

Lea Šugman Bohinc

EPISTEMOLOGY OF SOCIAL WORK II

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The paper logically proceeds from the contents presented in the paper *Epistemology of Social Work* (Šugman Bohinc 1997: 289-308), adding concepts such as interpretative activity, cybernetics of conversation, inner conversation, eigen (self, characteristic) behaviour or self-production, nontriviality and entropy, all this by drawing possibilities of their efficient use in the context of interaction of psychosocial help. The paper proposes the substitution of the habitual polarity conscious-unconscious with other metaphors which more suitably express the recursive unfolding of man's interpretative (mental) activities. It describes a method of (counselling, therapeutic, learning etc.) conversation which can more efficiently bring forth new desired interpretations of participants in conversation. The paper shows possible strategies of dealing with nontrivial systems (such as client system, professional system and other living systems) by developing hermeneutic epistemology of nontriviality.

Gregor Adlešič

RAWLS' THEORY OF JUSTICE

*Philosopher Gregor Adlešič, M. A., is a lecturer of philosophy and ethics at the University of Ljubljana School of Social Work.*

The paper outlines the basic theoretical and methodological starting points of Rawls' theory of justice. The latter is a systematic attempt to overcome and surpass evident deficiencies in modern utilitarianism and positivism which mark the majority of moral philosophy of the late 20<sup>th</sup> century. Rawls tries to overcome them by relating his ideas to Kant's moral philosophy, but he only incorporates Kant's basic moral demands without his methodology. Rawls assumes the demand of freedom and equality to be the focal point of moral convictions in modern democratic societies, however, he does not take it as a duty like Kant but as a right and the basis of their sense of justice. Rawls founds his starting hypothesis or his conception of justice upon the method of reflexive equilibrium which derives from pragmatic moral philosophy. For Rawls, moral philosophy possesses Socratic nature; only when the chosen principles have rationally been judged by the method of reflexive equilibrium, intuitions are changed accordingly. Thus what initially seemed like grounding our political prejudices finally turns out to be a method of changing our views of justice. The author presents in detail the radical conclusions entailed by the logic of the method of reflexive equilibrium.

Ivan Janko Cafuta

A FEW WORDS ON WORKING AT SOCIAL WORK CENTRES

(MOSTLY ON THE WORK WITH ADOLESCENTS)

*Ivan Janko Cafuta is a sociologist and a social worker.*

The author describes his working field at a social work centre. He draws attention to several important problems and dilemmas he meets in his professional life. Initially, he outlines the legal framework of his professional activities, and proceeds to focus on several problem clusters. First, there is the problem of merging different, often mutually excluding roles in one person at a centre, and next, there are the questions of the protection of professional secrets, the professional profiling of workers, and the professional doctrines. Finally, he focuses on the problem of

ABSTRACTS

specialisation and on the need of sharper distinctions both within and outside the profession itself. He considers it insufficient that the actions of a social work centre are distinguished merely on the basis of different workers or working fields and argues that this distinction should be, in the interest of workers, followed by a sharper differentiation on the theoretical, doctrinal and structural levels.

Tanja Lamovec

ONLY A CONTENT MOTHER CAN BE A GOOD-ENOUGH MOTHER

*Dr. Tanja Lamovec is a professor at the University of Ljubljana Faculty of Arts, department of psychology, and Chair of the psychiatric users' association Paradoks.*

The author presents rapidly changing, and sometimes diametrically opposed, American "experts" advice to mothers with regard to raising their children, which have taken quick shifts in the last 50 years. She analyses the consequences of such advice for children and mothers and relates them to the dominant social climate and values. At the same time, the imagery of "femininity" has changed, producing lately the new image of a single girl that is successfully exploited in advertising. In terms of these changes, the author explains the phenomenon of popular psychological literature for women which has to a great extent replaced the traditional "soap opera". The media make possible public display of the problems that have until recently been reserved to the private sphere. Their popularity shows that they satisfy an important need of women and some men, namely, to talk about their problems and get some feedback. There is nothing wrong with public discussions on personal issues, but the question is: how come it cannot be done on the level of intimate personal relationships?