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Sectional Project

Research into Inclusive Competencies: A Training Program for Students with a Special Focus on Spirituality as a Central Resource

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Project Lead:

Prof. DDr. Janusz Surzykiewicz

Chair for Social Pedagogy

Project Assistant:

Simon W. Kolbe

INCLUSIVE SKILLS: PSYCHOSOCIAL RESOURCES AND THE ROLE PLAYED BY SPIRITUALITY

Prof. DDr. Janusz Surzykiewicz, Simon W. Kolbe

The research project of the Professorial Chair for Social Pedagogy aims to substantiate a concept of competence for inclusive conduct and to develop and implement corresponding inclusive approaches in practice.

Are we on the Way to Developing Inclusive Skills?

An appreciation of the proclamation of a “broad“ concept of inclusion that promotes equal participation for all members of a society is fundamental to the research project described here. Inclusion is legally recognised and therefore part of a social mandate and individual and international negotiation processes, with the aim of creating equal participation (Brokamp 2016; Böttinger 2016; Sulzer 2017). In accordance with the UNESCO Commission (Deutsche Unesco-Kommission 2006, 2010, 2014a, 2014b), inclusion is considered a global responsibility to establish developmental freedom, educational equity and equal opportunities and, therefore, to also incorporate religious and spiritual resources and needs. Our research project is committed to upholding this view, as was expressed in the co-founding of the “Freising Declaration” (Bartosch et al. 2018).

Both educational policy and pragmatic factors suggest that early intervention enables people with special needs to develop better and make more progress, consequently providing them with the opportunity to socially participate in general living and learning environments and ensuring their ongoing participation. Building on the principle of “Education for All“ (Declaration from Jomtien, World Conference on Education for All 05.03.1990), the necessity and value of inclusive education and development was recognised as an important step in this context

and the policy of inclusive education was emphasised as the key strategy in counteracting exclusion (Deutsche Unesco-Kommission 1994, 2014b, 2014a). The Christian churches also argue along the same lines (Pithan and Schweiker 2011; Deutsche Bischofskonferenz 2012; Rat der EKD 2015).

However, inclusive structures alone (e.g. school classes, community-based organisations) are not sufficient. In addition to financial and organisational structural constraints, above all, it is conventional convictions and views that have proved to be central barriers despite generally positive developments in the area of fundamental social attitudes (Döbert and Weishaupt 2013). An individual with special needs or a specific educational need is still perceived as a person with problems and is subject to a common and ostracising view of “being different”. Genuinely inclusive behaviour in concrete everyday situations therefore requires the development of inclusive perceptions and attitudes at the individual level. As a consequence, demonstrative inclusion must start with the individual and the instilment of inclusive intentions must be fostered and encouraged from childhood. Early childhood intervention is a particularly important tool in the development of an inclusive society in this context, as well as the initiation of inclusive learning and educational processes and socialisation processes (Deutsche Unesco-Kommission 2010, 2014a, 2014b).

Although this need has been widely recognised, there is still a lack empirically substantiated findings regarding which essential abilities and skills should be promoted in the provision of general and specific creative support in order to encourage genuinely inclusive behaviour between people.

Against this background, our research aims to analyse “inclusive skills“ as individual psychological requirements and resources (attitudes, cognition, norms) for inclusive working as a basis for the development and evaluation of criteria for teaching and promoting inclusive skills (methods, training approaches and diagnostic procedures) that are relevant in practice. In this way, both school pupils and adults as recipients and actors in an inclusive educational context should be sensitized, prepared and supported in their shared environment, their joint work and their mutual understanding.

Previously conducted research on inclusive competencies, influencing factors and methods of working exists mainly in the area of studies of social behaviour and social learning. As inclusively competent behaviour ultimately represents a form of socially competent behaviour, the further development of hypotheses and theory refers accordingly to the current state of research in this area. The predictive variables adopted in the study of socially competent behaviour comprise cognitive, emotional and behavioural influencing factors (Boer 2008; Odom et al. 2008; Rohlfs 2008a; Boer 2011; Bischoff et al. 2012; Greiff et al. 2014; Malti und Perren 2016; Zsolnai 2016). These include, for example, comprehensive problem-solving abilities, discriminating perceptive skills, the ability to process information, self-evaluation skills and the ability to evaluate one's discussion partner (D'Zurilla and Nezu 1990; Helmsen and Petermann 2010; Greiff et al. 2014; Petermann and Wiedebusch 2016), the ability to change one's perspective and to anticipate consequences (Vaish et al. 2009) as well as communication skills, the capacity to name and express feelings, emotional self-control, helpfulness and empathy (Blair et al. 2004; Miller 2008; Rohlfs et al. 2008b; Boer 2011; Gut et al. 2012; Dorn et al. 2013; Jensen et al. 2014; José 2016; Hepach et al. 2019; Paulus 2017).

Furthermore, the research findings in the field of intercultural skills (Over et al. 2008; Auernheimer 2013, 2014), which covers the specific influencing factors necessary for successful interactions in the area of tension between heterogeneity and integration, can also provide important implications for hypothesis and theory development for inclusive competences. Examples mentioned include openness, impartiality, tolerance of ambiguity, linguistic abilities, cognitive complexity, imagination reflexivity and social flexibility (van der Zee and van Oudenhoven 2000; Lloyd and Härtel 2010; Morley et al. 2010; Vogler 2010; Boral et al. 2011; Kaiser-Kauczor 2011; van Keuk et al. 2011; Freund 2017). Inclusive competence is therefore used as an overarching term for an entire set of processes and characteristics, which encompass inclusive understanding, decision-making and actions.

In this study, relevant (religious) psychological fundamentals will initially be explained; relevant models of inclusive decision-making and action will be outlined and substantiated in a model based on empirical research.

Religiosity and Spirituality as a Resource in Integration and Inclusion Processes

Spirituality is attributed a special role as an inclusive resource as it is often perceived as a fundamental human need and, therefore, a central component of well-being and of mental and physical health (Koenig 2010; Kosher and Ben-Arieh 2017; Nita 2019; Koenig 2018). It has also been empirically proved to be an important predictor or resource for psychosocial functioning and for coping with crises (Currier et al. 2015; Holmes and Kim-Spoon 2016; van Hook 2016; O'Grady et al. 2016). Extensive empirical studies have been published on the subject of moral judgment and behaviour, the development of empathy and religiosity/spirituality. This is also true of empathic behaviour, which as a result of the critical analysis of Kohlberg's cognitive approach of moral judgment, for example, can be substantiated by affective aspects, empathy, sympathy and pro-social behaviour (Hermann and Treibel 2013; Ekas et al. 2009).

The diverse functions of religiosity and spirituality have been documented in various theory-based constructs including, for example, spiritual aspects and needs (Büssing et al. 2018; Chen et al. 2019; Riklikienė et al. 2020), spiritual well-being (Heintzman 2020), coping (Baldacchino and Draper 2001; Ironson and Kremer 2011; van Hook 2016; Exline et al. 2017) and specific resources in concepts of salutogenesis (Vaandrager et al. 2017; Vaandrager et al. 2017a; Oman 2018; Oman and Nuru-Jeter 2018; Markowitsch and Schreier 2019) and resilience (O'Grady et al. 2016; Cherry et al. 2018). Spirituality has become established as an immanent object of research for a range of target groups. When one considers the breadth of spiritual aspects, it becomes clear that the main themes presented, the conscious behaviour towards others or compassion and social inclusion, are based on Buddhist and Christian ideals (Freudenreich 2011; Gontard 2013; Büssing et al. 2016). The thematization of mindfulness and interventions based on mindfulness is particularly prevalent (Kohls and Sauer 2012; José 2016; Zenner 2016; Luong 2018; Semaille et al. 2018).

The concept of spirituality is discussed in the research from multiple perspectives. Several conceptual approaches regard spirituality as being directly related to religion and images of God (Moberg 2002; Iannaccone and Klick 2003; Eldred 2005; Rotzetter 2007; Ligo 2016; Renz 2016). Understood in these terms, the spiritual aspect is recognised as an essential part

of religious life and, as a transcendental dimension, covers all facets of religion. This research project, however, is based on a perception of spirituality that is primarily founded on the social sciences and has been tested and verified many times in social science and religious studies research, particularly in the field of psychology of religion. Based on this wide interpretation, spirituality can be defined as a naturally intrinsic strength of human nature, which imparts a feeling of belonging and of the purpose and significance of life. Building on this definition, spirituality can also be defined as a neutral concept without reference to religion, values or ethics (Klerk 2005; Rima 2016) or as a model with no reference to religion but related to ethics (Zohar and Marshall 2004; Lillard and Ogaki 2005).

A wide interpretation of spirituality ensures the identification of intercultural and interreligious connotations and is discussed in modern religion and ethics lessons across all denominations and religions. In these lessons, common perceptions of spirituality are considered such as self-transcendence, world-transcendence, mindfulness, being connected to others and the world, and perceptions of God or of higher powers. Spiritual practice in the form of religious practices and rituals is also considered here and recorded in the interview instrument by using established scales. The concept of spirituality as interpreted in humanistic sciences was a conscious choice for this research project. This is namely the only way to discuss the findings not only from the perspective of Christian theology, but also from other practical philosophical and theological views that aim to explain meaning. A main reason for the choice was that religion and spirituality have taken on a role of certain stability in social work and social education (Oxhandler and Pargament 2014; Oxhandler et al. 2015; Dhiman and Rettig 2017; Kolbe and Surzykiewicz 2019; Mahler 2019; Pohl 2019; Rehn 2019).

The research focuses on groups that are particularly vulnerable. This study focuses on two main strands and consequent or awarded projects funded by third parties. Firstly, spiritual aspects will be analysed as key reference variables for assessing individual and social attributes of the quality of life for people of all ages and in specific life situations (e.g. refugees) as an indicator of social participation. Secondly, the research interest is aimed at examining the foundation for inclusive skills in children in various school settings. The second main research topic is closely linked to Mr Simon W. Kolbe's PhD project and is described in more detail below.

Inclusive Competencies in Children - Spirituality as a Special Resource and its Relevance for Educational Practise

Within the project, a primarily sociological objective emerged to explore “inclusive competences in children“, which more closely examines psychosocial resources in relationship to religious spiritual aspects, however. The factor of spirituality is particularly examined, especially with respect to its facilitative role.

Although the attitudes and skills of teaching staff or the families of affected children are often investigated, (Peck et al. 2004; Forlin 2010; Sharma et al. 2012; van Weelden and Whipple 2014; Langner 2015; Hunt and Goetz 2016; Zurbriggen et al. 2017; Schwab 2018), skills-oriented research approaches for children and young people are structurally under-represented. However, the situation of individuals from marginalised and vulnerable groups, particularly those in the lower age groups, can be described as a “need for inclusion” (Gilliam 2005; Theunissen and Schirbort 2010; Hennemann et al. 2012; Schwab and Fingerle 2013; Fegert and Schepker 2014; Manske 2014; Goth and Severing 2015; Grosche 2015; Schwab and Seifert 2015; Wiedebusch et al. 2015; Becker 2016; Lindmeier 2017; Ulbrich 2017).

The primary target group for investigation comprises children and young people because the wide-ranging discourse on inclusion takes place at the level of children and young people as participants, and as those affected (Hennemann et al. 2012; Lelgemann et al. 2012; Holtmann 2015; Manske 2014; Warnke 2015; Wiedebusch et al. 2015). Moreover, religion and spirituality take on an existential role for children and young people in special life circumstances in the areas of quality of life, coping and resilience (Poston and Turnbull 2004; Hart and Ailoae 2007; Hart 2010; Holder et al. 2010; Zhang 2010; Freudenreich 2011; Zhang and Wu 2012; Gontard 2013; Zhang 2013; Wertgen 2014; Harris 2015).

Children are perceived as active and receptive participants in processes of inclusion (Essa et al. 2008; Thoms and Boban 2013; Bebetos et al. 2014; Kuhl et al. 2015; Booth et al. 2016; Diamond et al. 2016; Evans et al. 2016; Iglesias 2017; Kobelt-Neuhaus 2017). Until now, the specific skills required in order to recognise, articulate and describe inclusive processes and needs in oneself and others have not been given attention or have only been expressly ob-

served in children (Lelgemann et al. 2012; Zimpel 2012; Bebetsos et al. 2013; Ziemen 2013). The central question of the PhD dissertation project is therefore, which abilities and skills help children to shape, recognise and realize inclusive processes. In addition, the facilitative role of spiritual and religious needs and resources of the target group will be examined.

It is assumed that there is a close relationship between inclusive competences and people's emotional, social, intercultural and religious and spiritual attributes or abilities and skills and that these abilities enable people to perceive inclusive needs and situations and decide how to act accordingly. Children with inclusive skills can recognise and express their own social and emotional needs as well as those of others. They use their own abilities and skills to be able to experience equal participation themselves in various settings, and to give others support in accessing these settings or receiving such help. Inclusive competence is based on the factors of perception, recognition, knowledge of discrimination and exclusion and the search for possible solutions by employing inclusive processes. Religion and spirituality will also be investigated in terms of their facilitative role.

The research is based on a conceptual understanding that sees competences as the abilities and skills possessed by an individual to develop, apply and reflect on solution strategies and potential courses of action relating to specific circumstances and problem areas. A complex interaction exists here between personal predisposition and environmental factors (Weinert 2001; Heyse and Erpenbeck 2004; Gnahs 2007; Frank and Iller 2013). The development and expression of competences requires a mutual dependency between the factors of parents and family, people who have a professional, educational relationship to children, and the children themselves (Alt et al. 2008; Bertram 2008). This phenomenon can be described as a triangular reciprocal interdependence matrix of competence development and forms the basis of the research design.

The model of inclusive competences is based on the circular three level model of social competences by Malti and Perren (2014, 2016). The model is based on the assumption that within an acquisition process, mutually supportive aspects of competence acquisition take place in a circular fashion. The first level describes intrapsychic processes that influence observable social behaviour on an emotional, cognitive and motivational level. The second level can be

divided into self-centred behaviour (helping oneself) and behaviour towards others (helping others). The psychosocial adaptations that follow on the third level have both a direct and indirect effect on the quality, intensity and frequency of social relationships and on subjective well-being and health. The circularity exists first of all in dependent processes of adaptation on intermediary levels of the existing model and secondly, in the influence of the formats of adaptation on the other respective levels (Malti and Perren 2008; Malti and Buchmann 2010; Bayard et al. 2014; Malti and Perren 2016).

The conceptional construction of inclusive competences does not constitute a new development of a unique complex of themes. The aim is rather to analyse which range of skills these competences are compiled from and which areas complete the construct. It is believed that the areas of social, emotional, intercultural, spiritual and interreligious competence act as dimensions of reference. Analogous to the model described above, circularity is adopted and supplemented in the model of inclusive competences. Consequently, a three-dimensional circular “process model of inclusive competences“ can be outlined, which is supplemented by the further facilitating element of spirituality. The following concept has been developed:

D1 - Inclusive Sensibility: the first dimension describes “inclusive sensibility“ as intrapsychic processes and fundamental capabilities such as the elements of perception of one’s own inclusion in school, views and attitudes to inclusion and an available repertoire of mindfulness.

D2 - Inclusive Performance: the second dimension contains self-centred behaviour (helping oneself) and behaviour towards others (helping others) that can be observed in terms of performance, or behavioural components that represent the core aspects of inclusive competences and abilities to act religiously.

D3 – Quality of Inclusion: in the third dimension, effects on the levels of quality of life, subjective well-being and the quality of inclusion (i.e. manifestation of social isolation) represent outcomes or psychosocial adaptation processes.

A four-phase multi-method design was developed for the acquisition and testing of the model of inclusive competences: I. Conceptional identification and definition of the inclusive competences; II. Operationalisation of the inclusive competences following evaluation of multi-

professional focus group interviews with children and their family members and teachers; III. Analyse and creation of an appropriate measurement tool for predictors of inclusive competence in a measurement scale specifically for inclusive competences (=SIC); IV. Field study for the acquisition and testing of a model of inclusive competences and the “Scale of Inclusive Competences“ (SIC).

It was possible to present a questionnaire after completing phases I and III. Phase IV was designed as a field study. In this phase, the methodology and design were tailored to each respective subject group, in order to ensure the highest possible data quality. The evaluation aimed to analyse ranges of spiritual competences and inclusive competences in conjunction with religious aspects and mechanisms of mindfulness. By employing appropriate conceptual and methodological approaches (such as triangulation, moderator analyses) to analyse the results, the validity of the scale of inclusive competences should be tested and then modified. This forms the basis of the analysis and identification of individual psychological and spiritual resources for inclusive competences. Subsequently, fundamental premises for potential applications in relevant competence training programmes will be discussed.

Follow-Up Research Projects

Refugees and their Spirituality

Refugees are often very religious and express corresponding needs and concerns. Religious and spiritual opportunities and guidance can help refugees to muster their inner strengths, become motivated and give their actions a sense of purpose. By doing this, they can improve their quality of life and support processes of integration (Abu-Raiya et al. 2016; Freise 2017; Pirner 2017; Kolbe and Surzykiewicz 2019).

To investigate these aspects, almost 800 refugees (n=763, 14-67 years of age, average age 27.9 years, 524 male/198 female) in Germany were interviewed in a comprehensive study involving researchers from the Katholische Universität Eichstätt (Catholic University of Eichstätt), the private University of Witten/Herdecke and the Katholische Stiftungshochschule (Catholic Foundation University) in Munich. The results substantiated the usefulness of an optional religious/spiritual orientation of socio-pedagogical and supporting disciplines. The

available results made it possible to show that by taking into account spiritual needs and by triggering religiously-based coping strategies, a positive contribution can be made to the life satisfaction of refugees (Surzykiewicz and Maier 2020).

The results of the conducted study provide a foundation or accompanying research for further approaches and projects, for example, a focus on groups of older test subjects or specific vulnerable groups. The results were and will be prepared for use by a variety of educational disciplines, but will also be made available to a wide audience from among experts, politics and the voluntary sector. The aim is to present the results as conceptional implementation options for the respective disciplines to use in practice. As an example, suggestions for social work in the area of flight and migration were presented, possible actions discussed (Kleibl et al. 2017; Kolbe and Surzykiewicz 2019) and international examples considered (Balzer and Kolbe 2019; Giebel and Kolbe 2019). Particularly in the area of voluntary help for refugees, linguistic support was produced for voluntary staff and other “non-academic“ audiences (Kolbe 2019c, 2019d; Kolbe and Hagsbacher 2020). Furthermore, initial recommendations for advising refugees with regard to the corona crisis were published (Eyselein and Kolbe 2020).

In addition, it was possible to use the findings and approaches in an international project to support other research endeavours and, consequently, to identify targeted integration resources for victims of human trafficking with the purpose of sexual exploitation (Project IN-TAP = Intersectional Approach to the Process of Integration in Europe for Survivors of Human Trafficking; refer to <https://intap-europe.eu>). In the course of this work, several publications were produced such as the recently published research project report (Blöcher et al. 2020), which was the subject of academic consultation and co-edited by the publishing body. In 2020, a handbook for social workers will also follow and further publications are planned or are currently being published.

Spirituality and Trisomy 21

Within the scope of the research project presented here, a specific focus was established on the research into spiritual/religious functions in people who find themselves in special life circumstances in the areas of integration and inclusion work. Spirituality was also analysed here as an important resource for the well-being of different groups of people with intellectual disabilities. The focus was on people with trisomy 21 and their religious and spiritual needs.

There is currently only little known research in this area. The contribution made here presents a brief overview of the relevant research results and demonstrates, on the basis of this study, the role played by spirituality in safeguarding the quality of life for people with Down's syndrome. The study was able to prove the inclusion-related relevance of the religious needs of the test subjects (n=58, 16-55 years of age, average age 27.53 years, 29 male/29 female) in the network of relationships between subjective well-being, forms of expression of spirituality and spiritual needs (Surzykiewicz and Kolbe 2018). Other studies were therefore also replicated (Büssing et al. 2017). The relevance of these results will be discussed in the context of the right to social participation and social inclusion.

Adoption and Implementation of the ICF in Poland

A new project is dedicated to the ICF, the so-called International Classification of Functionality, Disability and Health. This project considers causes of interference due to environmental factors and subjective aspects, which are not always covered by other instruments. The ICF has been so designed to associate the entire spectrum of a person's functionality with a certain state of health. The international application of the ICF has been highlighted as advantageous for the overall approach to functional characteristics. It provides the language and framework to use a uniform and standardised format to describe health and health-related conditions. The project, which began in March 2020, extends the previous research projects by providing a further international determinant. Through the development of a suitable concept of the ICF for Poland, the difficulties in practical application in standardised, routine clinical processes become clear. As a consequence, exemplary educational systems can be optimised and necessary adjustments made in processes and legal/ethical frameworks. Within the scope of this project, experiences that have been tried and tested in practice and are held in international databases will be analysed and consulted on, in addition to best practice approaches. The scientific work process comprises various preliminary empirical studies and systematic international expert consultations, in order to decide which ICF categories should be adopted in the brief and extensive ICF core statements.

Inclusion and the Acquisition of Competence in Extracurricular Settings

Within the scope of the field study, an existing case example of a leisure activity found in youth work (as well as other areas) was conceptionally analysed and adapted – an inclusive cooking session. In addition, further findings from intercultural and other inclusive cooking workshops with refugees and people with disabilities were collected. The analyses were published (Kolbe 2019a, 2019b) and discussed by Martin in a review of the extracurricular practical suitability of the teaching/learning approach “Learning by Teaching“ (Martin 2018). These measures will continue to be monitored, extended and put into practice.

Outlook

The future outlook includes both the well-founded further development of the systematic analysis of theory and research, and the implementation of these findings in the form of formats of applied practice, training programmes and networking in the sense of broad and productive theory/practice networks.

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Further Information

Contact:

[For the web page of the sectional project](#)

Prof. DDr. Janusz Surzykiewicz
janusz.surzykiewicz@ku.de

[For the results documentation of the sectional project \(posters and results documentation in German and English\)](#)

Simon W. Kolbe
simon.kolbe@ku.de

[For the results documentation of the transfer project \(posters and results documentation in German and English\)](#)