the Code of Hammurabi, the 1776 American Declaration of Independence, the 1948 Universal Declaration of Human Rights (UDHR) and the 1992 United Nations (UN) Conference on Environment and Development, known as the Rio de Janeiro 'Earth Summit'.

The ethical principles of the UDHR and the Earth Summit give us cause to recognise human rights instruments as the foundation of peaceful coexistence that extends across the globe to include all people, everywhere. In this sense, human rights are essentially guiding principles for activities in science and practice that promote and inspire people to live together in shared living spaces – starting with the local and extending to regional, national and continental levels and beyond, to include our global world society. A key question addressed in this process revolves around how different disciplines and professions can make scientific contributions towards the shared goal of living together. The answer to that is through interprofessional cooperation. This requires that we recognise a common ethical basis for all disciplines and professions.

I propose an ethical basis for this purpose, which is illustrated by using an example of interprofessional cooperation in a workshop to facilitate interaction among participants from different professions. In doing so, a solid foundation for interprofessional cooperation is laid. The cornerstone of the workshop is a human rights-based approach to cooperation. The basic point of the matter is that social work educators and other professionals are jointly responsible for facilitating interprofessional practice.

² RWU – Hochschule Ravensburg-Weingarten University of Applied Sciences.

As the saying goes, we should practice what we preach. Similarly, the knowledge and skills developed through active participation in the workshop substantiate human rights principles and sustainable development as the cornerstone of interprofessional cooperation.

Keywords: Human Rights Education; Sustainable Development; Living Together; Cooperative Genetic Constitution of All Human Beings; Ethics.

Introduction

Despite the wars and conflicts between nations and among cultural and religious social groups and people, the central goal of humanity is to live together in freedom, justice and peace. This raises urgent questions about what people require to develop and maintain the capacity to live and work together. Consequently, living together in peaceful forms of coexistence is an integral part of the social workers core professional mandate, on all levels extending from the individual and collective – to the global world society.

This chapter comprises four parts: in part one I talk about the importance of setting the goal for peaceful coexistence. Although, at first glance, this may seem utopian, I can assure you it is possible. Cooperation with each other is predisposed in our genetic makeup and intrinsic to our human DNA. This is the basis of my discussion against the backdrop of evidence from the over two thousand years of historical human rights development. In part two, I focus on how, throughout our human history, kings, queens and leaders of cultural and religious social groups have created elaborate normative frameworks and ethical codes to endorse public acceptance and support for peaceful human coexistence. Their leadership actions extended beyond the boundaries of the immediate local area to include living space and national territory alongside transnational, transcultural and transreligious perspectives. In part three, the perspective of all nations, scientists, professionals and Earth Citizens and the requirements for guiding principles to coexist are highlighted. This revolves around the 1948 Universal Declaration of Human Rights adopted by the United Nations, alongside the 1992 UN Declaration for Sustainable Development. My main point is that peaceful coexistence is facilitated through laws, international conventions, universal ethical codes and approaches that guide the promotion of peace, cooperation and participation through teaching and education. In part four, I present an example of teaching human rights in a workshop format titled “How to teach human rights to different professions”. The workshop is structured in six steps: 4. 1. seeing our earth in different ways; 4. 2. diversity

of living spaces; 4. 3. basic needs; 4. 4. realisation of needs based on Erich Fromm's distinction between authoritarian and humanistic dimensions in religions and cultures; 4. 5. human rights oriented sustainable development as a basic perspective in theory and professional practise; 4. 6. hands-on approach to human needs realisation with five steps to discuss case studies and plan professional cooperation in intercultural and interprofessional working groups. In part five, the conclusion to the chapter summarises the key points concerning professional cooperation and human coexistence.

1. Living together

1.1 Why this topic?

When we look at everyday life in our local communities, we become aware of the increasingly varied cultural and religious orientations of the inhabitants. For example, our children learn in the classroom alongside children from different countries such as Turkey, Spain, Afghanistan, Nigeria and China. Children are socialised in their familiar context by different cultures and different religions such as Islam, Christianity, Buddhism, Atheism and inter-religious or trans-religious orientations. (Schneider, 2013) Patients in our local hospitals belong to different cultures and religions, as do the nurses and doctors. There are many more examples of intercultural or interreligious situations that we are familiar with in everyday life. The issue here is why we see these examples as 'problems' for living together. From the perspective of human rights, all human beings are earth citizens. As earth citizens, all human beings – also people without passports or imprisoned as criminals – have fundamental rights as social citizens to live in our world in dignity, equality and justice. (UDHR, especially articles 1-3, 7, 14-15, 18-19, 28)

Despite the fact that 175 States are party to the 1948 UDHR, there is no universal obligation to realise Universal Rights. However, in the context of Europe – in the 47 member states of the Council of Europe – the obligation is confirmed by the European Court of Human Rights in Strasbourg. At the 1992 Earth Summit, Sustainable Development was proclaimed a universal goal. We can state with optimism – step by step, human rights and sustainable development are acknowledged worldwide as the guiding principal for all human beings as world citizens. This is substantiated by scientists, NGOs and governments. Religious leaders and social movements also follow this perspective, e.g., Pope Francis with his 'appeal' stated in the Encyclical letter *Laudato*

Si' (2015), Nos. 13 and 14: "13. The urgent challenge to protect our common home includes the concern of how to bring the whole human family together to seek sustainable and integral development. Humanity still has the ability to work together in building our common home. (...) 14. We need conversations that include everyone, since the environmental challenges we are undergoing, and the human causes, concern and affect us all."

I am impressed with the clarity of Pope Francis in his concept of sustainable development as a common goal for all people. This also serves as an inspiration for social workers to focus on the concept of sustainable development and social work as a human rights profession presented in the UN manual (1992) "Human Rights and Social Work" and scientifically developed by Staub-Bernasconi (1994, 2018). In human rights-oriented social work science and practise, the focus of living together is an essential goal because of the myriad of challenges that come with globalisation and the plight of people around the world seeking asylum. It is an existential goal for all human beings as world citizens, in our one world. (UDHR, articles 1-3, 28, 29)

1.2. Is it possible to live together? Yes, because this is our genetic constitution

The core of effective teaching is that teachers are certain about what they teach. This is the basis of the colloquial expression "practice what you preach". Also, it is a professional outlook that benefits the students we teach, which in itself is a confirmation that it is necessary for our practice as educators. It encourages us to be sure about what we are doing. In sum, the basis of this conviction was practiced in earlier times by notable theologians such as Albert Schweitzer (1971), philosophers such as Hannah Arendt (1979) and social scientists such as Jürgen Habermas (1999), and elaborated in their research. The same can be said in contemporary research findings of neuroscientists such as the Portuguese American António Damásio (2018), the French David Servan-Schreiber (2003, 2006) and the German Joachim Bauer (2008, 2011). Their research findings show that all human beings have a cooperative genetic constitution intrinsic to our DNA.

Figure 1: Neurobiological effects of fair and unfair behaviour (Bauer 2011, pp. 36-42).

In his research findings, Joachim Bauer (2008, 2011), physician and neuroscientist at the University of Freiburg in Southern Germany, shows that when human beings have cooperative attitudes such as confidence, awareness and fairness (Figure 1a), this facilitates our well-being and health. Figure 1b shows the possible consequences and reactions when social groups or individuals have been brought up in unjust living conditions and thus are unable to realise cooperative behaviour as a basic requirement of living together. This can lead to external aggression or depression, which is aggression that is internally directed toward the self.

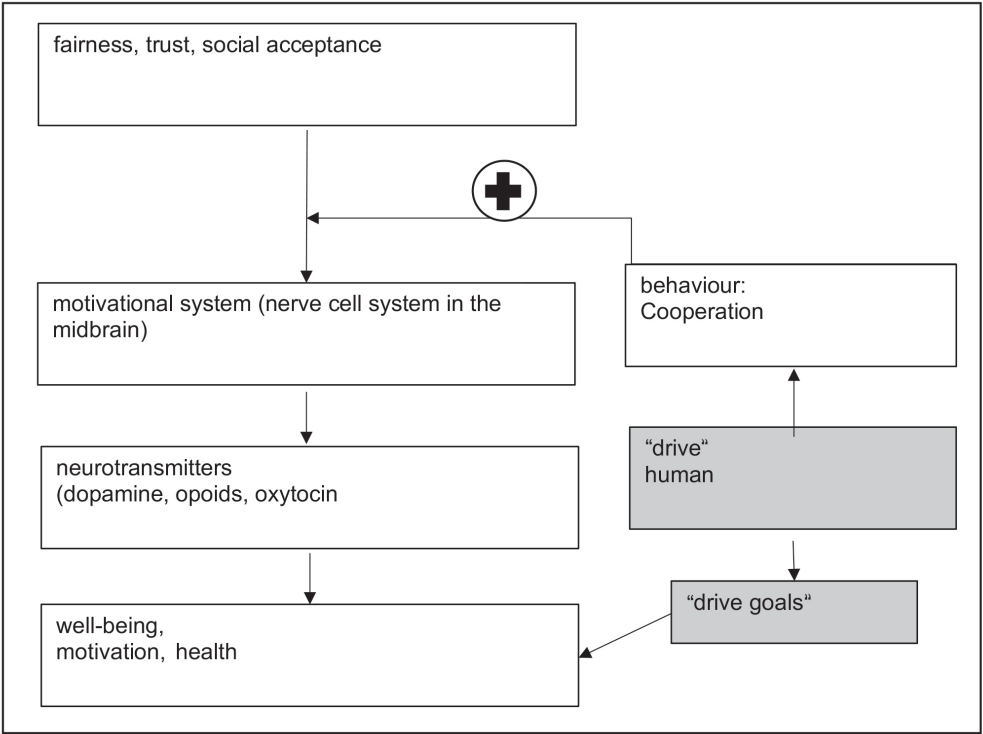


Figure 1a: Fair behaviour drives to well-being (Bauer, 2011, p. 36; English translation by Sharon du Plessis-Schneider).

As Charles Darwin recognised, living beings are driven to feel well and vital. Joy, wellbeing and vitality require that chemical compounds be released by the human brain to transmit messages. In turn, the release of these feel-good messengers requires positive interpersonal relationships. However, relationships do not come about without the

expectation that we do or give something in return. Relationships need reciprocation. We establish and maintain positive interactions and social relations through our actions and behaviour. Our patterns of behaviour influence our biological system, and make us feel good because of their invariant innate “instinctive” characteristics. In comparison, unprovoked aggression does not cause the release of messenger substances in the brain of healthy people.

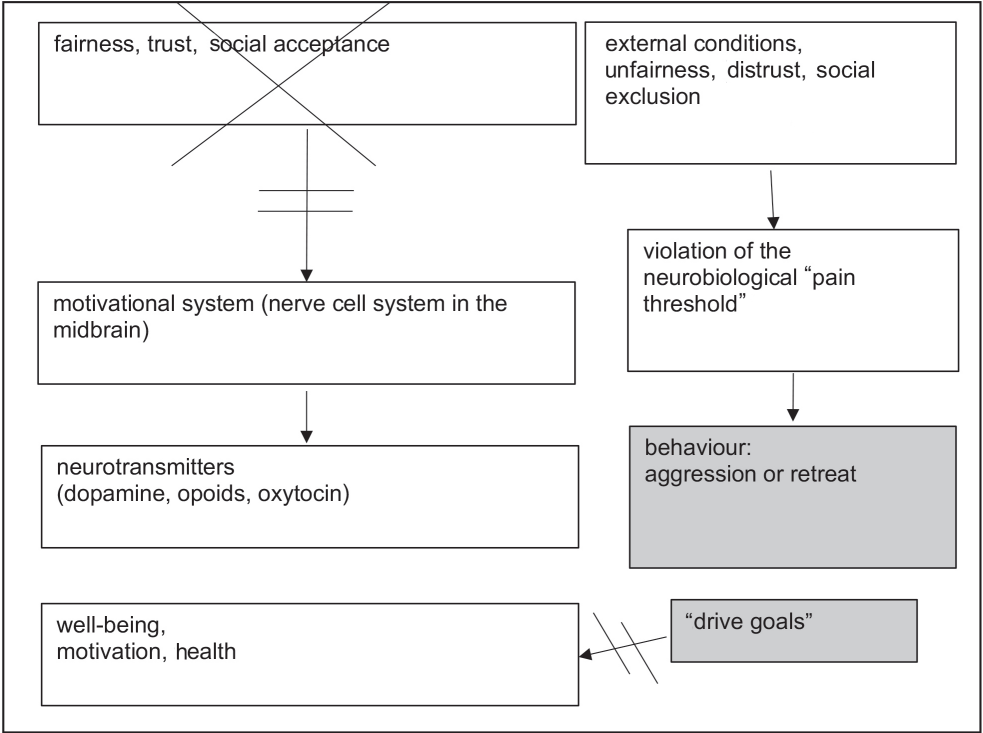


Figure 1b: Unfair behaviour prevents the drive for well-being (Bauer, 2011, p. 42; English translation by Sharon du Plessis-Schneider).

Unhappy social encounters or unsuccessful interpersonal relationships cause our brain's motivational system to become inactive (as a result, mental and physical illnesses may occur if the condition is permanent).

Human drive goals or basic motivations such as wellbeing and vitality are inhibited under these conditions. Negative social relationships marked by unfairness, mistrust and exclusion affect the pain threshold of the human brain. This has the potential to trigger aggression. If aggression is not possible because of the unjust imbalance of power in our external relationships, retreat, depression or self-destruction can result.

We should be aware of the fact that the external world is never just “good” or “evil”. In a world of scarce resources, there is a mix of fairness and unfairness.

To find ways to live together, people can be stimulated by learning about the roots and milestones in developing human rights throughout the world and how this facilitated the step-by-step development of codes that regulate our life together. This is demonstrated in the following selected examples.³

2. Historical roots and milestones in the development of human rights

2.1. Streams of justice and enlightenment as our basic drives

In the 8th century BCE, the Prophet Amos lived in the North Kingdom of Israel. He preached with social- and cult-critical indignation against the corruption of the judges and priests, against the exploitation of the poor rural population by the king's court, landowners and against the unjust oppression of the poor inhabitants by Samaria's upper-class citizens. “The Lord says, ‘I hate your religious festivals. I cannot stand them. When you bring me burnt offerings ..., I will not accept them. (...) Stop your noisy songs, I do not want to listen to your harps. Instead, let justice flow like a stream, and righteousness like a river that never goes dry.” (Bible: Amos 5: 21-25) These words demonstrate that in the consciousness of human beings there is a deep and existential conviction that justice is important for our living together like a network of ground water. Without this ground water, life is not possible. And without justice, living together in a human way is not possible. Water is existential for our life, just as sunlight is essential. We need life water and light the same as we need justice and en-lighten-ment⁴. In human history, we find many examples of human beings or leaders of ethnical or religious

³ Besides the following examples (Halbfas, 1983), which adequately outline this development, there are many other historical roots, e.g., the Cyrus Cylinder (created 539-538 BCE).

⁴ In the historical consciousness of mankind we find references to the importance of water and light in our lives: E.g., a painting on a bowl from 1500 BCE, found in the palace of Assur, depicting four water-streams going out in the four directions - north, east, south, west - from a holy centre and irrigating the whole world and making the earth fertile. (see Halbfas, 2014, pp. 30ff.) Similar examples we find in the biblical report (Genesis 2: 10-14) about the four water-streams in the garden of Eden. For the importance of light in our life, see, e.g., Bible, John 1: 4-9 and 8: 12 “...and this life brought light to the humanity...”; We remember also the sun-king and God Ra in the Egypt Mythology, the sun-festivals in the North-European countries and the message of light at Christmas time.

social groups such as the experts at the king's court of Hammurabi and Ashoka (see 2.2 and 2.5) who developed rules and codes of ethics to live together. Alfons Auer, a theological ethicist at Tübingen University in South Germany, pioneered an intensive investigation of historical ethical codes. His research was concluded by the fact that the codes and others found in the religious Decalogue as part of the Christian bible were created and passed on from 'down' (indicating the experiences and circumstances of our daily lives) in a lengthy process of cultural and religious community reflection. Ethical codes do not 'fall from heaven', nor are they directly handed to a designated religious leader, for example Moses, from God. Instead, they are developed through exchange, which could be accompanied by religious inspiration through the reflection of ethical codes in the regional cultural context. In this respect, Auer centres his ethical perspectives in the "Autonomy of Ethics" (1989) by making the following thesis: "In an ethical sense what works out is good, – certainly not, what creates success through technology, but what is humanly⁵ possible". ("Sittlich gut ist das, was geht – nicht freilich, was technisch geht, sondern was menschlich geht"; Auer, 1975, p. 27) This means that ethic is autonomous, communicable and leans towards living together "in freedom, reason and peace" (l.c.). Similarly, Pope Francis emphasises sustainable development as a common ethical basis in his appeals to the people in the Encyclical *Laudato Si'* (see 1.1). We could ask Alfons Auer: What can the specific contribution ('proprium') of the different religions such as the Christian, Jewish, Muslim or Buddhist proprium be towards putting human rights into practise? His answer might be: The inspiration and motivation driven by humanist Christian, Jewish, Muslim or Buddhist messages. (Auer, 1975, p. 53)

The roots (2.2-2.6) and milestones (2.6-2.7) can be seen as steps in the process of human rights development. Each step has a specific perspective.

2.2. The Codex of King Hammurabi (2nd millennium BCE): Equal rights for all citizens

The Codex of King Hammurabi of Babylon (1728-1686 BCE) contains 282 paragraphs of text. Each of these deals with everyday moral challenges and ethical conflicts. It is the oldest historical Codex that is carved on a 2,25 m diorite stele exhibited at the Louvre in Paris. During the king's reign, the monument was placed on an official location in the kingdom for every citizen to read. In the case of illiteracy, someone would

⁵ See in 4.4 the distinction between humanistic and authoritarian attitudes in religions.

read it in response to the concerns of a citizen. It provided the people with a means to claim their rights based on an official codex valid for all citizens. The Codex is an ancient historical script concluding the principle that all citizens are treated equally on the basis of their interests. In this way, the basis for living together is not a gift or given by chance but a right by birth to equal rights for all citizens.

2.3 The ‘Decalogue’ in the Bible (approx. 1000-600 BCE): Universal perception of sisters and brothers

The first three commandments of the Decalogue (Bible: Exodus 20: 7-17) are instructions concerning the adoration of God and upholding the holy Sabbath. As an orientation towards God, seen as the creator of the world, there is the perspective of the 7 commandments. There is one commonality: the relationship between God and human beings is created by him, through love. This means, the Decalogue is not only the concern of Jewish people to treat people of their nation with charity, but also their enemies. In sum: human beings as creatures of the one God “like himself” see this as the source – as the basis of equality. Human rights are established and reliant on this foundation because the Decalogue enables the perspective of universal perception of our fellow human beings as sisters and brothers.

2.4 The Laws of Solon in Athens (640-520 BCE): Democratic Perspectives

In the 6th century BCE, the Athenian state was failing because of the conflicts between the political parties. Solon (630-560 BCE) tried as statesman, and poet, to reform it through moral, economic and political laws. His constitution laid the foundations for Athenian democracy and enabled democratic perspectives for the further development of human rights.

2.5 The Edict of Ashoka (3rd century BCE): Social welfare for all citizens, respect for animals' life, fair exchange with other cultures and religions

In his list of human rights, Halbfas (1983) notes that only two roots can be traced back to the Asian continent. This points to the lack of research concerning the Asian influence on human rights in Western research, which is also linked to the colonialist era.

Ashoka's edicts are a collection of more than thirty inscriptions on pillars, boulders and cave walls written in the inhabitants' languages such as Brahmi, Greek and Aramaic along with South India and its neighbour state. These include parts of today's Afghanistan and Pakistan – the region of Ashoka's vast kingdom. Although Buddhism occasionally surfaces, the edicts focus less on religious aspects than on issues concerning social and animal welfare with internal moral precepts: proper human behaviour, non-violence, benevolence, kindness towards prisoners, respect for animal life – above all, the sacrifice of animals was banned – and protection of flora. As the official law, “Dharma” was found in public areas that were frequented by the highest number of people, so all would read them. Additionally, Dharma is a matter of the state's administration system such as medical treatments, roadside facilities and positive cross-national relations that extended as far as the Hellenistic Mediterranean. They are put into practise by tolerance or dialogue and intercultural, interreligious exchange. The edicts of Ashoka confirm that roots for the development of human rights are not only in Europe, but also located in Asia and other continents. The philosopher Jeanne Hersch (1968, 1990) shows this in her intensive collection of historical testimonies and world-wide roots of human rights.

2.6 The Sermon of Jesus on the Mountain: God gives sun and rain to ‘good’ and ‘bad’ people – all human beings are created with an inherent dignity

This sermon (Matt: 5-7) is believed to be the core of Jesus' message. Its content is also found in parts of other religions and cultures, e.g., in the so-called ‘golden rule’ in Matthew 7: 12 and Luke 6: 31. “Do to others what you would have them to do you.” Based on a systematic approach to this guideline, the following three forms of a global ethical principle of reciprocity are established:

1. Treat others as you would like others to treat you (positive directive form).
2. Do not treat others in ways that you would not like to be treated (negative prohibitive form).
3. What you wish upon others, you wish upon yourself (empathic or responsive form).

The golden rule goes back to Confucius (551-479 BCE); people of virtually all cultures and religions agree with it, as with the previously described Code of Hammurabi. It is incorporated as a major part of the 1993 “Declaration Toward a Global Ethic”, which can be summarised as a global ethical base for all human beings whether they are theistic, secular or atheistic (www.weltethos.org; www.global-ethic-now.de).

With regard to the ethical challenge of loving others, which includes enemies or people displaying bad behaviour, a clear text that illustrates this principle can be found in Matthew 5: 44-45: “Love your enemies and pray for those who persecute you, so that you may become the children of your Father in heaven. For He makes His sun to shine on bad and good people alike and gives rain to those who do good and those who do evil.” In the upcoming steps, these words about God and His justice, makes him responsible for sun and rain along with grace and forgiveness for “bad and good people”, should draw our attention as they will develop from their first legal roots as in the Codex of Hammurabi or in the edicts of Ashoka into a secular human right of dignity. This means, all human beings inherently have – without any pre-condition or pre-obligation⁶ – the right to live in freedom, equality and justice, to satisfy their biological, psychological and social needs and to have their dignity respected. Even if they have committed atrocious crimes, it is not allowed to violate their physical integrity by torture or physical violence. (UDHR Arts. 1-8, 11, 22, 28)

2.7 The American Declaration of Independence (ADI 1776): The sacredness (‘inherent dignity’) of person

After describing some of the prominent roots in the development of human rights, we take a leap from ancient times to the 18th century in the ‘new world’ America. With the ADI 1776 the earlier described roots for living together are directly developed from the first milestones of human rights. In the 18th century there were thirteen British colonies in North America, all dependent on the kingdom of Great Britain. These colonies fought for their sovereignty over the course of many years. They no longer wanted to pay taxes to the Government in London without parliamentary representation: “No taxation without participation” was their slogan. After long and intensive preparation through political discussions (e.g., about the ‘Common Sense’ Pamphlet from Thomas Paine, published in January 1776) and intellectual drafts of a declaration by political leaders such as the principal author of the declaration Thomas Jefferson, on the 4th of July 1776 the representatives of the thirteen colonies pronounced the Declaration of Independence as a starting point towards forming the United States of America.

Initially, the thirteen colonies justified their sovereignty by listing 27 colonial grievances against the British King George III. They asserted certain natural and legal rights, including the right of revolution, which basically lead the way to the future development

⁶ The Christian doctrine stimulates that human beings are justified before God only by their faith (*sola fide*).

of human rights. The Introduction to the conclusion of the declaration was influenced by religious perspectives because the first English colonists in America were Protestants: "...the Laws of Nature and the Nature's God entitle" us to separation. Conclusion: "And for the support of this Declaration, with a firm reliance to the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honour."

The perspective of human rights is legitimated in the Preamble with natural law and theological arguments based on the biblical text Genesis 1: 26-31 "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness..." Yet, should it be impossible for people to live life, liberty and happiness, with what their creator equipped them, "it is their right, it is their duty, to throw off such Government..." (Preamble). Reflecting the described roots, we recognize that the ethical norms in ADI 1776 follow the spirit of the Decalogue (Ex. 20) and the above cited phrases on loving 'good' and 'bad' people as in Matthew 5: 44.

Hans Joas (born 1948), Professor of Sociology of religion at the Humboldt University in Berlin, proposed in his research on "the sacredness of Person. A new Genealogy of Human Rights" (2011, 2012, 2013) – following sociologists such as Émile Durkheim and Max Weber – a new thesis on the origins of human rights and human dignity: Human Rights are the result of a process of 'sacralisation' of every human being. As we could see earlier in both the historical roots and the cited phrases as part of the Preamble, human beings were increasingly regarded as sacred. Therefore, 'dignity' in Article 1 of the UDHR is an inherent, sacred, self-evident and undeniably natural and essential trait of all human beings. (Joas, 2013) Nevertheless, is it not a contradiction to hold the belief that "all men are created free" as recorded in the Preamble? However, it is problematic that slaves were excluded from their right to be free and that the freedom of women is not mentioned. In Joas words, the authors intended for these discrepancies to be a challenge that would be resolved step-by-step and over time.

The development of human rights is a lengthy process, which has in part proven successful, alongside the fact that their implementation frequently turns out to be terrible. Against this backdrop, we gradually become aware of how human rights are realised and violated at the same time.

2.8 Following milestones in the process of the development of human rights

To understand the development of human rights, it is necessary to examine the underlying historical roots and values. As we are aware of the milestones after ADI 1776, it is sufficient to outline the specific focus of the following declarations:

The *French Declaration of the Rights of Man and of the Citizen*, issued in 1789, aimed at the development of individual and collective rights for citizens. However, citizens such as women, slaves or foreigners were excluded on the grounds that they did not own property. Additionally, in comparison to the ADI 1776, religious arguments for liberty, freedom and solidarity, were of less importance. The 1789 French declaration neglected the rights of women. Olympe de Gouges (1748-1793), a French female activist and prominent advocator, was executed in Paris in 1793 because she campaigned for the *Rights of women and the Female Citizen*. Karl Marx and Friedrich Engels, authors of the *Communist Manifesto* published in London during the 1848 Revolution, intended their work to open up the debate and raise awareness about the unjust economic conditions as a consequence of capitalism. Their manifesto is acknowledged as one of the world's most influential and challenging political documents with rigorous scientific analytical observations about class struggle and capitalist conflicts.

Non-violent resistance as a tool to change inequitable conditions initiated a further development of human rights, which was implemented by Mahatma Gandhi (1869-1948). His political and ethical activities did not only impact the prohibition of wars and violent conflicts in a peaceful way across time but also religious relations and everyday life in the spirit of awareness and non-violence. Symbolic in this context is the *peaceful Portuguese Revolution of 25 April 1974* ('Revolução dos Cravos'), which started a revolutionary process that led to Portugal becoming a democracy. Its name arose from the fact that almost no shots were fired and carnations were placed in the muzzles of guns and on the soldiers' uniforms. In Portugal, April 25 is a national holiday to commemorate the revolution. In 1989 in *Leipzig, East Germany*, people took part in a *peaceful revolution* on every Monday by holding candles in protest against the DDR-Regime while they called out "We are the people" as their figurative slogan. These peaceful protests led to the fall of the Berlin Wall.

The 1948 UDHR is regarded as the ethical, political and also strategical conclusion of many preceding roots, milestones and movements. From an environmental perspective and – most importantly – from the position of responsibility to participate as earth-citizens, the UDHR was linked with the ideas of *sustainable development at the 1992 UN Earth Summit*. These two declarations paved the way for the right to live in freedom, equality and peace including all earth-citizens without any exemptions. This

indicates that people without a passport are protected – although only in theory. From a practical viewpoint, the planet's climate crisis is a matter of disease and human rights violations. This goes hand in hand with menaces such as wars and actions completely opposed to the wellbeing and needs of people seeking asylum, children and the members of other vulnerable groups.

3. Perspectives for living together through inter-professional cooperation

3.1 Human rights-oriented sustainable development as a guiding principle in science and practise

The fundamental value of the UDHR from 1948 is pronounced in the Preamble as the “inherent dignity” in all human beings. This inherent dignity has its roots in our human consciousness (Schweitzer 1971; Joas 2011, 2012, 2013) because all people are ‘sacred’ by nature. It is in our human nature that we have the inalienable right to freedom, justice and peace in living together as “equal... members of the human family”.⁷ Since philosophical goals like “freedom” are open to interpretation, the UDHR pronounces in 30 articles that the inherent dignity is the entitlement for needs (see UDHR articles 18-21, 23-27, 29) which is vulnerable in its fulfilment, and therefore must be safeguarded by concrete entitlements for rights such as in articles 4-17, 28. To make sure that the “inherent dignity” is being applied as a binding value, the implication must always be linked with the fulfilment of concrete biological, psychical and social needs of all human beings.

Its necessity can be compared to things like a network of life-veins, streams of groundwater or light (see 2.1). Respecting this existential link between our inherent dignity and concrete needs, in the term “inherent dignity” the perspective of our body is included alongside the perspective of our spirit. (Vin Tho, 2019) These two perspectives are not seen as dualistic but as holistic: Life is a unity of body and spirit. This view is represented in the UDHR, for example, in Articles 3 and 5: Article 3 stipulates that everybody (also persons ‘sans papier’) has the unconditional (see 2.6) right to life, liberty and security as person. Article 5 stipulates that people including those who have

⁷ In the several actualised translations, the term family is often replaced by a term like “human community”. In article 16 UDHR, under the influence of developed ethical perspectives about the rights of lesbian and gay persons, the term “Men and Women” is replaced by “adult persons”.

committed crimes have inherent dignity and therefore in all (!) cases torture is forbidden. (Bielefeld, 2011)

The essential message of the “Earth Summit” 1992 has three expansions of the UDHR (available at <https://sustainabledevelopment.un.org/milestones/unced>. Accessed: 26 December 2019).

- i. The following quoted first expansion “to future generations” was already expressed in 1987 in the so called ‘Brundtland-Report’ and was now integrated as the classical definition of sustainability in the declaration of the Earth Summit 1992. Sustainable Development “meets the needs of the present without compromising the ability of future generations to meet their own needs.” We recognize in this definition that the orientation on needs, which is fundamental for the UDHR, is carried on to the needs of future generations.
- ii. The second expansion is ecologically oriented to our vulnerable earth. This makes us conscious that sustainability must be realized in the balance of the ecological, social and economic dimensions of our life, in local, regional, national, continental and global perspectives according to the motto: think global, act local, and vice versa.
- iii. The third expansion goes from the anthropocentric to the holistic perspective of life based on the classical view of ‘reverence for life’ from Albert Schweitzer (1971; 1998, p. 156): “The most immediate fact of man's consciousness is the assertion ‘I am life that wills to live in the midst of life that wills to live’”. We have seen in our historical part 2, that this holistic view of life is not unfamiliar, but by nature in the consciousness of all mankind.

We conclude that human rights-oriented sustainable development is an ‘existential necessity’ (Hillmann, 2007, p. 975) and a new principle for the guidance of all professions, to build our individual local, global and glo-cal⁸ world in freedom, equality and justice. (Walz, 2014; Schneidewind, 2015) This can only be achieved in cooperation between the sciences and professions in intercultural and interreligious perspectives. With regard to an inter-professional cooperation, it is essential that all professionals share a common ethical base. Through many cooperation processes and exchanges, such a basis developed with colleagues from different disciplines into a paper (3.2), which I present was an approach that can be used for teaching and practice:

⁸ Glo-cal describes as a sociological term the relationships between glo-bal and lo-cal (= glocal). Influences.

3.2 Elements for a common and universal ethical code for all professions

1. There are various disciplines and professions. Each of them satisfies one or more biological, psychical or social aspects of human needs on the scientifically legitimated basis of these needs. In the professional process it is important that professionals act in view to reference and balance our needs, which are the focus of other professions.
2. Professionals derive and legitimate their professional practice on the best interests of social citizens and on the basis of human rights-oriented sustainability. This means that on the one hand, social citizens can approach professionals about the needs for which they require support or shelter. On the other, it is possible that social citizens, for example, in the case of addiction and the desire for drugs as 'need', or other luxurious desires. Therefore, it is part of the professional competence of the acting persons to decide not only based on their responsibility for the best interest of the social-citizens, but also based on their responsibility towards realising human rights and sustainability: it means in view to the interests of the present and future generations. ('triple mandate' concept; Staub-Bernasconi, 2019, pp. 412-420)
3. In consequence to the perspective in point 2 follows that the professionals have to look for, or create, structures and conditions to realise their professional tasks. Professionals can act system-oriented ('loyal'), but not system-dominated, and they need to look for possibilities and opportunities to integrate or challenge the social-citizen's competence for co-operation and for co-responsibility in the common – realized between professionals and social citizens – process of support.
4. While professional ethos is universally oriented, professional support needs to be realised in the context of regional conditions (climatic, ecological, economical, cultural, religious); therefore, the realisation process is influenced or determined by the diversity of external conditions and based on the diversity of internal attitudes of the social citizens.
5. Each professional support or activity should be legitimated based on scientifically evaluated or proved professional knowledge, in minimum on evidence-based knowledge.
6. Since every profession is legitimated by the realisation of specific fundamental human needs, all professionals have a political mandate, to advocate the conditions required to realise their professional tasks in the structures and conditions of the society.

Codes of ethics for special professions: on the basis of a common code of ethics for all professions, special codes of ethics for specific professions such as social work, medicine or information technology should be developed or related to a common ethical basis for all professions to ensure inter-professional cooperation.

4. Workshop on teaching Human rights to different professions

In 1992, the United Nations Centre for Human Rights in Geneva published in cooperation with the International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) a “Manual for Schools of Social Work and the Social Work Profession” (United Nations *et. al.* 1992), in which social work is pronounced as a “human rights profession”. (I.c. A 3, p. 3). Following the recommendation in this manual and also the recommendation Rec (2001)¹ of the Council of Europe (2001), we are engaged since the European Conference for Social Work in Lisbon 1995 in developing teaching methods by exchange in lectures according to the Erasmus staff mobility programme and workshops for human rights education, in “multidisciplinary manner” and “intercultural perspectives” (Council of Europe, 2001). Such a concept is described below, followed at the Hochschule Ravensburg-Weingarten (RWU) in South Germany, about “How to teach Human Rights to different professions”: At the RWU, students can take Bachelor and Master Programmes in the fields of Engineering, Business Management, Social Work and Health Care. Students enrolled in the Social Work undergraduate course can attend faculty lectures on the human rights-oriented ethics of social work. The other faculties do not offer lectures on ethics for their professions. But in view to inter-professional cooperation it is necessary that the students of all faculties have knowledge and skills of a common ethical basis as proposed in 3.2.

There for my university offered opportunities in conceptualising interdisciplinary lectures, which enabled students to cooperate with other professions. With colleagues from different faculties I developed a workshop-model to the following six steps for human rights-oriented sustainable cooperation:

4.1 Seeing our earth in different ways

Students are introduced to world-maps showing the earth depicted in different ways. Three examples of different views are:

- The Mercator-World Atlas⁹ focuses on the Eurocentric and colonialist perspective;
- The Peters-Atlas displays continents and countries accurately in their true proportion;¹⁰
- The Australian ‘down-under world map’ displays the earth as ‘pacific-centred’¹¹.

The discussions that take place during this exercise focus on the effects that different views have on our way of seeing the world, the way we see ourselves as the ‘image of man’ and how we understand science. For example, a scientific perspective can be constructivist versus materialist; to satisfy human needs from the perspective of human rights, a scientific materialist perspective is more accurate than a constructivist view. (Walz, 2014, pp. 198-205)

4.2 Diversity of living spaces

Each of us, as a human being, is a citizen of a village or city, living in a region, either national or transnational, in a nation, on a continent and as a world-citizen. What do we associate with regional, national, continental and global identity and citizenship? How are rights and duties realized in these living spaces? How do we view the ‘glo-cal’ (global and local) interactions of citizens within these areas and spaces – either as a unilateral ‘Matrioshka-structure’ or a reciprocal relationship like a network? How can we realize the principal guidance of sustainability, ‘think global, act local’, and vice versa?

4.3 Basic needs

The workshop participants split into groups based on nine maps and in nine areas of living space: six continents, one nation, one region and one city. Each group chooses one map and decides on one of the six continents (Africa, Asia, Australia, America, Antarctica, Europe) or a nation (e.g., Portugal), or a region (e.g., EU-Region Bodensee) or a city (e.g., Amsterdam) where they live or wish to live. The next step is to discuss and write down, on white cards, the needs which they think the residents would have in their living space. The results of many workshops show that participants

⁹ Weltkarte Maßstab 1:32 000 000. Bern, Switzerland: Kümmerly & Frey, Geographischer Verlag.

¹⁰ Peters, Arno (2002 b): *The Peters World Atlas. Based on the Peters World Map. The Earth in its true proportion*. Oxford: New International Publications Ltd, 55 Rectory Road, Oxford OX29 4TP, UK. www.newint.org, ISBN 0-9540499-5-0; Peters, Arno: *A new view of the earth*. Hamburg: Evangelisches Missionswerk Hamburg. Missionshilfe Verlag. ISBN 3-921620-50-3.

¹¹ World Pocket Map Pacific Centred, 1:45 000 000 (2008). Brisbane, Auckland and Indianapolis: Hema Maps Pty Ltd. ISBN 10: 1-86500-219-4; www.hemamaps.com.

conclude: in all areas of living space human beings have practically the same biological, psychical and social needs. This step is completed with a round of group reflection on the implications of human needs based on the need theory of Werner Obrecht (2005).

4.4 The realisation of the universal needs in diversity

The universal needs of women and men for dignity in freedom, equality and justice or the needs of people with different sexual orientation can be satisfied in cultures and religions in two ways, either humanistic or authoritarian. In the workshop, participants share and reflect on different ways to satisfy our universal needs based on the following points:

Erich Fromm's¹² distinction between authoritarian and humanistic dimensions in religions and cultures.¹³

Considering human behaviour, Erich Fromm distinguishes between biophilic and necrophilic ethical dimensions; he concretises the distinction between authoritarian and humanistic dimensions. This distinction can also be applied to culture.

- I. Anthropological understanding of religion: Similar to that of the sociologist Thomas Luckmann (1927-2016; see 1967), the UN regarding Art. 18 of UDHR and the EU regarding reasons for Asylum, Erich Fromm understands religion as a “general human phenomenon”; it means “any system of thought and action shared by a group, which gives the individual a frame of orientation and an object of devotion.” (Fromm, 1950, p. 20) Since in this view all human beings (also ‘atheists’) are religious, Fromm pronounces: “The question is not *religion* or not, but which kind of religion, whether it is one furthering man's¹⁴ development, the unfolding of his specially human power, or one paralysing them. (l.c. p. 26) According to these two possibilities Fromm denotes “only one distinction”

¹² Erich From was born in 1900 in Frankfurt am Main, Germany, and died in 1980 in Locarno, Switzerland. He was educated in the orthodox Jewish religion. He studied Sociology and undertook a Phd at the University in Heidelberg; In 1934, he emigrated to the USA, forced by the Nazi regime. In 1936, he published his internationally renowned concept about the authoritarian character and family. In his studies he successfully combined psychological and sociological thinking in a social psychological theory and method. In view to our topic ‘Living together’ Rainer Funk pronounces: “Erich Fromm was interested in the study of a socially successful living together and its mental requirements” (Rainer Funk, Literary Executor of Erich Fromm, in: <https://fromm-online.org/en/erich-fromm-sein-leben-und-werk>; accessed: 5 January 2020).

¹³ This paper has been prepared for workshops in English and Portuguese translation by Hans Walz according to the original text in Fromm, 1950, and the Portuguese edition, 2006. Copyright 1950 by Erich Fromm; 1987 by the Erich Fromm Literary Estate; quoted with permission of the Literary Executor of Erich Fromm, Rainer Funk, Tübingen/Germany.

¹⁴ In the traditional not gender sensitive terminology of Fromm we must consider the inclusion of women in the following terms like ‘man’ or ‘he’, ‘his’ and ‘him’.

between “authoritarian¹⁵ and humanistic religions.” This distinction “cuts across nontheistic and theistic religions”. (I. c., p. 34)

II. The essential element in authoritarian religion is the surrender to a power transcending man. “The main virtue of this type of religion is obedience; its cardinal sin is disobedience. Just as the deity is conceived as omnipotent or omniscient, man is conceived as being powerless and insignificant. Only as he can gain grace or help from the deity by complete surrender, he can feel strength. Submission to a powerful authority is one of the avenues by which man escapes from his feeling of aloneness and limitation. In the act of surrender he loses his independence and integrity as an individual but he gains the feeling of being protected by an awe-inspiring power of which he becomes a part.” (I. c., p. 35)

III. “Humanistic religion, on the contrary, is centred around man and his strength. Man must develop his power of reason in order to understand himself, his relationship to his fellow men and his position in the universe. He must recognise the truth, both with regards to his limitations and his potentialities. He must develop his powers of love for others as well as for himself and experience the solidarity of all living beings. He must have principles and norms to guide him in this aim. Religious experience in this kind of religion is the experience of oneness with the All, based on one's relatedness to the world as it is grasped with thought and with love¹⁶. Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization¹⁷, not obedience. Faith is certainty of conviction based on one's experience of thought and feelings, not assent to propositions on credit of proposer. The prevailing mood is that of joy while the prevailing mood in authoritarian religion is sorrow and guilt. In as much as humanistic religions are theistic, God is a symbol of *man's own powers* which he tries to realize in his life, and is not symbol of force and domination, having *power over man*.” (I. c., p. 37)

It is misleading to claim that a particular religion – for example Buddhism – is more humanistic. Against such a view Fromm emphasises: “The distinction between authoritarian and humanistic religion not only cuts across various religions, it can exist within the same religion. Our own religious tradition is one of the best illustrations of the point.”

¹⁵ We have to be aware that there is a difference between the meaning of ‘authoritarian’ (‘very strict’) and the original meaning of ‘authority’ (a person, who encourages somebody; ‘authority’ is derived from the Latin word ‘augere’ = to support, encourage, to be good for).

¹⁶ Fromm has developed a new paradigm for the understanding of science: ‘Science of Love’: Bader, 1988.

¹⁷ ‘Self-realisation’ is not an attitude in a egoistic perspective. The humanistic philosophical view of ‘self’ means the loving relationship to oneself, to all the others and to the earth.

(l. c., p. 42) In this part of the workshop, we discuss 'living together' against the backdrop of how to change authoritarian traditions, rituals or patriarchal attitudes in cultures and religions, to find a common basis for respect and non-discrimination in our living together in families, communities, universities, cities and societies.

4.5 Human Rights-oriented sustainable development as a basic perspective in theory and professional practise

In this part of the workshop the participants explore;

- The development from needs to human rights;
- The etymological meaning of human rights (see André, Walz, 2003, p. 6);
- The historical steps through evolution and revolution to UDHR in 1948, to Earth Summit in 1992 and to the following Conferences in view to the realisation of the Sustainable Goals (SDGs);
- The theory of "Social Work as a Human Rights Profession" according to Staub-Bernasconi (2018; Staub-Bernasconi, Wronka, 2012);
- Human rights – orientated sustainable development as a basic perspective in the sciences and professional practise.

4.6 Hands-on approach to human needs realisation in case studies and professional cooperation

Based on the experiences, reflections, recognitions and skills of these five steps, it is possible in inter-disciplinary, inter-professional and inter-cultural groups, and of course also in workshops with migrants or young refugees:

- to discuss and find solutions, how we can live together in spite of all the daily conflicts and violations;
- to plan new projects for the realisation of human rights and sustainable development goals.

At our university in Weingarten, through conducting inter-professional workshops, an interdisciplinary lecture about 'Sustainability in teaching and practise' is available since 2001 for the students of all disciplines in cooperation with interested colleagues. (Walz, 2006, pp. 501-505) There are also a range of publications that focus on human rights and sustainable development-oriented by UN Institutions such as UNESCO and UNICEF, or NGOs such as Amnesty International, European Union Agency for Fundamental Rights (FRA) or Stiftung Weltethos. In addition to this, there are brochures about

teaching human rights and sustainable development. Concerning the issue of 'living together,' we should be aware that:

- TOGETHER. Respect, Safety and dignity for all: This is “a United Nations Campaign that promotes respect, safety and dignity for refugees and migrants. Its aim is to counter the rising of xenophobia and discrimination.” (see: <https://together.un.org/use#JoinTogether>)
- EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS – FRA. 10 keys to effectively communicating human rights. (see: <http://fra.europa.eu/en/node/25921>)

Conclusion

Living together is achievable because of our human cooperative genetic constitution. (Bauer, 2008, 2011) Since early times, this has given rise to our co-existential behaviour that traces back to historical testimonies such as the Bible or the Codex of Hammurabi. However, we recognise from the historical roots and milestones of the 1948 UDHR that we still have a long way to go. This also applies to evolution and revolution because it is not only about proclaiming but also realising human rights as a common basis for all earth citizens. These are the goals that are in our minds, and that we strive to realise through teaching and educational practices such as those that were discussed in this chapter.

As inspiration for our engagement, we require visions of how to live together now, and in the future. We are interlinked and connected by transport networks, such as street or railway networks, mobile telecommunications networks, and the networks that provide us with gas, water and light. “The structure of the net is the sign of universal interconnection, mutual relations and exchange. It is unlimited and can definitely be combined and expanded. It is not hierarchical or top down, but horizontal or spreads across a surface. Everything is connected together. Connection and networks are basic and primeval structures that we find in nature.” (Ifa, 2018) This is evident by our human evolution and revolution that spans across thousands of years. This development also applies to the fundamental structure of our thinking and actions because of our coexistence in a metaphorical network that undergirds our cooperative genetic constitution.

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Human needs in social science and social work

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Abstract

Within academic and professional literature, social work is commonly referred to as a human rights profession. (Staub-Bernasconi, 2007; Obrecht, 2009) Both the professional code of ethics and the definition of social work proposed by the International Federation of Social Workers (IFSW) make explicit reference to human rights. Furthermore, as a key mandate, social work interventions strive for the betterment of lives and the society in general. But what criteria compel the profession to ensure that human rights are realized. What exactly does social work have to do to live up to its directives?

Systemic social work theorists as Silvia Staub-Bernasconi and Werner Obrecht offer an interesting answer to this question. They posit that humans have fundamental needs and that social problems result from the failure to satisfy these needs. Only the satisfaction of needs guarantees a 'decent' life. The practical realization of human rights entails satisfying fundamental human needs for freedom, safety, food, water, shelter, social interaction and recognition (to name a few).

The task of social work is to support people in their interactions with their social environment and enable them to effectively satisfy their needs.

But what exactly are human needs? In the following article, I will present different perspectives on the concept of need in social science discourse. Secondly, I will introduce social work theories that address the issue of human needs.

In order to offer professional social work adherence to be a professional is essential. To live a decent life means to satisfy one's needs. In order to achieve this, a precise clarification of the concept of need is necessary.

Keywords: Human Needs; Social Work Theory; Human Rights; the Systemist Paradigm of Social Work.

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Introduction

The close link between social work and human rights has often been highlighted by various social work theorists. (see Staub-Bernasconi, 2007; Obrecht, 2009) The reference to human rights can also be found both in the professional code of ethics and the definition of social work proposed by the International Federation of Social Workers (IFSW). A shared ethical basis is necessary in inter- and transcultural social work. The question arises on what foundation is established to claim the validity of human rights.

In the past, human rights were often legitimized on religious grounds. This approach means that human dignity is derived from being made in the image of God. Another approach referred to humanistic values. Both approaches are unsuitable for intercultural social work because they favour the Western view of the world and neglect the importance of other religions and cultures for the development of human rights.

Social work theory gives an answer to the question why we need common human rights in a culturally diverse world by referring to human needs.

Staub-Bernasconi, a Swiss professor of social work and founder of the systemic paradigm of social work, argues that human rights are legitimized by the neediness of human beings. (see Staub-Bernasconi, 2007, pp. 181ff.) Being dependent on a permanent satisfaction of needs makes one vulnerable. For this reason, special legal protection is necessary. In the following, the question of what exactly is understood by human needs in the social science discourse will be examined.

It is shown that the theory of needs has a long tradition in Austrian social work science. Currently, a theory of needs is found as a central element in the social work theory known as the systemist paradigm of social work. This theoretical approach offers numerous interesting starting points for a human rights-oriented practice of social work.

Human rights and Intercultural Relationships

Modern societies are characterized by their interculturality. Different cultures not only live together in a limited space, but also interact and influence each other. Even though the coexistence of different religious and cultural traditions is a great social enrichment it can also lead to various conflicts. Therefore, a generally binding ethical framework is necessary. The question arises which ethical framework is suitable to regulate a harmonious coexistence.

Human rights are often seen as this ethical foundation. But why are human rights authorized for having this mandatory function? Isn't there a preference for western values in it?

Dr. Nivedita Prasad (2018), professor of social work and human rights at the Alice Salomon University Berlin, claims that central concepts of human rights as the idea of human dignity are also part of different non-European cultures (2018, pp. 44-45). According to Prasad, it means that the founder of human rights has different membership. The Commission on Human Rights was made up of 18 members from various political, cultural and religious backgrounds.

But there is also another reason why human rights are suitable as a universal ethical framework. Every human being is vulnerable and therefore requires the cooperation of others to satisfy their needs. To ensure cooperation to address vulnerability, we need an internationally accepted ethical framework. If you analyse human rights you will see that there is a deep connection between human rights and human needs (see Galtung, 1977; Gasper, 2005; etc.).

In my opinion, deriving the legitimization of human rights from human needs is a suitable way of making the universalistic concept of human rights particularly suitable for intercultural encounters. The basic assumption that all people are needy and therefore need each other legitimizes the universal demand of human rights.

At the same time, the concept of human needs as the basis of human rights offers sufficient space for cultural differences by distinguishing between needs and means of satisfying needs.

In concrete terms, I would like to illustrate this with an example. Article 24 of the General Declaration of Human Rights says:

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

The need for rest and leisure is independent of social, cultural or societal circumstances. Everyone requires time of rest. This need can't remain unsatisfied over a long period without serious health consequences. Needs are present in every person regardless of cultural and socio-economic background and therefore they are universal.

The way in which they are satisfied depends on various factors, above all on individual, socio-economic and cultural preferences.

For example, some people wish to relax through absolute tranquillity, while others relax mainly within a lively family circle.

In the following I will explore the question of what is understood by the term *human needs* in the social science context and in which theories of social work this approach is reflected.

Needs in scientific discourse

Although the concept of need is not only used in motivation and advice literature but also in scientific discourse, there is no binding definition. (see. Obrecht, 2009, p. 4; Mägdefrau, 2007, p. 17; Andresen & Albus, 2009, p. 11)

Theories of human needs are found in various disciplines such as psychology, economics, sociology, educational science and social work.

Mägdefrau, Professor of General Didactics and Teaching Research at the University of Paderborn, claims that there are not only “physical, psychological, material, mental, primary and secondary needs but also lower and higher ones: objective and subjective, natural and artificial, existential and cultural, individual and collective, general and special, real (true) and imagined (false), conscious and unconscious, permanent and changeable” needs. (Mägdefrau, 2007, p. 8) She complains that in scientific literature there is hardly any distinction between need, desire and means of satisfaction. (*ibid.*, pp. 17ff.) In her opinion probably nearly every desire has already been mentioned as a need. (*ibid.*, p. 8)

Especially scientists of the Frankfurt School and Critical Theory, who equate desires and needs, believe that an infinite number of needs are socially constructed in order to establish the status quo. (see Marcuse, 1998, p. 24) Herbert Marcuse, for example, assumes that the working class is busy satisfying the wishes generated by advertising. Therefore, the social imbalance of power is accepted, and this also avoids any kind of opposition. (*ibid.*, pp. 11ff.) From his point of view human needs are understood as a means of manipulation.

Another group of social scientists distinguishes between needs and desires. (see. Staub-Bernasconi, 2007; Obrecht, 2009; Hondrich, 1975). Staub-Bernasconi, a Swiss Professor of Social Work, suggests that our wishes often are based on needs which have become conscious. (Staub-Bernasconi, 2007, p. 171)

It is not only the inaccurate use of the term that complicates a scientific debate. Also, the act of satisfying proves is difficult to explore.

“The handling of the concept of need causes considerable problems for research, at least because the chain of need-motivation-behaviour is not easily reversible.” (Mägdefrau, 2007, p. 4)

The need itself is not observable. Only activities related to means of satisfaction can be observed. A certain behaviour, e.g., food intake, does not necessarily have to be the reaction to an unsatisfied need. The ingestion of food can also be a way to reduce general tension or a reaction to boredom.

As we have seen, there are multiple problems in using the concept of needs in social science. Nonetheless, it is impossible to imagine the field of psychology and social work without this concept.

Psychology

Abraham Maslow (1908-1970), a US psychology professor, was one of the founders of humanistic psychology. He became famous for his research on human needs. After many years of psychotherapeutic research, Maslow came to the conclusion that “each of us, [has] an essential biologically based inner nature, which is to some degree ‘natural’, intrinsic, given, and, in a certain limited sense, unchangeable, or, at least, unchanging. (Maslow, 1968, p. 3)

In order to understand human motivation, he developed a step-by-step model of five basic needs that follow each other.

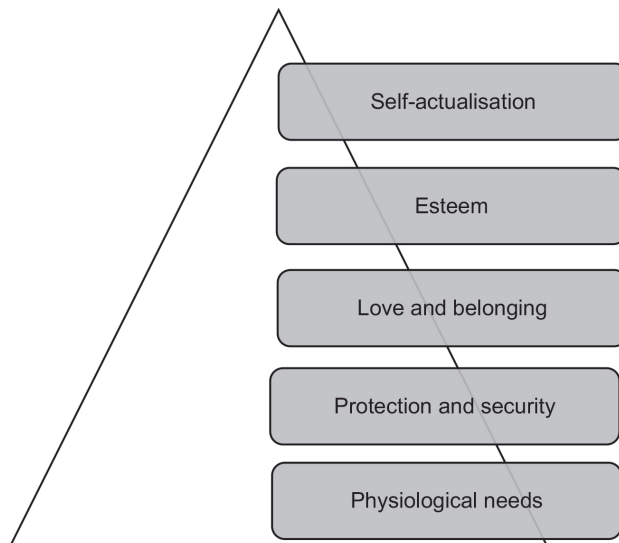


Figure 1: The 5 levels of Maslow's Hierarchy of Needs.

These, in turn, he divided into two subgroups: deficit needs and growth needs. Deficit needs include physiological needs, security needs and social needs. The growth needs include the need for recognition and the need for self-realization. (cf. Mägdefrau, 2007, p. 42)

Maslow's step-by-step model (Fig. 1) gives the impression that there is a hierarchy within the needs. In his view, man can only attain satisfaction of the higher needs when the lower needs are saturated to a certain degree. (*ibid.*, pp. 42ff.) Even if this hierarchization of needs is considered obsolete, Maslow's pyramid of needs continues to be referenced, especially within motivational literature. (see. Drumm, 2008, p. 392)

Erich Fromm (1900-1980), who was in close contact with Maslow, also addresses human needs in his work. Fromm wrote an article, "Psychology and Values", which was published in an anthology, "New Knowledge in Human Values", under Maslow's editorship. There he describes five basic needs which, in his opinion, justify human existence:

SUMMARY OF FROMM'S HUMAN NEEDS		
	NEGATIVE COMPONENTS	POSITIVE COMPONENTS
Relatedness	Submission/ domination	Love
Transcendence	Destructiveness	Creativeness
Rootedness	Fixation	Wholeness
Sense of identity	Adjustment to a group	Individuality
Frame of Orientation	Irrational goals	Rational goals

Figure 2: Erich Fromm's basic needs and their positive and negative forms of realization. (Fromm, 1999, pp. 339ff.)

These five needs (Fig. 2) can be satisfied both in a positive “biophilic” and in a negative “necrophilic” way. The biophilic character satisfies the need for relationship through love, the need for transcendence through creative work, which strives for rootedness through membership in solidarity communities. Orientation is attained with the help of a rational frame of reference (Fromm, 1999, pp. 339ff). In contrast, the “necrophile” character tends to satisfy its needs in a destructive way. Its relationships are characterized by submission or domination, transcendence is produced by destruction, in which life is irretrievably destroyed. Rooting takes place through regression and

orientation with the help of an irrational frame of reference. For Fromm, fascism is an example of a form of necrophiliac satisfaction of needs.

The psychologist Marshall Rosenberg (2004), founder of “non-violent communication” who, like Fromm, stands in the tradition of humanistic psychology and was a student of Carl Rogers, also works with the concept of need. The concept of non-violent communication consists of four components: observation, feelings, needs and requests. In order to be able to communicate successfully, it is first necessary to formulate clearly observable facts without evaluation. Then the feelings which were activated by the current situation need to be expressed. Feelings are described as states of tension that arise when needs are not taken into account.

“The more directly we can connect our feelings with our needs, the easier it is for others to react sensitively.” (Rosenberg, 2004, p. 81)

In the next step, it is necessary to identify the concrete needs, the neglect of which was the trigger for the respective feelings. Finally, a request has to be formulated to the other person. (*ibid.*, p. 25)

In Rosenberg's opinion, communication is successful when the underlying needs of the emotional expression are identified and addressed. (Rosenberg, 2004, p. 26) Nonviolent communication is very popular in social work and is used successfully in various fields of action (Schneider, 2009). Marshall Rosenberg's communication model, which is based on the perception and expression of needs, makes clear that a theory of needs in humanistic psychology is still up to date.

Need-oriented Theories of social work

Responding to client's needs is not only a basic principle of contemporary professional practice but also an important focus within the practice approaches advocated by the pioneers of social work such as Jane Addams, Alice Salomon or Mary Richmond. (see Staub-Bernasconi, 2007, pp. 115ff.)

Also, the Austrian theorist Ilse Arlt, who thought the first training centre for social workers in Vienna in 1912 (see Frey, 2005, p. 40), established a need-oriented approach in social work. This approach anticipated some basic considerations of a needs theory, which reappeared some decades later in the systems theoretical paradigm of the discipline and the profession of social work (SPSA). (see Staub-Bernasconi, 2007; Obrecht, 2009)

Ilse Arlt's Welfare Science

Ilse Arlt (1876-1960), the Austrian pioneer of social work, created a welfare theory based on satisfying needs 20 years before Maslow. In her opinion a decent life is possible only if human needs are met. Arlt believed that human needs are the starting point of all welfare activities, further positing that precise knowledge about human needs is a necessarily prerequisite for valid professional help. (Arlt, 1958, p. 38)

Although at the beginning of the 20th century women were not allowed to study in Vienna, Ilse Arlt joined the seminars of Eugen V. Philippovich, Professor of Political Economy, as a guest student. On the basis of his intercession she was allowed to attend his seminars in national economics at the University of Vienna. Although economics played an important role in Arlt's analysis of social problems, her theoretical approach was not limited to an economic perspective alone. Her need-based theory went far beyond traditional economics. Arlt broke with the economic tradition, which is based on the belief that needs are infinite and there is a shortage of goods. In Arlt's theory, there is a limited number of needs. From this point of view, poverty is not primarily a question of a lack of resources, but of misguided distribution. The target dimension of her theory is human prosperity, which in her opinion depends on the quality and quantity of the satisfaction of needs. (see Frey 2005, p. 75) Arlt's welfare science distinguishes 13 different need classes which must be satisfied above a certain emergency threshold in order to secure human existence. (Arlt, 1958, pp. 62ff.) Her list of needs includes:

1. nutrition
2. housing
3. body care
4. clothing
5. recovery
6. air
7. education
8. mental care
9. administration of justice
10. family life
11. medical assistance and nursing
12. accident prevention
13. education in economic efficiency

Arlt assumed that there is a threat to one's existence if just one of these needs is neglected over a longer period of time. Similar to Max-Neef, Arlt concludes that several factors are central to ensure adequate satisfaction of needs.

It isn't just appropriate goods that are necessary to satisfy one's needs. Also required are knowledge and skills that enable individuals to satisfy needs appropriately. Furthermore, an adequate amount of time is needed to use the skills and resources. (see Staub-Bernasconi, 2007, pp. 30ff.)

Social workers have to find out what is missing when people suffer. Can the problems be explained by the lack of access to the means of satisfying needs? In such cases the task of the social worker is centred on efforts to mobilize resources. Is suffering caused by lack of ability to procure nutrition, housing or family life? Then help is directed towards development of appropriate skills and behaviours. Or maybe there is not enough time for recovery, family life, education and so on. Then, changes at the level of the structural conditions of human existence are needed.

Arlt criticized that help often takes the form of counselling instead of providing the necessary resources which could address the root causes of the problem. (see Frey, 2005, p. 79)

Ilse Arlt, who opened the first training centre for social work in Austria in 1912, is being rediscovered and her theoretical approach is receiving renewed interest and discussion. (see Frey, 2005; Pantucek & Maiss, 2008) Currently, need-oriented theories are formulated within the Systems Theoretical social work perspective (SPSA).

The Needs Approach in the Systems Theoretical Paradigm of the Discipline and Profession of Social Work (SPSA)

The SPSA was developed over the last 30 years by Swiss social work scientists at the School of Social Work in Zurich. (see Borrmann, 2005, p. 15) Silvia Staub-Bernasconi, who also was a long-time director of the Berlin cooperative study course "Social Work as Human Sciences", and Werner Obrecht, emeritus professor of social work science, are the two best-known representatives of the so-called Zurich School.

A core area of the SPSA is the Theory of Human Needs (THN), which Obrecht developed from the 1990s onwards. (see Westhofen, 2012, p. 25) In his view, this needs theory differs from other approaches because it is not based on sociological findings, but also on scientific research results from other disciplines such as evolutionary biology, sociology, psychology, ethnology, economics, etc. (Obrecht, 2009, pp. 4ff.)

The epistemological origin of the SPSA goes back to the work of Mario Bunge, a philosopher of science born in 1919 in Buenos Aires. (see Westhofen, 2012, p. 29) In

contrast to constructivist system theories, Bunge's systemism is based on a materialist ontology. (see Westhofen, 2012) According to this approach, he proceeds from a reality that exists even before and independent of whether people think of it or observe it. (see Staub-Bernasconi, 2002, p. 247)

Systemism means “that everything that exists is either a system or a component of a system”. (A system is a complex entity whose parts are held together by bonds of various kinds.) (Staub-Bernasconi, 2002, p. 247) For Obrecht, humans are a special type (class) of a biosystem, which actively interacts with its environment to meet their needs. In order to achieve wellbeing, it is necessary to satisfy human needs regularly. Therefore, a society is required whose structures allow access to satisfaction of needs. Needs in this sense are internal processes that exhibit a state of tension between an actual and a target state. The state of tension motivates people to interact with the environment. If the interaction is unsuccessful, social work begins. Social workers help individuals, groups and communities to gain access to means of satisfying their needs. Only then, a decent life is possible. In this context, human rights are legitimized from the transcultural experience of human neediness. (Staub-Bernasconi 2003,28) The vulnerability and neediness of human beings are culturally independent and therefore demand universal protection.

Obrecht (2006, p. 144) distinguishes 19 needs, which can be divided into three different need classes. These three classes are:

- Biological needs (such as the need for physical integration; for sexual activity and reproduction; for regeneration...)
- Biopsychic needs (e.g., for sensory stimulation in line with perception; for beautiful forms in specific areas of life...)
- Biopsychosocial needs (for emotional attention; for spontaneous help; for social (cultural) belonging...)

The list below provides an overview of the requirement classes.

Biological needs

1. according to physical integrity
2. the substitutes required for autopoiesis (reproduction of the organism):
 - (a) digestible biomass (metabolism)
 - (b) water (liquid content)
 - (c) oxygen (gas exchange)
3. for regeneration
4. for sexual activity and reproduction

Biopsychological needs

5. for perceptual sensory stimulation:
 - (a) gravity
 - (b) sound
 - (c) light
 - (d) for tactile stimuli (sensory needs)
6. for beautiful forms in specific areas of experience
7. for alternation/stimulation
8. according to assimilable information relevant to orientation & action:
 - (a) for information
 - (b) for a cognitive code to assimilate available information
9. according to subjectively relevant (affectively occupied) goals and hopes for fulfillment
10. according to effective skills, rules and (social) norms for coping with (recurring) situations depending on subjectively relevant objectives

Biopsychosocial needs

11. for emotional devotion
12. for spontaneous help
13. according to social (cultural) affiliation (membership) through participation
14. "Identity" for distinctiveness
15. for (relative) autonomy
16. for cooperation
17. for fairness (procedural justice)
18. for social recognition (status, rank)
19. for (exchange) justice

List of human needs (see Obrecht, 1999, p. 50; 2009, p. 27; Staub-Bernasconi, 2007, p. 172).

In this theory, social problems always arise if human needs are neglected over a long period of time. From this perspective, unmet needs are not an individual problem but refer to unjust social structures.

The need orientation raises the question how society has to be constituted in order to satisfy needs.

Conclusion

The above overview suggests that needs-oriented theories offer some advantages. On the one hand, both the individual and the society are taken into consideration. At the centre of this approach are the framework conditions that enable participation in social processes to satisfy needs. Essentially, a needs-oriented methodology is about ensuring participation in a wide variety of social contexts.

On the other hand, this approach is based on a realistic conception of human beings. Humans are not autonomous beings as *homo economicus* suggests. People are perceived as vulnerable and needy beings who are mutually dependent on each other.

Need theories can be used to critically question one's own practice:

- Are the client's needs addressed?
- Do the interventions take into account the different preferences of the clients (e.g., easily understandable language, cultural preferences)?
- Is a group of clients excluded due to specific means of satisfying their needs (e.g., meat soup – vegetarian)?
- What disciplinary measures are associated with the use of means of satisfying needs?
- How can satisfaction of needs be ensured in the long term?

These and other questions serve to ensure a client and resource-oriented view.

The need orientation always has an ethical dimension. In itself, the satisfaction of human needs such as giving food to starving people or including excluded ones are moral actions. The creation of the basic conditions that enable the implementation of these actions is a fundamental task of social work. Human rights contribute to the establishment of a just society, which can ensure the satisfaction of human needs for all.

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The Social Problems of Marginalised Child Asylum Seekers: Advancing Critical Reflection on Children's Rights in Undergraduate Social Work Education

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Abstract

The Convention on the Rights of the Child (CRC) is a human rights framework in the context of multi-level governance child protection policies central to social work education and practice. (United Nations, 1989) In line with this statement, children's rights-based education introduces undergraduate social work students to the principles of the CRC, namely participation, protection, harm prevention and provision, to facilitate knowledge acquisition by building core competencies for critical practice. (IFSW, 2002) It equips social workers with analytical and advocacy skills that foster critical thinking and creativity in the juxtaposition between child protection, autonomy and self-determination.

This chapter provides insights for social work education to locate and analyse the underlying casualties of social problems using a problem and resource framework, the w-questions. (Geiser, 2015) This framework is used to develop theory-driven social work interventions as illustrated against the backdrop of an anonymised case study, Amira, an accompanied child asylum seeker in Austria. (Fritsche, Glawischnig & Wolfsegg, 2019) Correspondingly, CRC is addressed along a continuum between human needs fulfilment and human rights entitlements. (Obrecht, 2009; IFSW, 2002; Ife, 2012) The concept of need is understood as tension in our concrete biological and psychological bio-values and states. (Obrecht, 2009, p. 27) The assertion is that when children lack support or are obstructed from achieving their equal right to education due to social, cultural or economic barriers, this exacerbates social marginalisation because it deprives them of membership in the school social system. Social marginalisation thwarts the fulfilment of needs and weakens social cohesion by causing alienation and anomie. (Mayrhofer, 2015) The tentative conclusion is that knowledge and practice models that link human needs and children's rights equip social workers with the

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expertise to reduce children's vulnerability whilst strengthening their protection, autonomy and self-determination.

Keywords: Social Work Education; Children's Rights; Human Needs; Scientific Realism; Accompanied Child Asylum Seekers.

Introduction

20 November 2019 marks the 30th anniversary of the United Nations General Assembly's adoption of the Convention on the Rights of the Child. The Convention signifies global recognition for children's protection, autonomy and self-determination as key components in their development and wellbeing. It is structured around basic principles for legislation and collective action that obligate Member States to facilitate children's access to resources for their need realisation.

As specified in CRC Article 1: “for the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.” In this sense, Reichert (2006) contends that children require special protection to facilitate their physical and mental development, as stated in the CRC preamble “the child, by reason of his physical and mental maturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth”. (United Nations, 1989) The CRC is a human rights document of particular relevance to children who depend on adults for access to resources that meet their needs. Gil (2013, p. 44) asserts that the “socialization of children occurs under conditions of physical, emotional, social and economic dependence on adults who dispense rewards and sanctions and are perceived all-powerful (...) rooted (...) in the societal dynamics and biological aspects of the relationship of children and adults.” Adult dependency puts children in a vulnerable position, which is exacerbated by their legal status as minors, combined with a lack of social, political and economic autonomy. (Hemphill & Schneider, 2013)

As the most widely ratified human rights document with 196 State Parties, the CRC consists of 54 indivisible rights and freedoms, which include civil, political, economic and cultural rights and entitlements. (United Nations Children's Fund, 2007) Although the rights in the CRC are perceived as holistic, equal and indivisible, there are different lines of thought and action in the implementation of policy. Some CRC rights combine individual and collective characteristics. For instance, the right to participation can be exercised either individually or in the community. Also, CRC rights take precedence over domestic law. Conflicts between domestic law and the CRC are detected

through joint monitoring reports submitted by experts in child welfare such as social workers, non-governmental organisations and child advocacy groups. (IFSW, 2002)

As an international regulatory framework, the CRC contributes to the visibility of children by enabling and defending their right to recognition, consultation, respect and participation in all decisions affecting them and according to their age and maturity. (IFSW, 2002) Although adults generally agree that children require protection, issues around the self-determination and participation of the child as an autonomous individual are ambiguous and contested. (John, 2003) Since adults perceive children as still in the biological, psychological and social maturation process into adulthood, they lack recognition of their capacity to make informed decisions, an attitude that increases the vulnerability of children and limits the power of self-determination in the community, and society in general. (Cockburn, 2013; John, 2003)

In social work, the concept of vulnerability emphasises that certain groups of people are more susceptible to social, political and economic insecurity than others. This is underlined by the range of high through low power differentials between citizens and non-citizens, including migrants, refugees and asylum-seekers. People classified in this latter group have low power and fewer legal rights under national law because their asylum application is undecided. This is also the rationale behind my claim that child asylum-seekers are per se vulnerable because of the trauma of fleeing their country of origin to escape persecution and their unattained legal and social status in the host community. It begins by placing members of vulnerable groups in an attitude of abasement, characterised by the social, cultural and economic superiority of others, who consider them powerless and prevent them from defending themselves when their rights are violated. (Wronka, 2016) Powerful individuals, social systems and organisations such as the media, corporations and State institutions contribute to the devaluation of individuals and groups through stigmatisation and discrimination. (Reichert, 2006; John, 2003) The undifferentiated labelling of individuals as vulnerable because of their social classification in a particular group can itself lead to social marginalisation and further entrench alienation. In this sense, references to vulnerability require careful consideration and transparency about how, when and why someone is at risk.

The CRC is the backbone for State Parties to incorporate safeguards and provisions into legislation and policies that address child vulnerability and facilitate their development. (United Nations Children's Fund, 2007) It includes directives as instruments to regulate, protect and promote self-determination and participation in decision-making processes, in the family, at school and in the community (Hemphill & Schneider, 2013). Consequently, it is an undeniable fact that the articles enshrined in the Convention are the basis for social work with children. In accordance, IFSW developed a Professional

Training Manual (2002), which affirms professional obligation to implement the Convention in social work with children, and in decision-making processes that directly affect them. To this end, social workers from across the globe came together to define strategies for the long-term implementation of the Convention. The objectives include monitoring harmful policies and practices that negatively affect children. Although governments and their agencies have a duty to respect and protect the rights of children in their areas of responsibility, there is no absolute guarantee that they themselves will not violate those rights. Similarly, social workers may be complicit in rights violations by aiding or abetting a government that commits an abuse.

To direct change in social systems in correspondence with the CRC, the root causes of problems need to be identified and analysed as a precursor to social work interventions. However, if the causal mechanisms or processes underlying a social system, in other words, how it ticks and affects/influences members of that system, are not identified and explained, the intervention could end up as a fortuitous hit-and-miss remedy. The reduction of irreducible things and events omits the fact that the emergent properties of social systems affect the components or members of a system in various ways and to different extents (Bunge, 2017). The reduction of complexity simply for the sake of reduction also raises questions about legitimacy, purpose and impact. In comparison, social work science with a materialist emergent systemism ontology and realism epistemology addresses and responds to complexity by identifying, describing and explaining the underlying causalities associated with human needs ranging from physicochemical, biological, psychological and social levels of reality. (Obrecht, 2009; Geiser, 2015) Dealing with problems in the context of social systems requires scientific analysis and critical reflection on the object of social work as a profession and discipline. (Staub-Bernasconi, 2018)

Social problems as the object of social work

The object basis of social work has been at the centre of debate since the early 20th century, when Mary Richmond's Charity Organisation Society and the Jane Addams Settlement House Movement laid the cornerstones of social work as a profession and discipline. The impetus of early social movements was to identify the cause of social problems as the object of social work and to establish measures to remedy social ills. Richmond based practice on scientific evidence concerning the effectiveness, efficiency and prevention of social problems in social systems that affect the individual on the micro intervention level. Addams focused on the suffering of the individual within and because of a specific society and/or culture and identified the related divisions as

the trajectory for problem immersion. (Staub-Bernasconi, 2018) An intervention based on the person-in-situation or ecological approach targets the following system levels:

- The micro system: individuals and their immediate relationships;
- The mezzo system: systems comprised of single micro systems;
- The macro system: systems that indirectly influence the lives of individuals.

The system levels remain a key issue in social work today with different forms of social action addressing specific changes at the system levels to elevate social problems. (United Nations, 1994) Staub-Bernasconi (2018) affirms that social problems are the specific reality of social work theory and practice and thus the object of social work. Social problems are caused by frustrated or unmet needs associated with inhibiting power structures in a person's socio-cultural reality, which lead to human suffering. Power differentials come about because of our dependence on scarce resources for our need realisation (Obrecht, 2009). In this sense, people are mutual resources for each. Through their social bonds of friendship, support and love, they form networks of functional cooperation. In contrast, people compete for scarce resources when an individual or social group has power over others to the extent that they, by whatever means, gain control over sought-after resources. For power to be socially legitimate, it must be acquired through socially acceptable, justified and legitimated means. (Gil, 2013)

A comprehensive understanding of social problems requires the analysis of different forms of power and their legitimacy. Staub-Bernasconi (2018) distinguishes between two forms of power: 1) enabling and constraining power structures, which are regulated by distribution and behavioural norms and adapt limited resources and goods for the realisation of human needs and legitimate aspirations, and 2) inhibiting power structures that indicate negative forms of power because they thwart access to resources and lead to frustration of needs along four problem dimensions:

1. distribution of resources and goods to individuals, families, organisations and nations;
2. (social) organisation of individuals for labour purposes and social control;
3. dominant symbols and ideologies that legitimise power arrangements;
4. problems of influence, coercion and violence.

In short, social problems are practical problems of social actors without satisfactory embedding in the social structure of systems and subsystems. (Obrecht, 2009) Not to be confused with the constructivist perception of social problems, which is characterised as social because of its collective definition. In emergent systemism, collective problems are societal problems, while social problems are the practical problems of individuals in meeting their social needs as members of smaller and larger social systems. (Obrecht, 1999; Staub-Bernasconi, 2018)

Human need theory

Obrecht's need theory (1999, 2009) operates through the prism of social work science, which is value-neutral though not ignorant of values. (Bunge, 2017; Staub-Bernasconi, 2018; Klassen, 2004) In comparison, the non-scientific components of social policy that direct the implementation of the CRC are value laden. Needs are universal target values intrinsic to the human organism. We are motivated to outward directed behaviour to compensate our need tensions with the goal of achieving a satisfied state of need fulfilment. This outward action is a prerequisite for our ability to socially interact, engage, communicate and love. (Obrecht, 2009) Elasticity is the duration of the tension that can be withstood without the threat of serious or irreversible damage or death of the individual. If, for example, the biological need for oxygen is not met within three to five minutes, our tissues and organs do not get the required oxygen, and abnormal cell metabolism occurs. If this is not remedied by access to oxygen, it leads to brain damage and death within about ten minutes. In comparison, if our social needs for friendship, recognition and socio-cultural belonging are not met, it is not life-threatening. Although social needs are of higher elasticity than human biological needs, there are negative implications if they remain unmet. For example, spatial, temporal and structural limitations on social need fulfilment can lead to forgetfulness, fear, depression, loss of motivation and early death. (Obrecht, 2009) Need tensions can lead to social problems, when individual social actors are hindered from access to the resources to meet their needs. Conversely, social problems are biological, psychological or social facts that exist either way, whether an individual is aware of them or not. (Bunge, 2017).

Social problems can be caused by the structure of a social system, i.e., by the composition of its members or components and an internal structure that distinguishes it from other social systems. (Staub-Bernasconi, 2018) System components have properties in common with the social systems and properties that are system independent. Bunge (2017) refers to the constant relations between all these properties as laws. All systems are supported by laws because these apply to their shape, composition and maintenance. Social systems operate according to laws with individuals as their components with internal and external relationships to other (sub)systems. The inner structure of a system consists of stable bonds between its members, while the external structure is formed by bonds of the members to other systems. The structure of a social system results from the number of relationships shared by the components in that system and from the components in the system environment. The system and its members are interdependent because the behaviour of a system is influenced by changes that the individual members undergo. Bunge (2017) contends that a social

system can be controlled by determining its mechanisms or internal processes to keep the status quo or trigger changes.

Human needs are not a list of random things or requirements but empirically researched processes and mechanisms that are intrinsic to the human condition. The theory of human needs is a scientific set of standards based on biological, psychological, social and cultural needs for human survival, flourishing and wellbeing. (Obrecht, 2009; Klassen, 2004) The linkage between social work and human need is the means to declare the inseparability and universality of human rights, and therefore, mobilize social work from needs orientation towards rights affirmation. (Ife, 2012; United Nations, 1994; Wronka, 2016) Likewise, social work is an action-based science and actions are justified when directed towards human need fulfilment and human rights entitlements. (Staub-Bernasconi, 2018) This translates into the identification, description and explanation of the underlying causalities of social problems on the micro, mezzo and macro systems level. A precursor to developing guidelines for action is a set of clearly formulated steps, a framework, based on different forms of knowledge to elevate social problems. It is referred to as the problem and resource framework or w-questions. (Geiser, 2015)

Problem and resource application framework

Human behaviour is complex. Social workers require tools or instruments to analyse complexity to identify, describe and explain the root causes of social problems and develop sustainable and pro-active interventions. (Walz, 2014) Analysis makes it possible, among other things, to precisely identify the type of problem-solving to be activated or developed.

The problem and resource framework or w-questions (Fig. 1) is a set of specific questions to generate different types of knowledge across ten dimensions:

1. problem description is a fact-based assessment using empirical evidence;
2. problem explanation, formulation of hypotheses with the help of scientific theories to explain the underlying causalities of social problems;
3. prognosis or prediction of what could happen if social work does not intervene. Would the situation deteriorate, not change or improve? Is professional intervention necessary, and if so, why?
4. problem value judgement to incorporate the CRC because values are the foundation for needs fulfillment;
5. objectives and purpose of the intervention;
- 6.-9. set-up and implement the intervention;

10. evaluation to assess the success or failure of the intervention and explain the outcome(s). The evaluation determines whether the intervention is adapted and continued or whether the professional support is terminated.

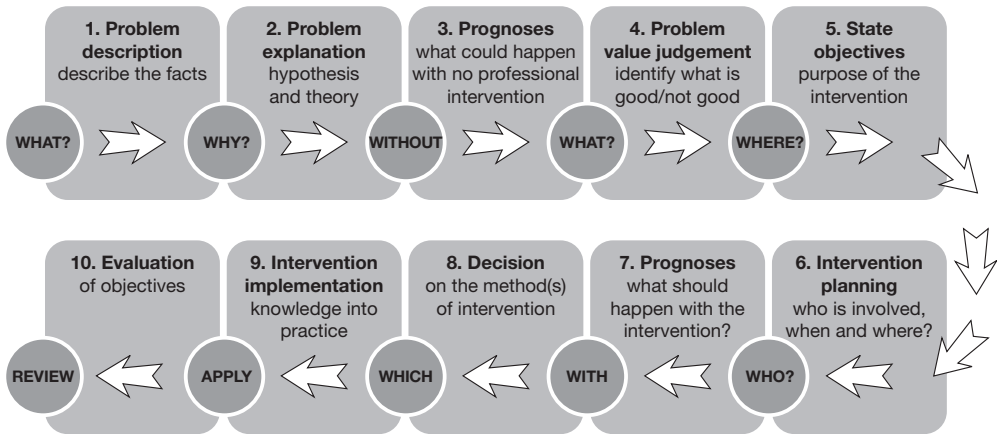


Figure 1: The problem and resource framework (own diagram based on Geiser, 2015) illustrates the ten steps of the w-questions in a clockwise direction.

The problem and resource framework, or w-questions, is a practical tool, supported by empirical evidence and social science theories, to assess, analyse and explain, develop and test value judgements, general principles and specific hypotheses about social systems and their subsystems. Problem solving is fundamental to human existence and the framework uses a structure common to everyday life because this is how we solve our cognitive problems. For example, suppose a liberal politician knows that about ten percent of refugee children live below the poverty line, which is a datum or fact (1. problem description). She thinks this is unfair and therefore immoral, a value judgement (4. problem value judgement). Her intention is to address the injustice, goal or objective (5. objectives). She starts with a hypothesis, an assumption, that education is the source of all social goods in society (7. prognosis of what should happen with the intervention). On this basis, she assumes that adult refugees are not money-poor by choice, but underqualified for the labour market, hypothesis (2. problem explanation). She puts forward a hypothesis that education, especially vocational training programmes (the means), could significantly reduce the poverty rate (7. prognosis of what should happen with the intervention). She asserts that basic education is a public good provided by the state, which is the basis of a policy norm or metapolicy (6. intervention planning). (Bunge, 1999) As the example illustrates, people use the framework in

all areas of daily life to address cognitive problems, causalities and values by figuring out the steps needed to identify and explain a problem and to work towards a remedy. (Staub-Bernasconi, 2018)

Accompanied asylum seeking children in Austria

A study conducted by Fritsche, Glawischnig and Wolfsegg (2019, p. 24) shows that of the 6,390 child asylum applicants in Austria in 2018, more than 93% per cent of them, 3,060 boys and 2,945 girls, were accompanied by family members. 8,045 accompanied child and adolescent asylum seekers submitted an application in June 2019. In the last three years around 35,400 minors applied for asylum in Austria. The number of accompanied outweighs the number of unaccompanied child asylum seekers. However, research on child asylum seekers in Austria often focuses on unaccompanied children. The authors contend that accompanied children are typically subsumed under the more general category of asylum-seeking families, i.e., the specific conditions that affect these children are underrepresented in research.

Austria ratified the CRC in 1992 with reservations to the right to freedom of opinion and thought, the right to information and the right of assembly. (Bruckmüller, 2017, p. 221) The reservations were withdrawn in 2015. Consequently, the CRC applies without any restrictions. Although not legally binding, the Convention serves as an aspirational statement of values and principles to be formulated and enshrined in the national laws and policies of the Member States. (IFSW, 2002) In addition, the Optional Protocols are the concrete obligations that a member country ratifies, such as the third Optional Protocol, which Austria ratified and entered into force in 2014. It enables complaints from individuals (children or their legal representatives) who claim violations of their rights under the Convention to be submitted to the Committee on the Rights of the Child. (United Nations, 2011)

The CRC Article 6 states that every child has the right to life and to the best possible development. (United Nations, 1989) Likewise, the rights of child asylum seekers declared in the CRC, Article 22, establish their entitlement to all rights regardless of asylum or other legal status. Similarly, the CRC Articles 28 and 29 state all children are entitled to equal access to quality education (*ibid.*). All school-aged children in Austria are subject to nine years of compulsory school. (Schulpflichtgesetz, 1985, 2019, § 3) Hence, asylum-seeking children have the right and duty to attend school. However, if they arrive in Austria at the age of 15 or older, they are no longer required to attend school, i.e., they are no longer legally obligated or entitled to register or attend school. This means adolescents face a variety of obstacles to complete secondary school,

such as locating a school that is willing to take them or finding a place in a language course to learn German.

Although Article 14 (2) of the European Union (EU) directive binds all Member States to guarantee asylum seeking children access to the school system within three months of their arrival (Richtlinie des Europäischen Parlaments und des Rat, 2013), the time between arrival in Austria and school enrolment varies considerably. Obstacles causing a delay in enrolment must be removed because they have a negative impact on the child's psychological and social development. Particularly for the age group of twelve to fifteen-year-olds because social interaction with peers is a priority. Likewise, acceptance, participation and membership in social groups is key at this stage of a young person's development. The economic situation of the family also affects the time frame of school enrolment. Due to the prevalence of material deprivation and other forms of poverty among asylum seekers, parents are dependent on school support programmes for their children to catch up on their learning and language skills. Few of these programmes exist, which delays school enrolment because parents wait until their child has a place in a programme. Another factor causing delay is the limited access to information and/or support for parents finding their way around the Austrian school system. Fritsche, Glawischnig and Wolfsegg (2019) emphasise that the data gap on school enrolment and admission makes it difficult to assess and manage the time span until asylum-seeking children are enrolled and attend formal school education after their arrival in Austria.

As mentioned earlier, asylum-seeking children are particularly erable because of the traumatic life events associated with them fleeing their home country for weeks or months at a time. Not only does the journey pose serious risks to the children, but they also face educational disadvantage if they fall short of the educational qualifications of their peers who attend school. Similarly, an interruption or discontinuation of schooling due to violent conflict in the home country has negative impact on the child's future ability to attend school regularly. It also restricts the child's access to quality education. While in principle all children located in Austria are subject to the same legal basis for compulsory education, in practice there is a disconnect between parents, teachers and school management concerning the aims of formal school education. Also, access to mainstream school requires material and time resources, support from parents and teachers, cultural and contextual knowledge, ongoing learning engagement in order to support children to make up for the breaks and gaps in their educational career due to months or years of interruptions.

Advocators of children's rights express concern about the educational disparities of asylum-seeking children in Austria. (Fritsche, Glawischnig & Wolfsegg, 2019) In

particular, this concerns the segregation of students. It is assumed that newly-arrived children cannot keep up with or participate in general school education due to poor German language comprehension. This negatively impacts the chances for the new students to interact and form social relationships with local students at school. Segregating students is potentially inappropriate and controversial because it legitimises a rough distinction between monolingual and bilingual approaches to language acquisition in the language of instruction with unregulated quality. (Studnitz, 2011) If children start school with low proficiency in German, their school performance is not graded as an interim provision extendable for up to two years. Although it is compulsory to complete all the curricular subjects, at the end of the school year they receive a confirmation of school attendance but no grade. This means the students have not officially passed the year level and their official entrance into mainstream education is further delayed.

Asylum-seeking children experience discrimination at school if they speak a language other than German as their first language. The lack of a common linguistic code, namely the German language, is used to justify pre-existing social inequalities in power and entrenched structures of social marginalisation in host communities. This is linked with populist narratives that scapegoat asylum seekers for societal ills. A problematic development that stokes prejudice towards asylum-seeking children and creates a stressful environment that perpetuates discrimination. This also negatively affects the child's mental and social wellbeing. (Mayrhofer, 2015) While official recognition as a refugee comes with some relief because it means clarity on the legal status of the child and family, the negative dichotomy previously mentioned remains intact if the host community fails to acknowledge personhood, and instead regards the individual as a representative of a discriminated-against or stereotyped minority group. This attitude leads to the surge of social marginalisation against refugee children and their families. (Schennach & Schreilechner, 2018) Studnitz (2011) contends that children should be taught together, without separation according to linguistic or other factors, in order to accommodate students from diverse backgrounds as the norm in school.

Case study: Amira

The anonymised case study of Amira, a child asylum seeker in Austria, shows the negative effects of socioeconomic disadvantage on children's social relationships:

Amira felt alone at the new school. Even though she was surrounded by other children, she felt socially isolated, unsure of who to talk to or how to connect with classmates. She tried to talk with them at break, but they ignored her and walked away giggling and making other funny noises. After four months at school, things improved

when the teacher divided the children into small assignment groups to prepare for the class excursion to the museum. Her group was responsible for researching the living conditions of the Schwaben children, Austrian child labourers from poverty-stricken alpine villages at the turn of the 20th century. Amira shared her story with the group. Some horrible things that happened to her were similar to the Schwaben children's hardships. Her family was forced to leave their pets, friends and belongings behind. They had to sleep outside in the forest. It was so cold she would shiver herself to sleep. There was not enough food but somehow, they survived. The assignment group found Amira's story upsetting and compelling. They were in awe and remarked on her bravery, fleeing her home country, living in Austria and learning a new language. She felt accepted by them. It was good to have friends, to feel understood and liked. She told her parents about the excursion and how much it cost to go. They said sorry, but she could not go because they could not afford to pay for a bus ticket or the museum entrance fee. Amira was upset. She would have to make up an excuse for not going. Probably that her parents did not want her to go on the bus because she was a girl and needed protection. Otherwise the teacher would ask the school principal to give her the money. Her parents were worried because it could negatively affect their asylum application if Amira got the money from school. She was deeply troubled. The group assignment was a direct comparison between her story and that of Mary, a Schwaben child. By not going on the excursion, she would let her new friends down. Amira was anxious about being rejected. She did not want to be alone again.

The case study demonstrates that asylum-seeking children such as Amira are members of the school social system and its subsystems. Amira's social needs for recognition and cooperation were met through her social interactions in the assignment group. The lack of her parents' financial resources, coupled with misinformation about the asylum procedure, frustrated the fulfilment of her social needs for friendship, support and recognition. In turn, this wouldacerbate Amira's social marginalisation and alienation. In particular, her social need for socio-cultural belonging through participation as a member of the group is infringed because to be a member means having rights and fulfilling duties. (Obrecht, 1999)

How can the problem and resource framework (Fig. 1) be used in social work with Amira? First, the social worker would converse with her, assess the practical and social problems and the root causes. Then he would sketch out ideas on how Amira's situation could be improved. The analysis and follow-up steps are the basis to develop action guidelines directed towards enabling Amira to access resources for social need realisation at school. The strength of the framework is its multi-level approach, useful in

schools and in a wide range of social contexts. It is based on a series of steps geared towards a holistic social diagnosis, problem explanation and theory-driven social work interventions. Below is an illustration of the problem and resource framework, w-questions, in action.

Problem and resource framework in action (Amira example)

1. WHAT? problem description

The first step describes the facts, things, that are problematic. It is a cognitive operation to identify and describe a practical and/or social problem based on facts, current and past. (Geiser, 2015; Staub-Bernasconi, 2018) Amira is concerned about losing her friends if she cannot participate in the class excursion to the museum. Her parents lack the financial means to pay for a bus ticket and the museum entrance fee. They do not want the teacher to find out because it could have a negative effect on their asylum application. However, if her parents' lack of financial means is only taken into account, it would be a reductionist problem definition. To broaden the problem description on the micro intervention level, a social diagnosis is carried out using the "systemic model of thought". (Geiser, 2015) This is an instrument used to develop a holistic and detailed description of the individual's physical, mental and social characteristics along six dimensions to differentiate between a person's problems and resources.

2. WHY? problem explanation

Explanation of practical and social problems. Theories of human need are used to hypothesise about need tensions that result from Amira's imbalance of bio-value. (Obrecht, 2009) Need theories are central because the underlying tenet of human needs is universality, hence it concerns the basis of human functioning and requirements for wellbeing. The focus of social work is on Amira's access to resources, material and immaterial, to facilitate needs fulfilment. For example, she has practical problems in realising her social needs for friendship, support, recognition and membership in the classroom. Her participation as a member of the assignment group facilitates the fulfilment of her social needs for friendship, recognition and socio-cultural belonging. However, this would be jeopardised if she leaves the group before the assignment is completed. It would harm the positive interactions and social relationships established with the assignment group and thwart her access to resources to meet her social needs. A needs-based explanation of Amira's practical

problem. A second way to explain the problem is on the basis of normative grounds, a practical approach using three steps: 1) problem definition, 2) identify breached social norm and 3) identify the social value(s) breached. This approach carries the risk that the social norms and values of powerful actors could be used as the baseline. In Amira's case, if the teacher and students solely define the reason for her not participating in the excursion, it would be a value problem because they think (or she told them this as an excuse) that her parents will not allow their daughter to use the bus because girls need to be protected. This causes a value conflict. For the host community, school excursions are part of regular education versus the values of the asylum-seeking parents because they will not allow Amira to participate because she is a girl – perceived by the host community as a traditional, authoritarian and gender discriminatory practice.

3. WITHOUT? problem prognosis

The assumption that no professional intervention will follow. What is likely to happen? Is professional intervention necessary? The social actors (social worker, Amira, her parents and teacher) address the facts to formulate a prognosis along two trajectories, namely, with social work support or without it.

4. WHAT? problem value judgement

If the need for intervention is affirmed, a value analysis follows as a prerequisite for the problem definition. It is used to identify Amira's resources, and prioritise problems to determine the order of intervention.

5. WHERE? objectives of the intervention

The goals of professional intervention are formulated to facilitate Amira's access to resources to realise her social needs for friendship, recognition and socio-cultural belonging at school.

6. WHO? intervention plan

Establish who is involved in the intervention: Amira, her teacher, parents, classmates and the social worker. Determine the intervention timeframe.

7. WITH? prognoses with the intervention

The value analysis is a prognosis of the expected change in the problem situation based on the intervention plan.

8. WHICH? decision on intervention

Determine intervention method(s).

9. APPLY intervention implementation

Implement the intervention via knowledge transfer about the problem, what needs to change and how. Transfer the goals and methods into practice.

10. REVIEW evaluation

Review the effectiveness and efficiency of the intervention. This means explaining how the support process worked out / did not work out, for whom and why. If necessary, plan the next steps for the follow-up intervention. Otherwise, terminate professional support.

There are specific mechanisms, namely social mechanisms that comprise at least two levels, i.e., the micro or individual level and the macro or institutional level, because of the complexity of the human organism. (Bunge, 2017) There is mutual dependency between the levels with change at the micro level affecting the macro level and vice versa. The student-peer social mechanism is marked by social interaction and relationships, associated with reciprocal support, affection, love and security. However, when asylum-seeking children lack access to resources for social need realisation such as in Amira's case, this gives rise to an asymmetrical exchange between her and the classmates. If she cannot participate in the class excursion this will negatively affect her social interaction and relationships with the other members of the assignment group and thwart their reciprocal exchange. She could lose her new friends. This poses a practical problem that Amira is struggling to solve. She seeks to relieve her social need tension through reciprocal exchange in the group.

Longstanding need tensions cause social problems, perceived as the social dimension of the problem such as isolation, or the problem evolves into a social mechanism, such as unequal access to resources. It culminates in a child acting out, breaching the school's normative and regulative framework by breaking the school rules and

social norms. In short, human needs are the reason for social problems, and therefore the object of social work. Thus, the focus of social work is the complexity of social problems on different intervention levels. This is achieved by acknowledging that the physical and social environment plays a key role in the realisation of our needs, which are protected and promoted by individual and group rights such as the CRC. (Ife, 2012) School regulations, or codified social norms, influence the behaviour of individual students, and the cohort, as social subsystem of the school. The actions of the school social system affect the actions of the individual student and school subsystem via social norms.

The ontological system theory is primarily concerned with the relationship between the individual and the social system such as the community, which can go in either direction – conflictual or cooperative. For asylum-seeking children this means that they should participate as members of the peer group to learn effectively. School attendance can be the starting point for new friendships that satisfy the social needs for friendship, recognition and socio-cultural belonging. Other needs are met when asylum-seeking children are included in the school system, i.e., the needs for justice and for recognition.

Asylum-seeking children with low physical and social activity due to understimulation, socio-economic deprivation or anxiousness concerning the outcome of the asylum application can feel bored and/or frustrated. (Goldbach, 2000) If need fulfilment is hindered, this causes short-term problems such as a lack of initiative, diminished interest or the reduction of pleasure. It can also lead to long-term physical and psychological changes such as the reduction of cognitive brain structure. For example, the permanent reduction of influence over things, to do things in a different way and a reduction in the space for creativity is associated with aggression and self-harm. (Obrecht, 2009) Neural activity is linked to physiological changes in the brain because interaction with the physical and social environment influences human behaviour, which adjusts according to the exchange with our external environment. The human organism tries to re-establish balance, which causes harmful compensatory behaviour. (Obrecht, 2009)

Fronek (2010) asserts that education is a salient topic because it is a basic requirement for children's mental and social development. According to the ontological system theory, inequality with regard to accessing education alongside differences in the quality of that education exists, whether the community perceives or acknowledges it as a problem. Also, inequality is multifactorial because it is caused by a range of different factors that lead to consequential problems. Hence, it is central that children's education is addressed in the context of their need fulfilment within the framework of the CRC Articles 28 and 29, which stipulate the right to equal quality education. Likewise, Studnitz (2011) stresses that to be denied access to quality education is linked with

developmental deficits, social and material poverty, isolation and resignation. Similarly, it jeopardises the child's ability to recover from the trauma of being forced to flee their home country and coming to terms with psychological and/or social stressors at home and school. This potentially leads to children developing psychological and psychosomatic illnesses or exacerbates pre-existing mental health problems.

When families live in reception centres or asylum-seeking quarters that are cut-off from the host community this has negative implications because the parents and children are estranged and isolated. This in turn hinders them from meeting their need for socio-cultural belonging in the host community. When social contacts are reduced to interactions with siblings, this thwarts children's exchange with same-aged peers outside of the family. It is more difficult to learn the language of the host community because the social exchange with others is limited or non-existent. Learning German is a key determinant of autonomous and self-determined life in Austria. It is promoted through social exchange with peers and teachers and facilitates school belonging. The neurobiologist Gerald Hüther (2011) asserts that learning is salient in the interactions and relationships with other people. It is associated with new neuronal connections in the brain and facilitates cognitive and social development. It is not a question of children adapting to society or the prevailing norms, but of development through problem-solving processes in cooperation with other individuals and social groups. Children need to feel connected within a community and at the same time seek growth, autonomy and freedom within this framework. Similarly, Joachim Bauer (2008), a molecular and genomic scientist, shows that human beings are genetically structured to cooperate with each other. This is developed through the process of evolution and is the basis of our survival as a species. (Walz, 2014)

The fulfilment of the child's psychological need for variation and stimulation is salient for their mental development. The ages 12 to 15 mark a child's creative development and passage into social groups and the wider community. Through social interactions at school, children can practise and enhance their social and communication skills. If asylum-seeking children's entry to school is delayed or their parents lack the financial means for their participation in school-related activities and excursions, this negatively affects their development. When children such as Amira are not afforded access to an equal education, cultural hegemony legitimises and exacerbates the power differential between them and the host community. This in turn intensifies subjective and objective powerlessness and helplessness, which increases the child's dependence on others for their need fulfilment. Inhibiting power structures are reinforced and stabilized through the use of socially and culturally established inhibiting power structures. In comparison, equal access to quality education for all children is regulated

by enabling and constraining power structures which facilitate children to engage in reciprocal exchanges with their peers and teachers. (Staub-Bernasconi, 2018; Gil, 2013) The cultural values determine the resources available to the members of a social system and whether the realisation of social needs is possible in that social system. (Staub-Bernasconi, 2018) Concerning the CRC rights to education as formulated in Article 27 and 28, children require their exchange partners i.e. social workers to claim their rights because the responsibility for implementing the CRC lies with adults. For example, government, child welfare, teachers, social workers etc. Hence, the individual is influenced and affected by power structures. A lack or deficiency of power is associated with dependence and subjugation. While those with power have different sources of power, the powerless exercise power through physical force using their bodies and voice to articulate their objection or discontent (*ibid.*). If constraining power is promoted by strengthening children's competences, i.e., by strengthening their actions, children are enabled and supported to exercise and claim their rights. (John, 2003)

Action guidelines to remedy social problems

Social work is an action-based scientific profession, which translates into the identification, description and explanation of the underlying causalities of social problems. The precursor to developing action guidelines, understood as a set of clearly formulated steps to elevate and remedy social problems. Social work methods are based on the profession's ethical values and objectives. (United Nations, 1994) This means that an in-depth assessment of the situation at hand, and the objectives to be reached, takes precedent over methods and guidelines of practice. Actions that are not linked to the initial description, explanation, prognosis, consideration of concrete facts, and are not agreed on by those involved are both hazardous and irresponsible. (Schmocker, 2019) The w-questions (Fig. 1 and above example) are scientifically supported and ethically sound action guidelines. Once the problem analysis, formulation of hypotheses and need for professional intervention are determined, the goals, intervention form and methods are developed. The purpose of the intervention is problem reduction, which requires a problem solution-focused approach. (Schneider, 2013; Geiser, 2015; Staub-Bernasconi, 2018; Schmocker, 2019)

A three-step approach comprising: 1) nomological statement, 2) nomo-pragmatic statement, and 3) action guideline (Borrmann, 2005, 2016) is applied to transform the scientific explanation(s) obtained through the use of the w-questions (Fig. 1, steps 1-4) in a practical, science-based method. (Geiser, 2015) The transformation of explanatory knowledge, or nomological theory, into action theory is based on a nomo-pragmatic

theory or hypothesis. It upholds the value criteria and principles of the social work profession to affirm that it corresponds with both the professional code of ethics and the CRC, in addition to other human rights instruments. (Ife, 2012)

An example of the transformation of scientific explanation and hypothesis is illustrated based on Amira's lack of social interaction and relationships prior to her making friends with classmates in the assignment group:

1. Nomological statement (explanatory knowledge)

When the teacher indicates through her response in the classroom that social isolation is legitimate, then, there is no moral conflict for the students socially excluding Amira.

2. Nomo-pragmatic statement (hypothesis)

The teacher's attitude stands in contradiction to student actions of socially isolating Amira: the students' subjective feeling that their actions are legitimate is shaken and becomes fragile when the teacher clearly and visibly opposes all forms of social exclusion in the classroom.

3. Action guideline

To trigger moral ambivalence in student behaviour that socially isolates Amira, take action to ensure that there is no support in the classroom by either teachers or students that substantiates this type of negative behaviour.

In Amira's case, if the problem is defined as social isolation because the classmates ignore her, a micro-level intervention goal is to increase her attractiveness for reciprocal social exchange with her peers. Social work takes place on different social levels, the group or mezzo level intervention would target classroom-based group work activities that facilitate participation for all of the students in the class, whilst clearly denouncing actions that contribute to social exclusion. The intervention methods are developed by working through the w-questions (Fig. 1, steps 1-4) to define the problem, explain the underlying causalities and establish whether professional intervention is necessary. (Geiser, 2015)

Conclusion

In this chapter, I discussed the mandate of social work in the realisation of human needs and addressed the CRC in the context of social work education. The CRC Articles are right entitlements that ensure children realise their human needs. Based on the anonymised case study of Amira, key issues were discussed concerning children's equal access to quality education.

Obrecht (1999, 2009) differentiates between three categories of need: 1) biological, 2) psychological, and 3) social and cultural. The elasticity of a need indicates the length of time in which its tension must be relieved to avoid dire consequences for an individual's physiological and mental stability. (Schneider, 2013) The elasticity of needs differs across the categories, and, to a lesser degree, within them. Biological need tensions require digestible food sources that comprise nourishing substances to sustain and keep us alive. Psychological needs such as that for sensory stimulation, require a varied physical and social environment alongside social norms that set boundaries that facilitate goal formulation. Social needs require reciprocal interaction and relationships by way of friendship, recognition and socio-cultural belonging. (Obrecht, 1999) When children are hindered from accessing the resources required to relieve need tensions, they are confronted with a practical problem. For social workers to comprehend the interaction within and between different social systems and their subsystems, a model of multiple systems and dimensions is required in order to identify, describe and explain the reality of children's lives and the obstacles faced in accessing resources for need realisation. (Geiser, 2015)

In conjunction with the problem and resource framework, w-questions, the human need theory was used to explained some of the underlying causalities of social problems as the precursor to developing action guidelines. (Obrecht, 2009; Geiser, 2015) This is the starting point for children's rights-based social work interventions because the linkage between human need tensions and rights entitlements is determined. (Schneider, 2013; Wronka, 2016) To meet their social needs, children require social interactions and relationships. Whereby the quality of the interactions between individuals, groups and social systems plays a significant role. In this sense, the CRC is proactive towards the promotion of fair action, which is the basis for reciprocal social interaction between asylum-seeking children and the host community. (Fritsche, Glawischnig & Wolfsegg, 2019) The fulfilment of our needs ultimately depends on our willingness to take collective responsibility for fellow human beings. (Schmocker, 2019)

The IFSW emphasises that professional social work must be accountable and transparent in its advocacy for children to access resources for needs fulfilment (2002). Although the CRC has made significant global impact in domestic and international

policy as the most ratified human rights document, there are persistent economic and social divides which hinder asylum-seeking children from active and meaningful participation as members of the societies in which they live, linked to their social and economic circumstances. (Fritsche, Glawischnig & Wolfsegg, 2019)

Social workers are restricted in their autonomy because of their dependence on resources that reproduce the social and political priorities of the elite. (Gil, 2013) Hence, serious deliberation followed by action is needed to substantiate the CRC and establish national and international legal support systems that ensure governments meet their obligations towards children. In particular, when it comes to marginalised asylum-seeking children, we still have a long way to go to ensure children's protection, autonomy and self-determination as subjects in their own rights – the basic tenet of the Convention on the Rights of all Children. (United Nations, 1989)

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Diversity, social justice and human rights in social work

Teaching Knowledge, skills and attitude

Cornelia Niehoff²⁰

Abstract

This chapter points out the relevance of teaching diversity, social justice and human rights to social work bachelor's students.

Regarding the global definition of social work, it is relevant to teach about different aspects of diversity. First, social work students have to reflect on their own diversity in the background of their socialisation. Additionally, they will see differences and similarities and what appropriately dealing with diversity means for situations in the social work practice. An eye-opener is often the discussion about privileges: making clear privileges in one's own life has an influence on professional attitude. Another dimension closely associated with diversity is discrimination. Here it is possible to draw a line from diversity to human rights with the subject social justice. Social justice is not conceptualised in equality, but as its political meaning, "equity" in participation and acceptance in social life, which implies that despite the different attributes, everyone has the same rights.

In this paper social work is, according Silvia Staub-Bernasconi's (2018) proposal, conceived as a human rights profession with a triple mandate. The triple mandate covers three areas: the help aspect – the client; the control aspect – society and/or the institution; and the aspect of professionalism in social work – the scientific basis and a code of ethics. The code of ethics, oriented towards human rights is usable for the social worker to legitimize his/her work.

Keywords: Diversity; Social Justice; Human Rights; Global Definition; Triple Mandate.

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Introduction

The global definition of the Social Work Profession approved by the IFSW General Meeting and the IASSW General Assembly in July 2014 is the basis for social work:

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

The above definition may be amplified at national and/or regional levels.”

Parts of this definition will be referred to in this article: respect for differences, the principles of social justice and human rights. These focal points will be further examined in the following. Diversity here refers to the influence of different aspects of the social worker himself/herself and also on the people he or she works with. Becoming aware of diversity is a first step towards acquiring diversity competence. A deep recognition of these differences between people and the affirmation of a democratic-plural society is a basic attitude in social work. Independent critical thinking is imperative. (Czollek, L.C., Perko, Kaszner, Czollek, M., 2019) In this article, “competences” are understood as the interplay of knowledge, skills and attitude.

Failure to respect these aspects of diversity can lead to discrimination. By taking social justice and human rights into account, we can counter this discrimination professionally.

The connection between human rights and social work is not only recognised by the definition of social work, but also by its historical background. In addition, the target groups of social work clearly overlap with human rights conventions. The transfer of theory and practice is a great challenge here. For this purpose, the theory of the triple mandate of Staub-Bernasconi (2018) demonstrates an approach as to how the transfer can succeed in practice.

Diversity

The roots of the diversity movement were born out of the US American civil rights movement. While today diversity management is often considered in economic concepts in order to optimize processes, this article focuses on human rights aspects. Out of the historical approach different characteristics were formed, which are also known as the “big six”:

1. Age
2. Gender/Sex
3. Sexual orientation
4. Disability and skills
5. Religion
6. Race and ethnicity (socio-cultural background)

Socio-cultural-background refers here to: educational level, income, migration experience, language, social position, environment (milieu) affiliation, village vs. urban habitat. (van Keuk, Ghaderi, Joksimovic, David, 2011)

Diversity does not just represent differences. It represents differences that should not be judged and that add value to humanity. This happens on three levels, where countless variations of these aspects are conceivable:

- On a micro level with each other;
- On a meso level as a contribution to transdisciplinary work and as an opportunity for complementary competences;
- On a macro level to enjoy and learn from the diversity of our society.

Van Keuk, Ghaderi, Joksimovic and David (2011) outline a diversity process for professionals, which makes it possible to perceive existing diversity and to work through any experienced strangeness, in four steps. First of all, it is important to recognise the differences in the situation. Secondly, observe the similarities. Next, the professional clarifies needs and goals and finally, conditions, including structural conditions, are changed in such a way that the achievement of the previously defined goals is possible.

The context determines which diversity features are relevant. An example: Pia, a 35-year-old Dutch social worker, mother of two children, without disabilities, Indonesian migration background, heterosexual, divorced, not-religious, is working in a public advice centre for refugees. Nesrin, a 30-year-old woman, heterosexual, without physical disabilities, not-religious but grew up in the Muslim faith, divorced, fled Iran and left her three children with her ex-husband in Greece, is asking for support at the public advice centre. During the conversation Nesrin tells that she attends with great pleasure the language course that Pia has facilitated for her. Nesrin also tells that she is glad not to have to live in Iran anymore, because she is a divorced woman and is controlled by the militia there. She feels safe and well in the Netherlands. Nevertheless, Nesrin seems very sad, almost depressed to Pia. What diversity aspects can play a role in this situation? It is perhaps not the most obvious feature that plays a role here. The escape from Iran that is in the foreground can of course have an effect on the psychological state of Nesrin. But the fact that she is a mother and had to leave her three children in Greece

in the care of her ex-husband can be a much bigger aspect, what is an important basis for formulating a meaningful goal and jointly developing options for action.

Another example: The young Dutch student Marieke is doing an internship in Berlin in an institution for people with disabilities. She looks after Iris, a young woman of the same age with trisomy 21. She is looking for an apartment because she wants to change from an inpatient facility to assisted living. In a conversation with the mentor of the internship, Marieke receives very positive feedback for her work. She has succeeded in building up an excellent relationship with Iris, which many colleagues had already failed to do. As a result, Iris has become generally more relaxed in her dealings and has been able to further develop her social skills. Marieke states that she had no difficulty in building up a relationship because Iris was in a similar situation to the one she was in before she came to Berlin. She was looking for an apartment too, both are the same age, sometimes go shopping for clothes together in the same store and both look forward to living independently. This is probably the first time Iris has not been seen as a young woman with trisomy 21. The similarities between the two women have helped create a relationship at eye level empathy. This has enabled the client to successfully satisfy her needs.

Appropriate exposure to diversity includes knowledge of the own cultural embeddedness and an attitude of openness and curiosity. The willingness for self-reflection and conscious-minded communication is a requirement for the ability of real empathy. Furthermore, the social worker should consider the perception of power asymmetries and discriminatory structures. Finally, the social worker needs the competence to perceive and to be able to withstand irritation and uncertainty. This competence known as 'ambiguity tolerance' is a basis for working in the context of diversity and is a lifelong learning process, continuously developing.

This form of tolerance is described by Hoffmann and Verdooren (2018) in their book "Diversity Competence". Even the subtitle "cultures don't meet, people do" already illustrates that it is not just a matter of using knowledge about cultures, but also about developing skills and attitude that enable open and appreciative interactions with one another.

In addition, Paul Mecheril (2010) speaks of another competence known in German as "Kompetenzlosigkeitskompetenz". This term is difficult to translate exactly but refers to the ability to act competently without preconceived notions or assumptions or even knowledge interfering with one's ability to interact in the context of interculturality. He explains that knowledge and non-knowledge are inextricably linked. What matters is not to solve these contradictions with knowledge of culture, but to act properly without a specific competence. It is not sufficient, as the common notion of intercultural action

pretends, that this action can succeed if only sufficient knowledge about the counterpart is used. The recognition of non-knowledge is the starting point for intercultural education. Mecheril thus emphasises that there are no easily comprehensible professional contexts for action, no contexts that can be solved by prescription. This refers to the idea that professional action depends on a fundamental reflexive relationship to one's own action, to the conditions and consequences that arise.

There are a number of fields of practice and scientific disciplines in which these competences play a role: for example, sociology, psychology, IT, schools, tourism, politics and, of course, social work. Some experts refer to this competence as intercultural competence. (Erl & Gymnich, 2014) However, this term is often interpreted as only encompassing the connection to the migrant background, whereas diversity comprises considerably more facets. For this reason, this article will discuss diversity competence.

Social Justice

The “big six” list is a useful basis for identifying different forms of discrimination. Neil Thompson (2016) talks about sexism, racism, disablism, heterosexism and religious discrimination in his book *Anti-Discriminatory Practice*. Adams, Bell and Griffin (2007) add the following discriminations to this list: transgender oppression, classism, ageism and adultism. The concept of social justice is the basis for countering these discriminations.

Lee Anne Bell defines social justice as follows:

We believe that social justice is both a process and a goal. The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society in which the distribution of resources is equitable, and all members are physically and psychologically safe and secure. We envision a society in which individuals are both self-determining and interdependent. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others, their society, and the broader world in which we live. These are conditions we wish not only for our own society but also for every society in our interdependent global community. (Adams, Bell, Griffin, 2007, p. 1)

While in the conventional sense of justice the economic distribution of material goods was often only considered, in the context of social justice, a fair distribution and recognition of justice is understood. Czollek, Perko, Kaszner and Czollek (2019), as well as Lee Anne Bell (2007), mean by distributive justice (“Verteilungsgerechtigkeit”) that a society is designed in such a way that resources are distributed so that all people

can live physically and psychologically in safety and wellbeing. Recognition justice (“Anerkennungsgerechtigkeit”) means that a society is designed in such a way that nobody is discriminated against individually, institutionally and culturally, but is recognized and accepted participatively.

Thinking about social justice in social work includes necessarily thinking about privileges and power. Biographical work with students could clarify privileges. This type of work could help students link the awareness of privileges with the understanding of the distribution of power. It is necessary to distinguish between positive and negative power, as Jane Adams already did in 1907. Staub-Bernasconi (2018) describes the positive use of power as a power to limit problems (“Begrenzungsmacht”). It is notable that in her definition of positive power, there is no association with violence. Humane power structures are used to focus on universally demonstrable human needs. She affirms this form of power because it enables human coexistence on the basis of fair rules. Negative power in her approach refers to power with which people are hindered (“Behinderungsmacht”) and this results in disadvantage/discrimination or preference/privilege.

EQUALITY VERSUS EQUITY



In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.



In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

Figure 1. Equality, Equity, Social Justice. (Dunn, 2017)

The pictures in Figure 1 and the accompanying text explore the differences between equality, equity, and justice. The central question is: How can social workers

work professionally in the framework of social justice? Staub-Bernasconi's (2018) theory of the triple mandate offers a response to that question.

Human Rights in Social Work

The link between human rights and social work is not only based on the global definition of social work. The history of social work shows many connections to human rights. The target groups of this profession are also reflected in various human rights conventions, such as the UN Convention on the Rights of the Child or the Convention on the Rights of Persons with Disabilities.

Mihr and Rosemann (2004) describe three pillars which provide a basis for human rights education: the first pillar aims to convey cognitive normative content; in the second, the emotional level is to be addressed, which is intended to promote a professional attitude; in the third, skills will be developed that emerge from the knowledge and attitude of the two previous ones. Amnesty International (2018) speaks of three foundations in human rights education: knowledge about, values through and skills for human rights. This conforms with the understanding of competences described in this article.

Following the theory of the triple mandate of Silvia Staub-Bernasconi (2018), this section shows how human rights education contributes to the professionalization of social work. This knowledge supports students in achieving different competences, especially in legitimizing their work.

In order to define social work as a profession, a third self-determined mandate is required in addition to the dual mandate (help and control). The triple mandate encourages social work to become less dependent on societal demands and the individual addressees.

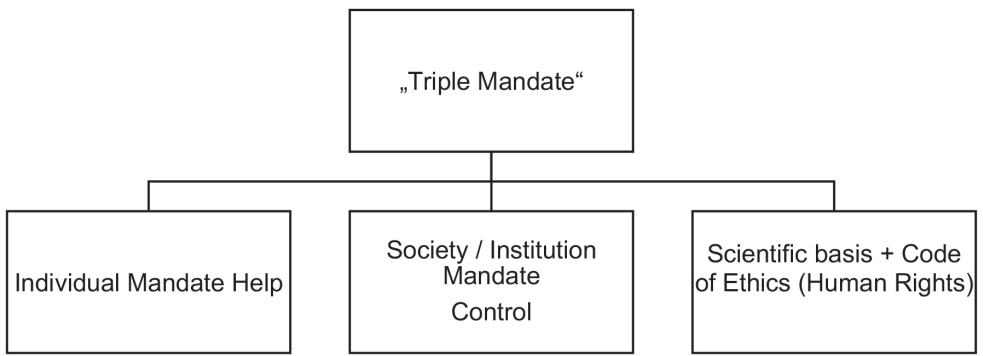


Figure 2. Triple Mandate (own diagram, 2019).

The third mandate, which turns social work into a profession, consists of various elements:

- Scientific obligation to provide a rationale.

There must be an inter- and transdisciplinary, scientific basis for explanation and description of the subject of social problems, which then leads to scientifically founded working methods and to scientifically founded guidelines or demands for action in order to be a serious actor in political discourse.

- The code of ethics and the relative independence from delegated mandates.

The code of ethics forms the respective orientation for action independently of the current zeitgeist and the pressure of the executing agency or the addressees. Professionals can draw upon it in decision-making situations and it can regulate central questions of the profession (e.g., assumption of responsibility by means of collegial self-regulation by professional associations). In the code of ethics for social work, human rights are explicitly manifested as a basis for legitimation. They point beyond current laws, contracts, orders and work alliances and can thus make certain orders possible. However, knowledge must not be replaced by values, norms and morals, but needs to be supplemented.

The product of science is here to be understood as the acquisition of new knowledge through research and its transmission through teaching. Research is the methodical search for new knowledge and the systematic documentation as well as the publication of the results. This results in a basis of scientific knowledge and methodology. Teaching is to be understood as the passing on of this basis and the fundamentals of scientific research. This strengthens the professionalism of social work and development can take place. The result in practice is that the profession acts away from the externally defined action towards its own well-founded specialist policy.

The triple mandate legitimates self-determined mandates or the reflective acceptance, modification or rejection of assignments by the institution or also by the addressees. Human rights also form the basis for an independent, critical analysis of national and international legislation. Social work is without external political mandate politically viable. (Staub-Bernasconi, 2018)

Conclusion

Human rights education is indispensable in the social work programme. Teaching about social justice and diversity is inextricably linked to this. As outlined in the introduction, the global definition of social work underpinned this necessity. This statement was theoretically and practically supported in this article. Clearly, these topics play an important role in the professionalization of future social workers. A key term for the theory-practice-transfer is the triple mandate. It also becomes clear that this professionalization can reach the students if knowledge, skills and attitude are taken into account. Last but not least, the secret to awake the passion of the students for this subjects is: "practice what you preach". With recognition and participation, studying becomes a memorable experience for students to further their professional development.

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Assessing current migration trends: Environmental change, environmentally induced migration and legal protection under EU law

Rita Macieira de Sousa²¹

Abstract

Contemporaneous debate on Human Rights cannot disregard the focus on existing migratory movements and people displacement as direct consequence of climate change. Despite sceptical voices often arising, the millions of people forcibly displaced bear proof to the fact that climate change needs serious and concerted action.

It is crucial to address such movements and therefore the protection of people in such states of vulnerability, as the neighbouring countries are the ones managing such weight with insufficient capacity and often prone to also suffer such natural disasters. In the present paper we aim to critically assess and promote a debate both on ways to protect displaced people and current migration trends directly linked to natural disasters as consequence of climate change.

We will address and analyse existing instruments for the protection of asylum-seekers, how different stances and positioning are framed by intervenients and how this status might be expanded to consider people mobility as resulting from climate disasters.

We will also shed light on the benefits of new approaches to refugee populations, such as the recognition and validation of their capacities, as well as investments that can be made so that they become empowered to lead their home communities to overcome and manage such disasters.

Keywords: Climate Change; Human Mobility; Asylum; Displacement.

²¹ Portuguese Refugee Council.

Introduction

The evolution of migration is closely attached to conflicts, political events, prosecution and natural disasters. The impossibility to access resources hinders minimal living conditions (in the most worrying cases, survival) and has reached worrying numbers in the recent years. It can only be argued that actual numbers on displaced people worldwide and over the years are prone to be flawed due to difficult data collection.

Barriers to access to land, water and food have been identified as a cause of extreme concern, taking increasingly more space in political debate and action worldwide, despite equally growing resilience to climate change in some cases. The so-called developed States have an extensive record on ratifying non-binding treaties and conventions whose impact is negligible when it comes to improving the underdeveloped population's quality of life and access to resources. Displacement resulting from or related to climate change is not a hypothetical and distant possibility, it is happening at a fast pace. According to the United Nations High Commissioner for Refugees (UNHCR), since 2008 an annual average of 21.5 million people have been forcibly displaced by weather-related sudden onset hazards. Slow-onset hazards are equally causing thousands to flee their homes. The numbers of environmentally induced displacement are worrying and ever increasing. An effective legal framework that ensures the protection of those that are forcibly displaced across borders is still far from becoming a reality. In addition, according to the Internal Displacement Monitoring Centre (IDMC), in 2018 alone, were registered 17.2 million occurrences where people were forcibly displaced as a consequence of disasters in 148 countries and territories, drought being the cause of displacement for 764,000 of them.

This article aims at analysing the impact of climate change on migration, and how such events force people to move. It also aims to shed some light on the lack of protection and consideration for this population in the existing legislation, as well as to raise awareness and call to account both institutions and States, so that existing threats to life are considered reason enough to claim for asylum once borders are crossed.

Environmental Change

International status on environmental change

The contemporary political discourse worldwide seems to bear in mind the threat that climate change poses as evoked by the increasing list of covenants and treaties to

tackle this issue. The estimates on the number of people forced to move due to environmental phenomena increases at an alarming pace. Bearing in mind their limitations, estimates point to the fact that “(...) *between 250 million and one billion people might be affected [by environmental events] by 2050.*” (Flautre *et al.*, 2013. p. 3) To what extent do States seem to be acknowledging their responsibility in these figures? The developed countries' privilege-led quest for development impacts the poorest countries that have no resources to cope with such impact and yet no country seems to take the responsibility. The reckless exploitation of natural resources and the excruciating emissions of CO² are causing an expectable strain in our planet and this is happening at an alarming pace. “*Two-thirds of the services provided by nature – including fertile land, clean water and air – are in decline and climate change and biodiversity loss are close to the limits beyond which there are irreversible effects on human society and the natural environment.*” (COM92, 2013. p. 2)

On-going population displacement has been fuelled by water scarcity, food insecurity, drought, environmental degradation, famine, natural disasters and poverty. The failure of economic development to secure viable livelihoods also plays a crucial role when it comes to displacement. “*Even if not explicitly forced (...) and not accompanied by violence, these conditions often oblige people to leave their homes.*” (Zetter, 2014, p. 21) Prior to defining the meso and micro levels of environmental change it is relevant to mention the global context and existing instruments that directly impact them. In 1992, the United Nations Conference on Environment and Development set the establishment of the United Nations Framework Convention on Climate Change (UNFCCC) with the purpose of achieving “(...) *stabilization of greenhouse gas concentrations in the atmosphere (...). Such a level should be achieved within a time frame sufficient to allow ecosystems to adapt naturally to climate change, to ensure that food production is not threatened and to enable economic development to proceed in a sustainable manner.*” (UN, 1992, p. 9) The UNFCCC's main challenge then was to make the parties accountable for the adverse effects they triggered when it comes to climate and is set to meet regularly at the Conference of the Parties (COP) from which the major Protocols and Action Plans on climate change derive from. The Framework followed the Principle of Common but Differentiated Responsibility with two fundamental elements: the States' responsibility to protect the environment at national, regional and global levels, and to take into account the responsibility of each State in a certain environmental issue, as well as its ability and efforts to prevent, reduce and overcome it. This principle could be adopted as a solid basis for the establishment of a lasting legal solution to tackle climate migration and protect the affected populations.

The 1997 COP led to the establishment of the Kyoto Protocol in order to target and monitor the Greenhouse gas (GHG) emissions from the major developed countries. The year 2000 marked the beginning of the implementation of a 15-year plan on Millennium Development Goals which focused on eight areas, among which are: eradicating poverty and hunger, maternal health, gender equality and environmental sustainability. Regarding the latter, the targets were the creation of national policies focused on sustainable development in order to reverse the loss of environmental resources; reduce biodiversity loss and diminish the number of people without viable and continuous access to safe drinking water and basic sanitation. In the long run, the achievement of these goals would lessen the threats that the poorest and least developed regions of the world currently face, consequently lessening the migration movements taking place as a survival resort to escape environmental disasters.

The 2009 COP led to the Copenhagen Accord which acknowledged the need to limit the global temperature rise to 2°C; although not imposing legally-binding commitments, the countries were asked to pledge voluntary GHG reduction targets. In addition, financial climate aid would also be given to countries under threat. In the same year the Cancun Agreement was established and its main objectives were set: (to continue) reducing GHG emissions according to each country's responsibility and capability; aiming for a long-term effect and transparent process; assisting those most affected by climate change; and establishing monitoring institutions to ensure compliance. Once again, this initiative focused on *in loco* adaptation instead of sharing the responsibilities of cross-border migration due to climate changes and promoting legal paths to seek protection.

The Paris Agreement succeeds to the Cancun Agreement and includes three important elements regarding displacement and human mobility issues; it recognizes that climate change is a common concern for humankind and includes a reference to migrants, asking the Parties to respect, promote and consider their respective obligations towards migrants, among others, when taking actions to address climate change. It introduces concerns and several references to the protection of people, the resilience of communities and the importance of livelihoods. These are essential entry points for addressing environmentally-linked root causes of forced displacement such as access to water, food, energy, and the need for livelihood opportunities to enable people to remain where they live.

The UN's Sustainable Development Goals show the current awareness at a global level which can be a starting point to seriously address the issue of environmental refugees and their protection. The goal 13 claims the need to take urgent action to combat climate change and its impacts. It also focuses on resilience, adaptation and

awareness-raising regarding climate-related hazards and natural disasters worldwide. The purpose of integrating “(...) *climate change measures into national policies, strategies and planning*” (UN, 2016) gives some room to consider the protection of environmental migrants although whether this is the actual aim of UN is not clear. By 2030 these universally applicable goals aim to end all forms of poverty and, even though on a non-legally binding basis, governments are expected to take ownership and establish national frameworks for the achievement of the goals set.

European status on environmental change

European states and institutions seem to express concern towards the current state of the environment and the threats that development keeps on posing to the least developed regions of the world. When addressing the European Parliament in 2015, the President of the European Commission expressed that “*nature will foot us the bill soon enough. In some parts of the world, climate change is changing the sources of conflict (...) Climate change is even one of the root causes of a new migration phenomenon. Climate refugees will become a new challenge – if we do not act swiftly.*” (Juncker, 2015, p. 12) Even though the acknowledgment of the situation is clear, it is also crucial to analyse the scope in which the European institutions propose to address climate change and its consequences under legal frameworks, as the current state of the art exposes a human rights ‘protection gap’ for environmentally displaced people, mainly for cross-border migration. The most developed regions of the world, as Europe and North America, have been taking action to address climate change by developing tools aimed at mitigating the collateral damage of an immensurable yearning for development, as proved by the instruments above presented. It is acknowledged that up to recent years, measures adopted by the European countries and others have acted solely in a preventive manner, aiming at diminishing potential climate-driven disasters but not addressing properly the long-lasting consequences and impact of climate change on population displacement. “*Fortress Europe*” is a well-known term in the refugee crisis lexicon and we have indeed built a fortress. The lack of protection provided to those who bear the cost of development reiterates the current stance.

Therefore, is it needed to recognize that implementing the desired strategies means a struggle between the different existing interests, mostly when it comes to Human Rights and capitalism and the urge for profit. Despite the general good-will stated by Juncker in the previously mentioned communication to the European Commission, the claim that “*we can build walls, we can build fences. But imagine for a second it were you, your child in your arms, the world you knew torn apart around you. There*

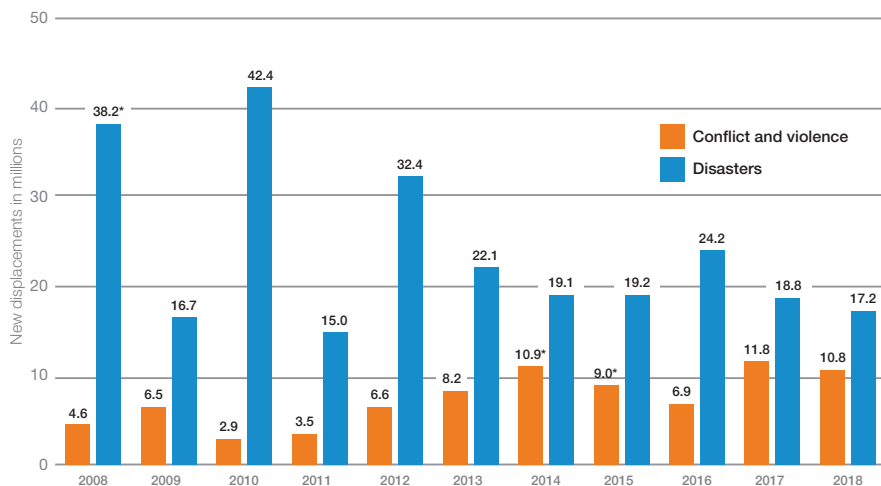
is no price you would not pay, there is no wall you would not climb, no sea you would not sail, no border you would not cross if it is war or the barbarism (...) you are fleeing" (Juncker, 2015, p. 3) reiterates the need to assess the causes and to get deeper into the conditions people face prior to fleeing their countries of origin and seek asylum.

Data on people displacement

People displacement emerges as a global challenge and its significance tends to grow in the upcoming years and decades. Despite originating in few countries and triggered by specific events, according to IDMC (2019), in 2018, conflict and disasters have led to 28 million new displacements²² in a total of approximately 150 countries. Exposure to sudden-onset hazards, namely, storms, led to the displacement of 17.2 million although figures are of complex estimation when it comes to slow-onset disasters; IDMC (2019) refers to the prevalence of weather-related disasters as the ones with most expression, being those storms, floods and droughts. Wildfires are the expression of climate change and of its impact on people's livelihoods through displacement and destruction of properties. Geophysical disasters such as earthquakes and volcanic eruptions are also causes of displacement.

The Philippines, China and India are the three countries with most newly-generated displacements. Among the top ten countries are mostly underdeveloped countries whose vulnerability is enhanced by such phenomena, thus hindering the recovery process in the event of such disasters.

²² New displacements correspond to the estimated number of internal displacement movements to have taken place during the year. Figures include individuals who have been displaced more than once. In this sense, the number of new displacements does not equal to the number of people displaced during the year." IDMC (2019, p. 3)



* Updated figures. For further details see methodological annex, available online.

Figure 1: IDMC (2019) New displacements associated with conflict, violence and disasters (2008-2018).

It is a particularly complex exercise to detach disasters from conflict, as the scarcity of resources often arises as the root or intensifies an already existing state of conflict. What is known is that many countries where disasters happen are also the countries of origin for many refugees, asylum seekers and migrants, namely, Nigeria, Somalia, Afghanistan, Kenya, Uganda, Sudan, Ghana, Liberia, Iran and Côte d'Ivoire, among others. (IDMC, 2019)

When analysing the dimensions of displacement and its direct and immediate costs IDMC (2019) considers it is ideal to take into account the following dimensions: housing, livelihoods, education, health and security.

Main elements of conflict

The discourse on climate change and the States' intervention has mainly been focused on providing resources for climate disaster adaptation and management or even tackling climate change. Little to no action is being taken in order to protect the millions of displaced persons that are forced to move and trapped in a loop of vulnerability. Where is the line drawn to place someone as a migrant or as a refugee? Is fleeing one's country of origin solely motivated by political, racial, gender identity, sexual orientation or religious reasons? Why is it frequently argued that climate change alone doesn't trigger migration? Is it plausible to deny asylum if the land where one's home was built disappeared? Why are environmentally displaced people considered as being

under threat and protection gaps persist? These are a few of the on-going concerns and struggles in addressing the need to determine protection for a legal way for environmentally displaced people to seek protection as environmental refugees.

The UN and EU are aware of this reality and denote increasing concerns deriving from environmentally-driven, cross-border migration. Thus, the current debate concerns who should take responsibility to ensure that forcibly displaced people are protected and empowered and how should this responsibility be managed. Should responsibility be in direct correlation with the GHG and CO² emissions? Should environmentally-driven, cross-border migrants be protected through a short-term humanitarian response to disaster?

Another dimension underlying the current subject is related to definition; there's a long-settled difficulty and reluctance in adopting the term environmental or climate refugees: UNHCR argues that *"these terms have no basis in international refugee law, while also arguing that using the term 'refugee' for situations characterised by structural push factors of migration risks undermining the refugee framework under the Geneva convention."* (Kraler *et al.*, 2011, p. 28) According to the same author, the ability to migrate is directly related to the possession of resources to do so, bearing in mind that the populations of the regions most affected by climate change are poor and directly depend on natural resources for their livelihood. This makes it less likely for them to possess the resources needed for international migration, ending up having no other chance than fleeing to neighbouring countries, *"(...) finally, rigid migration schemes in recipient countries make it difficult for people to migrate."* (Flautre *et al.*, 2013, p. 2) This last statement is perceived as of crucial importance in addressing the possible correlation between countries of origin of individuals presenting asylum claims and the occurrence of environmental degradation and disasters.

It also comes into play the impossibility to draw a line as to whether migration is economically driven or an actual asylum plea. According to Zetter, it is *"increasingly difficult to discern clear and precise causes of forced displacement, the degree of «force» that impels displacement or, indeed, the extent to which «persecution» describes the conditions which cause people to flee their countries."* (Zetter, 2007, p. 24) As a result of these factors, the migrants claiming environmental reasons as an asylum plea, under the Geneva Convention, aren't accepted, falling outside the protection of the European legal framework. Zetter also claims that *"(...) governments perceive that the unregulated flow of largely undocumented migrants, regardless of the reasons that have forced them to leave their countries of origin, threatens the sovereign control of national borders, access to territory and established concepts of state membership and citizenship."* (Zetter, 2014, p. 24) When European protection fails, the need

for protection remains and the inability to access it legally often leads to resorting to life-threatening and irregular means to gain access to territory, or to placing an asylum claim with arguments that might more easily grant protection. *“Interactions between environmental change, migration drivers and the personal characteristics of individuals can impel migration, but can also lead to people choosing to or being forced to stay in areas where they may become increasingly vulnerable to environmental and other risks.”* (Foresight, 2011, p. 43)

Displacement led by climate related events

Current status on the correlation between displacement and climate change

As previously mentioned, this topic has a definition conflict; the more relevant terms for understanding the on-going debate and discourses mainly focus on the different conceptions environmentally-driven and cross-border migration have. In order to start the debate on including environmental motives as a valid asylum claim it is important to define the term refugee. According to the 1951 Geneva Convention a refugee is someone who *“(...) owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.”*

The debate on defining the term “climate refugee” generates most controversy due to the inability for it to be included under international law; additionally, the UNHCR claims that introducing the concept of environmental refugee is seen as undermining the current systems providing protection to refugees, *“thus, other labels such as «mixed migration flows», (involving people propelled by overlapping migration drivers, or groups of people with different migration motives travelling together), the «asylum-migration nexus» (Castles and van Hear, 2005), «crisis migration» (Martin et al., 2014), «survival migration» (Betts, 2013), and people in «refugee-like situations», are used as shorthand terms to identify categories of people who, while not refugees under the 1951 Refugee Convention, experience many of the same outcomes of displacement, fractured communities, and destroyed livelihoods.”* (Zetter, 2014, p. 22)

Ionesco (2019) adds ten key aspects that make it difficult to include the status of climate refugees, among which is the fact that for those cases the existing migratory movements are mainly internal therefore not crossing borders nor seeking protection at international level. The author also argues that such movements cannot be defined as

forced, thus requiring countries' action on migration management and other protection agreements.

The position adopted in the present essay defends that the term “(...) ‘refugee’ makes it much clearer than ‘migrant’ that we are talking about (planned or unplanned) forced rather than voluntary movements, taking place due to (slow-onset or sudden) external factors.” (Flautre *et al.*, 2013, p. 3) The same author argues that there's no better solution than adopting both the terms ‘climate refugee’ and ‘climate/environmental migration’ in order to achieve a “(...) straight-forward, easily understandable and translatable label to a complicated issue: the displacement of individuals or groups of people fleeing a slow-onset change in their environment or a sudden disaster, which are directly triggered, partly caused or at least exacerbated by climate change.” (Flautre *et al.*, 2013, p. 4)

The most adequate definition for the purpose of the present essay on environmental refugees is “(...) those people who have been forced to leave their traditional habitat, temporarily or permanently, because of a marked environmental disruption (natural and/or triggered by people) that jeopardized their existence and/or seriously affected the quality of their life.” (Kraler *et al.*, 2011, p. 28) It is important to reiterate that most of the times what is at stake is not quality of life but life itself and this stands as the most important claim in the process of including environmental change and consequent disasters as a reason to demand and be granted protection under asylum law. It is crucial to bear in mind that the “the trigger of these movements can be slow-onset events, rapid-onset events as well as sea-level rise. (...) [and] the timeframe of displacement can be both temporary and permanent depending on the severity of events and the state's response to the disaster.” (Kraler *et al.*, 2011. p. 32)

The claim for the need of protection on a Human Rights basis is often stated thus; it is relevant to define the term ‘humanitarian status’ as applicable when a “person [is] covered by a decision granting authorisation to stay for humanitarian reasons under national law concerning international protection (...) It includes persons who are not eligible for international protection as currently defined in the first stage legal instruments, but are nonetheless protected against removal under the obligations that are imposed on all Member States by international refugee or human rights instruments or on the basis of principles flowing from such instruments.” (Eurostat, s. d., s. I.)

Protection should not be dissociated from the discourse on establishing legal and appropriate response to environmentally-induced, cross-border migration and is mainly “concerned with safety, security and reducing vulnerability”, also being considered a “responsive action which concerns imminent threats to life (...); remedial action for protection (restoring rights after a disaster or displacement such as property restitution

and access to land for relocation); and environment-building (...) enhance dignity of treatment, improving Disaster Risk Reduction (DRR) to reduce vulnerability and the threat to displacement, better support for civil society organisations to enhance advocacy or DRR activity.” (Zetter, 2011, p. 23)

Existing instruments

The Geneva Convention is the document that ensures refugee protection and is solely applicable to those who have crossed an international border, and even though there are more than one hundred States Parties to the Convention, asylum claims based on environmental reasons don't qualify to access protection. Nevertheless, there's a need for creating or adapting legal solutions in order to avoid that hundreds of thousands of people end up stranded in countries without access to neither protection nor entitlement to stay.

The Global Approach to Migration and Mobility, created by the EU in 2005, aims at building a truly comprehensive migration policy, based on common political principles and solidarity. The main purposes of this instrument are to organize legal migration, prevent irregular migration and promote international migration. The latter can be set as a valid argument in addressing the need to legally create a framework to define and thus protect environmental migrants. The fact that the respect and promotion of human rights is a priority for this policy framework legitimizes the above mentioned.

Article 7 of the International Covenant on Civil and Political Rights, stating that *“no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment”*, would require a State to offer protection and accept as valid the claim of climate change impact being inhuman or degrading treatment. This argument fails because it is heavily circumscribed and the point somewhat hypothetical. On the other hand, the probable strongest claim might arise from Article 6 of the same Covenant, that protects the right to life thus having the possibility of owing protection obligations to those who are displaced by environmental conditions if survival and subsistence is threatened.

The UN Special Rapporteur on the Human Rights of Internally Displaced Persons states that *“(...) no entirely new definition would be needed, as the Guiding Principles already apply to 'persons who have been forced or obliged to flee or leave their homes of habitual places of residence, in particular as a result of or in order to avoid the effects of ... human-made disasters'.”* Also, an entirely new legal text on climate refugees and migration is an option – along with its own institutions, funds and mechanisms. Moreover, the international community would not have to deal with existing structures and processes that have become standard over time, and therefore difficult to reform.

According to Flauter *et al.*, one organisation could bundle all competences, and a fresh start would allow specific regions – such as the EU – to take the lead more easily.

Article 14.f of the Cancun Adaptation Framework reinforces the need for action in undertaking “(...) *measures to enhance understanding, coordination and cooperation with regard to climate change induced displacement, migration and planned relocation, where appropriate, at national, regional and international levels.*” (Flautre *et al.*, 2013, p. 9)

The Human Rights claim should be reason enough to protect environmental refugees and grant them the due status. It is, thus, needed to acknowledge that environmentally-displaced people outnumber legally defined refugees fleeing persecution and conflicts but the uncertainty of the first makes them face greater vulnerability, thus not complying with the human rights obligations relating to the enjoyment of a safe, clean, healthy and sustainable environment.

Analysis

Development and recklessness regarding resource limitations have led to major environmental hazards; on the one hand, the increase in global temperature leads to glacier melting, thus provoking an alarming sea level rise; on the other, arid lands are experiencing severer droughts. Both scenarios are highly prone to displace people who get trapped in a situation that endangers their access to food, drinking water, and, most of all, threatens survival. Forced displacement is not an alternative but the only option when livelihood is endangered. Currently, migration is mainly internal or to neighbouring countries and frequently triggers conflicts over regions where resources are scarce and competition for them increases on an almost daily basis.

Under EU Law, an environmental phenomenon is not considered as a valid claim to be granted international protection. This fact has triggered innumerable reactions mainly from a human rights perspective considering the need for action, a stance with which the present essay agrees therefore acknowledging the need to find a proper protection mechanism for environmentally-displaced people in a refugee-like situation. Action is urgently needed due to the threats to livelihood posed and their inherent consequences such as “(...) *security conditions worsen, (...) loss of access to services, (...) abuse and violation of human rights and people may be forcibly displaced. Protection is, therefore, an integral part of humanitarian action both to prevent forced displacement and to address the vulnerabilities of those who become forced migrants.*” (Zetter, 2014, p. 26)

Taking into account the current state on discussions on the need for settling legal protection for environmentally-displaced people on an international level, it is

acknowledgeable that protection needs to be granted; the starting point can either be by reformulating the Geneva Convention (still bearing in mind the individual case assessment even though environmentally-driven displacement can happen at a community level) or by having new instruments introduced in order to enable safe assessment of livelihood risk. It is also necessary to look at these events as a continuum, and even though the UN initiatives and action plans show a will to tackle climate changes, there is a need to address what exists and happens in the interval between discussion and implementation, before climate change is tackled and hazards are diminished. The persistence of migration is a given fact. Neighbouring countries (often also resourceless) will bear the consequences and increase their vulnerability to also be subject to environmental disasters, which would generate a higher number of people in need of relocation and protection. It is also important to understand that if the UN treaties continue to be non-binding, the capitalist and political interests will always prevail and the underdeveloped countries will never be able to improve their resilience capacity. Profit will always be the main goal until refugee-like people from environmentally-threatened regions start desperately trying to get to Europe in a similar way as what happened in the 2016 refugee crisis.

The 2005 Global Approach to Migration and Mobility can be used to defend the need to create the category of environmental refugee as a measure of development cooperation, and this status would be similar to the already existing humanitarian protection criteria. Eventually, it would be more adequate if legal migration would happen through labour schemes so that when the return to the home country is safe or desired, the knowledge and competence gained in the host country could be used for capacity building and improving environmental resilience in home country. A legal migration route as coping strategy to support livelihood in the country of origin would be “(...) *giving migrant workers the possibility of coming and going between their country of work and country of origin, [which] may give people the opportunity of maintaining their links as an adaptation mechanism, giving a greater possibility for them to develop new forms of livelihood.*” (Flautre *et al.*, 2013, p. 12)

It is also a relatively complex process to consider implementing new criteria for protection when States are struggling to provide concerted strategies for refugee reception and to respond to quota demands, as is the case of Portugal. This new status would require an additional effort from the existing organizations in implementing refugee reception and accompaniment.

There are few known situations when natural disasters and conflict don't overlap as scarcity of resources (such as water, food, land and others) leads to conflict over

their possession, and this will be yet another dimension that pushes people away from their country of origin and makes them seek protection internationally.

Conclusion

De Haas (2009) argues that policies that consider human mobility succeed and those that restrict it fail. Promoting resilience in climate change-affected communities is achieved when there is both the possibility to choose and sufficient resources to move away from vulnerable circumstances in a planned and facilitated way. So, to those who move, stay and host, the experience of migration is a great outcome achieving.

Migration as a consequence or reaction to environmental hazards should not be defined as a choice because it isn't, as it isn't a choice to be attacked by the so-called Islamic State. And, similar to the existence of ISIS in Syria, the countries that suffer the greatest losses due to climate change but have an immense desire to face them, such as Bangladesh, lack the effective ability to stop these disasters. Fleeing such threats is a matter of survival. The current policies on environmental change have adaptation and prevention of environmental disasters as their main focus, which, in part, reflects the not so subtle attempt to keep people from moving into developed countries, and in this particular case, Europe.

Global warming persistence is (and will keep on) severely undermining food security, thus threatening the livelihood of billions which eventually will have no other resort than to migrate internationally. Migration should never be seen as a threat, which seems to be the current worldwide scenario – as proved by the rise of extreme-right movements; migration due to environmental change triggered by “our” reckless developed world should be; more than anything, seen as part of the solution. The more planned and legally-protective the approach to environmentally-driven migration is, the better we are protecting human lives. And that's what should be considered first, the immeasurable value of human lives.

Considering a human rights-based approach offers valid claims for the need to develop of principles and guidelines for the protection of environmentally displaced persons in terms of right to freedom of movement and life. It is urgent that the political debate focuses on solutions for this worryingly increasing group, and, notwithstanding the burden attached to such measures, there is a clear need to capacitate and value the skills people possess so that they can be part of the rebuilding of both their home and host communities. De Haas reiterates this need by pointing out that migration happening under “*extremely constraining conditions* [as is the case of refugees] *is unlikely to contribute to national development in countries of origin.*” (2009, p. 54)

Therefore, policies should focus on promoting the empowerment and competences of migrant populations so that people's welfare increases and the integration cycle can take place in a more egalitarian manner, enhancing people's capabilities and, as such, promoting the development of the country of both origin and asylum.

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²³ Ministry of Environment and Forest (of Bangladesh) - Ministry of Environment, Forest and Climate Change since 2018.

Conclusion. The commitment of the human relationship in an intercultural world versus the instrumentalization of professional practices. Urgencies and challenges.

Antonela Jesus²⁴

*What after all has maintained the human race on this globe despite
all the calamities of nature and all the tragic failings of [human]kind,
if not faith in new possibilities and courage to advocate them?*
(Jane Addams)

Social Work, Human Rights and Intercultural Relations brings together articles by several European authors around classic concepts, but equally contemporary and dear to the profession of social worker, and beyond. I would venture to suggest reading it to the various professions of social intervention.

The development of these works stems from the celebrations of the World Social Work Day (SW) of 2019, marked by a week of work at the Faculty of Human Sciences of the Universidade Católica Portuguesa (Lisbon), which brought together not only the authors present here, but also Social Work students, social workers and professionals from other academic areas. The focus on “one” International Day of Social Work was instituted in 1983 thanks to the diligence of the International Federation of Social Work (IFSW) with the intention of recognizing and affirming the profession of Social Worker in an articulated and supranational logic, promoting the public debate about issues that concern us, about the profession itself, about the Person with whom we intervene and about the societal structure. Under the theme “Promoting the importance of human relations”, this day evokes not only relationships, but also their importance, the need to cherish them, build them in a healthy way, promote them with an ethical and political, but neither instrumentalizing nor secondary meaning. (Amaro, 2019)

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In order to discuss and reflect on such considerations, we start with a basis that combines theology and biology, agreed on the premise that living together is possible, since all of us human beings share a cooperative genetic makeup. *Despite historical testimonies showing such a narrative*, it is acknowledged, on the one hand, the important contribution that the Universal Declaration of Human Rights in 1948 brought to contemporary societies in considering that “All human beings are born free and equal in dignity and rights” and, on the other hand, the (still) long long way to go, a way of constant (r)evolution, which allows for the realization of human rights as a common foundation.

Fulfilling this ideological basis implies satisfying fundamental human needs – freedom, food, water, shelter, security and a sense of belonging. This leads us to the second article of this book, in which is deconstructed the concept of “human needs” and the effects that their non-satisfaction produces on the social structure.

The next article focuses on the articulation of these key concepts with Social Work and on the Convention on the Rights of the Child, which, using a “fictitious case”, addresses issues surrounding children's equal access to quality education.

Talking about Human Rights and Intercultural Relations implies talking about diversity. And that's what the fourth article is about. Indeed, the entry into the 21st century reveals, among other scenarios, heated debates around the issues of cultural diversity, its appreciation and respect, as well as making cultural differences between peoples more visible and highlighting the challenges of peaceful coexistence and enriching between the different cultures. (Pereira, 2016) Along these lines, the last article discusses the contemporary debate on human rights around migratory movements and the displacement of people as a direct consequence of climate change.

Having made this brief foray into the topics covered in this e-book, we return to the theme of World Social Work Day 2019, but that is also the commitment for 2020. Indeed, it is the fourth and final theme of the *Global Agenda for Social Work and Social Development: promoting the importance of human relationships*. Is there a more dignified task for Social Work? Is there a more urgent task in a liquid, fast and uncertain world? (Amaro, 2019; Bauman, 2008; Giddens, 1998)

In opposition to what promotes *homo economicus*, relationships are inherent to the “simple fact of Being”. As social beings we establish and create relationships of different natures, which respond to people's multiple needs. (Hennessey, 2011) In the Social Work domain, the professional relationship represents “one of the main aspects of Social Work specificity (...) the specificity of the social worker lies, then, in the fact that he presents himself as a professional of the relationship (...) to position himself as a facilitator of access to rights, information, resources, etc.” (Amaro, 2012, pp. 140-166)

However, today, in a context marked by the increasing bureaucratization of services, by the “invasion” of an individualistic and neoliberal culture, both the question and the challenge that arise rest on the way in which modern societies ensure and manage human relations, when they imprint individual and unequal tendencies, corrupting ideals of reciprocity and solidarity. It is in this context that challenges are also posed to Social Work.

If, on the one hand, Social Work is called upon to respond to such trends and to adopt a new position on supported societal projects, on the other, social workers are vulnerable to the pressures of competitiveness and individualism which, in turn, demands a rationalization which exposes the risk of “one-size-fits-all” procedures. This orientation seems to empty Social Work from its own ethical, political and identity sense, and reduce it to a technocratic profession. (Amaro, 2015; Hatzfeld, 2001; Jesus, 2019) In the same vein, other authors (Faleiros, 2001; Bouquet & Garcette, 2005) share this acceptance and add that it has gone from an individual psychorelational model to an intervention centred on the individual as one, motivating them to produce their own livelihoods. Therefore, it confirms aspects such as the standardization of intervention, the prioritization of effectiveness and efficiency in the provision of services, and an instrumental ultra-rationality to the detriment of more relational and reflective dimensions that, in essence, support the identity of Social Work. Therefore, the profession faces a crisis of confidence as it is constantly under pressure from policy makers, social workers and users/clients. The professional integrity of social workers and their ability to respond to the commitment they have established with the most vulnerable populations are therefore called into question. (Dominelli, 2004)

What parallels are established with the title of our book? How to overcome these issues? How to prepare the “new and old” social actors for constantly unknown realities produced under such fluidity?

2018 marked the 70th anniversary of the UDHR. In 1948 member countries of the United Nations met to adopt a Declaration that provided a moment of reconciliation after a period of human barbarism. If the Universal Declaration allowed many countries to create a solid human rights base, favouring dialogue and pluralist democracies, the 2000s have been marked by scenarios of massive crowd movements across the globe, fleeing conflicts, poverty, environmental calamities and political and religious persecution.

According to the United Nations, since the beginning of the last decade, the conflict in Syria has killed more than 300,000 people involved in pro-democracy movements; Turkey is the country that most welcomes Syrians, followed by Lebanon and Jordan; thousands of Syrians find refuge in Europe, in countries like Germany, Sweden

or even “in little Portugal”. In Latin America, since 2015, more than 2 million Venezuelans have fled the serious economic, political and social crisis that is ravaging the country. 2.4 million immigrants from third countries entered the European Union (EU) in 2017; in the same year, EU member states granted nationality to 825,000 people; in January 2018, over 22 million people out of the 512.4 million living in the EU were immigrant citizens (Source: Eurostat). It is in this light that the issues of multiculturality and intercultural relations assume an increasing importance, as they pose new challenges to societies, public policies in general and social policies in particular. The commitment to social integration, education, health, and development is, in fact, the object of concern of several international organizations, such as the OECD, UNESCO and the European Commission. Concomitantly, cultural diversity – integrating all these domains of the public sphere, as postulated by the UNESCO (2001) – assumes itself as “(...) one of the sources of development, understood not only as economic growth, but also as a means of access to a satisfactory intellectual, affective, moral and spiritual existence.” (Universal Declaration on Cultural Diversity, article 3)

In its commitment to the defence of Human Rights, to dignity and social justice, Social Work is faced with several challenges at the micro, meso and macro levels when considering intercultural relations and its performance within the framework of International Social Work. If, in the first instance, it will be necessary to (i) manage the complexity of interactions between people from different cultures; (ii) avoid conflicts that can result from processes of marginalization caused by those who do not have intercultural competences to live in an intercultural, interactive and global world; and (iii) find ways to express similarities and diversities (Council of Europe, 2001); at the macro level, the social worker will assume a preponderant role here by “exerting influence on the political system and public opinion, aiming at the definition of public policies, raising awareness and mobilizing people and groups for the defence of rights.” (CDAS, 2018, p. 6) This will not only aim to demonstrate the real effects of political orientations, but also to claim its foundations based on principles of dignity.

In an alliance with what UNESCO proposes (2001) for the education of the 21st century citizens – the century of interculturalities – education in Social Work must necessarily revisit and reinforce the promotion of knowledge and respect for cultural diversity; the equality and equity in access to services; the national and international solidarity; the promotion of integrative practices that involve, in turn, integrative relational processes between “the Self and the Other”, without neglecting that the “Self” and the “Other” are built reciprocally. We must not forget that the interaction between the professional and the user is decisive when thinking about the social worker's culture and/or cultural competence. For besides our chosen ideologies and professional culture,

there's our own personal cultural and the culture of the organizations or contexts within which we work or operate. (Gray & Allegritti, 2003) As Nadan (2014) tells us, "in order to become more ethical and anti-oppressive, social work in international settings should adopt a more constructive and reflective view of cultural competence (...) as social workers educators operating in international settings, we should encourage the development of critical reflectivity among ourselves and among our students in relation to their own social positions and to the ways in which these shape their assumptions, attitudes and images relating to the 'other'." (pp. 7-8)

The words explained above seem to launch the challenge on the potential to join the most classic Curricular Units of Social Work training on emerging themes such as: SW in gender relations, SW in Enterprises, SW and racial issues, SW and the challenges of Artificial Intelligence, SW and Religions, and, of course, SW in migratory processes. However, obstacles to these developments seem to be identified, from: (i) Social Work's view of itself – "although all respondents consider that today there is room for Social Work intervention far beyond the issue of poverty, this does not mean that this is what is actually happening (...) they say that there is a field, but that it is fundamentally to be conquered. This achievement involves not only the institutional recognition of new areas of activity (...) but also (...) the professionals' capacity to critically reflect what it is that emerges with significance from their daily practices (...) though, on the other hand, the realization of the opening of new fields of intervention also implies a demand and a legitimization of society" (Amaro, 2015, p. 145); (ii) the restructuring of the curricular plans with the introduction of the Bologna Process, which implied a restructuring of the training plans for a duration of 6 to 7 semesters, to the detriment of the previous 8 or 10; and the (iii) teacher/student ratio, which seems to be associated with the growth phase of the scientific-academic community of Social Work. (Amaro, 2015)

For these reasons, questions are raised about the positioning and the current status of training in SW: are social workers leaving for the job market prepared for the challenges of the ruling neoliberal dynamics? Will we, as teachers, be able to train "ideal" social workers with narrow training times? What "ideal" profile will that be, since cultural diversity also characterizes them? (Jesus, 2019)

The combination of students' soft and hard skills is urgent. Nevertheless as Amaro (2015) reveals, it will also be due to the endogenous and exogenous recognition of Social Work that their introduction will be envisaged in areas that are legitimized here as being so characteristic of the profession.

As we tried to demonstrate in this book and in order to finalize it, we must remember that Social Work and other professions of social intervention cannot omit that managing cultural diversity is the true wealth of future societies. (Wolton, 2003)

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Academic references: Ph.D. in Social Work from the ISCTE-IUL, 2018/2019. Invited Lecturer in the Bachelor and Master degrees of Social Work at the Faculty of Human Sciences (UCP-Lisbon). Member of the Cross-national social work and social innovation platform project, integrated in the CRC-W: Católica Research Centre for Psychological, Family and Social Wellbeing. Founding member of the Latin American PhD Students Nucleus (NUDLA). Researcher at the Centre for Research and Studies in Sociology (CIES-IUL) between 2014 and 2019.

Professional activity: Professional experience in the fields of special education, employment and social entrepreneurship.

Professional/Research interests: Social Work, Entrepreneurship and Social Innovation, with publications on such areas/subjects.

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Graça Maria André

gandre@net.sapo.pt

Academic references: Social Work Bachelor, Master's Degree in Social Work Ethics and a Ph.D. from the Universidade Católica, Lisbon, in Social Work Education and Human Rights, having enjoyed the FCT scholarship status.

Professional activity: Teaches Social Work at the Universidade Católica since 1997/1998, in several curricular units regarding the Theories and Practices of Social Work Education, namely, as an invited lecturer of Ethics and Deontology of Social Work. Professional practice – direct action and coordination functions – in the area

of children and youth in danger or risk. Also served as a project leader for community intervention in a resettlement neighbourhood, in support of immigrant families.

Professional/Research interests: Researcher at the CRC-W – Católica Research Centre for Psychological, Family and Social Wellbeing, Faculty of Human Sciences, since 2018, in matters regarding Human Rights and Social Work practices. Member of the Portuguese Association of Social Workers (APSS), integrated in the International Federation of Social Workers (IFSW). At the moment, IFSW representative to the European Union Agency for Fundamental Rights (FRA), where she seeks to highlight the interests of the profession in terms of defending fundamental rights as well as the role of Social Workers in this field.

Annex.

Brochure “Intercultural Walk on Human Rights”

PASSEIO INTERCULTURAL SOBRE OS DIREITOS HUMANOS

LISBOA '18_'19

INTERCULTURAL WALK ON HUMAN RIGHTS

LISBON '18_'19

Este Passeio Intercultural sobre os Direitos Humanos vai procurar direcionar os participantes para uma perspectiva da cidadania nos nossos quotidianos- Estamos a falar de velhos e novos residentes, "viventes" d(n)esta cidade.

Vamos tentar entender e até que ponto essas vivências marcadas por uma história da cidade, rica mas polémica, reforçam ou não o nosso sentimento de pertença e realização dos direitos de todos que a atravessam.

Vamos ter em conta a história de Lisboa, que observamos através de ruas e ruelas, bairros, edifícios e monumentos, procurando reconhecer a afirmação - sustentada ou não - dos direitos de cada um no desfrutar da cidade que se afirma multicultural, hoje como ontem.

The aim of this Intercultural Walk on Human Rights is to give the participants a citizenship perspective into our daily lives - we are talking about old and new residents, "living" in and from this city.

We will try to understand and to what extent these experiences, marked by a history of the city, rich but controversial, reinforce or not our sense of belonging and realization of the rights of all who live in or cross it.

We will take into account the history of Lisbon, which we observe through streets and alleys, neighborhoods, buildings and monuments, trying to recognize the affirmation - sustained or not - of the rights of each one to enjoy the city, that claims to be multicultural today as it was yesterday.





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Hoje é, provavelmente, a zona de Lisboa de maior diversidade étnico-cultural.

Place to where the Moors were compulsively transferred after the conquest of Lisbon in 1147, given that they couldn't live inside the city. Although they lived in a ghetto, they enjoyed relative protection and security since they were directly dependent on the king.

Today it is probably Lisbon's zone of greater ethnic-cultural diversity.



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Resende, que foi contemporâneo, fala de 4.000 mortos.

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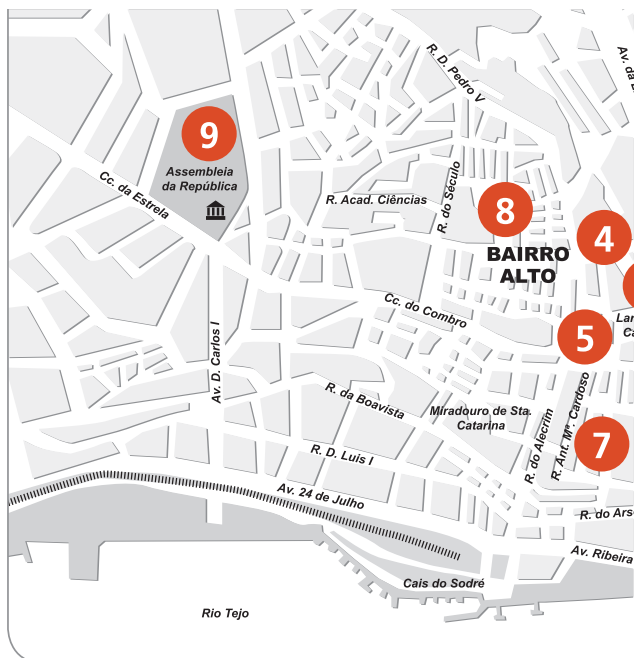
Place where the massacre of Jews at Easter first started, "pogrom" of Lisbon, which occurred in 1506 and was instigated by Dominican monks. For three days Jews were massacred throughout Lisbon, accused of being the cause of the drought, plague and famine that then raged in the city. The contemporary cronist Garcia de Resende, speaks of more than 4,000 deaths.

Today the square around the church is one of the most intercultural places in the center of Lisbon.

3_ROSSIO E TERREIRO DO PAÇO

Locais onde se realizavam os Autos de Fé públicos realizados pelo Tribunal do Santo Ofício, vulgo Inquisição, que vigorou em Portugal entre 1539 e 1821, se bem que, a partir da abolição da designação de Cristãos Novos decretada pelo





Marquês de Pombal em 1773, perdeu a sua componente religiosa passando a ser um Tribunal essencialmente político. A sede era no Palácio dos Estaus, que ardeu em 1836, no local onde hoje se situa o Teatro Nacional D. Maria II.

Places where the Public Judgements of Faith were carried out by the Court of the Holy Office, commonly called the Inquisition, which was in force in Portugal between 1539 and 1821; although, after Marques de Pombal abolished the designation of "New Christians" in 1773, it lost its religious component and became essentially a political Court.

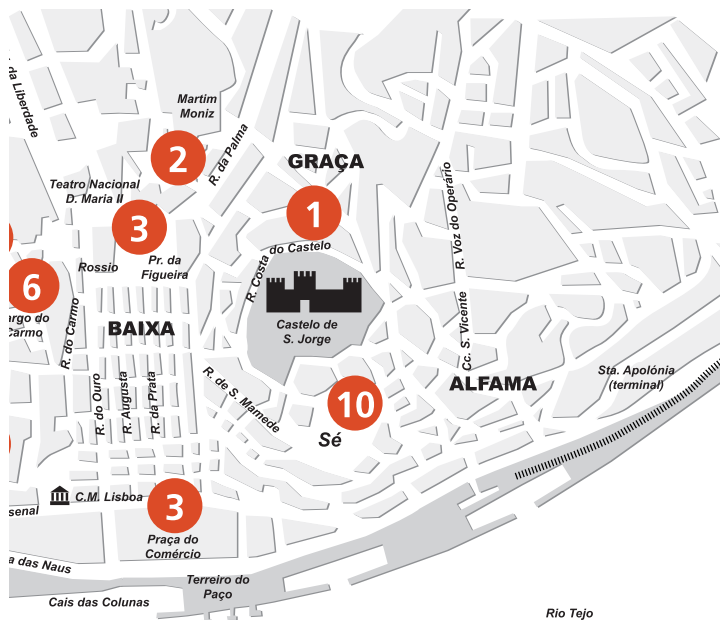
The Inquisition office was in Palace of Estaus, destroyed by fire in 1836. Today that place is the National Theater D. Maria II.

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5_CENSURA

A Revolução de 25 de Abril de 1974 pôs fim a décadas de censura à liberdade de expressão. No 1º andar deste prédio funcionou até essa manhã a comissão de Exame Prévio, que seria assaltada e desmantelada por populares no dia seguinte.

The Revolution of April 25th 1974 ended decades of censorship to free speech. In the 1st floor of this building worked until that morning the Commission of Prior Examination that was assaulted and dismantled by citizens the next day.





6_LARGO DO CARMO

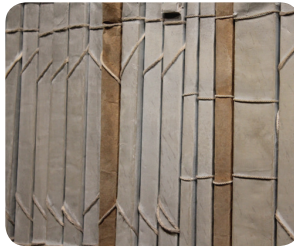
Local emblemático da Revolução de Abril, onde se deu a rendição de Marcelo Caetano e a passagem do poder.

Landmark of the April Revolution, where the surrender of Prime Minister Marcelo Caetano occurred and the power was given to the Revolutionary Troops.

7_RUA ANTÓNIO MARIA CARDOSO

Rua em que se encontrava o edifício da Sede da PIDE, em que se realizavam os interrogatórios com recurso à tortura e onde se verificaram as únicas vítimas da Revolução do 25 de Abril. Hoje condomínio de luxo.

PIDE (International and State Defense Police) headquarters, where interrogations were carried out using torture. This was the only place where, on the day of the Flowers Revolution on the 25th April 1974, victims died, by PIDE agents. Today it is a luxury condo.



8_MARQUÊS DE POMBAL

Decretou em 1757 a Lei do Diretório dos Índios do Brasil onde igualava os Direitos dos indígenas aos portugueses do Brasil. Na prática esta lei inviabilizava a escravatura dos Índios. Aboliu em 1773 a distinção entre Cristãos Novos e Velhos inviabilizando a continuidade das perseguições aos Judeus por razões de linhagem. Como alternativas de locais, temos o Palácio da família de Pombal, onde nasceu e cresceu, situado na Rua da Rosa no Bairro Alto e hoje propriedade particular, ou o Palácio do Marquês onde se situa hoje a Câmara Municipal de Oeiras.

In 1757 he created the Law "Diretório dos Índios do Brasil" (Directory of the Indians of Brazil) where he established equal rights to native Brazilians and Portuguese citizens living in Brazil. In practice this law inhibited the slavery of the Indians.

In 1773 he abolished the distinction between New and Old Christians, hindering the persecution of the Jewish people due to lineage reasons.

As alternatives, we have the Pombal family Palace, where he was born and raised, located in Rua da Rosa in the Bairro Alto and is now a private property, or the Palace of the Marquês, which is now the location of the Oeiras City Hall.

9_PALÁCIO DE S. BENTO

Onde em 1867 por decisão da Câmara dos Pares do Reino foi decretada a abolição da pena de morte para os crimes civis, sendo uma das primeiras abolições do mundo.

Como alternativa de local, temos o Paço da Ajuda, no palácio com o mesmo nome, já que era lá que vivia D. Luís I, que promulgou a referida lei

Presently the National Parliament and where in 1867, by decision of the House of Peers of the Kingdom, it was decreed the abolition of the death penalty for civil crimes, being one of the first laws to abolish the death penalty in the world.

As an alternative, we have Ajuda Palace, which was the residence of D. Luis I, who proclaimed the said law.

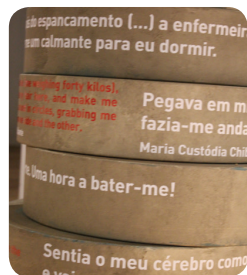
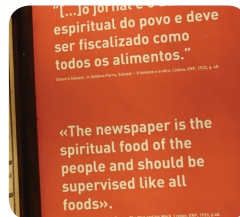
10_CADEIA DO ALJUBE

Estabelecimento prisional que funcionou entre 1928 e 1965 destinado a presos políticos.

Hoje, e desde 2015, Museu do Aljube – Resistência e Liberdade.

It was a Prison that was open between 1928 and 1965 to arrest in jail citizens that shown her ideas against the state policies.

Nowadays, since 2015 it is the Aljube Museum- Resistance and Freedom.



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FICHA TÉCNICA_CONCEITO_Graça André / Hans Walz/ Sharon Schneider...
SUPORTE HISTÓRICO_Francisco Fonseca / Margarida Covas...TRADUÇÃO_Bela
Oliveira...FOTOGRAFIA_Margarida Zoccoli... DESIGN_Samuel Queirós



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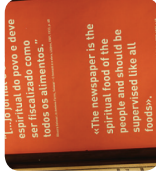
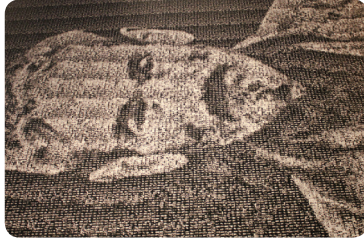
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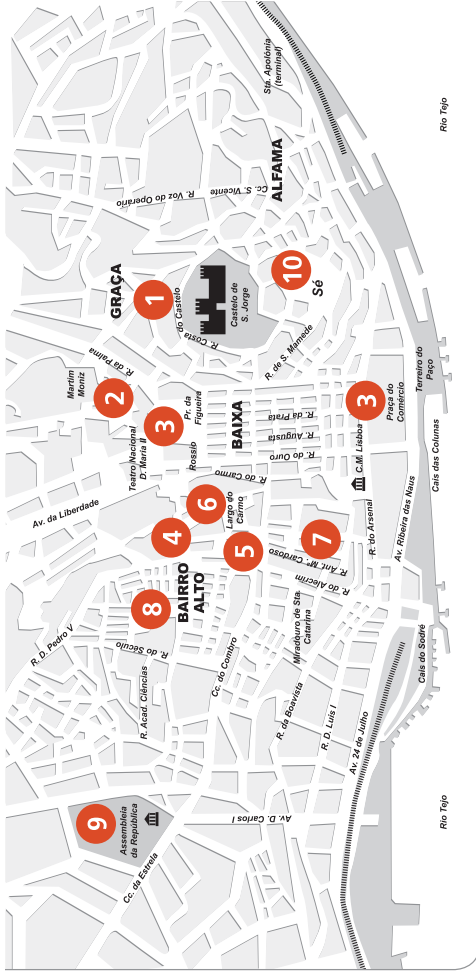


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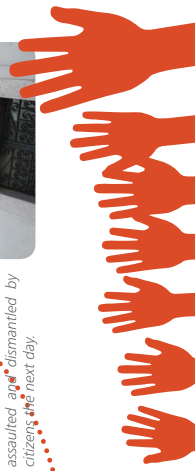


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To link these three subjects, Social Work, Human Rights and Intercultural Relations has been a very challenging topic. In Europe and member states, facing the biggest migration mobility in the last decades, the social and political scientists are debating and researching about the new related situation of the arrival of these new migrant groups. The questions are: who are they, what are they looking for and what can Europe give them in terms of good opportunities. It is urgent to find the best ways to manage this new phenomena. This also implies loyalty to some of European fundamental values like solidarity, equality and justice, respecting the basic needs and Human Rights realization of each citizen.



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