

Iz urednikove beležke

Kaj je antirasistično socialno delo, nam predstavi **Lena Dominelli** v prispevku, ki je bil napisan za mednarodno številko SD. Da je ta pojem relevanten tudi v naših okoliščinah, ne dvomimo. Rečemo lahko, da se pri nas pojavljajo zelo podobni — dobro znani — problemi kot v Evropi, o kateri piše avtorica, in da ima zato socialno delo v tej zvezi zelo podobne naloge. Mislimo sicer, da jih kar dobro tudi že izpolnjuje, čeprav še brez posebne refleksije, in prav temu streže članek, ki smo ga uvrstili v pričujočo številko.

Ključna za gornji koncept je teza, ki jo razdeluje tudi **Vesna Leskošek** — namreč, da je socialno delo "političen poklic". Avtorica, ki to tezo (sicer v obliki vprašanja) postavlja že v naslov svojega prispevka, zadane prav v jedro stvari: socialno delo je politično tako zato, ker sledi (mora slediti, je zavezano slediti) vsakokratni politični ureditvi problematike, s katero se ukvarja, kakor — in za tukajšnji kontekst še pomembneje — zato, ker tudi samo vpliva na to ureditev. Kako in koliko vpliva, je resda odvisno zlasti od tega, koliko besede ima, pa vendar tudi od tega, kako samo (v svojih strokovnih okvirih) dano problematiko zastavi.

"Tradicionalne vrednote" so, kakor vemo, dvorezen meč: po eni strani se je mogoče v njihovem imenu upirati sodobnejšim (in včasih tudi pravičnejšim — tradicionalne vrednote se pogosto ne ujemajo z načelom človekovih pravic) pristopom k družbenim problemom, po drugi strani pa sodijo k pojavu "diverzifikacije kultur" in včasih ponujajo izvime rešitve za nekatere probleme. Na to, sicer docela stransko, a ne nepomembno razsežnost opozarjamo ob prispevku **Franca Hribernika** o reprodukcijski sposobnosti slovenskega kmečkega prebivalstva.

Naše teme so marsikdaj povezane na nenavadne in ne najbolj očitne načine. Tako lahko o gornji ugotovitvi precej zanesljivo rečemo, da sodi v kontekst sociologije kulture, s katero se ukvarja prispevek **Milka Poštraka**. Seveda pa je treba tej vedi, da bi bila v pravem pomenu besede uporabna, najprej določiti splošne koordinate, in prav s temi se ukvarja avtor v tem prispevku.

Veliko je razlogov, da se v socialnem delu vse bolj uveljavlja skupinsko delo, in v nekaterih vidikih je mogoče to delo primerjati tudi s psihoterapevtskim, ali natančneje, nekateri psihoterapevtski elementi so navzoči tudi v socialnem delu s skupino. Da se socialni delavci seznanijo z njimi, pa je koristno že zato, da se izognejo nekaterim pastem, ki se skrivajo v takem delu in ki jih vsaj nekatere teorije psihoterapije že poznajo. Zato uvrščamo med članke tudi prikaz pogovorne skupine starejših, ki jo vodi avtorica **Andreja Grom**, z veseljem pa bomo objavljali tudi druge prikaze takih skupin (družinske terapije, samopomočne skupine ipd.).

Vrsto esejev spod peresa ljudi, ki jih najrazličnejše obravnave najbolj neposredno zadevajo, se pravi, samih uporabnikov storitev, nadaljujemo s prispevkom **Bože Napret**. Skoraj odveč je poudarjati, da gre pri tem za najrelevantnejši pogled na "obravnave" — s tem pa, če se vmemo k tradicionalnim vrednotam, za odmik od tradicionalnega odnosa, ki ga imajo stroke pomoči do svojih uporabnikov, namreč, odnosa do objekta obravnave.

*

Naj na tem mestu še popravimo napako, ki se je v prvi letošnji številki zapisala avtorju **Bernardu Stritihu**, za njim pa še uredniku pri pisanju teh vrstic: znani brazilski pedagog **Freire** se imenuje **Paolo** in ne **Pablo**.

Editor's notes

The first article of the present issue is **Lena Dominelli's** presentation of anti-racist social work, written for the international issue of our journal. No doubt this concept is relevant in our circumstances as well. It may be said that in many respects, our social work meets very similar problems as elsewhere in Europe, i. e., as those described by the author, and that therefore, social work has many similar tasks. We do think it already fulfils them rather well but without an appropriate reflection, and we hope the article may serve this purpose.

The key thesis for this concept is elaborated also by **Vesna Leskošek** — namely, that social work is a political profession. The author, who puts the thesis (in the form of a question) into the title of her contribution, touches the core of the matter: social work is political both because it follows (is bound to follow) the actual political solutions of the issue of its concern, and — for our present context even more importantly — because it itself has an impact on those solutions. How and to what extent it does the latter, indeed depends on the degree of political influence it can exert, but just as much also on how social work articulates the issue in its own professional framework.

"Traditional values" are, as we know, a blade with two edges: on the one hand, they may serve to resist contemporary (and also more just — traditional values often oppose the principle of human rights) approaches to social issues, while on the other hand they form part of what is termed "the diversity of cultures" and sometimes offer original solutions of certain social issues. We point out this marginal, yet not insignificant dimension of **Franc Hribernik's** research on the reproductive capabilities of the Slovenian rural population.

Our topics are frequently related in not-too-obvious ways. Thus the above statement may be said to belong to the context of sociology of culture. However, for this science to be, properly speaking, applicable, its general co-ordinates have to be established first, and this is precisely the subject of **Milko Poštrak's** contribution.

There are many reasons for group work to become established in social work, and in some respects this work may be compared to psychotherapeutic one, or to be more exact, some psychotherapeutic elements are present also in social work with groups. But it is also useful for social workers to become acquainted with them for the simple reason that they may avoid certain traps inherent in such work, traps that at least some theories of psychotherapy are already familiar with. So that social workers who work in groups may only benefit from the presentation of a group work with the aged conducted by the author **Andreja Grom**. It is our intent to publish further presentations of group work (family therapy, self-help groups, etc.).

Our series of essays written by the people who are themselves touched by various forms of "treatment", i. e., by the very users of services, continues with the essay of **Boža Napret**. It is almost redundant to add that these are the most relevant views on "treatments", and in this way, to return to the notion of traditional values, we deviate from the traditional relationship of helping professions to their users, that is, to the object of treatment.