

# The Effects of Globalization and Social Changes on Marginalized Populations: Is a New Social Work Curriculum for the 21<sup>st</sup> Century Needed?



Orit Nuttman-Shwartz; Prof.  
Sarit Shay; MSW  
Helga Moser; Mag.

- Biennale Arte 2017 - Olafur Eliasson
- [https://www.youtube.com/watch?v=b\\_41z-fpZCQ](https://www.youtube.com/watch?v=b_41z-fpZCQ)

# The Social Effects of Globalization

- There are about one billion migrants around the world (The international organization for migration (IOM)).
- The issue of migration affecting not only those who need to leave their homes and countries urgently, but also people and communities all over the world.
  - The process of radicalization among second and third-generation migrants has increased fear of social violence and terror; Fear of the other; fear of changing social identity/culture; racism and nationalism
  - New populations that are defined as marginalized and/or vulnerable (e.g., undocumented people, asylum seekers, survivors of war, terror, and torture, displaced populations, forced evacuees, and those who have lost their families) are at risk as a result of the huge waves of migrants.
  - Individuals who live in impoverished conditions, as well as minorities, victims of social violence, and those who absorb them, including professionals such as social workers, doctors, and teachers, need to cope with the newcomers.

# The Social Work Profession

- The social work profession has always emphasized the importance of working with marginalized populations.
- In 2012 an ambitious plan was launched by three international social work/social welfare organizations. The plan identifies priorities to be addressed globally, regionally, and locally with interactions among all levels = **The Global Agenda.**

# Global Agenda: Four Priority Areas

- Promoting social and economic equality
- Promoting the dignity and worth of all people
- Working toward environmental sustainability
- Strengthening recognition of the importance of human relationships



# Against this background, the role of social work is:

- To deal with the multiple challenges presented by the current global migration crisis.



# Despite the above there is a debate regarding the essence of social work practice

- Do social workers serving marginalized populations aim to improve the social position of these populations and act as agents of social change?
- Do they act as something akin to a social "controller," and despite the assistance they offer essentially maintain the inferior social status of their clients?
- The main question is: What is the best way to work with needy populations?
  - Clinical intervention versus social action
  - Needs-based practice versus rights-based practice
  - Universal versus cultural and /or indigenous knowledge

**Nuttman-Shwartz, O.** (2017). Rethinking professional identity in a globalized world. *Clinical Journal of Social work*, 45, 1, 1-9.

# EASSW Workshop

- An international workshop funded by the EASSW, with 25 academic scholars and practitioners from four countries.
- The workshop focused on challenges for the social work profession in the face of the global migration crisis, and dealt with the question: Is a new social work curriculum needed?
- The aim was to design a curriculum that will provide a response to new needs based on the social work model of Bertha Reynolds. The curriculum includes:
  - Theoretical knowledge: human beliefs, human rights, exercising rights, cultural sensitivity and cultural humility, and interpersonal tolerance.
  - Practice wisdom and reflective learning, aimed at turning theoretical knowledge into action.
  - Tolerance and personal/interpersonal tolerance based on historical, cultural, and social background.

EASSW - European Association  
of Schools of Social Work



המכללה האקדמית ספיר (ע"ר)  
ביה"ס לעבודה סוציאלית  
אוניברסיטת בר-אילן  
Bar-Ilan University



University of Ljubljana



FH JOANNEUM  
Soziale Arbeit



HOCHSCHULE BERLIN  
University of Applied Sciences

# The EASSW Workshop- 2

- The first day was devoted to enhancing understanding of the social effects of current worldwide migration processes.
- The second day focused on practice, and included field visits.
- The third day focused on educational issues: social work curriculum - methods of research and teaching.



# The EASSW Workshop - 3

- The encounter elicits ethical and structural questions:
  - a reactive space of disrespect, powerlessness, and worthlessness.
  - Or
  - enable to explore resolved and unresolved issues relating to personal status and the experience of inclusion and exclusion, oppression and acceptance, superiority and inferiority.

# Part B: A teaching working model

- Mag. Helga Moser– one lecture as an example with the way of working with students on migration issues which she shared during the workshop

# Part C: Critical Reflection on the EASSW International Workshop

Sarit Shay , MSW

# What is professional learning?

- Theoretical learning consist
- 1) Theoretical-scientific knowledge and learning skills
- 2) Development of a professional personality
- 3) Improved Self-confidence

# Who are and What are the Learning circles

- There are some parallel domains which are integrated in the learning process
- 1) Socio-political space
- 2) Professional dimensions
- 3) Educational components

- learning group can be considered as a psycho-educational group/ it is characterized by two dimensions (Bion, 1961):
  - the content dimension– the working group
  - the dynamic dimension- the relationships that exist throughout the group activities (recognized and conscious versus unconscious).

# Description of the workshop

- Social gathering
- The first day was devoted to enhancing understanding of the social effects of current worldwide migration processes.
- The second day focused on practice, and included field visits.
- The third day focused on educational issues: social work curriculum - methods of research and teaching.



# Group dynamic

- First encounter – creating cohesiveness or ignoring differences
- The first day of the workshop was at Sapir College – being a professional or a tourist versus us and other concepts
- The second day of the workshop was held at a university in the central region of Israel – a close up (individualistic) picture
- The third day was focused on university curriculum – shared personal feelings and family history → deepen relations or preparing to end the international encounter (return home; to the reality)

# several main areas identified and need to be addressed:

- *The gap between espoused theory and theory in use*
- *Conflict of loyalty*
- *Elements of countertransference*
  - All of these issues pose difficulties for the learning process, are obstacles to constructive, open, thoughtful and attentive dialogue.

**In retrospect, the presence of the conflict and the discussion about it enabled us to identify the missing link**

**“The reflective learner:**

**We don't store  
experience as data  
like a computer.**

**We story it”**

**(Richard winter)**

# Summary and conclusions



# The EASSW Workshop - Conclusions

- The workshop highlighted the need to allocate resources for:
  - (1) creating diverse, dynamic theoretical learning spaces that can be applied toward instilling emotional and theoretical knowledge
  - (2) training staff to teach the topic so that students will be able to learn in the field while conducting interventions at various levels – individual, family, community, and political.
  - (3) need to deepen the definition and operationalization of social work.
  - (4) social workers need to define the boundaries of professional activity that preserve the host society, versus the professional values and conditions that enable basic human rights to be exercised.

# Overall Recommendations

- There is a need for designated knowledge on the problem among specific groups of immigrants. This includes knowledge about the needs of immigrants, knowledge about culturally-appropriate methods of action and intervention, as well as knowledge about language differences.
- There is a need for local knowledge, as well as for cultural and universal knowledge which includes knowledge about the international conventions that each country has signed, and knowledge about the country's policies regarding absorption of immigrants and refugees.
- There is a need for an operative curriculum in every school. Teachers and social workers need to experience a process in which they learn to identify where they stand on issues of foreignness, otherness, and migration.
- There is a need for pooling of resources and collaboration, which includes the receiving country and sometimes the sending country as well as state and civil society organizations, and people from the foreign community.
- A distinction needs to be made between those who need assistance due to the migration crisis on the one hand – especially those who have experienced post-traumatic stress symptoms and loss – and those who are able to adapt to the change on the other.

# Summary

## Back to globalization ....



k27521128 fotosearch.com ©

- There is a need to develop a model that allows for living with dialectics, as well as models such as the non-integration model developed by Lomerantz (2011), which is accepted among life-space theories of individual development.
- There is a need to help social workers develop the understanding that the choice is between alternatives that are not optimal, but this is what can be implemented in a complex reality.
- There is a need to teach social workers how to cope in a world that is fraught with unresolved dilemmas and contradictions. The perspective of ethical and professional complexity also needs to be broadened, in order to include situations that social workers are supposed to cope with.

# In our garden

- <https://www.youtube.com/watch?v=b4MOK9Rn9sc>
- "In our Garden" (Hebrew: , בחצר, אצלנו *Etzlenu Behatzer*) is a famous Israeli song written and composed by Naomi Shemer.

The song is about caring for those who are different, knowing the different cultures and languages, learning about the other, and the longing for Peace.

The song tells about a fictional garden where kids from all over the world appear and play together. Each one says "hello" in his own language. In the Hebrew language, "Hello" also means "Peace". As the lyrics say "Everyone who comes to our home has his own way to greet another".

"Hello" is said in the following different languages: Hebrew, Italian, French, Arabic, English, Chinese, Greek, Portuguese, Swahili, Hawaiian and Japanese.

THANK YOU  
orits@sapir.ac.il

