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International Social Work

Studies in Munich, Germany & Trento, Italy

Opening Remarks

In this 2004 installment of Kent School of Social Work's: International Social Work Newsletter, eight-teen (six doctoral and ten master) students traveled this past spring to Munich, Germany and Trento, Italy. With tireless dedication as always, Dr. Tom Lawson and his German counter-part, Professor Jakob Braun, MA, MSSW, organized this recent trip and coordinated all of the various learning experiences that the students encountered. What follows then, is each student's written experience that constitute this newsletter. Enjoy!

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Global Sentiment, by Eric Soelter

Today we rag-tagged bunch of weary, jet-lagged European explorers begin to readjust to our individual routines as American social work students, educators and professionals. The international exposure shared over the past two weeks represents a special opportunity to integrate the experience into our roles as social workers for the ultimate benefit of our clients, community and country. This is of particular significance because for-profit domestic practice represents the most expansive sector of the social work profession in

the United States (Guzzeta, 1998) and there is not a significant appreciation among service providers of how global issues connect with domestic practice (Kondrat & Ramanathan, 1996).

Accordingly, this contribution to the newsletter does not focus on the breath-taking scenery of the Alps, the majesty of cathedrals, nor the timeless nature of monasteries which evolved centuries before the land which we Americans call home was known to exist.

Continued on next page...

*In doing social work, "you
have to love people,
otherwise you can't do it."
Jakob Braun*

Global cont...

This article does not dwell on the surreal experience of standing where Hitler stood when an ominous spin was set for the world over seventy years ago, metaphysical journeys into paintings at The Neue Pinakothek Munich, nor the treasured fellowship of traveling companions as well as natives of Germany, Italy, Sicily, Pakistan, the Netherlands, Poland, England and Austria who were gracious enough to share their personal journeys and global experiences.

In this instance, acknowledging the benevolence of the indefatigable Professor Jakob Braun, M.A., M.S.S.W. is of greater significance. His thirty-year commitment to helping others grow as social workers was reflected in his perseverance, dedication and kindness which assured a positive journey for Kent School travelers. Jakob's contribution to our global learning experience is beyond measure. Likewise, the academic and individual commitment of Professor Rainer Greca, Ph. D. to our learning, as well as the enhancement of our discipline, is also valued. The hospitality of numerous agencies and other individuals who donated their time to explain their approach to social work is also a blessing. The ability and desire to share their experiences in the English language, for our benefit, is particularly moving. On the other hand, our



inability to communicate in the language of our hosts represented a poignant reminder of the many challenges to be addressed by American social workers who have a desire to participate fully in the global service arena.

Notwithstanding the generous contribution of our dedicated hosts, perhaps the most substantive influence on my doctoral pursuit in international poverty analysis was unknowingly provided by a homeless beggar in Trento, Italy. She did not know that I understood her plight with the intellectual perspective of an academic. Nor did she care that there was only a one percent unemployment rate in Trento. Her sunken eyes, framed in tattered shawl, floated into my carefree afternoon of robust beer and plentiful lunch. This forlorn apparition planted in a road-wear pair of Nikes, with arthritic hands empty but for the grime of the streets and grasping for sustenance across my abundant setting, represented a heartrending metaphor for the plague of poverty and the ravages of globalization. This prophetic beggar had no way of knowing that her poor condition provided great wealth in terms of personal and academic inspiration. As a result of our timeless encounter my cup continues to enjoy the fill. I owe the beggar. She hungers still.

St. Ulrich and Afra Churches of Augsburg, Germany, by Lori Ledford

One of the cities we visited while in Europe was Augsburg, Germany. The Romans founded Augsburg, one of the oldest cities in Germany in 15 b.c. under the rule of Roman Emperor Augustus.

While in Augsburg we visited many different historical sites. One site in particular was the basilica of St. Ulrich and Afra. "Basilica" is a title given by popes in order to honor large and important churches. The church itself was built in 1474 over the graves of three saints: St. Ulrich, St. Afra, and St. Simpert. These three saints made a huge impact on the people of the city at that time and are still honored among the people of Augsburg today.

As we first walked into the main entrance of the church we noticed a carved stone canopy called the north portal. The lobby was incredible because as we took our first look into the church we had to walk through a wrought-iron gate into the sanctuary. There in the sanctuary were several different smaller chapels. The ceilings had many unique paintings that represented the history of the church. What are amazing about this church are the origins of the church and the tenacity of the people to continue in the midst of tragedy.

The church was originally built in the year 778 but was destroyed by war. It was rebuilt for the second time shortly thereafter and Saint Simpert was appointed the Bishop. He remained Bishop for thirty years following. Eighty-three years after Saint Simpert's death Saint Ulrich became a Bishop of the church. What was unique about this Bishop was he also was a commander of the soldiers defending the town. The church was destroyed once again but under Bishop Ulrich was rebuilt. The church continued to be destroyed five more times through various tragedies of war, and natural disasters. The eighth time the church was built was in 1474 and still stands today.

Saint Afra was a woman who suffered and eventually was burned at the stake for her faith. She was given the choice to deny Christ and live or to keep her faith and die. She is now honored in Augsburg as a martyr.

There is so much history associated with this church that not only has made an impact on me but the thousands of people that visit this church every year. It represents the

courage and determination of a group of people who stood up for what they believed in and never gave up in the midst of calamity.



St. Ulrich and Afra - These two churches are both named Ulrich and Afra. One is Roman Catholic and the other is Lutheran. The duality is a result of the Peace of Augsburg concluded in 1555 between Catholics and Protestants. (http://www.eurotravelling.net/germany/augsburg/augsburg_culture.htm)

My Impressions of European Culture, by Trista Eady

Although we spent approximately two days in Italy, the majority of our trip was spent in Munich, Germany. Aside from the hustle and bustle of the train station, my first impression of German culture was in regards to the food. My first meal in Munich was a huge hunk of meat named Lebakasen, which is in between the consistency of spam and bologna. My initial reaction to Lebakasen and the potato salad was initially appealing; however, after several bites I soon began to tire of it and lost my appetite. Also, during this first meal I was able to taste a German beer called Weizen. I have to say that I am not a beer drinker, but German beer to me is very smooth and did not leave a bitter after taste in my mouth.

During our stay in Munich, we had the opportunity to tour the city and walk along the pedestrian mall called the Marienplatz. This area contains various shops and restaurants. At all hours of the night and day, people are walking, shopping, walking their dogs, or eating. Also encountered were the many different types of street performers. For example, during certain times of the day and evening passer-byers could enjoy listening to classical musicians performing on one corner of the plaza or a solo guitarist on another. Moreover, if the music wasn't inviting enough one could take in the visual display of jugglers as well.

One day while walking along the Marienplatz with several of my classmates, we noticed swarms of police officers and several hundred people holding up signs. What we did not know was that we had come upon a rally in front of the city hall. The reason for this

rally we later learned was to protest future cuts in healthcare benefits.

While in Munich, we also had the opportunity to visit several churches such as the St. Cajetan's of Munich. In early times, it was customary to dedicate a church to a saint and often times the tomb of the departed saint or person of honor is actually on display inside the church or embedded into the structure of the church such as an exterior wall. Built in the late 1600-1700s the stucco (plaster) décor of this church is in the baroque style. The baroque style is very grand and ornate and its purpose is to evoke a sense of personal movement of emotions.

In terms of the people in Germany, a stereotype persists of them being cold and unfriendly. Perhaps true in rare instances, I had the opportunity to meet some very nice people who went out of their way to ensure that I had a good time in Munich, and therefore, this assumption should not be attributed to every German citizen. Moreover, this realization has helped me to remember the importance of developing skills and knowledge that perpetuates the value and worth of all people. This trip has helped me to value and understand another culture different from my own. Nevertheless, I also realize that in order to work with someone from a different culture, social work practice cannot be based on assumptions.

My European Experience: A Comparison of Sorts, by Crystal Settles

When we arrived in Italy on Sunday night, I knew that I was in love. I was so excited for the opportunity to study (even for a short period of time) in a different country—not to mention two different countries. I had greatly anticipated this trip for many months and was not disappointed in the least. As the airplane touched down in Munich I was not prepared for the many things I would learn about these beautiful countries, or myself.

I knew on Sunday night that I was in love with the city of Trento, Italy. But it was not until Monday morning that it truly took my breath. The first morning when I walked around the corner from our hotel and looked up and saw the Alps I was in awe. The city itself is beautiful and then to have the back drop of the Alps simply adds to its wonder. Beauty was not the only thing that this city had going for it. The people were so friendly and had a carefree spirit about them, the food was wonderful, and the shopping was more than I could have ever asked for.

As I arrived for class, at the University of Trento, I wondered to myself what they [the Italian professors] could tell us about social work. Social work, according to much of American society, is only for poor, unedu-

cated, single mothers with too many children who are expected to rely on government assistance. If these negative stereotypes of social work are true, then what place does social work have in Trento?

We soon found that while things on the whole are pretty good they are dealing with many of the same issues as we are in the United States. In Italy they are facing problems of child abuse and domestic violence. We were told that domestic violence is a problem, but not talked about openly—especially in the mountain regions and small villages. Domestic violence is also closely connected to alcoholism as in the United States.

In America, one solution has been the creation of Family Courts which are designed to handle problems such as child abuse and domestic violence all in one venue; with one judge assigned to handle all of the issues of a family. Most states now have a branch of Family Court. In Italy there is a branch of Family Court called the Children's Tribune. It is a separate court that a family would go before, if a child was in foster care and/or the parents are not cooperating with their case plan.

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“Domestic violence is a problem, but not talked about openly--- especially in the mountain regions and small villages.”

"Prior to the 1980s social work was not a nationally recognized profession. It was not until sometime between 1982 and 1986 that it was finally taught at the university level."

Comparison cont...

Another similar issue facing both countries is that of an aging society. The issue of how and who will care for the elderly is a question that will quickly demand an answer. In Trento the percentage of elderly people continues to increase, while the population growth of young people has been steadily declining. The trend of having smaller families leads to fewer relatives to provide care for their aging relative. Thirty three percent of the families in Trento are one person households and of that percent most are elderly. In the United States it is often asked what to do with the baby boomers that are beginning to approach retirement and seek assistance, specifically financial. One of the looming questions of course is social security—will there be enough for everyone? The answer is becoming clearer that the money won't be there when I get to be the age of eligibility.

In Italy and as in Germany it was very interesting to hear about and experience first hand the education system. Dr. Silvia Fargion and Dr. Cleto Corposanto spoke to our group in Trento regarding social work education and the profession in Italy. We learned that prior to the 1980s social work was not a nationally recognized profession. It was not until sometime between 1982 and 1986 that it was finally taught at the university level. Similar to what we see at the University of Louisville (UofL), there is a strong rela-

tionship between field work and the educational process at the University of Trento. I was told that practicing social workers, often teach some of the classes, similar to UofL where a full time social worker may teach part or full time and may also be involved in community work. Social workers in Italy are primarily involved with mental health treatment; chemical addictions and child protection/family support issues; whereas in the United States social workers may be found in a wide range of fields and placements. We were also told that ninety percent of social workers in Italy are woman. The number may not be quite as skewed in the United States; however we do see a much greater number of women than men in our social work classes.

I learned so many things on my European adventure, but perhaps the most disheartening thing that I learned or least reminded of, is that there is no escape from human suffering. It does not matter how beautiful a place may be, there is going to be social problems wherever one travels. I love my job (as a CPS worker) as a social worker very much, but I would love it even more if there wasn't a need for my services. The programs and the school may be a little different, but when it comes down to it, no matter where you go, social work is basically the same—helping people to help themselves.

Immigration in Italy, by Amy Cappiccie

At the Institute in Trento, Italy, two researchers shared of recent work concerning immigration. Trento, only having from 1 to 3 % unemployment, typically does not have the large number of immigrants as in areas such as Rome and Naples. The numbers of legal resident immigrants has increased from 1% in 1992 to 4% in 2002. Trento has specifically noted an increase in Italian males marrying foreign born females. The increases from 1992 to 2002 might in part be occurring due to this new type of interracial marriage in Trento. Research shows these males are marrying foreign females more on the second marriage than the first marriage. Marrying for the second time might possibly center on a "house agreement" type marriage. In this type of marriage, the male chooses a wife to perform the activities of the home such as cooking, cleaning, and caring for the children. Foreign wives originate mostly from Eastern Europe and South America.

Through studying these marital changes, researchers note three main areas of difficulty in the family. The first involves higher birthrates by foreign born females. Questions regarding the future effects of a large group of bi-racial children are of concern. The second and third areas of concern, religious and cultural differences, are interrelated. Some difficulties with adjustment to the new Italian culture have been noted such as language differences, different parenting strategies, and difficulties with understanding Italian norms and mores. The question arises: will these immigrants acculturate or will Italy make adjustments?

From this lecture, as well as other lectures attended, it is evident that both Italy and Germany have a differ-

ent view than does the United States concerning what prejudice and discrimination entails. When exploring differing ideas of prejudice and discrimination, three areas of interest were prominent during this lecture.

First, housing for the poor is separated into poor Italians and poor immigrants, with separate housing provided for according to one's nationality. The researchers suggested the reason for this is comfort for the different types of poor. Immigrants might want to be housed with other immigrants. Is this an appropriate assumption or political exclusion? Second, the researchers noted increasing numbers of Italian who blame rising crime rates on the arrival of new immigrants. What effect does this scapegoat role have on the levels of prejudice and discrimination of immigrants in Italy? Third, the increasing numbers of bi-racial children, mentioned previously, are not expected to experience different levels of prejudice or discrimination than other Italian children. Is this assumption correct?

This lecture provided a starting point for the current status of immigrants and immigration in Italy. It is clear this author found more questions than answers. Areas for future study might include: 1) the changes of immigration policy over time, 2) the adjustment of immigrant demographics, 3) levels of prejudice and discrimination towards immigrants, housing policies, marital satisfaction between Italian and immigrant partners, 4) difficulties faced by interracial couples, 5) policies concerning immigrant children, 6) effects of separate housing on the poor, and 7) bi-racial children's' levels of school achievement and self-esteem.

"I can say I understand more completely the old folk saying - Fish are the last to understand water."

Language As A Barrier, by Holly Craig

Shortly after arriving in Italy, I learned a few necessary words such as: *grazie* (thank you), *prego* (please) and *chiao* (goodbye). Four days later we arrived in Munich, Germany. Here I learned new words such as: *dankeschoen* (thank you), *bite* (please), and the shrill sounding *nein* (no). So then, instead of just having one language in my head, I had three: English, Italian, and German. Sometimes I would make a mistake and instead of saying *dankeschoen* I would say *grazie*. Since visiting these two foreign countries, I have a better appreciation for people who visit America who do not speak English. I had underestimated how important language is and how easy it is to take one's own language for granted. At certain points on the trip, I felt like I was at one end of the cultural tunnel and everyone else was at the other end. Not knowing the language made me feel very isolated.

On the other hand, I was able to imagine what it must be like to be an interpreter and the challenge of having to correctly multitask between two or more foreign languages. Being an interpreter for a large group can be demanding and overwhelming. I think that is something that we must keep in mind when we are working with clients who do not speak English and instead have to rely on an interpreter or family member of which is often the children, to translate for them. Moreover, I learned being an interpreter engenders a great deal of trust. One night, while out dining with students from the German social work school, in Munich, I was relying on one of the students to translate for me in order to communicate with our table server. Little did I know that this particular student was telling the server things that I had not said and then also telling me things that the bar tender had not said. The student later confessed that he was at-

tempting to be a "matchmaker" between me and the server. I just took it for granted that what I was communicating; and then being translated would occur mostly without error and be in my best interest.

Overall though, I greatly appreciated the German and Italian people who were bilingual. It amazed me how many of them could speak such fluent English. However, I was surprised to hear most of them apologize for their "bad" English when speaking to me. It was a very humbling experience. In comparison, it took me three days of practicing just to learn the name of the school - *Katholische Stiftungsfachhochschule München* (Catholic University of Applied Science), I was visiting in Munich. The thought of learning a new language overwhelms me to the point where I think I would just give up. I really believe that in order to learn another language one should immerse themselves in the local culture.

Language can be a barrier for many people. Some people may be like me and see learning a new language as too overwhelming. Others may not learn because they prefer to rely heavily on their interpreter which in turn makes them more dependent. Language can be a barrier if you are not comfortable at least attempting to use the language and communicate with people who don't speak your language. Many times I felt like I was playing charades with people who were trying to tell me something. The experience has given me a deeper appreciation for my own culture; an appreciation that more than likely, would not have occurred if I hadn't traveled to Germany and Italy. In closing, I can say I understand more completely the old folk saying - *Fish are the last to understand water.*

Communication Barriers: Not Knowing a Country's Language vs. a Non-Verbal Client, by Renee Maldeney

I felt most of the time isolated when trying to communicate in Germany and Italy. I could not predict how not knowing the dominant language would feel until I actually experienced it, an experience that has helped me to better understand the frustration and difficulty that my non-verbal clients must deal with on a daily basis. When I was conducting my research, for social work research this spring, I had to interview a non-verbal client who used his picture book and facial expressions to communicate his thoughts and desires. I found it difficult trying to communicate to him and I assumed that the people in Italy and Germany, whom I was trying to communicate with, felt the same level of frustration towards me.

There were many similarities between my client and myself. Like my client, many times I would point at what I wanted while in stores or other public places. But in restaurants, I was fortunate most of the time to have a waitress that spoke English. Non-verbal clients can't rely on this option, though, since it would require everyone else to know sign language or some other form of communication of which most people,

unless affects them personally, aren't going to take the time and learn.

At other times, I found myself using yes/no facial expressions to communicate. Often I would use expressive hand gestures just to explain what I wanted. For example, I would point to an item in the store that I wanted, and then not knowing the Italian/German word "prices" I'd take out a Euro and point to it, hoping the clerk would understand. I can imagine that my client would experience the same difficulty when everyone is using language to communicate and my client is not able to do likewise.

The next time I travel to a foreign country I will learn the country's language. It may be time-consuming and difficult to learn, but knowing enough of the language to make it day-to-day will make it a worthwhile and rewarding experience.

Life is Art, Art is Social Work, by Gemma Fetatver

The morning before leaving Germany an attendant at the security counter asked me what I had been doing in the country. I replied, "Studying social work." He then posed an additional question, "What is social work?" he asked. I replied, "What is life?" I then told him I would have to refer to my notes, which were packed in my luggage. But I was not ready to hold up the line of already irate passengers just to

explain the profession of social work, and contribute to the existing portrait of negative connotations that some in the public have of social workers. I was presented with an incredible amount of information from the many classes and agency tours that I attended, so much so, that it would be easier to describe or paint a portrait of European social work than having to refer to my notes. Images are easier for me to remember.

Art and the history behind an image, such as a fine painting, I believe can portray social work – its reality, values and goals, as exhibited in German culture. One such place in Munich's Neue Pinakothek (Modern Art Museum), which I feel, features many German and international artists' renditions of *social work as art*. Max Liebermann, an impressionist painter, has a painting called the **Munich Beer Garden** (1883). It shows people of various ages and socio-economic class in the

1800's, sitting at tables, sipping beer while a band plays in the background. It evokes a feeling of German utopia much before the darker history that followed in the 1900's. Similarly, I found my experience at the beer garden near the Viktualienmarkt (open-air, food market) and the Hofbrauhaus (yard brewing house) of a utopian taste of sorts. At first I found that the openness of sitting next to a complete stranger at the dinner table disconcerting. I didn't know if the stranger was carrying on a conversation because he was drunk or if he really just wanted to chat with me. Whatever the case, I believe as Americans; we try to paint an image of being welcoming but have yet to adopt this cultural image. In a book by Lisabeth Schorr, **Common Purpose** (1998), she comments on a quote by Robert F. Kennedy. "[President Kennedy] believed that the world beyond the neighborhood had become 'impersonal and abstract...beyond the reach of individual control or even understanding.'" Finding out that it is common in German culture to sit with someone you don't know, but yet can put aside one's difference in exchange for good conversation is definitely cultural value that I hope more Americans will learn to acquire and appreciate.

Historically German beer gardens were a spot for

relaxation but also for the exchange of ideas and movement. Other artists featured at the Neue Pinakothek had paintings of the oppressed revolting against the dominant rule in power. An example is a painting by Franz von Defregger entitled **The Last Reserves** (1872). The painting shows an image of the poor in a German village on their way to revolt against Neapolitan rule. Many of these individuals would meet

at churches or beer gardens to initiate change. When I think about how a common place such as a beer garden in Munich can bring people together, I see the reality of social work goals and values. More so, my image of social work is the unification of families, communities and countries. Likewise, my utopian images social work practice values are respect for others, the sharing of knowledge, and collaboration among our European brothers and sisters.



Visiting the Adolph-Matheus-Haus (Institution for the Homeless), By Kelly Rose Hudgins

Visiting the Adolph-Mathes-Haus was my favorite experience while in Germany. It is a homeless shelter that houses about 50 beds for men who come from various places, often prisons and hospitals. The men can stay up to eighteen months or longer and it is designed to encourage them not to shame. I was most attracted to this method of dealing with the social problem of homelessness. Approximately 591,000 homeless people live in Germany and if you were to add the number of immigrants that may total up to 860,000 people (Bistrich, 2004). While traveling through the train stations and subways many times I saw men who appeared to be street people who were selling newspapers. As it turns out, the homeless have about 45 street vendors that distribute magazines for the homeless by the homeless.

I was excited to go to the Adolph-Mathes-Haus because I had been told by another student, that house had an art gallery that sold art created by the men. The "house" is a residential shelter designed to give men adequate housing and to teach: work, living and pleasure (Braun, 2004). When we arrived at the house we were directed to a conference room that was filled with all kinds of food and we all felt so welcome. I learned that it was the men who had created the meal for us and I was touched that they had taken such care to make it so special.

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Adolph-Matheus- Haus cont...

The director, Johannes Braun, his assistant director, and the head potter joined us to give us a tour of the location and introduced us to some of the men. The building housed the kitchen, cafeteria, rooms, common areas, a woodshop, a metal shop and a pottery or ceramic studio. The idea behind linking the men to this kind of work was to allow them some sense of purpose. This created an environment where they were challenged to produce, not necessarily form a "job skill, but form a "heart skill". The men were given structure, their every day began at the same time, and they participated in one of the shops or studios and cared for their surroundings. The men usually worked a full day in order for them to feel responsible and to be held accountable. The outcome is to encourage the men's ability to participate in something positive, while at the same time learn work ethics. The little art studio in front of the building sold some of the men's work and it was exciting to imagine how they must have been pleased to know that their work had been sold.

Counseling and financial assistance are also part of the program. This allows the men to find ways of dealing with whatever debt they might have. Drinking is not allowed in the building but they can drink outside the house. There is a non-alcohol pub within the building where they can gather and get soft drinks, coffee and play games. Germany is moving toward a more "controlled drinking model" as opposed to an

"abstinence model" though there aren't statistics available to determine if this is working for the men who consider themselves alcoholic. This method is exactly opposite of Alcoholics Anonymous and other chemical dependency programs who suggest that abstinence is the only true treatment for alcoholism and that in order to quit drinking; one should never pick up the first drink.

What I appreciate most from this program is that it is holistic in the fact that it deals with the men in all angles directing them to feel good about themselves and worthy which I fear many people do not when they find themselves in that situation. The center is much more thorough than some of the programs in the United States in that they deal with the individual and treat the problems that have befallen them while encouraging them into bright possibilities.

Reference: Homelessness in Germany The Visible form of True Poverty by Andrea Bistrich (Retrieved 4/6/04 www.Shareintl.org/archives/homelessness/hl-abGermany.htm)

The Fuggerei (Public Housing), by Calli Weis

Almost everything in Europe is older and contains more history than what is found in the United States. But there is one place that stands out even in Germany as the oldest in the world: The Fuggerei, the oldest social services agency in the world. Settled in the town of Augsburg, Germany, which has a history going back to Roman days, the Fuggerei offers a history lesson for some and a chance at life for others.

In 1521 Jakob Fugger began the financing and building of the Fuggerei. The 52 buildings were to house the homeless of Augsburg with dignity and respect. Jakob had only three stipulations for the people who lived in the Fuggerei. First, an Augsburg resident must become homeless resulting from situations beyond his control (i.e. disability, unemployment, heavy taxes). The rent was the second stipulation. Residents had to pay the equivalent of only one dollar a year. Residents still pay this today, although it is more a symbolic rent. The third is that each resident must be Catholic and pray three times. Although the religious affiliation is not a stressed in recent years, the residents must still pray the requisite daily prayers. Jakob did not live to see his dream flourish for too long. He died in 1525, at which time his nephews took over the foundation and running of the Fuggerei.

Today, the foundation receives most of its funding from donations and the state, and the abundance of money the tourists spend on food and souvenirs. Tourists come every year to learn of the history of the Fuggerei, see its famous sights (like Mozart's grandfather's old apartment), and too enjoy the humility and

hope this place offers. Although somewhat distorted in the world wars, the Fuggerei has kept the modest, yet beautiful atmosphere it has always boasted. All the while, the residents, now mostly elderly, keep their dignity and command respect, which is what all people deserve. This is a lesson people have apparently been trying to teach for 500 years.



Frauen Therapie Zentrum (Women's Therapy & counseling Center), by Patricia Desrosiers

Dr. Claudia Sussman, a bilingual clinical psychologist, led a round table information session for our group of 19 on March 16, 2004 patiently fielding our questions and answering them with a thoughtful expertise encouraging more of a dialogue than would normally be expected of an informational session. This brief article will relay some of the voluminous information Dr. Sussman shared with us on that Tuesday including the history, the eight institutions within the center, and its funding.

The center, founded in 1978, relies heavily on its roots in the feminist, self-help, and de-hospitalization movements to guide both services and programming. They provide services for women, and their employees are all female including psychologists, clinical social workers, social workers, and others (55 coworkers, fifteen interns, many volunteers.)

There are eight institutions in the Women's Therapy and Counseling Center including outpatient and residential services as well as training for both clients and other professionals. Started in 1978 with the inception of the center, was the General Counseling Center that provides services helping 1,000 women per year deal with psychosocial stressors such as cancer. There are also specialty counseling centers for women with substance abuse and with mental health problems that treat 300 women per year each, as well as a day treatment program for women with chronic mental health problems that aides fifty to eighty woman per month. A job-training program for women with mental health and/or substance abuse issues provides full and part time jobs to thirty women per year. In a sixth institute, case management services are provided for 130 women and thirty children. The seventh and newest institute was added in 2003 providing women with mental health problems a place to live and outpatient counseling and caring by social workers for 22 women in three apartments. The

eighth institute focuses on providing professional training in the fields of mental health, substance use disorders, and self-help groups.

Despite a social climate of reduction in social spending where many mental health centers are closing their doors, the Women's Therapy Center has eight "institutions" or programs within its purview and their funding has not only remained stable, but has recently increased bringing the total budget to around 4 million Euros. Their financing includes money from the city of Munich; the county of Oberbayern; Arbeit-sagentur (job agency); the European Social Fund; health, retirement, and other insurances; and fines, fees, and donations.

One might wonder how this Center has come to secure so much money for services. Let me explain the German principle of Subsidiary. If there is a need for a social service, then the state will pay private agencies to provide it because if the private agency did not provide it, then the state would have to do so. In Germany, however, the state may only intervene as a last resort. This means that if an agency can demonstrate need, then they can have access to money. Hence, the Women's Center staff must request funds from these government agencies each year to maintain their Center. They must prove how many clients, what types, and how many services they have provided over the past year. They may also lobby the judges to have fines sent to them in order to add to their income stream because in Germany, judges order clients to pay their fines directly to specific social service agencies.

This shining example of a Women's Center is very impressive and very empowering to women with its emphasis on self-help. If you are interested in knowing more about the Center, check the web at (www.ftz-muenchen.de) for further information.

Alcohol: European Cultural Differences & Treatment Approaches to Problematic Drinkers, by Noell L. Rowan

The European cultural differences related to drinking alcohol are quite noticeable. Just in walking down the city streets in Trento, Italy and especially in Munich, Germany one can easily see the vast majority of restaurant patrons consuming alcohol. When traveling by train through northern Italy, one can see miles of well tended vineyards to produce the fine local wines. Also, as I reflect on my visit to the famous Hofbrauhaus in Munich, I recall the huge glass beer steins on almost every table and the camaraderie that centered around the men and their beer. Even on the front of the souvenir menu from this famous beer hall there are kegs of beer lining the bottom and beer steins all over it as a necessary garnish. Many German restaurants seemed more like beer halls than eateries with stern faced women almost always as waitresses.

Dr. Silvia Fargion, social work professor in Trento, Italy, provided some information on addictions treatment. She reported that typical treatment for an addiction is on an inpatient level of care. The average

length of stay was identified to be approximately 90 days. There is also a recognized standard of no visits being allowed until well into this three month period. Sometimes this inpatient treatment lasts for one year with a gradual reunification plan with the family/community/immediate environment.

Dr. Claudia Sussman, psychologist, works as Director of substance abuse programming for the Women's Treatment Center in Munich. She yielded pertinent information regarding specific treatment approaches for people suffering with alcohol abuse and alcoholism. While she reported nicotine as the most common addiction in Germany, their substance abuse programs focus mainly on addictions to alcohol and benzodiazepines. It is usual procedure to refer an alcohol dependent client to detox in various medical hospitals in Munich which house readily available vending machines with beer in them. She expressed

Continued on next page...

Alcohol cont...

“A staff social worker reported that controlled drinking is seen as ‘a more humane’ therapeutic approach aimed at assisting clients to see for themselves if they are indeed powerless over alcohol or not.”

the high level of difficulty with not being able to separate the alcohol from the struggling client in local emergency rooms. Thus, Dr. Sussman prefers to send her clients to specialized detox units which are sometimes not easy to come by. To my surprise, there are no inpatient alcohol or other drug treatment centers/hospitals within a half hour of Munich. Hence, after the client is detoxed from the local emergency room, he/she must then be transported some distance away for residential care.

Interestingly, these residential addiction treatment centers/hospitals are separated with some focusing only on those using legal drugs such as alcohol and benzodiazepines while others treat only those using illegal drugs such as cocaine, heroin, and other street drugs. Another interesting aspect of these treatment centers is that they are usually gender specific. In some female only treatment centers, mothers are allowed to give birth in the hospital and to keep their infant and remain in treatment simultaneously.

A variety of treatment approaches are utilized in these inpatient treatment centers such as cognitive behavioral, psychoanalytic, and twelve-step facilitation. Attendance in Alcoholics Anonymous meetings is mandatory for all who are being treated for alcoholism in residential care.

It is not uncommon that a client be hospitalized to address alcoholism for up to four months. Since many clients are in the workforce prior to hospitalization, employers often receive general letters from the client’s physician explaining that an extended inpatient stay is necessary without disclosing the type of illness. Dr. Sussman confirmed that there are federal laws protecting the disclosure of consumption of alcohol and/or other drugs similar to American policy.

While visiting the Adolph-Mathes-Haus (an institution for homeless men) in Munich, we were informed by their staff that the greatest problems faced by their residents are related to alcohol. While they often refer clients away to treatment facilities specifically focused on alcoholism, many of their clients are trying to live in their shelter without alcohol. Control drinking was discussed as a new concept in approaching clients with alcohol problems. A staff social worker reported that controlled drinking is seen as “a more humane” therapeutic approach aimed at assisting clients to see for themselves if they are indeed powerless over alcohol or not. This approach is viewed as a movement toward abstinence.

Since drinking alcohol is such an imbedded part of European culture, it is often overlooked to be heavily intoxicated a few times in life. During the time of attempts with controlled drinking, observations are made such as whether the client gets more nervous during non-drinking periods to assist in identifying problematic drinking.

Conversations with Jakob Braun, professor of social work in Munich and Elizabeth Pirchmoser, doctoral student in the school of education in Munich provided yet more information. For example, it is customary for businesses to house vending machines full of beer. It is considered socially acceptable for German business employees to drink in the workplace during

breaks and at lunch. In fact, it is expected that alcohol will be available at work almost like a basic right or work benefit. According to Professor Braun, this practice usually doesn’t hurt work productivity.

Ms. Pirchmoser processed the high level of acceptance to drink alcohol in Germany just like Americans drink tea, coffee, and soft drinks. “It is liquid bread” she said with much fervor. While young people cannot buy alcohol on their own, it is socially acceptable for parents to order alcohol in a restaurant and drink along with their young children. We talked about the apparent difficulty within this culture to identify alcoholism. However, she did confirm that alcoholism is treated as a disease or illness. She also discussed her concerns with the controlled drinking treatment approach as a viable treatment option. Her main passion lies in the struggles facing the alcoholism returning to their former environment upon completion of residential treatment. She emphasized the real need for transition assistance to maintain sobriety in their home, workplace, and community. While Alcoholics Anonymous is utilized readily during formal treatment and after, there is a real absence of aftercare on the part of the treatment provider.

In closing, Professor Braun left our student group with powerful words of wisdom just before he is due to retire after 30 years of teaching social work. He stated, “sometimes alcoholics have to relapse before they can get it just like sometimes people must get married two times before it works.” He also stated with much conviction, that in doing social work, “you have to love people, otherwise you can’t do it. This is difficult at times because people are different from you so you have to learn about them so you can work with them.” I felt very fortunate to have had this opportunity to learn from his and so many other professionals’ wisdom and to experience life in other cultures.

“Sometimes alcoholics have to relapse before they can get it just like sometimes people must get married two times before it works.”

Jakob Braun

Alternative Methods of Treatment used by Agencies in Germany, by Lisa R. Sheehan

This portion of the newsletter focuses on the alternative methods used by various agencies and individuals in Germany. All three are examples of working outside of the box to explore and resolve various issues encountered.

Over the course of the twelve-day stay in Munich, the group visited several social work agencies. One such agency was Adolph-Mathes-Haus, Institution for the Homeless, which at the time housed approximately fifty homeless and employed twenty-two individuals. The agency had a unique, creative, successful approach. For one, social workers are not overburdened and handle a caseload of eleven individuals, meeting with each individual once weekly to discuss issues and connect with needed resources. The institution employs a psychologist and staff members utilize communication skills with one another for the success of the institution and clients. Another plus regards funding which is approximately eighty Euros per day for each individual. House rules are simple and include no alcohol in house and work requirements for all clients. If working within the house, clients cook, clean, or work with pottery, metal, or wood.

Many of the homeless have impaired self-esteem and have experienced few successes and numerous failures. Working with a piece of clay, metal, or wood through each phase fosters a feeling of success for clients, which in turn, gradually raises self-esteem. The staff also uses a rewarding system to reinforce positive behavior and build self-esteem. For example, if a client is on time for work and does well, the client receives thirteen euro for the week. Clients also sell their wares and help run the shop at the agency.

The agency also promotes the development of life skills through the positive use of free time. Clients are encouraged to participate in holidays, sports, and society. They go on camping trips, hikes, and out to eat. Overall, the program is successful with 50-60% of clients living a normal life after leaving the institution.

Another institution visited was Klinik Roseneck, a hospital in Prien, Germany, that treated eating disorders, depression and anxiety, and psychosomatic disorders. Several alternative methods were utilized including art, sports, and massage therapy as well as biofeedback for anxiety. The massage therapy was implemented primarily with those individuals needing to learn appropriate pain management techniques. Art therapy was used successfully with several disorders.

On lunch break, the group was able to peruse the art done by patients with anxiety. The art displayed incredible depth and was a powerful communication tool. Art therapy allows individuals to explore difficult issues and express issues in a clearer and safer way than traditional talk therapy. It is an effective treatment for the intellectually and physically disabled, the mentally and physically ill, and the socially impaired (<http://www.artsforpeople.org/about-therapy.asp>). On the last Friday in Munich, the group had an engaging afternoon with Professor Susanna Filesch at the Fachhochschule, the University of Applied Sciences. Adjectives that describe Professor Filesch who ap-

peared, in every way, much younger than her years, are vibrant, creative, passionate, inspirational, and charismatic. In the past, Professor Filesch was a professional singer and, currently, is a music therapist and social worker with the ability to sing in English, Russian, German and Hungarian.

Professor Filesch gave us a brief history of music and music therapy. Music has been essential to man since the beginning of time. For babies in the womb, hearing is the first sense to develop. The baby hears the mother's heartbeat, her voice that travels down her spine, and the sounds made by the respiration and digestive system.

Music therapy originated with social workers in America approximately fifty years ago. It can be receptive or active and has few bounds, crossing cultures, classes, and age groups. Music uses the whole brain, therefore, it is integrating and healing and is used to treat the physically and mentally ill, alcoholics and drug addicts, those with eating disorders, and sexual trauma victims. For example, for individuals suffering from eating disorders and sexual trauma, music therapy promotes a positive connection to their bodies, reduces anxiety, and is a vehicle for self-expression.

Looking outside of the box is vital for social workers whether in micro or macro practice with the potential to transform the client as well as the social worker. Knowledge of alternative methods of treatment is one step in the process. One agency that promotes alternative methods in America is A.R.T.S. for People founded in 1985. They utilize music, dance, creative movement, fine arts, and drama with clients to promote communication, emotional release, relaxation, and to increase self-esteem (<http://www.artsforpeople.org/about.asp>).

In conclusion, Lidor, administrator for Buckner Ryburn Nursing Center (2003) stated:

The impact that A.R.T.S. for People has on this facility... is unbelievable. Residents that hardly move, or act scared all the time, suddenly smile, dance, move and sing...In the hours that your therapists are there, the whole facility is energized.

References:

A.R.T.S. for People. (2003). *About A.R.T.S. : Facts*. Retrieved April 19, 2004, from <http://www.artsforpeople.org/about.asp>

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"Music therapy originated with social workers in America approximately fifty years ago."

"If the miracle should happen, that you live to tell the tale, write it down and tell the world what they did to us.' That was the most sacred will of the comrades who died in our arms or were removed by the 'invalids-transport' to be gassed. That was the will of brothers and true friends, of the 'number-men' (the men who seemed to have no names, but only numbers), whose ashes escaped through the chimneys and covered the fields of a foreign country." (Dr. Johannes Nuehausler, 1888-1973)

Dachau: One Social Worker's Reflections, by Melody Allen

I read these words shortly after leaving the Dachau concentration camp memorial and touring its grounds. The feelings experienced while walking through those grounds can not adequately be expressed to those who have not experienced it. The knowledge of what transpired on the very earth you're walking can be overwhelming. Everywhere you walk there is an aura of remembrance. The words "never again" remind you as you leave of the fervent wish of survivors and victims that these types of crimes never be perpetrated against humanity again.

The concentration camp at Dachau and hundreds of others left an indelible mark on Germany and the world. As horrible and atrocious as the crimes committed there were I am reminded, as a researcher, of the mark that those events left on a worldwide research community. I am reminded of the steps that have been taken to try to prevent anyone from ever being hurt in the name of research again.

Dachau concentration camp was a major research center for Nazi Germany. Medical experiments were conducted there ranging from hypothermia experiments to intentionally infecting prisoners with various dis-

eases, such as malaria, to study the effects of the disease on the body. The doctors conducting these experiments and others were tried for their crimes against humanity in the "doctor's trial" of the Nuremberg Trials. Before announcing the verdicts of defendants the judges confronted the question of medical experimentation on human

subjects. The points submitted and discussed as "permissible medical experiments" became known as the Nuremberg Code. This document continues to guide and influence medical experimentation with human subjects.

As a social worker, I have never had the opportunity to conduct medical experiments, but the Nuremberg Code significantly impacts all human research conducted in this country. For example, the Nuremberg Code calls for informed consent of study participants. Institutional Review Boards and Human Studies Committees apply this rule to all human subject research reviewed.

Anyone who has ever completed an application for human studies or had to defend their studies to Institutional Review Boards has probably felt the frustration of this oversight. We would not do anything to hurt our clients. IRBs are there more for the protection of the university than the subjects. Why do I have to be treated like the bad person in all this? All of these statements and questions can be heard in discussions with frustrated researchers hoping to study human subjects. Dachau reminded this social work researcher that people do get harmed in research. It has happened before and it is erroneous to believe that it could never happen again.

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Nurnberg, by Steve Drewey

Some of us were fortunate enough to visit the Franconian city of Nurnberg during our trip to Germany. Now a stunningly beautiful town with broad walking avenues, marvelous gothic churches and medieval castles, Nurnberg was not always so. Ravaged by massive bombings during the final weeks of World War II, Nurnberg was a city of rubble by war's end. The destruction of Nurnberg in 1945 is a story of revenge and retribution by the victors, because it had been the scene of immense Nazi rallies prior to and during the war. Additionally, Nurnberg had given birth to the first of the racial purification laws that isolated the Jews of Nazi Germany, and was the site of the infamous Nuremberg Trials. Also of note is that from these trials, the first code of ethics governing human subjects research came about, and this code is the cornerstone of all ethical codes of research which followed.

The Nuremberg Trials

Precisely two days after the bombing of Hiroshima, August 8, 1945, representatives of the American, British, French and Soviet governments began an international military tribunal—commonly referred to as the Nuremberg Trials—in Nuremberg, Germany. In part, the city was chosen because of the Nuremberg Laws, Adolph Hitler's legalistic rationale for the racial cleansing of the Jews in the Third Reich. The intent of the military tribunal was to hold accountable to international law those Nazis who had been accused of war crimes committed during World War II. Full responsibility for prosecuting and judging the defendants, however, fell solely to the Americans.

The initial trials focused on major Nazi governmental figures, such as Hermann Goering and Rudolph Hess. It quickly became obvious that these men had not acted alone, that in fact the full magnitude of Nazi atrocities could never have occurred, nor become so efficaciously systematized, without the help of accomplices in the legal, medical and scientific communities.

In early 1946, Harry Truman, at the request of American chief prosecutor, Telford Taylor, granted approval for additional war crimes trials. The second series of trials, known as the Nuremberg Medical Trial, began in December 1946. Officially, the trial is recorded as the *United States vs. Karl Brandt, et al.*, but there were actually twenty-three defendants, all but three of them physicians

In his opening address to the court, Telford Taylor laid out the essence of his case: he accused the defendants of murder, systematic torture and atrocities committed in the name of medical science. Taylor knew that what the Nazis had done was considerably more than just lose the war and thus be held responsible for its destruction. He realized that Nazi atrocities and the technology of murder they had so efficiently refined, were abominations of humanity that must be held up to the light and air of public hearing. Taylor seemed to understand that in order for Germany, if not the world, to begin the healing from World War II, certain actions committed by those Germans entrusted with public faith must be given fair hearing and trial.

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Dachau Concentration Camp

Dachau cont...

Perhaps it can be argued that IRBs exist more for the protection of the university than for the protection of research participants. Regardless of that, it can not be argued that the positive byproduct of that oversight is the protection of human subjects. I don't care what the original purpose of the committee is or is not as long as crimes such as those perpetrated in Dachau concentration camp never again occur in our world society.



B17-bombers over Germany

Nurnburg cont...

The findings of the Nuremberg Medical Trial resulted in a sentence of death for seven of the twenty-three defendants. As part of the verdict, the judges elucidated what would become known as the Nuremberg Code. For the first time, a broadly defined code of ethics governing permissible medical experiments was articulated and codified for the medical and scientific communities. The ten points of the Nuremberg Code, as given in the medical trial verdict, were:



Put more succinctly, the genocide of the Third Reich must be laid at the feet of the Nazis and their accomplices, not the German people.

The Nuremberg Code

- Voluntary, informed consent of participants
- Experimental results must be for the good of society
- Anticipated results must justify performing the experiment
- Undue risk and suffering must be avoided
- Risk of serious injury or death is sufficient cause not to conduct the experiment
- There must exist a favorable benefit-to-risk ratio
- Sufficient safeguards for the protection of human subjects must be taken prior to and during research
- Experiments must be conducted only by scientifically qualified people
- Subjects must have the right to withdraw from research without penalty
- The researcher must terminate the experiment if serious injury or death is anticipated

In essence, the Nuremberg Code stressed the importance of voluntary, informed consent, favorable benefit-to-risk analysis, and the right of withdrawal from experiments without penalty. Underpinning each of the tenets of the code, though, is the principle that the autonomy of each individual engaged in research must be respected.

The Nuremberg Code was an important step in holding violators of human rights accountable to the international community, as well as underscoring the importance of individual rights when the purported good of society is espoused. In addition, the Nuremberg Code, while perhaps not an ideal articulation of human subjects' protection, nor carrying as much legal power to enforce compliance as it might have, did provide a necessary first step upon which later codes might build. It was a watershed event in the protection of human research subjects and human rights.



Nuremberg after an Allied air raid

Quite Please!, by LeaAnn Brooks

While participating in the Kent School Student Exchange Program I, along with my peers, had the pleasure of observing a class that was parallel to Intro to Psychology here in the United States.

After graduating in August 2004 I will have had approximately eighteen (18) years of education. Throughout this educational life I have learned several components of classroom etiquette. While still in the primary and secondary level of education the rules and regulations were specific yet also consistent; raise hand before speaking out, do not speak while the teacher is speaking, ask permission before leaving the room, and the list continues. If one of these sacred rules or regulations were broken consequences were given after the teacher became frustrated or upset.

As I ventured off to the collegiate level of education I realized the rules and regulations that had been pounded into my head for years were being stretched to their limit. I witnessed people leaving before the class was dismissed, people answered questions without raising their hand, etc. The most amazing observation was the teacher appeared to not be disturbed by such occurrences, but almost acted as though it was normal or acceptable. Even though the foundation rules and regulations were taught at a young level I realized as a college student that I enjoyed the quiet classroom where the students focused on the teacher, or at least remained quite if chose not to pay attention.

I write about my previous educational respect of the rules and regulations while thinking about my educational experience at Trento, Italy.

Our group walked in, right on time. We took seats throughout the classroom. I had the pleasure of sitting in back, where I was able to witness and/or observe the entire class. As the professor began to talk, he asked for a translator, everyone continued to talk as though he was not speaking. After a translator was found the professor began to lecture. The students became quieter but still there was a lack of silence and attention. The class continued, the professor lectured and the translator did his best but still the class remained disorganized, lacking participation, and attention. I observed several students talking and laughing, resting their heads on the table, with an occasional sleeper, and also someone putting stickers in a sticker book. As all these occurrences were taking place the professor seemed unconcerned with all the extra activity that was happening throughout the class.

At the end of the class we were able to speak amongst ourselves and each commented on how disturbing the classroom environment was. We were also able to discuss and ask questions of an exchange student, whom was from California, and we asked her about the classroom setting and she confirmed that it was not because of our presence but is normally filled with distractions.

Even though I was able to grasp the main concepts and points of the lecture that day I can admit that I am thankful for my relatively quiet educational settings. I was able to appreciate all those times when I was told to raise my hand, witnessing a peer getting sent out of the room due to their disruption of the class, and even the constant broken record of "Quite Please!"

Dachau, Germany

*Standing at the gate
The ice rain wears
Down on the thin of my
Jacket but I bear against
the
Cold to reach nearer to
where
You were
Standing with hands at
your sides
And your feet firmly
Planted frozen on rock
with imprints
of mossy stone.
The sounds around you,
the
Strappings, the smells, the
death.*

*If I could, I would cover
your ears,
Rub what is your bone
hand,
Hold myself between the
SS hiss storm
And the hollow that is you.
We would become the
blanket
That fabrics are made by,
each piece of
Flesh caught in the barbed
wire loom.
We will sew till we are
whole again,
Wrapped around our
shoulders like a
Flag or a cape-
Heroes...*

*Rise above the smoke
Of the burning and cover
what was,
Leave behind, but never to
forget
The broken,
The hatred,
And the ash...*

*Kelly Rose
March 21, 2004*

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