

ort Guide to Social Pedagogy



What is
SOCIAL PEDAGOGY?

For the English Professor Pat Petrie and her colleagues social pedagogy is ...

“[...] work with the whole child, aware that children think, feel, have a physical, spiritual, social and creative existence, and that all of these characteristics are in interaction in the person. This approach is in contrast to the more procedural methods used in working with children, sometimes found among some English care workers”

Wikipedia defines social pedagogy as ...

“[...] an academic discipline concerned with the theory and practice of holistic education and care [...] social pedagogy is a 'function of society' – it reflects how a given society at a given time thinks about education and upbringing, about the relationship between the individual and society, and about social welfare for its marginalised members. Consequently, social pedagogues work within a range of different settings, from early years through adulthood to working with disadvantaged adult groups as well as older people.”

The Czech philosopher John Amos Comenius wrote:

“The proper education of the young does not consist in stuffing their heads with a mass of words, sentences, and ideas dragged together out of various authors, but in opening up their understanding to the outer world, so that a living stream may flow from their own minds, just as leaves, flowers, and fruit spring from the bud on a tree.”

Eichsteller and Holthoff from Thempra said that ...

“social pedagogy [...] is all about being – about being with others and forming relationships, being in the present and focussing on initiating learning processes, being authentic and genuine, using one’s own personality and about being there in a supportive empowering manner. As such social pedagogy is an art form, rather than a skill that can be acquired.”

The Swiss educational reformer Johann H. Pestalozzi stated:

“The ultimate end of education is not a perfection in the accomplishments of the school, but fitness for life; not the acquirement of habits of blind obedience, and of prescribed diligence, but a preparation for independent action. We must bear in mind that whatever class of society a pupil may belong to, whatever calling he may be intended for, there are certain faculties in human nature common to all, which constitute the stock of the fundamental energies of man.”

So what is
social pedagogy
for **YOU**?

THE DIAMOND MODEL

One of the underpinning principles of social pedagogy is to value and respect an individual in their own personality and uniqueness – to simply “polish its diamond”.



What **Wellbeing and Happiness** means for a person is very individual and can only be context specific, hence Social Pedagogy isn't a one-fits-all approach. It is a response to the individual's needs. Through a **holistic learning** process in life the individual shall be supported in reaching their own potential with the help of a **relationship** based approach. The individual is **empowered** to take on ownership for their own life through **positive experiences**.

HALTUNG

Haltung

Fundamental to social pedagogic practice is the social pedagogue's *Haltung*, which roughly translates to ethos, mindset or attitude. In German, *Haltung* describes how a social pedagogue brings their own values and beliefs into professional practice. Expressed in their interactions and how they encounter others, their *Haltung* therefore tells us something about their concept of children.

In this sense, *Haltung* connects the professional to their most fundamental values and ethos. It requires from the social pedagogue that they are constantly mindful of how these inner beliefs find a way of expressing themselves in the outer world, for instance in their relationships with children and the degree to which they are authentic and congruent, but also in their interaction with adults, be they colleagues, other professionals or parents.

HEAD, HEART AND HANDS

Head (Cognitive knowledge)

Social Pedagogy uses theories and research from fields such as psychology, pedagogy, sociology, law and the arts when working with a child or client.

Heart (Emotional and spiritual learning)

Empathising with the child/ client and building a relationship is crucial for the professional framework of Social Pedagogy as well as the constant reflection of one's own practice, emotions and judgements.

Hands (Practical and physical skills)

Social pedagogues develop strong relationships with the child/client through the medium of everyday, and sometimes less everyday, activities. In the context of these activities, social pedagogues encourage forward thinking and practical decision making. They guide the child/client to find a way to “help themselves”, as well as to cooperate with others in making decisions.



THE LEARNING ZONE MODEL



Comfort Zone

A safe haven, a place we are familiar with, for action and reflection. Here, we don't have to take risks.

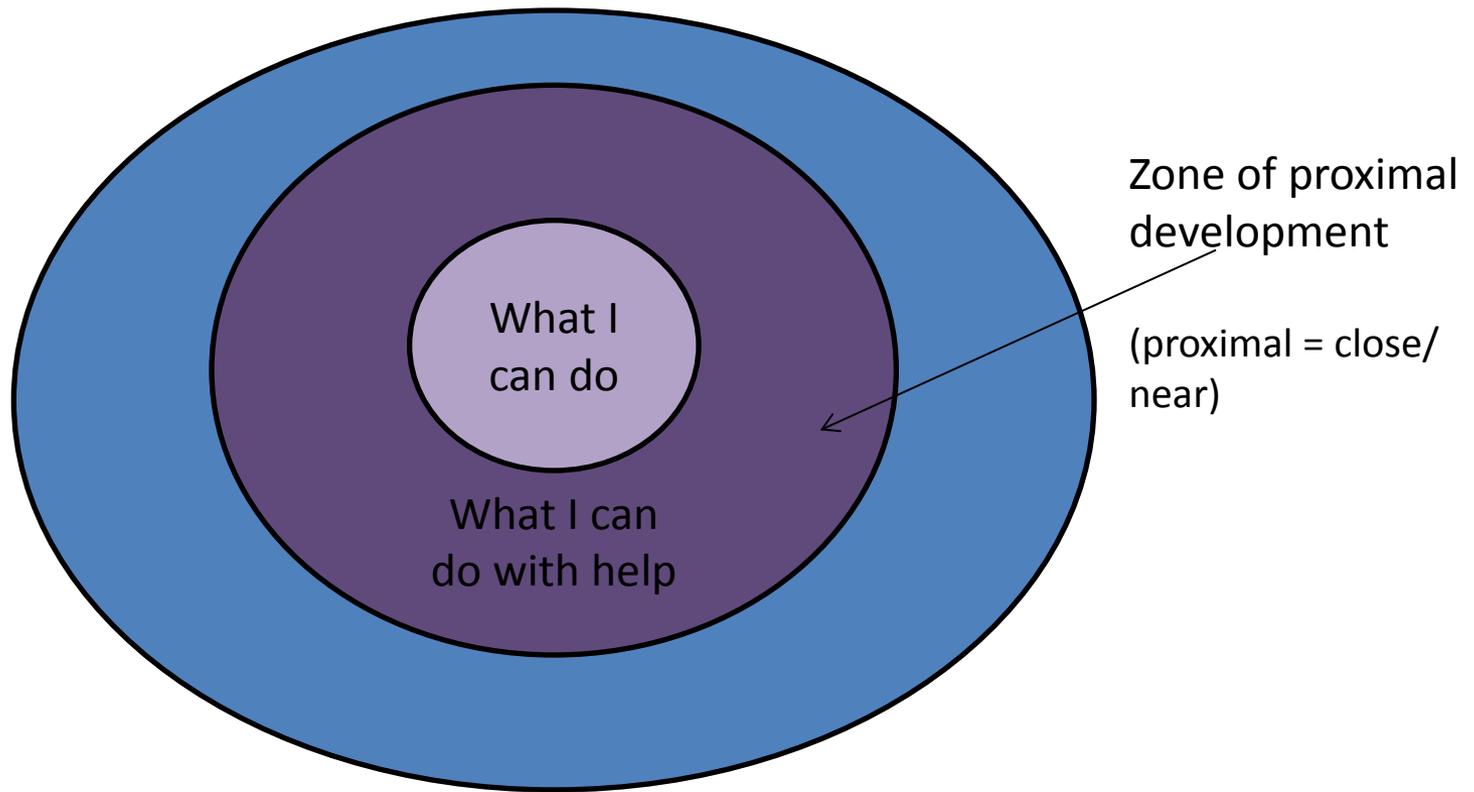
Learning Zone

To expand the Comfort Zone we need to step into the Learning Zone. This is where we make new discoveries about ourselves, other people and the world. Here, we feel we are at the edge of our abilities and limits.

Panic Zone

An area of experience where little or no learning can take place. But, because learning increases as we *approach* the Panic Zone we should aim to get close to it, but not enter it.

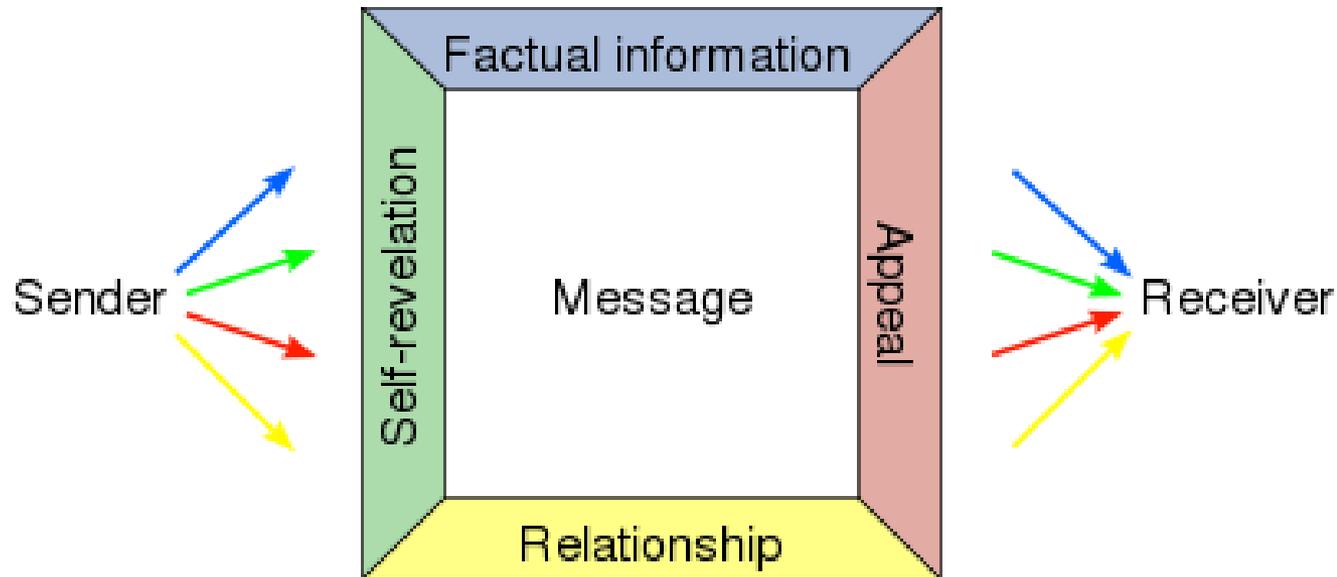
ZONE OF PROXIMAL DEVELOPMENT



The *zone of proximal development* is the difference between what a learner can do without help and what he or she can do with help. The model stresses that learning is most successful in a social context for example if someone is being supported by a mentor (e.g. a foster carer, social worker, teacher, friend) who is more experienced in a certain area.

A child for instance follows a mentor's example and gradually develops the ability to do certain tasks without help.

COMMUNICATION SQUARE (Four-sides model)



When we make a statement to another person, there are four components:

- The sender communicates **factual information**, the receiver listens to this and can follow up with the criteria below.
- When the sender makes a statement they make a **self-revelation** which gives an indication as to what is going on for them. The receiver interprets this and asks themselves what does this tell me about them.
- The speaker lets the receiver know what their **relationship** is and what they think of them.
- The speaker makes an **appeal** and gives the receiver information about what they would like from that person.

NON-VIOLENT COMMUNICATION

Non-violent communication emphasises how we can engage with people avoiding judgements and conflicts by expressing our feelings and needs. Through this form of communication we aim to help people to understand their own feelings and needs and how this influences their behaviour. Through empathising with the client the professional might be able to de-escalates conflict and initiate learning processes.

1st Observation

When making observations try to focus on the facts and avoid interpretations and judgements.

2nd Feelings

What feelings arise through the other person's behaviour or words? Our thinking about the other might be influenced by these feelings.

3rd Needs

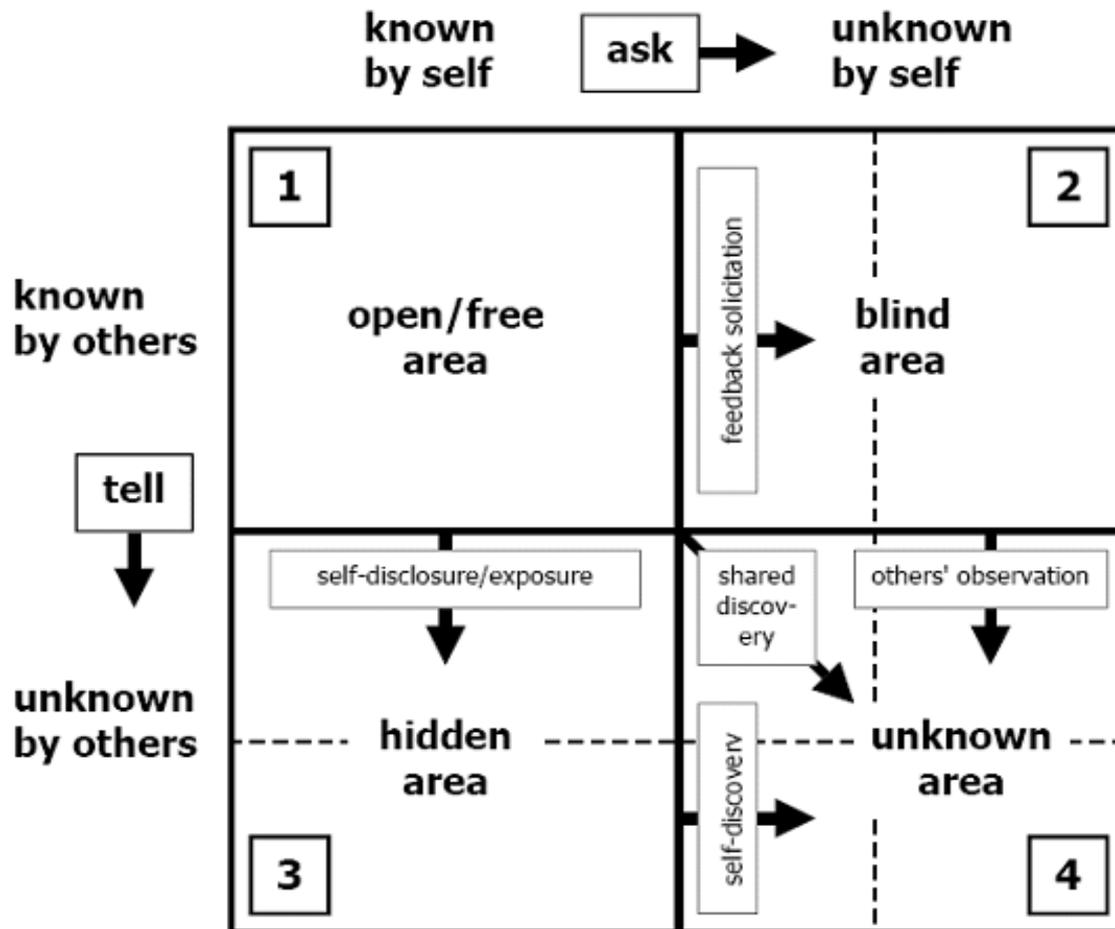
Behind every human behaviour is a positive unmet need.

4th Request

Try not to demand but to express your own needs to the other person and state clearly what you would like to happen.



JOHARI WINDOW



Area 1: “arena” - What is known by self and others

Area 2: “blind spot” - What is unknown by self but known/seen by others

Area 3: “facade” - What is known by self but hidden from others

Area 4: “unknown” - reflection and the feedback of others help us to better understand ourselves and how others see us. Entering the unknown area might be painful and needs to be done carefully.

The 3 Ps

The **PROFESSIONAL** self

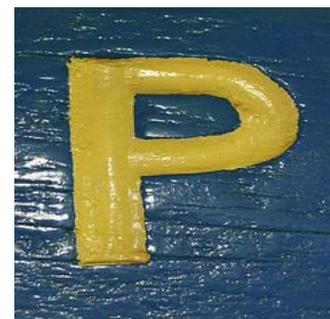
Helps us to understand and work with another person through our professional knowledge based on our professional framework. The relationship with a child/client is a purposeful one, with professional aims.

The **PERSONAL** self

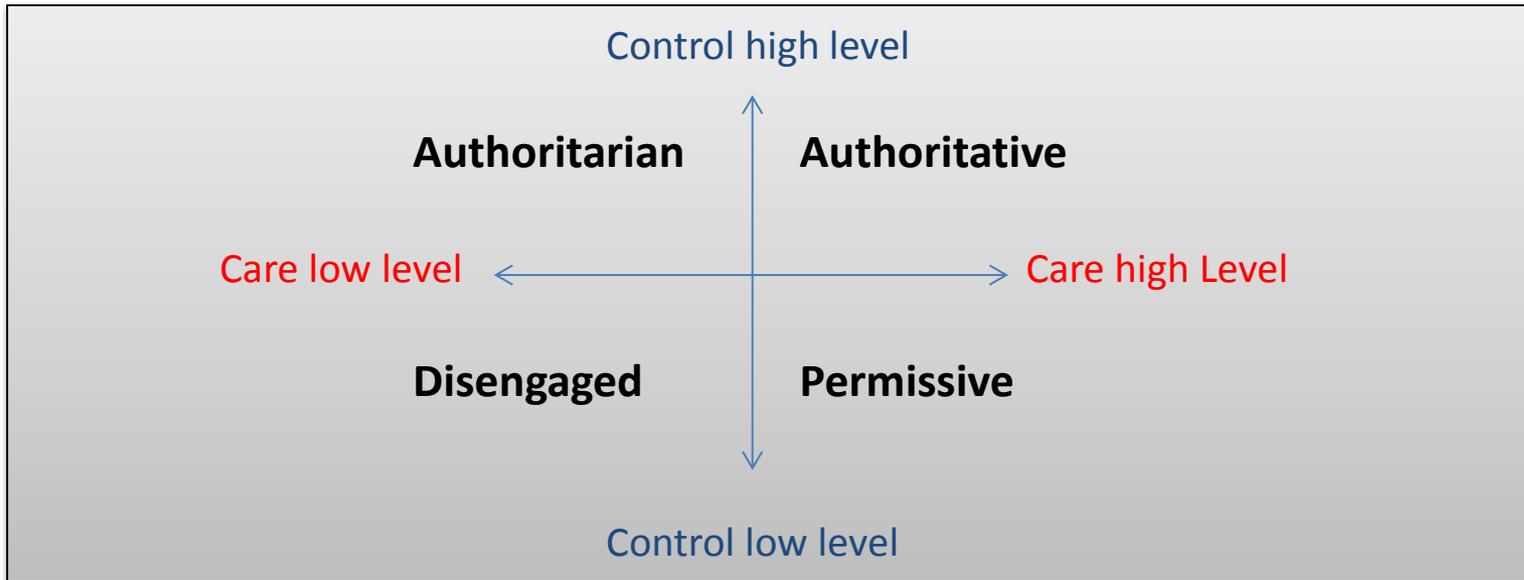
Revealing who we are as a person, including our flaws, enables us to develop a genuine relationship with a child/client and encourages the other person to embrace him/herself. This needs constant reflection on our professional aims and the purpose of using the personal information we share.

The **PRIVATE** self

The private self relates to the boundary around surrounding personal matters inappropriate for sharing with a child/client – or with a particular child/client. What to share or not share is a personal and professional decision for each person and should be based on the benefit to the child/client.



PARENTING STYLES



Parenting styles are based on *Haltung* and should remain constant.

Authoritarian: lacks affection and uses punishments/sanctions and rewards to manage a child's behaviour

Authoritative: has high levels of warmth and affection , child can learn to act responsibly in a loving environment combined with sensible boundaries put in place

Permissive: a high level of affection paired with a "laissez faire" approach to boundaries and rules might leave the child confused about what is and isn't acceptable

Disengaged: has little if any affection and a total absence of any emotional connection to the child with detrimental consequences for the child's emotional, physical and social development

HERMENEUTICS

An hermeneutical approach helps us to understand the other person when we take into consideration that there is not just ONE reality but many different constructions of it, that are based on the other's experience and how they perceive the world around them.

4 steps to hermeneutical understanding:

1. Observation

Observe a person in an actual situation to understand what he/ she might feel and what they are going through (think: body language, status, symbols, interactions, power relations)

2. Empathising

Empathise with the person drawing on your own experiences

3. Discussion

Involve the other person into a discussion so that own experiences do not lead to subjective interpretation

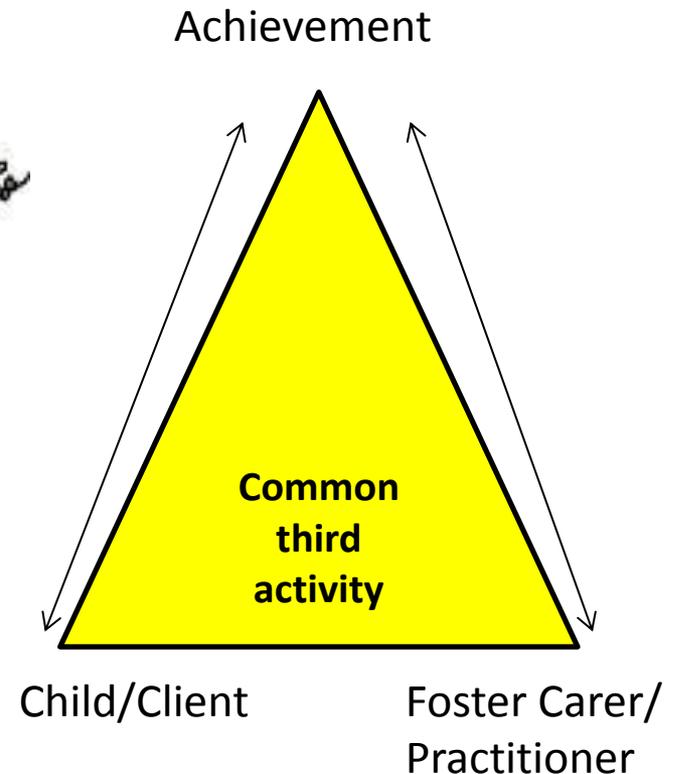
4. Contextualisation

To fully understand the meaning of a situation we have to put it into context



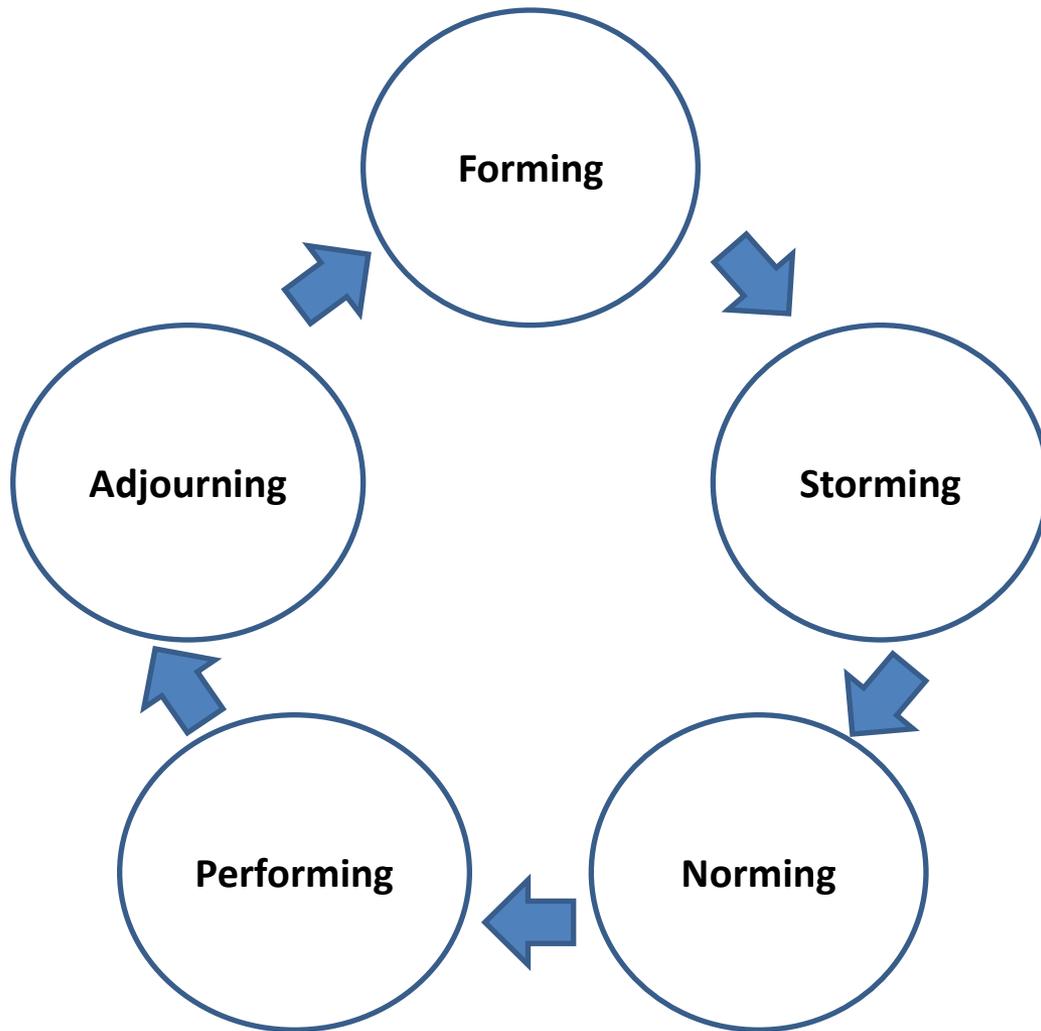
COMMON THIRD

The *common third* describes an activity used to strengthen the relationship between the practitioner and the child/client. A *common third* activity creates a common experience and shared learning opportunity where all participants are equal. Not all activities are automatically *common third* activities. The purpose needs to be clear and the focus lies on relationship building.



STAGES OF GROUP DEVELOPMENT

Every group goes through the 5 stages of group development:



1st stage: Forming

The individual wants to be accepted, avoids conflict or controversy.

2nd stage: Storming

Different ideas, views, etc. compete with each other. The team grows through confrontation, tolerance for each team member is crucial for entering the next stage.

3rd stage: Norming

The team manages to agree on a mutual goal, some individuals may have to compromise their own ideas.

4th stage: Performing

Team members are now able to act and manage the decision making process. The individuals are motivated and knowledgeable.

5th stage: Adjourning

The task is completed and the team might break up.

NON-DIRECTIVE LEADERSHIP

According to this theory: *“The most effective leader is one who can create the conditions by which he/she will actually lose the leadership”*

Conditions the leader tries to create:

Opportunity for participation

The members of the group must feel that they have the opportunity to participate in matters which will affect them.

Freedom of communication

It is important for a group to develop mutual understanding. If there are barriers to free communication between individuals, interpersonal conflict are much less likely to be resolved.



A non- threatening psychological climate

The individual has to feel that they are being listened to and that his/her personality is accepted. That means a positive atmosphere where no statements are being judged or evaluated.

FIVE BASIC COMMUNICATION AXIOMS

Axiom = a statement so evident as to be considered true

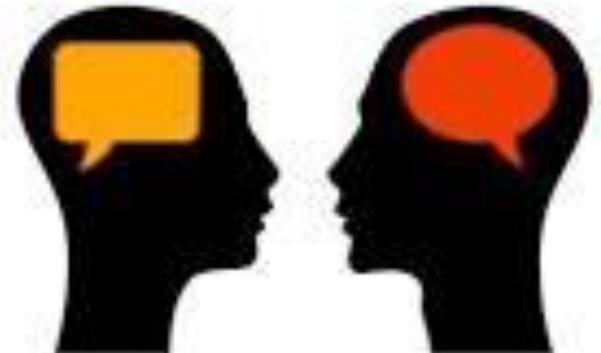
1st One cannot not communicate

2nd every communication says something about the relationship between the individuals: the relationship is the framework for the communication

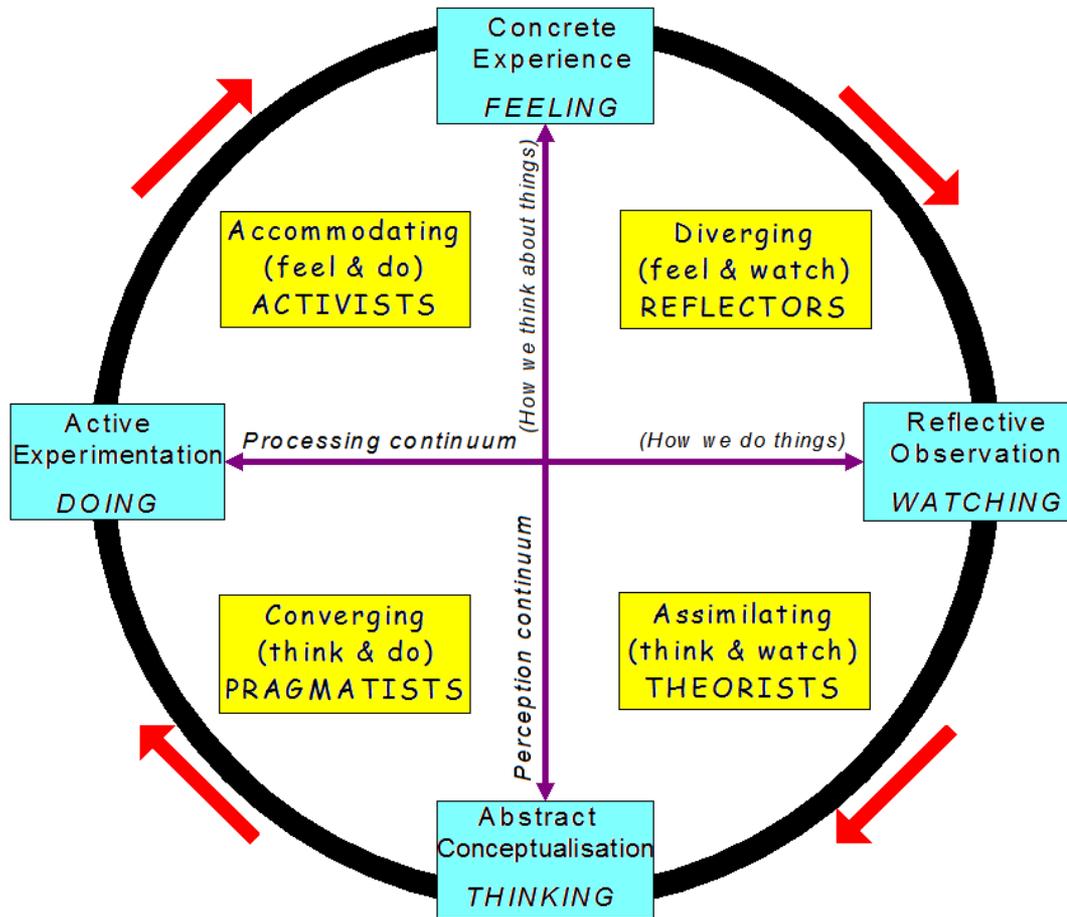
3rd How we respond to another person's communication and how we see the relationship between us is dependent upon how we interpret their communication

4th We communicate with words, tone and body language

5th We communicate something about our level of power in relation to the other person whether that is equal (symmetrical) or unequal (complimentary) power



EXPERIENTIAL LEARNING THEORY



In his *Experiential Learning Theory* Kolb combines a four stage cycle of learning with four separate learning styles.

The processing continuum explains how we perform a task while the Perception continuum focuses on how we feel about it.

“Learning is the process whereby knowledge is created through the transformation of experience” (David A. Kolb, 1984).

THE 4 F'S

Facts – the first stage

What happened?

Feelings – the second stage

How was it for you? How did you feel?

Findings – the third stage

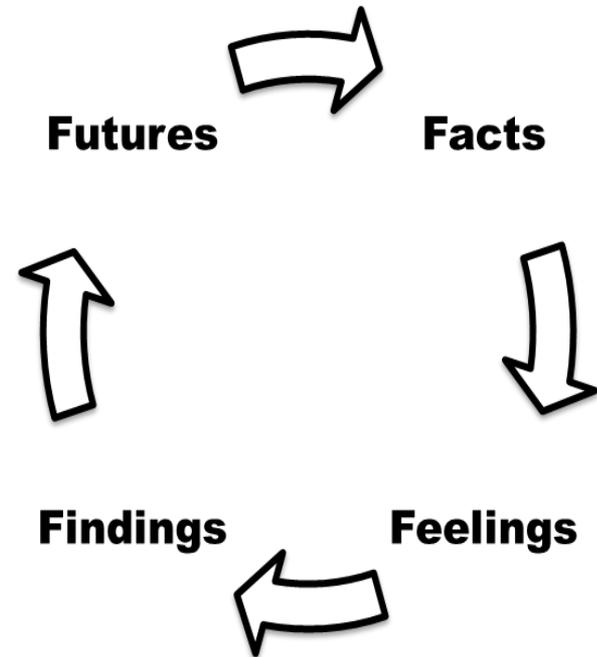
What did you discover?

Was the outcome as you expected?

Future – the fourth stage

What would you do next time?

How could you alter your practise?



LIFEWORLD ORIENTATION

Life world orientation sees the individual person and his/her problems in the structure of his/her living situation
➔ the persons *life world*

The *life world* of a person includes various aspects like ...

... where a person lives

... his/her ethnic background, culture, religion, language

... his/her family and friends

... his/her very own world view and so on ...

To support and help a client we cannot isolate the “issues” from the *life world* of the individual. Each person has own coping mechanisms that we need to respect and understand before we are able to support a different view of the situation.



References

- **Common Third; Benny Lihme** (1988) "Socialpædagogik for børn og unge" Social education for children and youth
- **Common Third; Husen, M. (1996). Det fælles tredje (The Common Third)**
- **Communication square; Friedemann Schulz von Thun** (1981): Miteinander reden: Störungen und Klärungen. Psychologie der zwischenmenschlichen Kommunikation. Rowohlt, Reinbek
- **The Diamond Model; Eichsteller and Holthoff.** ThemPra key Concepts. Available: http://thempra.com/concepts_diamond.htm. Last accessed 7th July 2014
- **Experiential Learning; Kolb, D. A.** (1984) Experiential Learning, Englewood Cliffs, NJ.: Prentice Hall. 256
- **Five Basic Communication Axioms; Watzlawick, P., Beavin, J., & Jackson, D. D.** (1967). Pragmatics of Human Communication. A study of interactional patterns, pathologies, and paradoxes. New York: Norton
- **The 4 F's; Greenaway R.** Reviewing by doing. Available: http://reviewing.co.uk/articles/reviewing_outdoorsx3.htm#Reviewing_By_Doing. Last accessed 7th July 2014
- **Haltung; Eichsteller and Holthoff.** (2012). The Art of being a Social Pedagogue. Developing Cultural Change in Children's Homes in Essex .Available: <http://www.internationaljournalofsocialpedagogy.com/index.php?journal=ijsp&page=article&op=view&path%5B%5D=2>. Last accessed 7th July 2014.
- **Head Heart Hands; Cameron, C.** (2005). With head, heart and hands. Community Care, (May 2005). Available:2014 at www.communitycare.co.uk/Articles/2005/05/19/50576/With-head-and-hands.htm . Last accessed 7th July 2014

References

- **Hermeneutics; Eichsteller G, Lane D.** (2010) Social Pedagogic Practice - The Importance of Hermeneutics. Available: <http://www.childrenwebmag.com/articles/social-pedagogy/social-pedagogic-practice-the-importance-of-hermeneutics>. Last accessed 8th July 2014
- **Johari Window; Luft, J. Ingham, H.** (1955). "The Johari window, a graphic model of interpersonal awareness". Proceedings of the western training laboratory in group development. Los Angeles: UCLA
- **Learning Zone Model; Senninger, T.** (2000). Abenteuer leiten – in Abenteuern lernen (Facilitating adventures – learning in adventures). Münster: Ökotoxia Verlag.
- **Lifeworld Orientation; Thiersch, Hans:** (2005) Lebensweltorientierte Soziale Arbeit. Aufgaben der Praxis im sozialen Wandel. 6. Aufl. Weinheim, München: Juventa
- **Non Directive Leadership; Rogers, C.** (1965) "Client-centered Therapy", Chapter 8, Group centered leadership and administration by Thomas Gordon, Ph.D
- **Non Violent Communication; Rosenberg, M** (2003). Nonviolent Communication: A Language of Life. Puddledancer Press
- **Parenting Styles; Baumrind, D.** (1967). Child care practices anteceding three patterns of preschool behavior. Genetic Psychology Monographs, 75(1),
- **Maccoby EE and Martin JA.** 1983. Socialization in the context of the family: Parent–child interaction. In P. H. Mussen (ed) and E. M. Hetherington (vol. ed.), Handbook of child psychology: Vol. 4. Socialization, personality, and social development (4th ed., pp. 1-101). New York: Wiley.
- **Stages of Group Development; Tuckman, B. W. and Jensen, M. A.** (1977) Stages in small group development revisited. Group and Organisation Studies 2; 419-427.
- **Zone of Proximal Development; Vygotsky L.S.** Mind in Society: Development of Higher Psychological Processes, p. 86

Thanks

- We would like to thank our social pedagogues and the colleagues in Surrey who produced the original guide which inspired and advised the content and format of this version of 'A Short Guide to Social Pedagogy'
- A big thank-you to everyone in Staffordshire who offered their experience and time to produce the guide in this version.
- And to The Fostering Network and the Social Pedagogy Consortium who offered support, advice and access to their materials.

© The Fostering Network, Jacaranda Development Ltd, Professor Pat Petrie and ThemPra Social Pedagogy
C.I.C (the Owners) 2014

All rights reserved. No part of this publication or materials may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, other than as agreed with the Owners, or as expressly permitted by law. For the avoidance of doubt, but without limiting the generality of the above, no reproduction, storage or transmission shall be carried out for any commercial purpose whatsoever, without the prior written consent of the Owners. In addition, the recipient shall not modify, adapt, assert authorship or make any other claim on these materials.

This is a short reference guide for selected concepts we have used in the Head Heart Hands introduction to Social Pedagogy training.

The concepts are not fully explained.

**The
Fostering
Network**

 **Jacaranda**
development

Professor Pat Petrie


ThemPra Social Pedagogy
Community Interest Company

**HEAD
HEART
HANDS**

Introducing social pedagogy
into foster care

**The
Fostering
Network**

 **Jacaranda
development**

 **Staffordshire
County Council**



Professor Pat Petrie