Social Pedagogy in Northern Europe as a Field of Intervention
PAPERS OF SOCIAL PEDAGOGY
ISSN 2392-3083

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Editor’s notes: Socio-pedagogical knowledge expertise across the social care sectors in Northern Europe

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Abstract
A major challenge in contemporary welfare societies is the delivery of services affirming people’s expectations for their life standard, health and social care services. For decades, there has been a search to understand new ways of conceptualising social pedagogy as a field of practice, as a theory, and as a programme design and implementation. Despite the growing body of literature on social pedagogy, to date, little has been written on the subject of the unique complexities of social pedagogy knowledge expertise when bridging the supporting relationships between an individual and the social dimensions in his/her world.

Based on research conducted in Northern Europe, particularly focusing on Denmark and Sweden, the aim of this special issue of International Journal of Papers of Social Pedagogy (PSP) on Contemporary Issues in Social Pedagogy in Northern Europe is to convey the central importance of social pedagogy for the study of vitality and diversity behind social pedagogy thought. The presented research projects in this special issue are, in their foundation, associated with a constructivist approach that views the body of knowledge development as an active and cooperative process of knowledge construction and its application in social pedagogy discipline. This article intends to provide a general perspective concerning the presence of various knowledge forms according to the search for, and implementation of, thinking and acting in a social pedagogy inspired way, and working under various conditions.

Keywords: welfare regimes, professionalization, social pedagogy, social work, doing knowing
Introduction

In general, socio-pedagogical practice and research places its focus on a person-centred perspective, including diverse selective mechanisms that can contribute to social exclusion, marginalisation and stigmatising processes existing in a social context. Several researchers have noted the correspondence between social work and social pedagogy (Eriksson, 2014; Righard and Montesino, 2012). In Sweden, the social pedagogy subject is partly integrated in social work educational agendas and less cultivated as core social pedagogy educational programmes. Social pedagogy’s existence within social work agendas of practice has caught the imagination of academics, researchers, practitioners and policy makers because it is responding to the needs of socially vulnerable people and preventing poor social conditions. Until recently, Danish social pedagogy had problems in establishing itself as an academic discipline, despite having a strong foothold as a profession (Winter-Jensen, 2011).

The prevailing understanding of the possibilities for service provision for socially exposed people consists, overall, of a person-centred perspective and an institutional perspective. On the micro-level, the social pedagogy social work role requires a strengths-based approach to access the existing resources and change potentials around the service user (Grunwald and Thiersch, 2009). There is an basically framework position for the person-centred perspective, which practitioners may adopt by addressing service users’ life circumstances from four basic components in preventive work: empowering strategies and mobilisation, appreciation of client’s cultural and ethnic preferences, adapting responsive communication strategies, and cultivating appropriate collaboration within an individual’s support system as well as the significant authorities (Dychawy Rosner, 2017). The institutional perspective considers institutional conditions such as, among others, socio-political influences, existing social segregation, lack of resources, and insufficient collaboration between involved authorities that have an effect on individual development and well-being. This places a necessary focus on occurring risks connected to what Lipsky (1980) observed as the “processing of people into clients, assigning them to categories for treatment by bureaucrats”. The service-giver must avoid fragmentation of an individual’s life world and strive to be a critically reflective practitioner grasping the helping situation in a holistic way including an array of individual, moral, societal and legal features.
There is no one particular explanation of social pedagogy social work development. Nevertheless, this article sets out some theoretical considerations and points towards possible ways of developing socio-pedagogical work across various contemporary dimensions regarding the knowledge development and expertise of the subject. This article provides a holistic mantle, which encompasses applied social pedagogy knowledge expertise to all aspects of social life systems, for instance, institutions, legal frameworks, interpersonal relations and cultures that are created by social reality. I discuss how diverse aspects of knowledge forms relate to social pedagogy within social work practice. My main thesis is that many ways of knowing exist in the rationality of social pedagogy practice and theory in relation to understanding people’s vulnerable life situation, their existential problem, and how to intervene.

**Knowledge and social pedagogy expertise**

The focus on meeting people’s needs in the social pedagogy field of practice has stimulated a strong interest in searching for effective social pedagogy and social work to client-centred service practices. Many researchers have emphasised the importance of awareness of an individual’s life world attention and recognition of the social when providing support to vulnerable groups (Grunwald and Thiersch, 2009). Other researchers utilise the concept of social pedagogy thinking and social work specificity to develop a socio-pedagogical social work approach for client-sensitive social pedagogy practice (Eriksson, 2014). Dychawy Rosner (2016) emphasises awareness of an individual contextual landscape of social life characteristics in client-centred help practices provided to different vulnerable groups in terms of socio-pedagogical social work actions across socio-ecological structures.

Social pedagogy takes into account expert forms of knowledge, and it is embedded in time, place and context (Hallstedt and Högström, 2005). Drawing attention to actual human social existence in a given vulnerable situation of an individual means that there is a fine line between the social pedagogy nature of knowledge, ideas of human action, and care providers’ use of knowledge.

If we refer to the work of Aristotle (Nicomachean Ethics, 2009) we are remained of three types of knowledge. Aristotle distinguished between episteme, techne and phronesis.
Episteme concerns knowledge and universals that remain in time and space and is built on analytical rationality. Techne is related to craftsmanship and to art. It is context-dependent, and concerns pragmatic and instrumental rationality. Phronesis involves practical knowledge and skills. It is also context-dependent, pragmatic and relates to weighing up values connected to praxis. More recently, Thompson and West (2013), exploring practice wisdom, recognised Hudson’s conceptual model framework of knowledge. Hudson (1997), provides insights regarding four knowledge groups that professionals draw upon in their professional roles: empirical, theoretical, procedural and meta-cognitive knowing.

While it is not easy to identify a single definition of knowledge, the professional body domain traditionally considers it to be based on theoretical knowledge (van Bommel, Kwakman and Boshuizen, 2012; Thompson and West, 2013). However, the idea that knowledge forms development must be rooted in experience and put into a context (Kolb, 1984; Lave and Wenger, 1991). Knowing when and how to apply social pedagogy knowledge expertise adopted to service users is preoccupied with the implementation of diverse knowledge forms and intimately bound with notions of the learning process. Practitioners must know what they are doing and why they adopt one course of action over another and consistently reflect on how they can improve the provided supporting practices. Their doing is also linked to their potential to transform diverse forms of knowledge, which consist of facts, concepts, principles and theories. Sometime it is conscious and decided, while, at other times, it can be more heavily based on intuition as a tacit dimension of knowledge (Polanyi, 1967).

There has also been great recognition that, if the creation of knowledge and development of professional capability takes place in a real context, it is both cognitive and social. A relation-bound view of knowledge is generated in human interactions, e.g., using different outlooks when measuring strengths and supportive environments in encountering individuals’ needs, providing assistance or change (Hallstedt and Högström, 2005; Grunwald and Thiersch, 2009). This constructivist way of thinking of developing a body of knowledge has triggered some researchers to question knowledge as being located or delocated from the system of meaning in which it is embodied (Lave and Wenger, 1991). Blom (2009) theorises on the hypothesis of “un-knowing” as the location of knowing both within and outside of ordinary knowing. Thompson and West (2013) draw on a range of theories conceptualised on
practising knowledge and wisdom. The practice phronesis is seen as a dynamic process incorporating insights, skills, values and recognition of personal strengths and limits. Duality tensions and contradictions in navigating practice are recognised in social pedagogy (Eichsteller and Cameron, 2017) and social work regarding the social dimensions of human conditions (Tsang, 2000), for example, in the worker-client relationships being without conflicts of power or cultivating relationships in the spectrum of care and control conflicts. To allow sufficient deeper reflection on diverse contradictions, a dialectical approach may provide a conceptual tool to capture complexity of various manifestations at work and knowing development process. Bailey (2003) and Tsang (2000) take a broad definition taking dialectics as a contradictory relationships or activities involving some conditions and their opposites.

Adams, Dominelli and Payne (1998) draw on the consciousness-raising techniques endorsed by Freire (1972) to empower service users and help them to understand and acquire knowledge and skills for taking control over their lives. This understanding includes knowledge of specific service users, their context and problems, as well as knowledge of intervention approaches, diverse methods and their effectiveness (von Bommel, Kwakman and Boshuizen, 2012). These forms of knowledge may be practical, experimental and inhabiting skills, e.g. knowhow. A strong focus on practical knowledge application is said to create a domain body of knowledge as a system of vocational meaning in itself (Blom and Morén, 2010).

Social pedagogy within social work practice occurs in a predefined administrative and institutional aspect (Lipsky, 1980). This implies the non-normative possibility for support of the service user’s life situation with regards to his/her unique problems. Blom and Morén (2010), using different outlooks on social work scenarios, found it to be based in the field of tension between institutional and individual structures. The practice arena of multiple angles of approaching action domains point to the professional’s ability to assemble and tailor specific solutions for the existing unique problems by combining various knowledge elements in many different and authentic ways. Schön (1983) uses the term reflection-in-practice to convey the dynamism and holism of the critical subjectivity and knowledge in action. The process of reflective practice set out by Adams, Dominelli and Payne (1998) identifies
important ways of thinking and of exploring the angles of particular complexity and angles of practice. This entails a conscious looking for clues to important issues from many different perspectives, viewpoints and approaches. Correspondingly, Thompson and West (2013), distinguish between different contexts in which various types of knowledge may be applied. They argue that professional decisions are determined by the subjective combination of experiential knowledge and practical intuition adjusted to the specific character of the type of work at hand.

Summing up, the concept and creation of professional social pedagogy knowledge depends on an individual’s personal framework, the social reality creating meanings for this knowledge, dynamic pressures of practice, and existing value-based motives. The process may be procedural or incorporating intuitive tacit knowledge (Schön, 1983; Tsang, 2000). It can be motivated to act upon, and reflective if building up professional expertise. In general, this process allows the practitioner to reflect confidently on new challenges and problem solving. Confident action and reflection provides commitment to higher self-efficacy and confidence in the function of professional activity, context and the culture in which it occurs (Adams, Dominelli and Payne, 1998; Bailey, 2003; Blom, 2010).

Closing remarks
Knowledge presenting a clear rational for social pedagogy within social work practice, does not merely engage at the functional level of practice, for example, the what and the how of specific situations, but also the highest levels of context, such as legal rules’ translation into operational policies and procedures by local authorities and structural factors which exclude some groups from sharing in the lifestyles of the wider society. The ability to make sense of what is going on allows practitioners to develop a holistic and integrative use of knowledge. This opens up another area, where an individual’s knowledge capital creates a unique platform for knowledge transfer and critical debates.

Another important concern raised in this article is that of social pedagogy. The social pedagogy field of practice needs to respond to the richness of pedagogy theorising, explanation and anthology. Not all practice shares the state of being the same model, but are instead a social construction of many forms of interpretations, which are incorporated in it.
These writings contend that the universal affirmation of human forms of knowledge has the potential to contribute towards the development of, and gaining insights into, the role and expectations of social pedagogue’s service provision.

Formal organisations and their pragmatic pressure dominate most of our social landscape. Being part of an organisation, however, means giving up some of one’s self-government. To benefit episteme, techne and phronesis development in social pedagogy and practice, practitioners need to recognise and venture beyond the simple task-based solutions and contextualise dialectics of their learning. Complexities in the knowledge and its diverse forms of development can provide both meaningful challenges and promising directions for further enlargement. How this can be achieved, however, remains the subject of further practice and research.

This special issue presents a collection of a wide range of research connected to systems of providing social pedagogy within social work and social welfare care in contemporary Nordic societies. It touches upon many different disciplines such as social work, social pedagogy and diverse political orientations. Similarly, most relate directly to the existing situation in various parts of Northern Europe around the themes of inequalities of power, welfare and inclusion on a broad basis for understanding how support is organised in relation to social care support, welfare benefits and service receiver integration to the community. In general, both theoretical administrative and pedagogical capital are discerned in these subjects. All of these dimensions represent several legal rationalities and there is no one best way of conducting practice, but instead, there are many experiences and initiatives that would strengthen the social pedagogy’s complex matter.

The articles that follow in this issue continue to illustrate the struggles to minimise risks of vulnerability and draw attention to how areas of public and private life spheres can create barriers as well as opportunities for shared experiences, collaboratively building alliances and encouraging people to take control about decisions in their lives. Reflecting on the studies, this account can tell us something about the social pedagogy narrative and public narrative that operates powerfully in relation to vulnerable people and its embodiment in professional knowledge narratives.
References


“It’s their way of protecting them”: Between care and control in an honor context for youths with intellectual disabilities

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Abstract
Today’s multicultural society is characterized by contradictory sexual norms that may have consequences for youths with intellectual disabilities’ possibilities of choosing a partner and expressing their sexuality. However, the body of knowledge concerning the area of youths with intellectual disabilities is limited. This study aims to examine professionals’ views on honor-related experiences among youths with intellectual disabilities. The data consists of 9 qualitative interviews with professionals in special schools (personal assistants and teachers). In addition, 11 professionals were included at pre-meetings while designing the study. A thematic analysis was conducted while using sexual script as a theoretical framework. The results are presented in the following themes: (1) The professionals’ perceptions of the young people’s abilities to deal with honor-related experiences; (2) The professionals’ opinions of the existence of honor-related experiences among youth with intellectual disabilities; and (3) Descriptions of the professionals’ conduct toward the youths with intellectual disabilities concerning honor-related experiences. The analysis shows an honor script geared towards youths with intellectual disabilities, which can be described as a continuum between care and control connected to cultural sexual norms and to the disability. The families’ strive for a so-called normality seem to be an important factor in understanding for example arranged marriages among youths with ID. To meet the needs of youths, the professionals require tools to navigate between care and control in the arena of contradictory sexual and cultural norms.

Keywords: professionals in special schools; youth with intellectual disabilities; sexual norms; honor-related experiences; sexual script theory
Introduction

One challenge of today’s multicultural society is with the parallel and often contradictory cultural norms concerning sexual openness and restrictiveness. Attitudes toward premarital sexual relationships, homosexuality and pornography differ markedly (Löfgren-Mårtenson and Månsson, 2006). Thus, when these are in opposition to the cultural values of the families of young people with intellectual disability (ID), this can result in the restriction for these young persons to choose a partner and express their sexuality (Schlytter and Linell, 2010). For example, to date, approximately 700 million adult women had been married against their will as children (UN, 2016). In addition, today 125 million women and girls live with the consequences of female circumcision (WHO, 2017). One way of labeling these traditional and patriarchal gender structures is to use the concept ‘honor-related’ violence and oppression that is characterized as a practice which is conducted collectively (Ouis, 2009; Socialstyrelsen, 2016). In this article, we will use the term ‘honor-related experiences’ (HRE) to capture the broadness of the subject, as these young people’s experiences may be subtle or overt. These experiences may not necessarily be violent, but are nevertheless connected to the family’s cultural views on sexuality. The Swedish national strategy for Sexual and Reproductive Health and Right (Socialstyrelsen and Folkhälsomyndigheten, 2014) as well as WHO (2016a; 2016b), emphasize that persons with disabilities should be prioritized when it comes to improving sexual health and developing knowledge in this area. Nevertheless, thus far, young people with intellectual disabilities (ID) are an unseen and forgotten group, as well as absent from a social pedagogical perspective. Dychawy Rosner (2016) argues that there is a need of effective models of practice that prevent social vulnerability and disadvantageous living conditions.

It is well documented that youths with ID belong to an exposed group (McCarthy, 2014; Tilley et al, 2012). They are in need lifelong support; thus, how they are treated in their surroundings (by parents and staff members) plays a major role for their sexual options (Löfgren-Mårtenson, 2004). Today, most people with ID live in an inclusive way in society and are much “like everybody else” as a result of the normalization and integration reforms of the 1970s (Gustavsson, 1996/2001). Nevertheless, many continue to live in a sheltered way due to a sense of responsibility and worries about their surroundings, which include the possibility of an unwanted pregnancy and sexual exposure (Desjardins, 2012; Löfgren-
Mårtenson, 2004). The topic of sexuality is sensitive and complicated, and young people with ID are often seen as especially vulnerable (Kousmanen and Starke, 2015; Löfgren-Mårtenson 2012; McCarthy, 2014). One reason is that some characteristics of the disability include deficient abstract thought as well as lessened verbal and communicative abilities (Granlund and Göransson, 2011) which may limit the understanding of sexual norms, codes, and signals (Löfgren-Mårtenson, 2004; 2012).

In addition, most youths with ID have insufficient knowledge of sexuality, the body, and relationships (Löfgren-Mårtenson, 2005) which is, in part, due to inadequate sex education (Löfgren-Mårtenson, 2012). Moreover, it appears to be difficult for youths with ID to come out as homo-, bi- or transsexual (Löfgren-Mårtenson, 2009), and this is due to several factors. The lack of role models and heteronormative social arenas play a role, but mainly, it is because of the attitudes of those in their surroundings who do not want them to further challenge society’s norms. Consequently, this group appears invisible and are in great need of a social pedagogical approach. (cf. Dychawy-Rosner 2017)

Scientific knowledge on the area of disability, ethnicity, and sexuality is practically nonexistent despite the acknowledgment of its importance (Fuentes, 2008; McDonough, 2004, Raghavan, 2009). In the few studies that exist, the focus is on issues of discrimination and oppression (Fuentes, 2008) primarily connected to the overrepresentation of special education students with an ethnic minority background (Lindsay, Pather and Strand, 2006). Lately, persons with ID who are part of an ethnic minority have been termed as “double oppressed” in analyses where concepts such as marginalization and discrimination are central (Fuentes, 2008; Murray-Nyman, 2005). Where connections to sexuality are concerned, studies regarding various ethnic groups’ views on sexuality in persons with ID are scattered. For example, Sankhla and Theodore (2015) found that South Asian participants were found to have significantly more negative attitudes toward the sexual control and sexual rights of people with intellectual disabilities compared to white Westerners. Nevertheless, one Swedish survey carried out by the organization, TRIS (Girls Rights in Society), shows that 29 percent of youths with ID are subjected to honor-related oppression and violence (TRIS, 2012). This is referred to as “triple oppressed”, meaning that the combination of disability, gender, and ethnicity makes them even more vulnerable than other young people. However, knowledge of
how the professionals working in special schools deal with this phenomenon is still limited.

**Aim and research questions**

This pilot study aims to fill in the gap of the lack of research and contribute with in-depth knowledge on the area of honor-related experiences (HRE) among youths with ID. More specifically, the aim is to explore and describe the perceptions and conduct of professionals working in special schools with youths with ID who are between 18–21 years old. The following research questions guide the process:

- What are the professionals’ opinions of the youths with IDs’ abilities to perceive and handle various and contradictory sexual norms, and more specifically, HRE?
- How do the professionals view and describe their experiences of the youths’ HRE in this target group?
- How do the professionals describe their own conduct while handling HRE among youths with ID in special schools?

**Method, research approach, and analysis**

In this study, the qualitative method is used with the aim of reaching in-depth knowledge (Denzin and Lincoln, 2003). This method is viewed as valuable when a research area is underexplored (Svensson and Starrin, 1996). Furthermore, this method has been specifically adapted to be used in a flexible way and can capture complicated aspects of the area (Kvale and Brinkman, 2009). This is relevant for our pilot study which consists of individual interviews as well as a focus group. By using both these methods, the participants can engage in a discussion with each other about the subject of interest and collect findings concerning attitudes and experiences (Wibeck, 2010). We were also able to collect data of the informants’ presumptions of the area.

An information and consent letter was sent by school leaders to four special schools in a multicultural city with 300,000 inhabitants who represent 177 different nationalities in Southern Sweden. The informants declared their willingness to participate by sending an email back to the researchers. Depending on the informants’ schedules and tasks (e.g., as a personal assistant), they could choose to participate in a focus group or an individual interview. The empirical data consist of five individual interviews with professionals working
as personal assistants, teachers, special pedagogues, school counselors, and school nurses (all female) and 1 focus group with four professionals working as personal assistants and teachers in special schools (three female and one male). In total, nine informants between the ages of 31–63 participated. They had been working with pupils with ID from between three months and 30 years. All, except for one in the focus group, and one of the informants were ethnic Swedes. In addition, two pre-meetings were held with 11 informants in total attending; during these pre-meetings, five teachers, five personal assistants, and one school leader in special schools discussed and developed the study design and approach.

The individual interviews and the focus group were conducted in the various special schools where the professionals were employed. We were two researchers, both female, with different professional backgrounds. One is a specialist in the field of sexuality and intellectual disability, and the other in sexuality and migration. The latter conducted one individual interview by herself for practical reasons. A semi-structured interview guide, the same for the individual interviews as for the focus group, was used with a set of pre-designed themes following the research questions. The interviews took between 45 minutes and 1.5 hours (the focus group had the longest interview), and they were all recorded and transcribed verbally. The data was then explored and analyzed by using the software program MAXQDA 12. Categories were created on the basis of the research questions and then transformed into analytical codes using chosen theoretical framework. By using an intersectional analysis, this pilot study intends to create an interplay between factors such as disability, sexuality, and ethnicity, which will deepen the knowledge in the research area of youths with ID, and HRE. Grönvik (2008) describe it as striving for a holistic perspective where the interaction and/or intersection of different dimensions is highlighted.

The project follows the Swedish Codex ethical guidelines concerning information, consent, usage of data, and confidentiality (Vetenskapsrådet and Uppsala University, 2017). To maintain confidentiality, no names, ages, or other identifying information will be given in relation to the quotations of the professionals in the presentation of the result.

Theoretical framework
This pilot study is based on the classic theory by John Gagnon and William Simon (Gagnon
and Simon, 2005) of sexual scripts. Here, sexuality is understood in its historical, cultural, and social context. It is through the interplay with others that the individual learns the when? where? how? with whom? and why? of sexuality. Based on this socialization process, one can think of it as of a kind of “manuscript” whereby each culture creates its own norms and values. However, postmodern society is characterized by cultural scripts with parallel and often conflicting norms and behavior patterns (Forsberg, 2007; Löfgren-Mårtenson and Månsson, 2006). These scripts are explicitly expressed in each country’s legislation and regulations (e.g., the Marriage Code, etc.). In addition, these scripts can be placed on collective, interpersonal, and intrapsychic levels (Gagnon and Simon, 2005). Collective cultural scripts affect overall societal values regarding sexuality while external, interpersonal scripts organize relationships between people as per society’s basic norms. Conversely, internal, intra-psychic scripts specify how an individual should act and react in certain situations. Previous research shows that a restrictive sexual script is directed toward youths with ID (Löfgren-Mårtenson, 2009; 2013). In short, this script reinforces the heterosexual norms linked to the prevailing cultural script, where it is influenced by the overarching restrictive values of the society regarding sexuality and people with ID [cf. Gagnon and Simon, 2005]. The preference for relationships based on love and friendship instead of a sexual relationship, which includes heterosexual intercourse, is significant for this script. One important explanation is that the families and caregivers of the youths feel responsible for the youths’ sexuality, which are based on concerns about the “darker” sides of sexuality (e.g., unwanted pregnancy, sexual assault, etc.). Therefore, youths with ID are often overprotected. By using the script theory in an honor-related context, we aim to develop the script theory further while analyzing the interviews with the professionals who work in special schools.

Results
This article will categorize the results from the interviews with professionals in special schools on the following themes: (1) Perceptions of the young people’s abilities to deal with HRE; 2) Opinions of HRE among youths with ID; and (3) Descriptions of the professionals’ conduct toward the youths with ID and their families concerning HRE h. The quotations are anonymous and presented by the shortenings to R (for researcher/s), I:1, 2, 3, 4, 5 (for individual interviews) and F:1, 2, 3, 4 (for focus group informants).
Perceptions of youths with ID and their abilities

The informants state that HRE exist among pupils in special schools, as well as among other youths. This seem to be especially true in the larger multi-cultural cities in Sweden, where norms and values to a larger extend differ when it comes to attitudes to sexuality, homosexuality and bisexuality, romantic relationships, pre-marital sexual experiences, and marriage. Youths with ID are perceived by the informants as more vulnerable than other youths when it comes to understanding and processing these contradictory norms. One female professional with an Arabic background explains:

It’s hard for them – for those pupils who are born here in Sweden. They have never lived in their home countries. It will be harder for them to understand cultural differences; they live here in Sweden and are brought up with this culture. It is a completely different life. Here, one does not celebrate in the same manner as one does in their home country, and that is often what is special. The girls here are not treated in the same way as in Iraq or Lebanon or Syria. When they go there, it is difficult for them to understand why there is such a difference if you think [in terms of] honor-related violence. [I:4]

However, it is not solely in handling contradictory sexual norms that youths with ID have difficulties. It is also about understanding and being able to think critically about traditional norms; the youths with ID often internalize stereotyped norms concerning sexuality and gender, which makes it even more complicated when it comes to handling contradictory norms. This is discussed in a focus group with both male and female informants:

None of our pupils [with ID] understand the norm – what it is, and how to deal with it. It is clear [to them] that [e.g.,] blue is for boys, and pink is for girls. … [but] they cannot put themselves outside their own position and consider themselves in a critical way. That’s how it is, and that’s how it always has been. [F:1]

In the same way, the young people’s dependent situation due to their disability is generally discussed in the focus groups as well as among the individual informants. The intellectual disability limits their ability to oppose their families will not only when it comes to matters related to sexuality but also in other areas of their lives. “They are seldom aware of any alternatives than the one that their parents offer,” states one informant in a focus group. Neither do they revolt or argue with their parents during their teenage or early adulthood,
which otherwise is common among young people. The informants conclude that a separation-
and self-dependency phase is more complicated among youths with ID. This makes them
even more vulnerable when it comes to the complicatedness of honor-related experiences. The
experiences can be quite subtle. One female individual informant states:

We don’t react if a girl sits and talks a lot with a guy. It’s natural. But we have had parents who
forbid their girls to talk to the boys in the class. It does not go so far that it becomes a sexual
relationship, but it is still a cultural boundary. [I:1]

There seems to be a gender aspect, as the girls are more dependent on their families and more
controlled by their parents and siblings. One individual informant describes this:

The girls are kept strictly [confined by their families], and they are only allowed to go to school
at certain times [as per the schedule]. They go home when they are supposed to, and they may
only talk to their classmates, no others. [I:5]

The informants state that youths with ID lack education on sexuality, relationships, and on
how the body works. It is not only that the special schools lack adequate sex education but
also that they only address the specific complicatedness of how different cultures view sex
education. Some think the focus should be on family values, while others think that this is a
subject that should not even be considered at all. One female informant states that some
parents protest against sex education; thus, certain pupils with ID do not want to tell their
parents that they have had a lesson on the subject. Another female informant suggested that
sex education should be part of all subjects, and that the different professionals could have a
shared responsibility for teaching and discussing the area:

It is not supposed to be a specific subject [anymore], which I think is a shame. Because then
one had to do something, and now everyone hesitates and thinks [teaching sex education] is
awkward. [I:3]

In addition to for general information, the girls sometimes need specific counseling connected
to honor-related experience, both with it comes to how the material is designed and its
content. It should be easy to read – perhaps with no text in certain parts, only pictures –
suggests one informant. However, it is also important to offer information on sexual rights
and health. One female informant who works as a nurse brings up the subject of girls who have been circumcised:

There is much ignorance. A girl here at the special school is pregnant, and she asked me how the baby will come out. And then we have the circumcised girls, who we also try to support. We had a girl from Somalia who had severe period pains and urinary tract infections. She was all tied together and was due to have surgery to be opened up, but then she moved to X [another city]. [I:3]

The informants state that, in general, all youths with ID are vulnerable in a way that is unrelated to gender. They are all in the same dependent situation, and they all have different levels of limited intellectual disability. In addition, as per one informant, questions about sex education should not only be addressed in a group but also during individual counseling sessions [I:1]. However, others point out that girls with ID are much more vulnerable than the boys, and therefore, require more sex education. In line with this, one female informant explains:

I think that girls are more vulnerable to [norms concerning] the body and makeup and appearance. There are several [in their surroundings] who have opinions about this – how to dress or wear makeup, or what boys they are supposed to get together with. [I:2]

From the interviews, it seems to be more common in special schools to divide the students into so-called girl groups than boy groups. The aim of these groups is to conduct sex education while creating opportunities to talk about relationships, body knowledge, and sexuality. Foremost, the girls are invited to these groups and have the professionals’ focus. One explanation is that the professionals view the girls as more vulnerable, and the girl groups act as a means to have some understanding of their knowledge and experience. However, some of the professionals are against this kind of polarized gender grouping. Younger colleagues seem to be more opposed to this kind of division of youths with ID. They believe that inclusion in these groups should be based on equality, sexual rights, and gender. This is also a way of including transgender persons and those with different sexual orientations.

**Perceptions of honor-related experiences among youths with ID**
The informants also agree about the existence of honor-related experiences among youths with ID, just as they occur among other young people in the same context. The professionals mainly express honor-related experiences as connected to the limited possibilities of choosing a spouse oneself. Further, they describe that the families arrange marriages between their children/young adults with ID and a person from their home country, or if they are Swedish, they chose a person who belongs to the same set of cultural and sexual norms. However, the informants appear to be unsure about what really happens. The pupils with ID often disappear during summer vacation and then do not come back to school in the fall. One female individual informant describes this:

Well, when someone is married off ... it’s hard for us to tell. We can only speculate. We suspect that right now there is a Swedish girl who is a pupil at the special school who has been married off. She was here for seven years, and she never wanted to quit [school]. [I:1]

The informants describe both young males and females who will have their marriages arranged by their parents. One female informant describes a male pupil with an autistic disorder; he does not talk much about his life, except when it comes to marriage. The following informant gives an example of when the professionals ask him about the future:

“I'm going to marry a girl from Afghanistan,” he says. “Have you met this girl?” “No, but my dad has met her.” “What is her name?” “I don't know,” he says, “But my dad knows.” Then another friend said to him, “You must marry her.” I think that his father has traveled to Afghanistan to meet this girl, and that her parents have paid for the trip. They’re buying gold and clothes, and he must wait until she gets permission to come here, but the boy has not met her. [I:4]

The informants in the focus group discuss some potential reasons for why the families arrange marriages. One could be that, in some cultures, it is perceived as shameful to have a child with disability. Therefore, they may want to hide or diminish the disability through marriage. This may especially be the case in cultures where women are not supposed to go outside or are tied to household tasks – a realistic way of hiding females with ID. This is also a way of normalizing young persons with a disability in cultures where heterosexual marriages are the norm. It becomes a way to make the life of the young person with ID like “everybody else’s”. One male informant describes this:
I think it's a little bit like, [for example] when there are other relatives in Malmö, and they can say, “My son is getting married,” like everyone else can or that “My daughter is marrying,” like everyone else's daughters. There is nothing strange about my child – it is about status. [F:4]

Another reason is that a marriage can be a way of arranging protection and care for the young person with IT. Their families might not have the resources to take proper care of the youth, or they may worry about the future and what will happen when they cannot take care about them anymore. Then older relatives with a stable income are seen as a good solution. Furthermore, marriage could be an alternative to moving to a group home with staff members who may frequently change. The informants in the focus groups continue to discuss the issue:

They may think that they are leaving them to someone in safe hands – [someone] who will take care of them. It is their way of protecting them instead of moving them to a group home, as we think, we here at the special school think. They may not think that it is the best solution to put their children into strangers’ hands – professionals who will be replaced all the time. [F:6]

Another example of honor-related experiences among youths with ID is sexual conduct that challenges the heteronormative norm. Nevertheless, in general, youths with ID who live as homosexuals or bisexuals or who have a transgender identity appear to be uncommon. One informant states that several reasons account for this: Some are quite immature and do not really know if they are heterosexual or homosexual. Moreover, it can be more difficult to “come out” as a homosexual or bisexual person when one is in a dependent situation. The informants in the focus group also state that, in general, much prejudice can be observed among the pupils against homosexual and bisexual persons. However, the reason could be that many of the pupils lack knowledge. One individual informant states,

They don’t really understand what it means. I do think that they understand the meaning [in a certain sense], as they can say to a friend, “fucking faggot”. We have two guys who are like a married couple, but they are not gay. They are close all the time, and we have fun with them, but they are not very good for each other in a classroom context. They are too close to each other and are not able to concentrate … [although] we can have fun and ask, “Where is your wife?” They’re not homophobic in that way, but in reality, maybe they would [prefer to] be that? I don't know. [I:2]
Nevertheless, some pupils in special schools are open with their sexual orientation, which challenges the heterosexual norm: The informant continues by describing one male pupil with ID’s experience:

He can be open about his sexual orientation, but otherwise, it is not very common among our pupils. They are still quite often insecure and searching for their identities. I think they mature later than others. It takes time before you know who you are ... There are so many aspects, and it is perhaps more difficult for them. Especially for our Muslim youth, where it is particularly stated that [so-called] sexual deviation is wrong and ugly. [I:1]

Again, despite the lack of knowledge and its general invisibility in society, ethnicity is an additional factor (on top of disability and sexuality) for why it can be more difficult for youths with ID to identify as non-heteronormative. The informants describe different norms in various cultures when it comes to attitudes to LGBTQ persons. Therefore, the attitudes differ among both the pupils and their families. In some cultures, there seems to be a more tolerant attitude to homosexuality and bisexuality. One female informant describes two boys from a country where it is common for same sex persons to hold each other’s hands. The informants in the focus group, on the other hand, refer to a family who abandoned their son with ID and threatened him when he came out as homosexual:

There was one male youth living in a shelter house who had no contact with his family because he was gay. His family had completely severed ties with him. [F:6]

**Conduct and behavior by the professionals**

The informants in the focus groups as well as in the individual interviews all express that they need more knowledge about how to deal youths with ID who live with honor-related experiences. As it is an unilluminated social phenomenon, the informants point out the importance of developing knowledge and attention to the area. Some of the school nurses and counselors receive supervision about this, but the teachers and the personal assistants do not, despite these latter groups often being in the closest contact with the youths with ID.

The informants describe the lack of guidelines and strategies on honor-related experience.
Therefore, when something happens to their pupils with ID which is honor related, they do not know what to do. They seldom discuss this subject in advance, and their reactions are described as “putting out fires”. One individual informant states,

There’s a lot of “putting out fires”, and very little has been discussed in advance. Some employees attend courses because they are particularly interested. One might discuss it when we have a certain project, but we have no [overall] strategy. [I:1]

However, the informant with a different ethnic background than the traditional Swedish professionals stated that she is viewed as a source of knowledge for her colleagues. She knows it is easier to understand the parents and families’ values and behavior from an insider perspective. The informant further states,

Because I am from the same culture, colleagues ask me, “Can you explain this to us? Why do girls behave like this? Why do they say this or that?” Then I usually explain that it [HRE] is a cultural issue, and the families care about cultural issues. Usually, culture is very important for these families. It means so much to them. [I:4]

As well as helping colleagues, this informant is also a source of knowledge and a role model for the youths with ID that have a cultural background other than ethic Swedish. She continues,

Sometimes they will ask about religion or culture, and I will give an answer even if I do not have that much knowledge. I know a little bit more [than the others] because I have studied religion as a subject. Many of the parents may not have any education. There is nothing wrong with them, but they lack training. Then it can be difficult for the parents because they have no answers, and most young people are curious. They often ask, “why?” [I:4]

In-depth knowledge is also important for other reasons. One informant stated that the professionals sometimes could be moralistic and quick to judge. Opportunities for the professional to reflect about their attitudes could be essential for handling these issues in a more professional manner. It is not always the professionals’ own set of cultural norms that are the “right” ones. She explains,
Sometimes I feel that the staff “goes off” too much – that they don’t really talk and listen to what the pupil is saying. Some pupils say, “It’s okay for me. I want to marry,” but then the staff may say, “No, you cannot do so!” You cannot be forced to get married!” They should slow down a bit [about judging] what is right and wrong. But if you are happy with this and agree, it’s not a problem. [I:5]

The informants say that it is difficult to know what the right thing to do is, and how to act and treat the young males and females with ID who are exposed to honor-related experiences. They do not want to put the youths in an even more oppressed or more vulnerable situation, by forcing them to choose between what the professionals believe is best as opposed to what the parents believe is best. Nevertheless, some informants tell of specific ways of giving the young people more space and opportunities to see their friends or even partners which otherwise would have be impossible. Some have boyfriends or girlfriends, but it is not possible for them to meet outside school hours. One informant states that they have made so-called shadow schedules to create free time in school before the pupils must go home to their families. She explains,

We made a fake schedule, which meant that she was always able to stay at school until 4 pm. That’s the schedule she shows at home so that she can get some “air” and a little privacy here at school. Maybe then, she can go to the mall with a friend and feel like a normal girl. This has made a big difference for her. [I: 3]

The informant continues and describes other ways of supporting the youths with ID. At her school, they also help them with appointments at a youth center or a gynecologist if they need medical care or information about contraception.

I leave the responsibility to the youth clinic. Sometimes, I call the women’s clinic – an anonymous request. We had a gynecologist who helped the girls who were circumcised and who faked that they were virgins. I called at one point and counseled her. They [the girls] are often very afraid that their parents will find out. [I: 3]

An additional way of supporting the youths is to strengthen their rights as independent and free humans. An informant with a cultural background from another country describes her conduct:
There are girls who take off their head scarf at school, and I always say that there is nothing that stipulates whether they have to wear a head scarf or not. There is no such thing as haram (forbidden) as far as ‘hijab’ are concerned, [and I say that] “I can tell that to your parents.” Then they say, “No, don’t tell anyone.” [I:4]

The informants all state that is important to stress that all pupils, despite their different cultural backgrounds, should attend all lessons and that they all are compulsory. It makes no difference if it is sex education or swimming lessons. However, sometimes parents do not allow their daughters to swim with the boys. One solution is that the professionals will make certain arrangements where the girls have swimming lessons apart from the boys. One informant states,

We have this personal assistant […], she tries to arrange it [the swimming lessons] so that there are only girls when they are swimming. It is important to be able to swim […]. We must solve it with only girls during these occasions. [I: 5]

The informants in the focus groups and in the individual interviews all agree on the importance of support by their employer. A principal who is aware of the phenomena of honor-related experiences and who acknowledges the importance of further training and competence is essential.

We are a rather new group here in this city. We left about a year ago with my “gang” [of colleagues]. Some of us completed further training in Uppsala [another Swedish city], and now we have had a meeting with our school principal. She is keen [to help] the pupils at our special schools and wants us to learn the signs [of honor-related experiences], and how we can support them. [I:3]

However, in everyday life at their schools, colleagues offer the greatest support. The individual informants all agree about the importance of being able to talk with each other about matters that concern their pupils with ID. This is true even in the focus group:

Yes, that is what we do all the time, no matter if you have the main responsibility for that specific pupil or not. It is our shared responsibility. I would not feel that I stand alone if something like this should happen, [for example], when I talk with authorities or parents. [F:4]
Between care and control – Discussion of a sexual honor script

To sum up, the results show that the professionals at special schools perceive honor-related experiences as an existing phenomenon among youths with ID, as well as among other youth groups in today’s multicultural society. However, they view youths with ID as an especially vulnerable group compared to other youths. Their disability makes it more difficult to understand and review sexual and cultural norms that influence their own options to choose partners and to express sexuality on their own terms. In addition, their dependent situation makes it even more difficult to revolt against strict social and sexual norms. This is especially true concerning sexual conduct that includes premarital sexual relationships as well as those, which challenge the heterosexual norm. Although the professionals perceive young females with ID as being more controlled by their families than the young males with ID, the latter also appear to have experiences of, for example, arranged marriages. The professionals interpret one important reason for the existence of honor-related experiences among youths with ID as the family’s wish to prepare for the future for the child with a disability both economically and socially. Likewise, arranged marriages seems to be a way of constructing so-called normality by creating a life that is consistent with an “ideal” way of living within a heterosexual marriage and a family of their own. The informants understand this as being both for the young people’s own sake as well as the family’s. The professionals state that their role in special schools is to inform and explain to the young females and males with ID the consequences of marriage (e.g., intercourse, pregnancy) as well as strengthen their human and sexual rights to choose a partner and sexual lifestyle independently. However, the informants also state the importance of understanding and respecting different cultures and their sexual norms. Ignorance and prejudice can cause tension between families with another cultural background than traditional Swedish and the professionals at the Swedish school. Subsequently, this tension puts the youths with ID in the middle of a complicated tug of war between contradictory norms, while at the same time, they are dependent upon both their relatives and the professionals at the special school. The informants express their own need for knowledge, supervision, and guidelines within in an honor context connected to intellectual disabilities. However, some of them describe receiving existing support from their colleagues as well as from their employers.

This pilot study shows that understanding the strive for so-called normality is one important
factor in the multifaceted area of honor-related experiences among youths with ID. Arranging marriages for the young women and men with ID appears to be part of some families’ desire to normalize their child with a disability. It is important to note that to have a child with a disability is perceived as shameful in many cultures (Östman, 2008). Therefore, arranged marriages are viewed as an opportunity for the child to have an ordinary life with a spouse and children instead of living in hiding. However, the construction of so-called normality goes two ways: Many youths with ID also want to be like “everybody else” (Löfgren-Mårtenson, 2012) where having a partner and experiencing love and sexuality is seen as an important part of life. Another study is investigating how women with ID construct their identity based on notions of femininity (Barron, 2002). Being a woman is then connected to the traditional norms of finding boyfriends and having children. On a structural level, research shows that the normalization principle, which aims for the living conditions for people with disability to be like those of everyone else, also has an inherent stereotypical concept of gender (Angrosino and Zagnoli, 1992; Atkinson and Walmsley, 1995). One reason is that society may not want persons with ID to deviate even further from the norm (Abbott and Howarth, 2007; Peuravaara, 2015). Therefore, homosexuality and bisexuality, for example, appear to be invisible in the group of people with ID (Löfgren-Mårtenson, 2009).

As mentioned, previous research has shown a restrictive sexual script with limitations on sexual conduct for youths with ID (Löfgren-Mårtenson, 2013). Adding factors such as ethnicity and gender to the already restrictive sexual script theory uncovers an “honor script” geared toward a group of youths with ID who live with their families and who are from another cultural background than traditional Swedish. This honor script gives directives on how to have sex, with whom, when, and so on that, in some areas, differs and is stricter than the sexual scripts of liberal western society. Nevertheless, the honor script still might be difficult to understand and to conceptualize for youths with ID while it is tightly connected to the collectives’ cultural norms and codes. Therefore, the honor script makes the continuum between care and control even more complicated; it explains both the professionals’ and the families’ protective actions as well as the avoidance of any non-preferable sexual conduct. From a social pedagogy perspective it is urgent to develop models of empowerment in order to strengthen the young people and to prevent honor related violence (cf. Dychawy Rosner 2017).
Conclusion
The results show that an honor script is geared toward youths with ID as well as to other youths in families from cultures that differ from those of western society. To meet the needs of these young people, the professionals in special schools need tools to navigate between care and control in this complicated tug of war between different and contradictory sexual and cultural norms.

Limitations
Further research is required due to the limited data of this pilot study. Nevertheless, the collected qualitative data was thorough and aims to give initial insight into this field of research. It is advised that additional research should address the direct perceptions and experiences of youths with ID, which is lacking in the current body of research. In addition, future research questions should address the families’ perspectives in a profound way in order to contribute to a holistic perspective on the research area. Finally, including youths with ID in the same research context as other young people and taking into consideration additional factors, such as for example social class, would enhance supplementary knowledge when dealing with the complicatedness of these multicultural challenges.

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Social Pedagogical Reflections in a Danish Version – Challenging an Individual Perspective in the Modern World

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Abstract
In Denmark the understanding of social pedagogy has been changing over the last 100 years, particularly over the last 40 years. In my way of understanding social pedagogy I draw on multiple sources of inspiration. Theoretically, I am inspired by German social philosophy and German pedagogical traditions. In this article I want to show how some of these inspirations could be transformed into practice in a way that both the community and the individual benefit.

Drawing upon three different conceptual models of social pedagogy, I will discuss that the pedagogical approach in combination with a social and philosophical approach have a broader ethical and human potential than former models. Social pedagogical work is based on many different values related to attitudes among professionals, related to community and community building, and related to relations and social interaction. This calls for reflections on the relation between the individual and the group, on concepts of the ‘other’, on education and professionalism.

Keywords: social pedagogy, inclusion, recognition, ethics, community
Introduction
There are three models illustrating different perspectives in social pedagogy in Denmark (Langager 1999). These models can be understood partly chronologically, partly as ones representing different interests. The models are not mutually exclusive. In this paper, I argue that model 3 can be seen as more ethical and inclusive for the citizens than model 1 and 2 and also as containing more possibilities for inclusion than 1 and 2. Axel Honneth’s theory can be helpful in understanding and explaining their meaning (Honneth: 2003a; 2005; 2013a).

Conceptual Models
This article considers three conceptual models of social pedagogy. These models are adopted from Søren Langager (Langager, 1999). They represent different perspectives on the following terms: inclusion/exclusion, preventive work and Society/Community (German: Gesellschaft/Gemeinschaft). These terms are an important part of the interaction among environment, education and citizenship. This interaction differs depending on which of the models one considers more important and useful.

Figure 1. Model 1 (Langager, 1999)

This conceptual model represents a way of thinking that has been the main concept of social pedagogy in Denmark. It states that social pedagogical work should be directed to people who have fallen out of the society and the generally accepted social circle. This approach contains pedagogical work that is similar to rehabilitation and resocialization (e.g. institutions for addicts, criminals).

Research has shown that young people from different social settings and foster homes often have problems in school and in social relations (Bryderup 2015; Bryderup et al. 2017; VABU:
2016). The recidivism problem among addicts and criminals is well-known. This has mainly to do with lower expectations. Evidence shows that model 1 is insufficient and not constructive; however, in my opinion this model and this way of thinking should not be excluded.

**Figure 2.** Model 2 (Langager, 1999)

Model 2: “On the edge” / “In the corner” could be considered as a middle position between the “old-fashioned” way of thinking (model 1) and a more “modern” way (model 3). Also, model 2 could be seen as part of preventive social pedagogical work. Models 1 and 2 often complement each other. It could be street work as well as so-called “after care” for former addicts, criminals, gang members, etc.

**Figure 3: Model 3 (Langager, 1999)**

The interaction between social pedagogy and society is extremely important. It is similar, just like the German terms Gemeinschaft and Gesellschaft (Tönnies 1887). It emphasizes the distinction between pedagogy and education (Tuft 2007): pedagogy is a more civil and unintended process with the aim that one is a part of the community (Gemeinschaft), whereas
education is a more intentional and systematic process aimed to develop a citizen in the society (Gesellschaft). For example, paying your taxes, voting as well as enjoying a number of civil rights. Pedagogy is not measurable in contrast to education. Pedagogy contains definable roles and positions just for the time being, whereas education contains more fixed and defined roles.

Pedagogy, knowledge about society and an ethical approach are the essential ingredients of Danish social work. Model 3 illustrates the process of building Gemeinschaft or community and still being a part of Gesellschaft or society. This process cannot be planned in detail, the output and the outcome cannot be foreseen. Also, it can be difficult to measure the outcome and output (Krogstrup: 1997).

Professionals working within this model have to cope with very different positions, values and the changing settings (Thiersch, 2002). This entails the necessity of having a personal ability to cope with changes, dilemmas and paradoxes of professional education (Nørgaard: 2014, 2016, 2017, 2018a, 2018b). Furthermore, it is important to see the person that needs help as a capable human being to work WITH, not to work for. It is about interacting and cooperating with the person rather than informing him or her about social work services.

All these three models reveal a way of understanding people from the perspective of professionals. The questions are: do you think of yourself as a person who knows how to behave inside the circle? Or, as a person who acts as a helper, a life-saver or a rescuer? Or, as a person supporting others and their own potentials and resources that can be included in the society? The approach to seeing human beings as dependent on relations and on finding and using their potentials as well as on conquering possible barriers can be seen as part of an approach based on SOCIAL pedagogy (Thiersch: 2002).

**Professions, Competences and Educational Environments**

Generally, there are many social professions such as social pedagogues, social educators, social workers and teachers. Until 1992 Denmark had a particular kind of education that lasted three years for this profession. Parallel to this, there were another three years of education for teachers dealing with children in the so-called “normal” institutions. During the
nineties these two types of education were changed into ONE type which educates social educators working in the whole range from cradle to death, but with a possibility to choose a specialization focusing on different life dysfunctions. It has been maintained in a new official educational act.

A few years after 1992 the “new” education system was evaluated by the trade union and, as a result, it was said that the social educators were not good enough in involving themselves in the community as well as in being sufficiently supportive to those who have difficulties in coping with life problems. Since the nineties, an increasing focus on competences has been observed. Attention has been put on the need for developing social intelligence or competences (Nørgaard: 2016; 2018b). Interaction with the environment has become an essential part of the educational programme, and the environment has been defined in the broadest way.

Students should learn how society influences their education and future profession. They should also learn how societies are organised, other than the Danish ones. They should conduct anthropological research in the environment, as well as arrange different cultural and social events and be part of the environment in a more visible way. They should try to influence politics by writing letters to newspaper editors or participating in demonstrations as a part of community education and involvement. As a part of a changing and global society, they should also work with different sociological and philosophical theories explaining the changes in the contemporary global society – like Pierre Bourdieu, Michel Foucault, Anthony Giddens, Jürgen Habermas, Thomas Ziehe, Axel Honneth and many others.

For social educators, education means the interaction with the social environment and the implementation of both Gemeinschaft and Gesellschaft. In this perspective social pedagogy is not for one profession only. Different professions are employed and hence it can be fruitful to reflect on competences instead of focusing only on more technical qualifications.

Core Competences
Core competences can be defined as personal attributes or characteristics which enable to perform a role/job when combined with technical or professional skills. The following list of
competences can be found in the official education acts:

- *Interacting in socially heterogeneous groups*: it relates to interactions with others (cooperating, resolving conflicts).
- *Acting autonomously*: it relates to conducting life plans, defending and asserting one’s rights, interests, limits and needs.
- *Using tools interactively*: it relates to using language, symbols and text interactively, using knowledge and information as well as technology interactively (Rychen & Salganik, 2003: 43; OECD, 2014).

This list of competences raises a question not only regarding the social educators’ profession but also the teachers’ and the social workers’ – whether we have the possibility to focus on these competences in the process of educating professionals, given the demands from the government (Nørgaard, 2016). How is it possible to document these “soft” competences? Teachers have to fulfil certain goals and report the results of each test online; social workers have to be supportive within restricted limits, economically and practically. Thus, how could it be proved, asserted and approved?

Social educators are taught to take into consideration the social environment in its entirety: to look at the system around the person, whether it is a child or an adult with disabilities at the functional level. They are taught to take a holistic view – and a lot of good work is done. Teachers would say that their aim is also to improve life skills and support capabilities, but reality often forces them to use a more narrow perspective due to the measurements. Measurements, tests, assessments, goal-oriented work, together with a strong focus on the subjects do not always make the work of a teacher or educator possible. The aims of social pedagogy could fade away because they are not measured and are not the focus of the government in the same way as measurable results. Social workers would say the same about the ideal definition of their profession. They feel patronized by economic and political values instead of having the opportunity to use their own knowledge and ethics related to the particular person they deal with. They often find their work limiting, e.g., because of economy and legislation. In this way social workers often manage rather than motivate people to use their own resources and competences with terms such as empowerment (Juul and Højlund, 2005; Bømler, 2011). And still the following questions remain: Is there a possibility to help a
person to be a valid member of the community and the society? Do social workers really find the best or the most economic solutions (Bømler, 2011)? Do they really mean it when they say empowerment (Lundemark, 2017)?

**Interdisciplinary work – working together in the field of social pedagogy**

All social professions interact with each other in social pedagogy. They also relate to other professional groups, for example, health care. Cooperation is crucial and it works in many traditional institutions such as homes for addicts, psychiatric hospitals, homes for disabled persons, prisons, etc. Unfortunately, there is an obvious hierarchy among these professional groups, and pedagogy is not a strong and respected player – it is seen as inferior compared to more positivist professions, e.g. nurses (Nørgaard, 2016).

In places like foster homes or guarded residences for children and youths with problems (Danish: social pedagogical places or homes), professionals work with different people – some of them have similar professions with extra psychological or therapeutic knowledge and others are without any professional education. In such places, it seems easier to cooperate with others and the environments of young people.

The description of education, professions and places can be seen as a traditional way of practising social pedagogy. Some of the social pedagogy work can be placed in model 1 (see Figure 1), where social pedagogy takes place almost without looking outside the circle (Bylov 2010). Bylov shows that professionals have an interest in keeping the circle pretty tight and closed. Model 2 can be found in some very special places for people with massive problems (e.g. abuse, criminality, gangs, suicide, anorexia), and it will often be a temporary position (perhaps because you cannot keep a person in the institution or you know that changes must soon occur). Model 3 is a way of thinking of the environment as a part of a person’s life, not just a space for people who have failed and should be re-socialized or kept out in a kind of ghetto. Professionals as well as other people interact constructively with this environment, and it is a part of being a human.

**Inclusion and Integration**

These terms are present in all aspects of social pedagogy. They are related to many different
aspects of professionals’ life and work. However, there is a tendency to mix up these two terms. Contemporary social educators and other professionals in the field of social work in general have an idea that a lot of pedagogical work in its core has to do with the inclusion – the intention to make the human being a part of society. Integration means the physical being together and some integrating activities, and inclusion means a more social and psychological acceptance of the togetherness, a more ideal concept. Also, it is important to stress that the opposite of inclusion and integration is not normalization (making somebody comply with social norms).

Considering the professional life as a pedagogue, a social educator or a teacher, one must be aware of the relation between him/her and the child, the client, the youth and so on. Pedagogical work implies power, care, knowing better, instructing or teaching. In order to make other people develop and learn, professionals must be able to create conditions and frames to enable this process – at the same time respecting their integrity and autonomy.

How to prepare students for this kind of work? In education for social educators in Denmark, the important aspects, e.g. ethical issues, are not emphasized strongly enough. Sometimes therapy-like situations are emphasized more than policymaking and politics. Both are important. However, there is a tendency to make the individual look inside – to allow and support the very individual choices and not to stress the social and political aspects. This individual and subjective perspective could be a way of thinking with only a few positive solutions. If the individual and often merely psychological approach is transformed into practical work, the question of guilt and blame is very much individualized (Nørgaard: 2016; Brinkmann: 2014). Failing to succeed in these issues, the social educator might see reactions like the following:

- I am not good enough – I am guilty; I should improve – instead of fighting the circumstances and things outside the institutions. This goes for the professional and for the child, youngster or student.
- You are guilty and bad. It happens when you do not take into consideration that every person is a part of a context, and this context could be more or less including.
- The “big” society /system is guilty – I do not bear any responsibility.
It can be hard for children and youths to break patterns of social heritage and prejudices among professionals and others. Professionals sometimes develop blind spots by reproducing old patterns and thus tend to exclude, where it should be the inclusion. Therefore, the new perspective that is observed in model 3 is important. This perspective is not a method, it is not a set of tools. It is rather the question of how to understand the human being.

Working with one’s prejudices is harder than learning new methods. But respect, recognition and dignity are the values that work on both the personal and professional agenda in social pedagogy.

**Axel Honneth and the Theory Of Recognition**

Axel Honneth is a philosopher dealing with moral and ethical issues in social contexts. He is a Frankfurt professor following the famous philosopher Jürgen Habermas. Habermas dealt with ethics in communication and Honneth analyses ethics in the patterns of recognition of the modern life (Habermas, 1981/1988:182-294; Honneth, 2005 and 2013a:17-38). Honneth’s analysis is about how a good life is realised. He also looks for the criteria for the good life.

Habermas said that something went wrong in the grammar of our lifeworld – therefore we see a lot of problems in socialization. Honneth says that something went wrong in the grammar of recognition (German: Anerkennung; Honneth, 2005). In his opinion, many struggles in the modern society cannot be seen as struggles for material goods only, but must be seen as struggles for a more equal way of distributing recognition (Honneth, 1992/1995/2006). The problems which are usually known as psychiatric problems should be seen as problems derived from social problems. Thus they should be seen more as relating to the sphere of socio-pathology (Honneth, 2000).

Honneth is inspired by Kant’s, Hegel’s as well as Mead’s theories. He continues, in Hegel’s way, a three-dimensional distinction between three areas of life, each contributing with specific values related to the development of the good life: self-confidence, self-respect and self-esteem. At the same time he analyses how these three areas represent three different ways of violation or disrespect (in German: Missachtung or Kränkung; Honneth, 2003c).
**Self-confidence, love and the private sphere**
Values are developed in the area of love in relationships with parents, close relatives, friends and in other close relationships. According to Honneth love can look different: imagine a rainbow – your parental love and care is at the one end of the rainbow and another kind of love is at the other end (Honneth, 2003c). Self-confidence is crucial and comes from successful relations. When the trust in oneself develops, the person will gradually acquire the fundamental faith in his/her environment. Disrespect and violation in the private sphere can be seen among other symptoms in the form of lack of care, violation of the body, abuse and rape.

**Self-respect, rights and the sphere of legally institutionalized institutions**
This type of recognition is related to the rights and the dignity every person has as a subject. The mediation of this self-esteem has to do with legal rights as well as a recognizable capacity to assert claims and exercise the universal capacity that is a constitutive element of the subject/personhood. There are United Nation Organization’s conventions for children and people with disabilities. For example, people with mental disabilities are not asked about their fundamental rights such as where to stay. There are still many human beings, e.g. immigrants, who are disrespected in terms of legal rights.

**Self-esteem, networks of solidarity and shared values**
There is a question whether someone is treated as a human being. Self-esteem involves the feeling of recognition because people or their competences are unique, special and particular – regardless of the kind of effort they are able to contribute with. Honneth says it is necessary to start a discussion about what is valuable and what the concept of work really means (Honneth, 2011). Work is no longer understood in a traditional way, there are some competences and contributions that count as valuable depending on the specific context and culture. According to Honneth, solidarity is important here. Nowadays the sphere of performance is more discussed than the sphere of solidarity. His concern is to develop an open, pluralistic and evaluative framework, where social esteem can be ascribed in a positive context.

Values which are endorsed at a certain time in a certain community are contingent and they
are shifting, but no member of society should be denied the opportunity to earn esteem for a contribution to the common good. At the same time Honneth speaks about the need to be realistic. Sometimes genuine care must act as a substitute for recognition.

Disrespect can be seen when people are ignored, unnoticed and excluded. It may concern individuals as well as groups. The contexts and conditions change, and certain skills are no longer considered valuable in the labour market. Individuals and groups feel a superfluity. This could affect a person’s self-esteem.

**Struggles for recognition**

Traditionally, social critics said that justice is more than a fair distribution of material goods. Exclusion, disrespect, degradation and other ways of violating a person’s self-confidence, self-respect or self-esteem contribute to the debate. Honneth adds another issue: the bad experiences are shared by so many people that it is necessary to work collectively and aim at expanding social patterns of recognition.

**Roles for Professionals**

Following Axel Honneth’s theory of recognition, the new aspects of the professional in a social pedagogical field, whether it is among children, youths or adults, are clearly seen. Social workers, teachers and pedagogues must be very aware of their body language, voice and all small signals telling about their attitudes towards people who are not exactly like them. Honneth sees the tendency to use your own standards and values as a yardstick for your work with another person. Morally, this is not the best attitude, he says. According to Honneth, recognition means an interest in and an open attitude to the other human being involving a moral acceptance of that person. This goes along with the demand of authenticity.

Rapid changes in contemporary global society overload professionals in the social pedagogical field with new tasks. Instead of encouraging diversity and acceptance by recognizing alternative competences, life styles and general patterns, professionals are busy with office work regarding rules, structures and methods. And work should be done on a foundation that contributes to a person’s self-esteem – professionals should consider every person as an autonomous individual in her or his own moral rights, even if the intellectual
capacity is small, the colour of skin is different, or the sexual preferences are not heterosexual, etc.

Pedagogy is strongly feminized. Honneth claims that there is a risk that some (women) would like to be “loved” for their work, seeking the recognition reserved for the private sphere, where the individual is irreplaceable and unique. Doing so, it is easy to become burned out. Therefore, professionals should seek recognition in the sphere of solidarity.

**Different aspects of pedagogy**

Pedagogy can benefit from cooperation with various fields, for instance culture and sport. Working with these activities (e.g. sport) is presented in Roland Naul’s model (2007). Naul argues that there is a synergy between social pedagogy and sport pedagogy. Figure 4 shows a general visualization of Naul’s ideas. This model can be extended by adding body language (non-verbal communication) and culture as fields of shared intentions, values and development.

![Figure 4: Model 4: A synergy between social pedagogy and sport pedagogy (Naul, 2007)](image-url)
Music and film can be another example, as it is in the German film “Rhythm Is It”:

250 Berlin schoolchildren came together for this unique project. Accompanied by […] world-class musicians and trained by choreographer Royston Maldoom, these young people from 25 different national backgrounds danced Stravinsky’s Le Sacre du Printemps, one of the most famous ballets of the 20th century. ‘Rhythm Is It!’ follows three of the young dancers during the twelve-week rehearsal period. In this time they experience highs and lows, insecurity, self-confidence, doubt and enthusiasm: an emotional journey into new and undreamt-of worlds, discovering sides to themselves they never knew existed (https://www.digitalconcerthall.com/en/film/101, seen 15.05.2017).

Conclusions
A shift from “blaming the individual” to seeing the situation in an open and accepting perspective still seems to be a challenge for many professionals. There should be as many situations as possible when a person with disabilities can admit that he/she has talked to a human being after talking with a professional (Nørgaard, 2016).

References:


What is the Swedish Interpretation of Social Pedagogy. A Literature Review

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mats.hogstrom@mau.se

Abstract
The concept of social pedagogy can be studied from different perspectives and with diverse foci. According to Eriksson & Markström (2000) there are three main ways to study the phenomenon of social pedagogy: as an area of expertise, academic subject or professional action. In this article the main focus is on social pedagogy as an area of expertise or in other words its knowledge field and territory. Alternatively, according to Brante (2003) the core, the periphery and limits of social pedagogy.

Keywords: social pedagogy, Sweden, pedagogy, social work, education, review

Introduction
The theoretical foundation of social pedagogy in a Swedish context has many different roots and has always had difficulties to distinguish itself from other subjects and professional fields such as i.e. social work. According to Eriksson & Markström (2000) three pillars: pedagogy, social work and the German social pedagogical tradition with Paul Natorp as the most influential predecessor constitute social pedagogy. In the Swedish higher education field, social pedagogy was integrated in to the concept of social work. Although, there are examples on how social pedagogy succeeded to stay independent.¹

¹ At Högskolan Väst there is a bachelor program in social pedagogy and social work.
Social work, which is one of the three pillars, is quite young as an academic subject in Sweden. The first social work educational programs were established at the tertiary level in 1977, and at the same time, social work became an independent research area (Börjesson & Börjesson, 2015). Internationally social work became a profession and a university subject in the early 20th century. Traditionally social work has two main and quite different starting points when social problems are identified and interventions are proposed to solve them. There is one direction which has its focus on the societal mechanism producing inequalities and poverty. The other entrance to the field of social work has a more individual approach with terms picked up from medicine. The two directions has been discussed since the beginning of the 20th century. The casework model is still used in social work practice alongside the more societal direction of social work. The first mentioned approach uses sociology as reference when understanding and rectifying social problems and the second has a psychological and biological vantage points (Meeuwisse, Swärd, Sunesson, Knutagård, 2016).

Social work as an academic discipline is very practice oriented. Payne (2006) says from a social constructionist point of view that social work is constantly redefining itself. Many say, e.g. Brante (2003) that social work is difficult to define and there are a number of different definitions. The characterizations have in common that social work is operating in the intersection between the individual and the society. The various definitions take their starting-point in social work agencies. In Guzzettas’ terms social work is retrospective in its attitude (1984).

Brante (2003) claims that is very important for full academic recognition to define the core, the periphery and limits of social work. However, that can hardly be done in explicit terms because of the dynamic nature of social work agencies. Sunesson (2003) found when analyzing what kind of research the Swedish professors are in to that most research done in Swedish social work has its focus on social problems and interventions. That means that most problem definitions have their starting point in social work practice, not from a theoretical point of view.

Sociology is the main source to understand what social work is from an academic vantage
point. Brante (2003) says that social work research sometimes is called “applied sociology”. Sociology is thus the most important excipient to social work as academic subject. Other examples of disciplines scaffolding social work are psychology, pedagogy, political science and law. Fifteen professors in social work (the total population in 2003) drop numerous directions of sociology and sociologists when asked about their sources of inspiration. Modernity- and reflection sociologists such as Habermas, Giddens, Beck, Bauman, organization sociologists such as Meyer, Di Maggio, Powell, sociologists in the field of professionalization studies such as Abbot, Sarfati Larsson, Freidson. Most professors in Brantes investigation hold also Bourdieu and Goffman as their inspirers.

Another pillar according to Eriksson & Markström (2000) is pedagogy. The discipline belongs as well to social sciences. Pedagogy as an independent discipline is much older than social work. The first Swedish professor in pedagogy was installed already 1910 (Nilsson, 2005). Like social work, the pedagogy is difficult to define. The core in many definitions of pedagogy is about processes of influence and change in formal and informal settings. The difficulties to define pedagogy is due to the historical debate whether pedagogy is about how to educate in a practical sense or is it about studying processes from a theoretical stand point. Pedagogy as well as its counterpart social work has its scaffolding disciplines, namely sociology, psychology and philosophy. As in the case of social work there are numerous of influential inspirers. Rousseau, Pestalozzi, Freinet, Key, Dewey, Piaget, Vygotsky, Freire and more (Egidius, 2009). There are numerous of different direction within the core subject of pedagogy such as educational sociology, educational psychology, didactics, educational science, and so on. The third pillar of the construction of social pedagogy is henceforth in focus.

**Purpose, methods and material**
The concept of social pedagogy can be studied from different perspectives and with diverse foci. According to Eriksson & Markström (2000) there are three main ways to study the phenomenon of social pedagogy: as an area of expertise, an academic subject or as a professional action. In this article the main focus is on social pedagogy as an area of expertise or in other words: its knowledge field and territory. Alternatively, according to Brante (2003) the core, the periphery and limits of social pedagogy.
There is a variety of textbooks, dissertations, scientific articles and other written sources supporting the students learning to become social workers. There is a “canon” when it comes to what textbooks, articles and dissertations give an understanding what social pedagogy is. In conferences, such as NERA\textsuperscript{2}, research ideas and results are presented and discussed. However, when social pedagogy is discussed in academic circles, the material used in education is quite restricted. Textbooks written by Swedish, Danish and in some cases Norwegian authors are often used. There are as well scientific papers written in English by Nordic authors. It is very rare that German, Polish, Spanish, Italian and French literature about social pedagogy (or social work in general) are translated into English or to one or more Nordic languages.

The purpose of the paper is to analyze the theoretical roots of social pedagogy through reviewing what references researchers use in their text production about social pedagogy. In order to answer the question, research papers as well as a number of textbooks serve as material. The inclusion criteria of the material is:

a. Scientific papers, textbooks, dissertations
b. Social pedagogy in the title and/or in the sub title
c. Scientific papers published in journals with social pedagogy in the title
d. Swedish authors (if two at least one of them)
e. References to well-known and established scientists.

In short, the aim is to go through all reference lists in written sources in the field of academic texts describing, analyzing or discussing social pedagogy (see appendix I, table 7). The fifth inclusion criteria is the most delicate. The aim was to look for the “big ones” in the international field of scholars. Examples of the big ones are Habermas, Foucault, Giddens, Freire or other international well-known scholars. Of course, there is an obstacle to decide which ones to choose as well as to categorize their works in the proper academic field. Quite a few are both sociologists, philosophers and pedagogues simultaneously.

\textsuperscript{2} Nordic Education Research Association
The distribution of theorists

The figures in the tables below has to be interpreted in the following way: take for instance Erving Goffman who is referred to 28 times (table 2). That is among the material one, two or three of his most influential works that are referred to. The distribution in what books or articles he is mentioned is not presented in this paper. It is only a description of the general tendency. The number of times the authors refer to the “big names” is distributed in five sections; Sociology, Philosophy; Pedagogy; Psychology; Miscellaneous. Many of the classic theorists are not only experts in one knowledge field. In encyclopedias the following names are mentioned as sociologists (firstly) and as i.e. philosophers (secondly). Some of them have also changed their scope of interest alongside their academic career.

Table 1. Distribution of theoretical field of knowledge in social pedagogy area of expertise

<table>
<thead>
<tr>
<th>Knowledge field</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sociology</td>
<td>172</td>
</tr>
<tr>
<td>Philosophy</td>
<td>107</td>
</tr>
<tr>
<td>Pedagogy</td>
<td>31</td>
</tr>
<tr>
<td>Psychology</td>
<td>14</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>10</td>
</tr>
</tbody>
</table>

Sociology

In this chart, the six most frequent authors are displayed. The main source is sociology with Erving Goffman’s interactionism in the lead (see for instance Goffman 1990).

Table 2. Distribution of authors and field of knowledge in social pedagogy area of expertise*

<table>
<thead>
<tr>
<th>References to</th>
<th>Frequency</th>
<th>Field of knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goffman, E</td>
<td>28</td>
<td>Sociology/anthropology</td>
</tr>
<tr>
<td>Giddens, A</td>
<td>20</td>
<td>Sociology</td>
</tr>
<tr>
<td>Baumann, Z</td>
<td>18</td>
<td>Sociology/philosophy</td>
</tr>
<tr>
<td>Habermas, J</td>
<td>11</td>
<td>Sociology/philosophy</td>
</tr>
<tr>
<td>Asplund, J</td>
<td>11</td>
<td>Sociology/social psychology</td>
</tr>
<tr>
<td>Bourdieu, P</td>
<td>10</td>
<td>Sociology/anthropology</td>
</tr>
<tr>
<td>Total</td>
<td>172</td>
<td></td>
</tr>
</tbody>
</table>

*Note: See appendix II, Table 8. Sociology
Philosophy
The three scholars mentioned here are very multi-dimensional and difficult to categorize when it comes to the knowledge field. Michel Foucault is very well known for his historical narratives about the discursive formations in the birth of prisons (2003) and psychiatric hospitals (1989). Paul Natorp is in many books named the “the father of social pedagogy” and his vast work *Sozialpädagogik* (1904) is the most influential in the construction of the term social pedagogy. Also, John Dewey has been and still is very influential in the field of pedagogy (1910 and 1916).

Table 3. Distributions of references connected to multi-dimensional fields of knowledge*

<table>
<thead>
<tr>
<th>Authors</th>
<th>Frequency</th>
<th>Field of knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foucault, M</td>
<td>23</td>
<td>Philosophy, sociology</td>
</tr>
<tr>
<td>Natorp, P</td>
<td>11</td>
<td>Philosophy, social pedagogy</td>
</tr>
<tr>
<td>Dewey, J</td>
<td>11</td>
<td>Philosophy, psychology, pedagogy</td>
</tr>
<tr>
<td>Philosophy*</td>
<td>107</td>
<td></td>
</tr>
</tbody>
</table>

*Note: Appendix II. See table 9

Pedagogy
There is a big gap to sociology and philosophy when it comes to the number of times the texts are using the theoretical foundations. Paolo Freire is the one in this group that has influenced the Swedish authors (*Pedagogy of the oppressed*, 1976). Jean Lave and Etienne Wenger (1991) bring the modern version of Vygotsky’s socio cultural theory (see under psychology). Hans Tiersch is together with Paul Natorp (philosophy) very influential when it comes to the concept of social pedagogy. Both Natorp and Tiersch are often referred to as very influential in a social pedagogical context. The reason why the two are not very often used in the analysed material is partly because of a language barrier. English, not German, is the second language for most Swedish people.
Table 4. Distribution of referencing to the field of pedagogy

<table>
<thead>
<tr>
<th>Authors</th>
<th>Amount</th>
<th>Field of subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freire, P</td>
<td>14</td>
<td>Pedagogy</td>
</tr>
<tr>
<td>Lave, J &amp; Wenger, E</td>
<td>9</td>
<td>Pedagogy</td>
</tr>
<tr>
<td>Neill, A.S.</td>
<td>4</td>
<td>Pedagogy</td>
</tr>
<tr>
<td>Thiersch, H</td>
<td>3</td>
<td>Pedagogy, social pedagogy, Philosophy, theology</td>
</tr>
<tr>
<td>Key, E</td>
<td>1</td>
<td>Pedagogy</td>
</tr>
<tr>
<td>Total</td>
<td>31</td>
<td></td>
</tr>
</tbody>
</table>

Psychology
In this knowledge field there are not many references.

Table 5. Summarised frequency of references to the field of psychology

<table>
<thead>
<tr>
<th>Authors</th>
<th>Frequency</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vygotsky, L.S.</td>
<td>5</td>
<td>Psychology, cultural history</td>
</tr>
<tr>
<td>Rogers, C</td>
<td>4</td>
<td>Psychology</td>
</tr>
<tr>
<td>Rogers, C</td>
<td>4</td>
<td>Psychology</td>
</tr>
<tr>
<td>Bowlby, J</td>
<td>1</td>
<td>Psychology</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
<td></td>
</tr>
</tbody>
</table>

Miscellaneous
In this field the "left overs" are placed. Michael Lipsky is very often used to understand the professional discretion (1980) of social workers, teachers, police, doctors and the like. Mary Douglas work *Purity and Danger* (1966) is much used to understand the reasons to categorisation. Mary Richmond is very influential in the field of classic social work (1917). Social work is often used as the point of reference when comparing and defining social pedagogy (see Eriksson & Markström, 2000).
Table 6. Occurrence of a broader contextualization in social pedagogy area of expertise

<table>
<thead>
<tr>
<th>Author</th>
<th>Amount</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lipsky, M</td>
<td>4</td>
<td>Public administration</td>
</tr>
<tr>
<td>Douglas, M</td>
<td>2</td>
<td>Anthropology</td>
</tr>
<tr>
<td>Marx, K</td>
<td>2</td>
<td>Philosophy, sociology, economy</td>
</tr>
<tr>
<td>Richmond, M</td>
<td>2</td>
<td>Philanthrophy</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

Concluding remarks

The reader has to keep in mind that the foundation of the analyses in this text is restricted to text productions that explicitly have social pedagogy in the title or/and the subtitle. Although there may be many other texts dealing with social pedagogical issues without the label social pedagogy, they are not discussed here.

The first observation is that the production of textbooks, scientific articles and dissertations is very young and scanty. (see appendix I, table 7) Even if there were post-secondary educations in social pedagogy already in 1970 the first text referred to is Stensmo (1991). Then there is a jump to 1998 (Berglund) and 2000 (Eriksson & Markström). There are two main reasons to this. There was and there is still no possibility to get a PhD in social pedagogy. The educational programs on the tertiary level had no scientific independent base. Educational programs became incorporated in the academic subject social work and social pedagogy lost its identity. There was a long debate about academisation and professionalisation of social pedagogy among academics but that is out of focus in this text. The two doctor thesis, one in the late nineties and one in 2005 were produced in other subjects, social work and educational sciences. The second reason is that most teachers in educational programs about social pedagogy were not researchers, they were teachers.

The second observation is that the list is very international. The sociologist Johan Asplund (1987) and Ellen Key (in the field of pedagogy) are the only Swedish categorized as influential by the author if this paper. They are both well-known and have a reputation in an international perspective.
The third observation is the very unequal gender distribution. There are seven female scientists: Jane Addams, Martha Nussbaum, Simone de Beauvoir, Mary Douglas, Mary Richmond, Ellen Key and Jean Lave. There are forty-six male scientists.

Is the fact that sociology is the most used source to describe and understand social pedagogy unexpected? No, not very astonishing. It is also well in line with a social pedagogical discourse that the interactionist branch of sociology put forward by Erving Goffman is the most common. We become human beings through interactions. Integration, identity and community are the key words constituting social pedagogy. Both social pedagogy and social work have in common that Psychology is much subordinated.

It is remarkable that pedagogy is so subordinated to sociology and philosophy. If the theoretical roots of social pedagogy is compared to the roots of social work we find the same underlying understanding – sociology and especially the interactionist branch of the subject. This is probably one of the reasons to why social pedagogy has had difficulties in define itself in relation to social work. The findings from the literature review may be compared to the definition of social pedagogy that was used in Hallstedt and Högström (2005) pp 55–56.

“Social pedagogy’s mission in society is social integration (sociology, interactionism). The client groups have in common that they live in difficult situations (sociology). The social educational worker should initiate and develop a pedagogical process based on the competence (pedagogy):

- to meet the client on the same level and to take the perspective of the other (sociology, psychology)
- to lead a critical discussion on the client’s life conditions in relation to contemporary society, from which a constructive pedagogical goal should be formulated with reference to the actual client’s resources and the potentials for action (sociology, pedagogy)
- to reflect on her behavior, to be aware of the quality of the current relationship (interactionism), and to act in accordance with ethical principles” (philosophy)³.

³ The italicized words are not included in the original text. They are added in this text for the purpose to clarify the theoretical foundation.
The first sentence is in line with a sociological way to interpret the core of social pedagogy. There is an interactionist vantage-point because in the process of integration we have to interact with our fellow citizens. The target groups for social pedagogical intervention are people in vulnerable situations. Issues about class and gender are very important for the social pedagogical worker. The social pedagogue uses pedagogical means when operating for social change. The concept of competence (of the social pedagogue) is very much in use in the discourse of social pedagogy see e.g. Madsen (2006). The meaning of the first line marked with a bullet is that the social educational worker (the social pedagogue) has to take the service users point of view. It can be interpreted from a sociological and as well as from a psychological point of view. The second sentence with a bullet have also a dual reference points but this time sociology and pedagogy. The last sentence puts high demands on the social pedagogue since s/he has to look on the own way to interact towards others. S/he has also to be very careful not to act in an unethical way. There may be a very thin line between what actions that are coercive or not because social pedagogy is normative by nature. Ethical stand points are very much related to philosophy.

It can be concluded that there is a very high degree of theoretical harmony between the outcome of the literature review and the definition of social pedagogy from 2005. It is as well evident that Swedish textbook writers and researchers most of all have picked up a sociological perspective on social pedagogy. It is not at all a surprising, it is a confirmation of the nature of social pedagogy. But what is a bit surprising that there is a big gap between sociology/philosophy and pedagogy. Considering the term social pedagogy the former part of the term is much more explicit than the latter.

It would be very interesting to duplicate the investigation in other contexts. What is the German, the Polish, the Finnish theoretical influences on the theoretical construction of social pedagogy?

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4 The terms social educational worker and social pedagogue is used interchangeable to denote the same professional group.
References


Madsen, B. 2006: *Socialpedagogik. Integration och inklusion i det moderna samhället*. Lund:
Studentlitteratur.


Appendix 1. Material used for analyses, chronological order

Table 7

<table>
<thead>
<tr>
<th>Authors</th>
<th>Published as:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author and Title</td>
<td>Source Type</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Hämäläinen, Juha &amp; Eriksson, Lisbeth (2016) Social Pedagogy in Finland and Sweden: A comparative analysis. Linköping University Post Print</td>
<td>Published in scientific journal</td>
</tr>
</tbody>
</table>

Högström & Dychawy Rosner (2018) Socialpedagogiska perspektiv i socialt arbete med äldre Book chapter; not published

### Appendix 2. Sociology

#### Table 8

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### Appendix 3. Philosophy

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H@ssles and Hopes on the Internet: What Professionals Have Encountered in Dealing with Internet Use and Sexuality among Youths with Intellectual Disabilities

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Abstract
This study aims to provide more in-depth knowledge about professionals’ views regarding Internet use among youths with intellectual disability (ID). How do the professionals describe the abilities of the youths with ID when using the Internet for social, romantic, and sexual reasons? What kinds of experiences do the professionals have of these youths’ Internet usage, and how do they talk about their ways of dealing with this? In what ways do the professionals describe their own competence regarding Internet usage among youths with ID aged 16-21 years, and do they express the need for any specific tools? Qualitative research interviews were conducted with 17 professionals, 4 males and 13 females, between the ages of 29 and 58. The professionals described challenges with the youths’ various emotional and intellectual abilities, as well as their technical knowledge in relation to Internet use. The results highlight three themes: A two-fold usage, Between being controlling and permissive, and A lack of strategies. The article discusses the development of a ‘Participation-script’, where a continuous dialogue with the youths with ID exists parallel to a restrictive Net-script. We argue that everyday school situations concern joint decision-making between professionals and pupils with ID.

Keywords: Special Schools, Youths with intellectual Disability, Internet-usage, Participation
Background
Knowledge of professionals’ experiences with Internet usage among youths with intellectual disabilities (ID) is limited, even though research shows that it is an integrated part of social life for this group of young people, as well as for others (Chadwick, Wesson and Fullwood, 2013; Löfgren-Mårtenson, 2005; 2008, Molin, Sorbring and Löfgren-Mårtenson, 2017). Many people with ID live sheltered and socially isolated lives (McVilly et al 2006), and the Internet can then be an important arena for seeking and maintaining contact with new friends and potential partners (Molin, Sorbring and Löfgren-Mårtenson, 2017). An intellectual disability limits communicative and cognitive abilities to different degrees (Granlund and Göransson 2011), but all youngsters with ID require daily, life-long support from parents and professionals. Previous research shows that family members and professionals are the primary support group for these youths who also make use of new technology (Palmer et al 2012), even though we do not know much about how or on what basis this support is provided.

Despite potential problems, the Internet can also be used as a ‘free zone’ by youths with ID, without the oversight of parents or professionals at special schools and/or group homes (Molin, Sorbring and Löfgren-Mårtenson, 2015; Sorbring, Molin and Löfgren-Mårtenson 2017). The reason is that many people with ID otherwise lack arenas for privacy, especially any connected with love and sexuality (Fish 2016; Löfgren-Mårtenson 2005; 2009). Furthermore, the Internet provides opportunities for the youths to explore and develop identities not connected to homogeneous labels of disability (Löfgren-Mårtenson 2005; Molin, Sorbring and Löfgren-Mårtenson, 2017). Instead, they can present themselves foremost as people with particular hobbies or as having other individual characteristics. However, a pilot study of parents and professionals has shown that the Internet is seen as a social arena with complex challenges for youths with ID (Löfgren-Mårtenson, Sorbring and Molin, 2015; Sorbring, Molin and Löfgren-Mårtenson, 2017). This group of young people is viewed as more vulnerable than other youths, and therefore at greater risk of being sexually abused or deceived in cyber space (ibid., Chadwick, Wesson and Fullwood, 2013). Nevertheless, the results of the previous study also show that parents view the risk of their adolescent being lonely as greater than the risk of being abused or misled (Löfgren-Mårtenson, Sorbring and Molin, 2015). The professionals who participated in the study view the Internet as a positive arena with options for love and social relationships, but are more concerned about issues connected to sexuality, such as sexual assault and pornography.
Previous research shows that the majority of all young people have been in contact with pornography, either involuntarily or voluntarily (Löfgren-Mårtenson and Månsson, 2010). However, the pilot study showed that pornography consumption did not seem to be common among youths with ID, even though it did exist (Löfgren-Mårtenson, Sorbring and Molin, 2015). Still, knowledge of professionals’ experiences with Internet usage is limited and this article is part of a larger research project where parents’, professionals’ and the youths’ experiences are in focus (ibid.; Molin, Sorbring and Löfgren-Mårtenson, 2015; Molin, Sorbring and Löfgren-Mårtenson, 2017; Sorbring, Molin and Löfgren-Mårtenson, 2017).

Aim and research questions
This study aims to provide more in-depth knowledge about professionals’ views regarding Internet use among youths with intellectual disability (ID), since their attitudes and conduct with regard to this subject are vital for this group of young people. Specifically, the aim is from the perspective of professionals to explore and describe experiences of Internet usage among youths with ID (aged 16–21 years), who are attending special schools. Of primary interest are experiences of love, sexuality, and relationships. The following research questions will serve as guidance as we proceed:

- How do the professionals describe the abilities of the youths with ID when using the Internet for social, romantic, and sexual reasons (e.g. friends, partners, pornography)?
- What kinds of experience do the professionals have of the youths’ Internet usage, and how do they express their ways of dealing with this?
- In what ways do the professionals describe their own competence concerning Internet usage among youths with ID, and do they express any specific need for tools (e.g. policies, guidelines, further education)?

Method and theoretical framework
The qualitative method is used with the aim of gaining in-depth knowledge on this subject (Denzin and Lincoln, 2003), since the research area is underexplored (Svensson and Starrin, 1996). The method is specifically adapted to be used in a flexible way and to capture complicated aspects of the area (Kvale and Brinkman, 2009). An information and consent letter was sent by school leaders to four special schools, geared to pupils between 16-21 years, in a multicultural city in Southern Sweden with 300,000 inhabitants, who represent 177
different nationalities. The informants declared their willingness to participate by responding to an email, giving their confirmation. Altogether, 17 professionals, 4 males and 13 females, between 29–58 years participated. They had work experience of between 2 and 20 years in the field. They worked as teachers, personal assistants, special ed teachers and head teachers of special secondary school programmes (henceforth referred to as ‘special schools’) for pupils between 16-21 years with ID.

One of the authors conducted the interviews in the various special schools where the professionals were employed. A semi-structured interview guide was used with a set of pre-designed themes in accordance with the research questions. (See Appendix.) The interviews took between 45 minutes and 1 hour (and they were all recorded and transcribed verbatim). The data was then explored and analysed, using the software program MAXQDA 12.

Categories were created based on the research questions, then transformed into analytical codes, and finally into themes (e.g. Widerberg, 2002).

Our analyses is grounded in the theoretical framework of Gagnon and Simon’s (2005) classical sexual script theory. The term ‘script’ can be understood as an internalized manuscript for how, when, with whom and why to act sexually. Sexual patterns, norms and behaviour are then learned through social and cultural processes. The scripts can be placed on cultural, interpersonal, and intrapsychic levels (ibid.). The cultural script affects overall societal values regarding sexuality while interpersonal scripts organise relationships between people, and the intrapsychic scripts specify how the individual should act and react. Furthermore, the scripts differ according to aspects such as gender, disability, age, etc. Indeed, the scripts are never static, and the Internet is an example of a social arena that has altered the manuscript that informs sexual behaviour. Previous studies show that a Net-script, consisting of restrictive rules, is geared towards young people with intellectual disability (Löfgren-Mårtenson, 2008). That said, a turn toward a more flexible and nuanced Net-script is currently discernible since the group of young persons with intellectual disabilities is seen as more heterogeneous than earlier (Löfgren-Mårtenson, Sorbring and Molin, 2015). In this study, we use script-theory to analyse the professionals’ descriptions of special school pupils’ conduct on the Internet at an interpersonal level. However, we also connect it to the cultural script, referring to societal views of people with ID, as well as attitudes toward Internet usage.
The project follows the Swedish Codex of ethical guidelines concerning information, consent, usage of data, and confidentiality (The Swedish Research Council and Uppsala University, 2018). The ethical board of West Sweden approved the project (Dnr 048-15) and the study was adapted to comply with the Swedish code of ethics concerning requirements of information, consent, usage of data, and confidentiality.

Results
The result section begins with a description of the informants’ experiences of the various abilities found among a heterogeneous group of young persons with ID. Thereafter follow the three themes that describe the patterns that appeared while analysing the informants’ behaviour and attitudes: A two-fold usage, Between being controlling and permissive, and A lack of strategies.

Descriptions of the youths’ abilities
The professionals at special schools describe having to deal with varying emotional and intellectual abilities as well as their technical knowledge in relation to the Internet use of youths with ID. This is challenging, and according to the informants, straightforward concrete ways of explaining and supporting are necessary. One male personal assistant explains:

It requires a clarity, especially towards those who haven’t mastered the connection between emotions, acting, and thoughts. They [the pupils with ID] act based on their feelings all the time! You can’t ignore that fact, but we don’t always have the time to handle these things. [Interview 13, Male]

Several informants say that specific kinds of disability, such as autism and Asperger syndrome, lead to explicit social complications where Internet usage can be helpful. They describe many of these youths as shy, with feelings of insecurity and low self-esteem because of their difficulties with social interactions in real life. An option to communicate without face-to-face-contact can then be helpful. A female teacher talks about these positive aspects of the Internet:

Some may have autistic traits or be very shy. They might not be as much active in the community that so-called ‘normal’ youth are in. I think some of them have difficulties with direct contact and then it might be a little easier to hide behind the [computer]screen. [Interview 17, Female]
However, not only pupils with autism have difficulties with their self-esteem and feelings of exclusion. The informants say that pupils with ID often have identity crises especially connected to their difficulties in making contact with and developing relationships with friends and partners. Another female teacher describes this as a developmental psychological phase, and states that smart phones and social media help these pupils to feel like ‘everybody else’. Not only are smart phones tools for communication, but also for navigation and a source for information. She explains:

Sometimes when our students are around 19 to 20 years old, they might have a small crisis, an identity crisis, so they are thinking: ‘I’m not like everyone else, because I have no boyfriend or girlfriend’ and ‘What will happen to me in the future?’ There are a lot of identity crises…like… ‘I do not manage my life all by myself’, and ‘I cannot find my way in the city’ … So, I think the cell phone helps them to feel that they are a bit like everyone else. [Interview 9, Female]

Furthermore, the informants point out the importance of their immediate surroundings and social network, for example siblings, families and friends. They are part of the socialization process through interaction and representations, which is essential for youths with ID, just as it is for everyone else. In addition, brothers and sisters can act as role models as well as technical experts when it comes to Internet usage. A female personal assistant says:

I have a theory of my own, about those who have older siblings at home. They help [the pupils with ID] to ‘speed up’ the learning process, compared to what you can learn at lectures and in the newspapers and media. When it comes to this new stuff [e.g. Internet, social media], parents are seldom ahead [of their children] in this learning process. I think it matters how things are back home, and which groups of friends you belong to. [Interview 8, Female]

**Theme 1: A two-fold usage**

The professionals have an ambivalent attitude towards the Internet and view the pupils’ usage as two-fold. On the one hand, many young people with ID are socially isolated and the Internet can function as their only contact network. The Internet is then an important and positive arena for romance and sexuality, as well as providing hope of making new friends and maintaining social relationships. On the other hand, the professionals view the Internet as a negative arena, full of hassles, bullying, sexual assault and sexual risks. They describe
situations where other actors on the Internet take advantage of the young people’s limited ability to understand Internet norms and conduct. This makes them especially vulnerable compared to other young people. For example, the professionals describe situations where youths with ID have been persuaded to undress via web cameras or smart phones with the aim of becoming popular and acquiring new friends and partners without an intellectual disability. A female teacher tells of her experiences:

Many might not have such a large social network and if you have it online, it is great. However, they do not know who the others are ... They [the youths with ID] are often gullible and credulous, and can then be made to do things that they do not really want to. When you have a [intellectual] disability, then you are more vulnerable. [Interview 17, Female]

The easy, free, and anonymous access to pornography on the Internet and its influences on young people’s views on gender and sexuality form another potential risk area, mentioned by several of the interviewees. When it comes to youths with ID attending special schools, this is seen as an even more complex aspect of Internet usage because of their difficulties in understanding these images of sexuality. However, the professionals do not regard viewing pornography as a common behaviour among young people with ID. One reason is that their private spheres are more limited compared to other youths, and visiting porn sites during school is forbidden. Another reason is that the young people with ID are viewed as more childish and more interested in hugs and kisses than in sexually advanced activities. Nevertheless, a male personal assistant stated that he is aware that some male pupils with ID do consume pornography on the Internet:

It can really be a mess when guys visit porn sites! They use their Wi-Fi back home, and their parents do not pay attention to it. Yes, there have been some hassles with some guys, when their computers freeze and we have to fix them. [Interview 11, Male]

**Theme 2: Between being controlling and permissive**

How the professionals deal with the young people’s Internet usage differs. Some act in a controlling way with limitations and restrictions on time and sites; others are more permissive and give the youngsters space, having faith in the pupils with ID. The variations do not seem to correlate to different professional positions, age or gender, but are very individual, according to the professionals themselves. It is up to each one of the professionals to decide
how to react and respond on a personal level. One female personal assistant thinks that it is important to be supportive, and not to forbid behaviours. She explains:

One girl used to show me [friend] requests [from strangers], and tell me that she will block them immediately if she does not know them beforehand. Then I usually say – ‘that is good, continue doing that!’ I think that she manages to deal with these things. I only encourage her to do what she already has suggested herself. [Interview 16, Female]

Several of the informants state that they used to be more controlling a couple of years ago. Lately, there has been a change in attitude toward social media through a societal normalization process. Nowadays, most professionals use the Internet themselves in their everyday lives, which has made them more positive towards the young pupils’ use as well. Nevertheless, the informants describe situations where they have to interrupt, control or interfere with the pupils’ interactions on the Internet. These situations are not only connected to consequences of the disability itself, but to other factors that together with the ID add to their general vulnerability. Ethnicity is one such aspect that, as several informants explain, can increase the risk situation for the pupils. A female special ed teacher described one situation:

There were a guy and a girl that started a love affair on the Internet. And then it all went wrong! They sent pictures of themselves back and forth, and both these pupils came from another country. And then they pulled in Facebook friends from that country, and then we had to take a screenshot and check out what they had done and what was happening. There was a lot of gossip and accusations, and ‘You're with all the girls’ and so on, etc. We had to help them to sort things out […]. It took the focus away from school activities […] We were forced to do something about it right away, it could not wait. [Interview 12, Female]

Sometimes the pupils with ID ask for help themselves. According to the informants’ descriptions, the youths are often in great need of support from staff members because of their difficulties. It could concern a quarrel on a chat with a friend or partner that they cannot solve, or a snap chat with pictures that they do not understand the meaning of. Usually, the reasons for their need of support are misunderstandings due to their intellectual and communicative limitations, one female teacher says. Communication on the Internet is specifically complicated since body language is lacking, and the written word is usually the only source and tool for the interactions. The teacher continues:
Sometimes misunderstandings take place, and that happens quite often. Sometimes they express themselves in weird ways and don’t really understand what they've said or what is written online. They are asking for help to find out about these problems. It is both ways [other times the teachers interfere without initial questions from the pupils]. Occasionally there are conflicts in school because of what they have said or written. Then they show us what is going on [on-line] and say: ‘Look here what she wrote!…’ ‘What should I do?’… ‘Shall I go to the principal?’ … It’s both ways... [Interview 17, Female]

Theme 3: A lack of strategies

The informants say that there is a lack of strategies, knowledge and policies concerning how to handle the complicated and problematic aspects of the pupils’ use of the Internet at special schools. Situations that concern bullying and sexual harassment are examples that they mention, sometimes it is the pupils without intellectual disabilities who are the perpetrators. Many state that knowledge of how to deal with this should be part of a professional code of conduct, not be based on individual attitudes and experiences, but on shared guidelines and further education. One male teacher says:

It is frustrating… […] I think that this is a shortcoming for us as an organisation when we don’t deal with this professionally. Actually, we are here to inform and educate [the pupils with ID].
[Interview 13, Male]

Several informants are upset while talking about this subject area and ask for support from the head teachers, school administration and local council. Some state that the schools’ basic ‘Equal Treatment Plan’ does not actually include pupils at special schools. In that case, should more situations be taken more seriously? Should there, for example, be police reports regarding harassment of pupils with ID? The need for strategies and action plans is a recurrent theme in the interviews. The interviewees state that ‘The Equal Treatment Plan’ is not enough; professionals at special schools need to know ahead of time what to do if there is a serious incident, and also who is responsible. One female teacher says:

We do have anti-bullying plans, but when things happen on the Net, I don't know if we have an action plan [Interview 12, Female]
However, some state that they have had continuing education classes with external speakers, and that their head teacher supports their need for strategies. One female says that they have received training through a Pedagogical Centre (Interview 10, Female). Nevertheless, these statements are the exceptions.

**Discussion – towards a participation-script?**

The results show that the professionals at special schools have to deal with the youths’ varying emotional and intellectual abilities as well as technical knowledge in relation to their Internet use. This leads to varying ways of conducting themselves towards the young people, and an analysis of their conduct highlights three themes that can be discerned from the informants’ descriptions. *The first theme* that was discerned showed that some informants look at the youths’ Internet-usage as *two-fold*; many young people with ID are socially isolated and the Internet can function as their only contact network. The Internet is then an important and positive arena for love and sexuality, as well as providing hope of making new friends and maintaining social relationships. However, the professionals also view Internet-usage as a negative arena full of hassles, bullying, sexual assaults and sexual risks. This theme can be understood as a cultural script (cf. Gagnon and Simon 2005) on the Internet-use of youths with ID, containing a complexity of both positive and negative aspects on the subject area. Even though the Internet nowadays is an integrated part of communication as well as an information source for everyone, it is also seen as a place where specific vulnerable groups can become even more vulnerable. Cyberbullying and cyber-victimization are two of the areas that the informants mention and this is also a growing research area. However, Normand and Sallafranque-St-Louis (2015) remark that this is mostly connected to youths without ID. For example, current Swedish research shows a relation between poorer body esteem among victims of cyberbullying ages 10-15, compared to non-cyber victims (Frisén, Berne and Lunde, 2014). Jenaro et al (2018) show in a unique study of 269 participants with ID from Chile, Mexico and Spain that 15.2% have been cyberbullied and 9.7% are currently being cyberbullied. Being different was the main reason (97.7%) for being cyberbullied. Those who were cyberbullied reported being less adept at using mobile phone and Internet, as well as more unhealthy behaviours and depressions (ibid.). Nevertheless, Darragh et al (2017) point out the importance of using the Internet for creating new friendships, maintaining existing friendships, exploring and expressing sexuality. Their results also show that people with ID
exercised cyber-safe practices without any explicit formal education and conducted themselves in a respectful manner. Few participants acted in a manner that appeared to put them at risk of exploitation (ibid.)

The second theme is understood as an interpersonal script (cf. Gagnon and Simon, 2015) where the informants’ reactions as well as conduct towards the youth consist of a continuum from controlling to permissive. The results show that some are controlling and set limitations and restrictive rules on time and sites; others are more permissive and give the youngsters space, showing they have faith in the pupils with ID. These variations do not seem to correlate to different professional positions, age or gender, but are very individual, according to the professionals themselves. As mentioned earlier, previous research showed a restrictive and controlling Net-script geared towards the youths with ID (Löfgren-Mårtenson, 2008). The professionals’ views on risk factors were predominant, such as sexual assault and bullying. However, the youths’ view on risk was connected to the risk of disappointment in terms of not making friends, finding partners etc. on the Internet, just as in the ‘real world’ (ibid.) One way of understanding these contradictions is by using Breck’s (2002) term risk communication. He argues that ‘risk’ is a social construction, just like ‘participation’, based on the context a person finds her- or himself in. Therefore, Breck advocates a democratic risk management, characterized by an early invitation to a dialogue with respect for the invitee’s values as well as transparency in the formulation of the problem (ibid.). Löfgren-Mårtenson, Sorbring and Molin (2015) show a heterogeneous and nuanced script in their current research on professionals’ views about Internet use among youths with ID. This could be understood as there being more of a dialogue nowadays, compared to the previous one-way-communication from the professionals to the youths with ID. In this present study, even though some informants describe controlling conduct, they also describe their trust in the youths’ usage of the Internet. They talk with the youths, who in turn tell them about the ways they are acting. Thus, the Net-script of today might be described as a developing ‘Participation-Script’ where a continuous dialogue with the youths with ID exists parallel to the restrictive Net-script.

The third theme is the obvious lack of strategies, and the need for continuing education and guidelines, that the informants ask for. They argue that knowledge of how to deal with the Internet use among youths with ID should be part of a professional code of conduct, not based on individual attitudes and experiences. The informants describe the youths as a
heterogeneous group of pupils, with different levels of disability as well as a variety of individual factors. Hence, an intersectional perspective is needed to understand how factors such as disability sexuality, gender, ethnicity etc. interact as a basis for the development of strategies and knowledge development. Grönvik (2008) argues that this is particularly relevant for groups that may be perceived as marginalized and/or vulnerable. Intersectionality is then about identifying how different power structures work together, depending on these various factors (Mattson 2010). This could be important in identifying those who have several vulnerability and/or risk factors and might require certain strategies, and those who have ‘safety’ factors which prevent the youths from being cyber-victimized. In line with this, the latter requires other strategies. To conclude, in order to develop the professionals’ competencies in this area, the youths’ diversity and their own voices need to be addressed.

Social pedagogy can contribute to new ways of understanding the ‘h@ssles and hopes’ experienced by the informants. The results show that in several aspects the informants have to find a balance between a participation script and a more restrictive script – or so to speak – school professionals are forced to handle and balance relations between ‘the hassles and the hopes’. Hämäläinen (2003) claims the basic idea with social pedagogy is; ‘…to promote people’s social functioning, inclusion, participation, social identity and social competence as members of society. Its particular terms of reference apply to the problems people have in integration and life management in different phases of the lifespan’ (Böhnisch 1997 cited in Hämäläinen, 2003, p 76). According to Boddy (2011), a supportive relationship is about integrating personal and professional knowledge in terms of a ‘professional heart’. Rather few studies have been concerned with supportive dimensions and people with ID from the perspective of social pedagogy. However, Carter et al (2012) represent an exception since they have studied how young people with ID can be involved in decision-making through the services they use. A social pedagogical approach was used to overcome obstacles for enhanced involvement. Similarly, Boddy, Carter and colleagues found that a social pedagogical support that balances between ‘head, heart and hands’ could provide the means to establishing egalitarian relations with young people with ID. As shown in the results above, everyday school situations are often about joint decision-making (c.f. Interview 16, female: ‘I only encourage her to do what she already has suggested herself’). On the other hand, sometimes the professionals need to recognise the ‘dialogic turn’ in order to set up
pedagogical situations where cognitive, emotional, and practical aspects of Internet use are in focus. Graham and Fitzgerald (2010) argue that we still haven’t found a proper solution regarding the way we theorize, interpret and cater for children and young peoples’ participation in everyday social and political life. They argue that it’s not enough just to give children a voice and acknowledge their civic status. In this sense, participation is not something that, in objective terms, can be ‘assigned’ to individuals and groups – it is rather that participation has to be ‘created’ and ‘conquered’ by means of a dialogic approach.

We have suggested that a participatory approach that seeks to facilitate the recognition of youths with ID entails much more than ‘listening to them’. Instead, it points to the potential of the dialogic approach. Such an approach to participation is based on relationships that is oriented towards youths’ self-understanding and individual agency, as well as to the self-understanding of the professionals involved (c.f. Graham and Fitzgerald, 2010, p 358).

Limitations
The study has several limitations. First, the number of informants is quite small and consists of staff members from a selected area in Sweden. However, the analyses of the seventeen interviews is profound and fits the aim of the article. Second, describing this vulnerable group of youths with ID from professionals’ perspective could burden the group with a reputation for even more vulnerability, while their own voices are not considered. Nevertheless, ethical concerns have guided the process continuously and the young persons’ voices are highlighted in another article within the same project (see Molin, Sorbring, Löfgren-Mårtenson 2017).

Funding
The Swedish Research Council for Health, Working Life and Welfare (FORTE) has funded this research, project number 2014-0398. The authors would like to thank the participants and their schools for their contributions to the study.

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**Appendix Interview Guide**

**THEME: Experiences and knowledge**

- Do you as a professional at a special school meet pupils with different cultural backgrounds who have intellectual disabilities (ID)? If so, give examples, please.
- Can you describe specific situations among the pupils with ID that are connected to honor-related experiences (HRE)?
- Do you and/or your colleagues have knowledge in HRE among pupils with ID, and, if so, from where did you obtain such knowledge (e.g., further education on the subject and/or supervision)?

**THEME: Conduct and strategies**

- Do you as a professional think that pupils with ID need professional support from you when it comes to HRE, and if so, what kind of support?
- Can you describe your conduct regarding how to meet pupils with ID concerning HRE? Do you as a professional have any strategies and/or guidelines?
- Is gender an important factor, or not, when it comes to how to meet pupils with ID concerning HRE? If so/not, how come?
THEME: Sex Education – a model on HRE

- Do you think that information about different sexual norms and cultures should be part of sex education? If so, in what ways?
- Should all pupils with ID attend sex education, regardless of their ethnic and cultural background? Why/why not?
- What do you need as a professional in a special school to work with sex education and HRE geared towards pupils with ID?

Other comments
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