

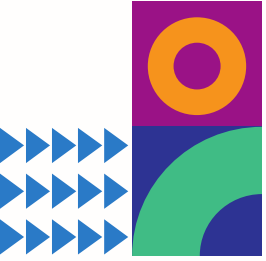
**UK BASW Student Conference
2024**

Navigating Cultural Complexity in Social Work

BASW
● for students ●

16th
March
2024
14 - 17





Welcome

Omar Mohamed

A new social worker in children's social care as well as holding roles and expertise in being a lecturer, researcher, author, activist, leader, and expert by experience.

Omar is the Co-Chair of the BASW Experts By Experience Group, Non-Executive Director on BASW Council, member of the BASW International Committee, and Co-Vice-Chair of the BASW Diaspora Special Interest Group.



A series of overlapping, irregular black lines in the top-left corner of the page, creating a complex, abstract geometric pattern.

NAVIGATING CULTURAL COMPLEXITY IN
SOCIAL WORK: 16.03.2024

**IN SEARCH OF CULTURAL COMPETENCY:
(TOWARDS) A FRAMEWORK TO
SUPPORT CRITICAL THINKING ABOUT
CULTURAL COMPLEXITY**

Janet Walker

BASW Council/Chair International Committee

- Cultural Competence in social work practice - vital skill.
- Hard to navigate with a number of different qualities, which have to be translated in a greater diversity of social interventions at multiple levels – individual, family, organisation, community and society.

In this session we are going to:

- Examine principles of cultural competency (and linked concepts) – achievable or idealistic?
- Offer a framework (and some of its proposals!) to navigate critical thinking about cultural complexity.
- Draw on social work practice in another country to explore and apply issues of cultural competency.



So, lets remind ourselves of some definitions:

- **Culture**
- **Cultural competence**
- **Cultural Humility**
- **Universalism versus Cultural Relativism**



- ‘Culture’ - the shared concrete and abstract meanings and patterns, including the norms, values and behavioural ‘scripts’, which help individuals make sense of their surroundings and facilitate adaption and coordination in society.
 - Norms - the customs, beliefs, ideology, world-view, and values common to a group of people and which guide their individual and social behaviour.
 - Culture - the product of the values, ideas, perceptions, and meanings which have evolved over time and constitute the individual’s knowledge and understanding of the world in which they live.

Beware! Stereotyping/cultural assumptions/ being ‘entrapped’ by beliefs.



- **Cultural competence** - process by which individuals and systems respond respectfully and effectively to people of all cultures, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognises, affirms and values the worth of individuals, families and communities, and protects and preserves the dignity of each.
 - **Affective element** - attitudes such as sensitivity, respect and openness to difference.
 - **Cognitive element** - prior knowledge of differences across cultures to support the development of better relationships and avoiding cross-cultural misunderstanding.
 - **Behavioural element** - skills needed to work across cultures, for example, individual verbal and non-verbal skills; working with interpreters; broader community development skills.
- **Cultural Humility** - about social workers seeing themselves as learners, not viewing themselves as experts in other people's cultures. For example, Achieved
 - Through researching; and
 - Asking people themselves what you need to understand about their culture.

Universalism versus Cultural Relativism Continuum!

Universalism

Every human being has the same rights, and that culture may influence the direction of the discussion but is irrelevant to the validity of moral rights and rules.

Cultural Relativism

Culture is the sole source of validity of moral rights and rules, and there is no common standards.

The 'Third' Space for Social Work

The undisputed acknowledgement of the worth and dignity of every human being derived from a rights-based approach – accepting that social work is deeply rooted in the relationship of the individuals in their environment and therefore must be contextual, local and globally situated.

Theories and Models
 For example: **Critical Black Theory**; **Critical White Theory**

Knowledge: journals, books, websites – going ‘wide’
 For example: UNICEF Innocenti Research Centre; Children and Families Across Borders; Gypsy, Traveller, Roma People.

Policy and Guidance
 For example: National and Local policy and guidance
 For example: <https://new.basw.co.uk/policy-and-practice/resources/guidance-practitioners-social-care-and-health-services-developing>

(Social) Concepts
 For example: Poverty; Social Justice; Gender; Historical narratives e.g. as one of the ‘cogs’ in the machinery of oppressive colonial regimes; as ‘experiences’ e.g. **Intersectionality**

Self
 Professional and Personal (visible and ‘invisible’)
 Reflexivity, Reflective Practice and Critical Reflection

Skills
 For example: Cultural awareness; Understanding different world views; communication skills; listening skills; preparing for “professional encounters”; power/empowerment; understanding (and drawing on) community/community resources

Conventions and Laws
 For example: Equality and Diversity legislation; United Nations International Convention on the Elimination of All Forms of Racial Discrimination (1966); United Nations Covenant on Economic, Social and Cultural Rights (1965); United Nations Declaration on the Rights of Indigenous Peoples (2007)

(Social work) Values
 For example: BASW Code of Ethics; Global Social Work Statement of Ethical Principles (GSWSEP)

Professional Standards and Expectations
 For example: Professional Standards (Social Work England); Codes of Practice for Social Service Workers and Employers (SSSC)

Support Systems
 For example: Specialist/Expertise Knowledge; Mentoring; Professional Supervision

Being Culturally Conscious

- No Surprise! Cultural Competence begins with YOU!
- Being Culturally Conscious:
 - an individual's recognition, respect, and tolerance towards other cultures;
 - aware of own cultural values and those of others; and
 - the implications in making respectful, reflective and reasoned choices.
- Using - Reflective Practice and Reflective Supervisor
- Maintain a 'professional baseline' e.g. professional curiosity.

LUUUUTT Model: A lens to look at our life and explore our/other Stories



Lived

- What we experience
- Actions of our lives which cannot be changed



Untold

- Making the choice not to 'tell'



Unknown

- What is 'missing'



Unheard

- Being not received or heard



Untellable

- The things we feel we cannot say e.g. because of fear, stigma, shame, being labelled and so on.



Told

- The meaning we make of these stories, which inform our future action.
- Through our work, we aim to change the stories that people tell themselves to make their lives more empowering



Telling

- The way in which people tell their stories.

(Some) Professional, and Personal Values

- Valuing difference and diversity
- Understanding power/power imbalance: for example, the power of language (e.g. discourse of punishment)
- Self-awareness: understands one's own cultural background and identity, including acknowledging emotions, thoughts, assumptions, and biases.
- 'Shared humility;' and 'Ethical Pluralism' (Richard Hugman) - having multiple frames of analysis

(Some) Social Work Skills

- Understanding different world views e.g. Ubuntu; Buen Vivir!
- Communication- and listening – skills
- Professional encounters - the value of cultural richness; social workers can be a great source of comfort to people in times of need .
- Seeking out the necessary knowledge, skills, and values that can enhance the delivery of services to people with varying cultural experiences associated with their race, ethnicity, gender, class, sexual orientation, religion, age or disability
- Possessing a non-judgmental attitude; and
- An appreciation for diversity and the value of individual differences.

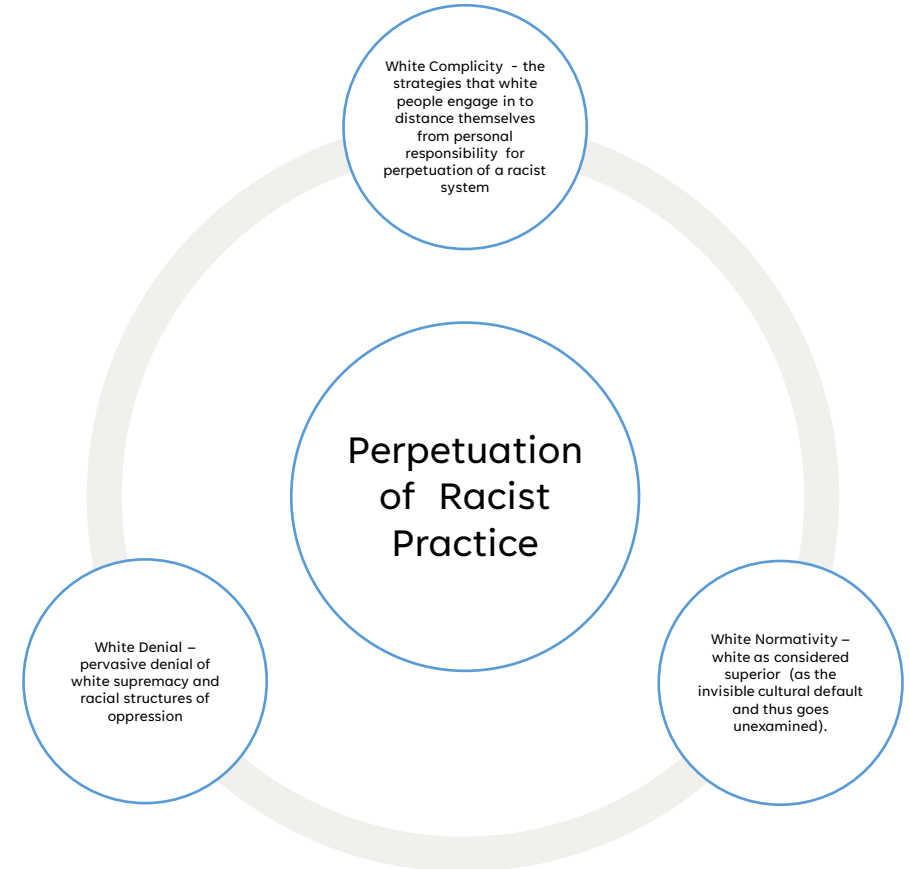
Critical black theory (CRT)

The ways that institutional, structural, and systemic racism operate and manifest in people's lives and in society.

- Understanding the processes that shape and sustain race inequality in society.
- Not an aberration of society but is instead deeply embedded in its structure and collective history.
- Recognise that race and racism are difficult to confront.
- Symbolism and meaning of racial identities are evolving and can usually be connected to social, political, and economic conditions and needs of the times.
 - Starting point for a larger conversation that critically assesses how people interact with each other and how identities are prized and rewarded or vilified and/or subjugated.
- Intentionally advance the voices of black people and people from marginalised groups by purposefully seeking out discourses that are affirming of their struggles and triumphs (Stephens and Rock-Vanloo 2022).

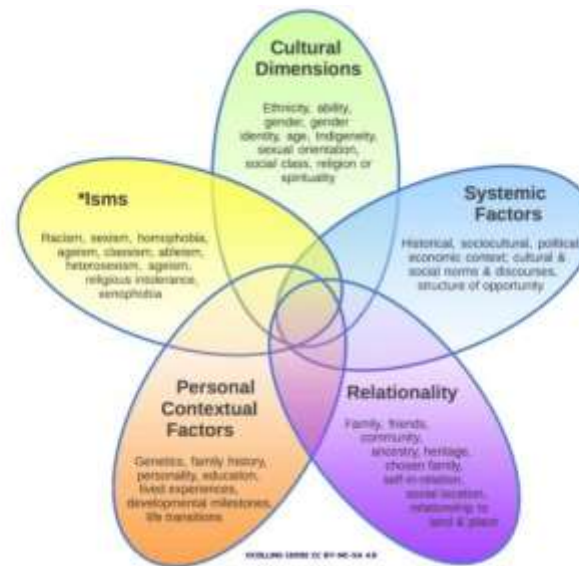
Critical White(ness) Theory

- The endeavour to reveal the invisible structures that produce and reproduce white supremacy and privilege; and
- seeks to not only examine white privilege, but also the processes of white racial domination that make white privilege possible (Hafen 2022)
- Also needs to be move away from the individualised representation and examine culture through a lens of historical, structural, and intersectional discussions of race, racism, and the construction of white privilege that highlights complexity and interconnection with other social forces such as class, gender, and geography (Crowley and Smith 2020)



Intersectionality: an appreciation of how one aspect of identity, such as ‘race’, can interact with other aspects of identity such as gender, sexual orientation or class

“... a lens through which you can see where power comes and collides, where it locks and intersects. It is the acknowledgement that everyone has their own unique experiences of discrimination and privilege” (Kimberlé Williams Crenshaw 1989).



Cultural competency in social work in New Zealand Society

- Unique historical and sociocultural backgrounds in relation to the established indigenous Māori culture
 - Treaty of Waitangi 1840) - protecting the rights of Māori, as the indigenous population as the guardians of the land, while acknowledging the existence of others who came to Aotearoa New Zealand after Māori;
- British colonial heritage; and
- Rapidly growing diversity of its modern population.

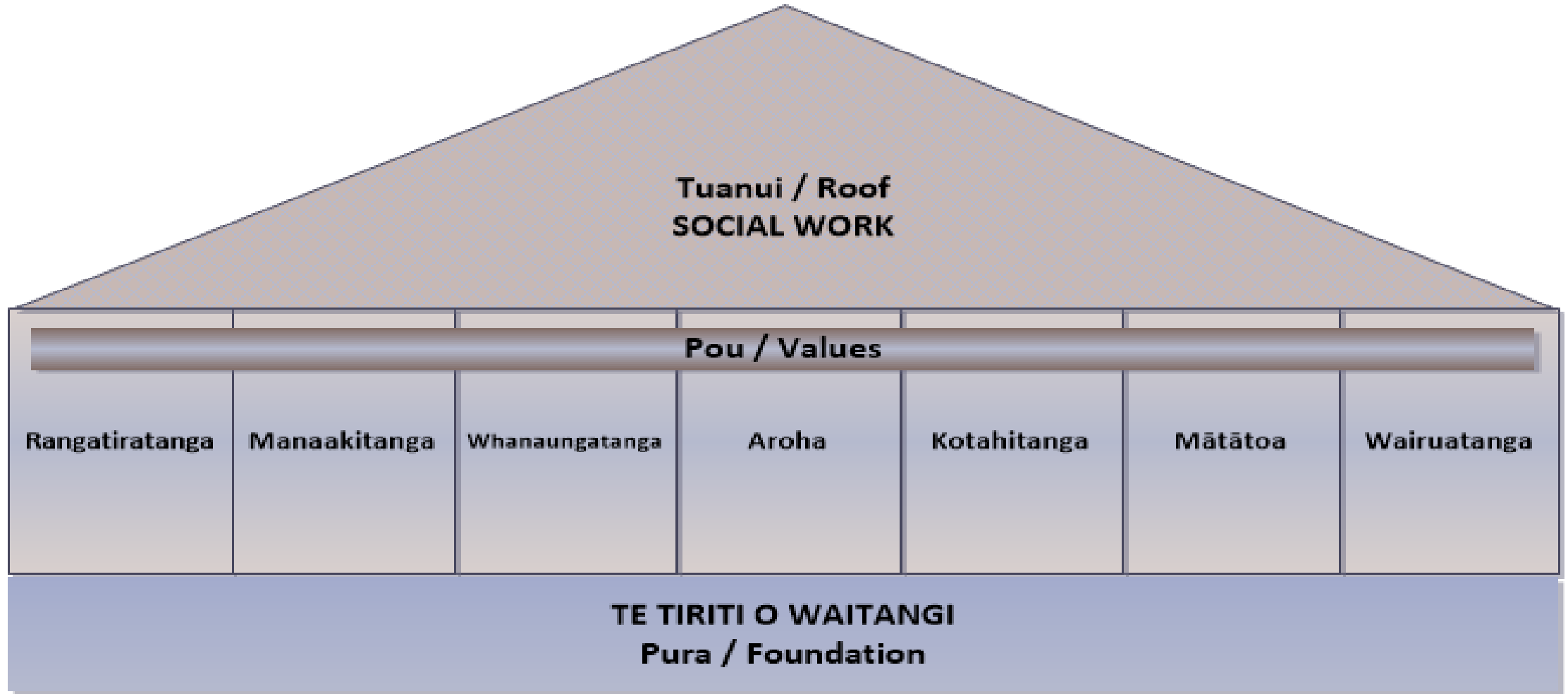
Cultural competence is an essential component of learning for New Zealand social work students – The Social Work Registration Board (SWRB).

For example, demonstrating:

- Knowledge of te reo Māori/Māori language;
- Tikanga Māori/Māori culture and custom; and
- Engaging in practice that is culturally sustaining.



Code of Values – Ngā Tikanga Matatika



Code of Values – Ngā Tikanga Matatika

- **Rangatiratanga:** Social workers value diversity and cultural identity. We use our practice to advocate for and support self-determination and empowerment of others.
- **Manaakitanga:** Social workers recognise and support the mana (*respect, generosity, care*) of others.
- **Whanaungatanga:** Social workers work to strengthen reciprocal mana-enhancing relationships, connectedness and to foster a sense of belonging and inclusion.
- **Aroha:** Social workers acknowledge our mutual responsibility for wellbeing.
- **Kotahitanga:** Social workers work to build a sense of community, solidarity and collective action for social change.
- **Mātātoa:** Social workers act with moral courage in situations that are uncomfortable, challenging and uncertain.
- **Wairuatanga:** Social workers attend to the wellbeing – spiritual, emotional, psychological and physical – of self and others.

So, if you were undertaking your programme in NZ, you might:

- “Noho mārae” - stay at a mārae (a communal or sacred place servicing religious and social purposes in the Māori community), participating in relationship-building activities.
- Weekly ad hoc extra-curricular tutorial sessions to help the students integrate their module learning and individual development - “[as] *the opportunity students are offered to ‘shelter in quiet waters’ to think creatively, reflectively, safely and collaboratively about what it means to be a social worker in today’s world*” (Giles and Stanfield, 2020, p 42).
- Undertake culturally focused social work degrees: e.g. Poutoko Whakarara Oranga/the Bachelor of Bicultural Social Work provided by Te Wānanga o Aotearoa, a tertiary institution in Aotearoa New Zealand catering to Māori learning needs.

“[Recognise that] learning, living together, and changing the social world are done between people [and therefore] to understand how we do any one of these things opens an understanding of the others” (Carrithers 1992: 10-11).

Te mana whakaratarata te iwi whānui hei hāpai ngā mahi whakaharatau

Exploring, navigating and communicating about those powers, authority and prestige dynamics to understand and know what is happening for people (Te iwi whānui) in the community (Hei hāpai) to live (Ngā mahi whakaharatau). It's up to you to strive for perfection in your practice

References

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- Hafen, Q. (2022) Critical whiteness theory and social work education: turning the lens inward. *Social Work Education* DOI: [10.1080/02615479.2022.2159940](https://doi.org/10.1080/02615479.2022.2159940)
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ADDRESSING CULTURAL COMPLEXITIES IN CARE

WITH *IMAM MOHAMMED RASHID*

WHAT IS CULTURE?

- The ideas, customs, and social behaviour of a particular people or society.
- The arts and other manifestations of human intellectual achievement expressed collectively or individually

WHAT IS FAITH?

- Complete trust or confidence in someone or something.
- Faith in the context of Religion means to have strong belief in the doctrines of a religion, alongside spiritual conviction.

WHAT IS SPIRITUALITY?

- Spirituality involves exploring certain universal themes – love, compassion, altruism, life after death, wisdom and truth etc
- Spirituality is a broad concept with room for many perspectives. In general, it includes a sense of connection to something bigger than ourselves, and it typically involves a search for meaning in life. As such, it is a universal human experience—something that touches us all. People may describe a spiritual experience as *sacred* or *transcendent* or simply a deep sense of aliveness and interconnectedness.



HOW IS SPIRITUALITY DIFFERENT FROM RELIGION?

- Religious traditions certainly include individual spirituality, which is universal. But each religion has its own distinct community-based worship, beliefs, sacred texts and traditions.
- Spirituality is not necessarily tied to any particular religious belief or tradition. Although culture and beliefs can play a part in spirituality, every person has their own unique experience of spirituality - it can be a personal experience for anyone, with or without a religious belief. It's there for everyone. Spirituality also highlights how connected we are to other people and the world.

WHAT IS SPIRITUAL HEALTH CARE?

- That care which recognises and responds to the needs of the human spirit when faced with trauma, ill health or sadness and can include the need for meaning, for self worth, to express oneself, for faith support, perhaps for rites or prayer or sacrament, or simply for a sensitive listener. Spiritual care begins with encouraging human contact in compassionate relationship, and moves in whatever direction need requires'

(NHS Education for Scotland, 2009).

WHAT IS SPIRITUAL HEALTH CARE?

People with mental health problems have said that they want:

- to feel safe and secure
- to be treated with dignity and respect
- to feel that they belong, are valued and trusted
- time to express feelings to mental health carers
- meaningful activity such as creative art, work or enjoying nature
- the chance to make sense of their life – including illness and loss
- permission/support to develop their relationship with God.

WHAT IS SPIRITUAL HEALTH CARE?

Someone with a religious belief may need:

- a time, a place and privacy in which to pray and worship
- the chance to explore spiritual concerns
- to be reassured that the psychiatrist/Carer will respect their faith
- encouragement to deepen their faith
- sometimes – to be helped with forgiveness.

WHAT IS SPIRITUAL HEALTH CARE?

- In essence, all health care tries to relieve pain and to cure - but good health care tries to do more. Spirituality emphasises the *healing of the person*, not just the disease. It views life as a journey, where good and bad experiences can help you to learn, develop and mature.

WHAT DO WE MEAN BY "SPIRITUAL NEEDS"?

- Spiritual needs and concerns usually relate to what we call the "big" questions of life. These questions can include:
- Why is this happening? Why is it happening to me?
- What does it all mean?
- How do I make sense of everything?
- How do I feel about changes in my life?
- What gives me comfort and hope?

WHAT DO WE MEAN BY "SPIRITUAL NEEDS"?

- What do I call "good" in my life? What do I call "bad"?
- What am I grateful for?
- What do I trust? Who do I trust?
- Who is my "beloved community" -- who loves me and is loved by me, no matter what?
- What or who -- beyond myself -- do I believe is important in my life?

CARING THROUGH SPIRITUALITY

- Spirituality emphasises our connections to other people and the world, which creates the idea of 'reciprocity'. This means that the giver and receiver both get something from what happens, that if you help another person, you help yourself. Many carers naturally develop spiritual skills and values over time as a result of their commitment to those for whom they care. Those being cared for, in turn, can often give help to others in distress.
- It is about treating spiritual needs with the same level of attention as physical needs.

SPIRITUAL RESOURCES ARE PRACTICES, BELIEFS, OBJECTS AND/OR RELATIONSHIPS THAT PEOPLE OFTEN TURN TO FOR HELP IN TIMES OF CRISIS OR CONCERN

Some spiritual resources include:

- Prayer
- Meditation
- Family and friends
- Religious leaders
 - Priest, Rabbi, Imam
- Supportive communities

SPIRITUAL RESOURCES ARE PRACTICES, BELIEFS, OBJECTS AND/OR RELATIONSHIPS THAT PEOPLE OFTEN TURN TO FOR HELP IN TIMES OF CRISIS OR CONCERN

- Church, Synagogue, other support groups
- Holy writings/scripture
 - Bible, Torah, Qur'an
- Inspirational writings
 - Poetry, Devotional Materials, Prayer Books
- Religion-specific items
 - Sabbath menorah, rosary beads, devotional pictures, prayer rug
- Sacramental practices
 - Communion, Anointing



SPIRITUAL RESOURCES ARE PRACTICES, BELIEFS, OBJECTS AND/OR RELATIONSHIPS THAT PEOPLE OFTEN TURN TO FOR HELP IN TIMES OF CRISIS OR CONCERN

You may:

- belong to a faith tradition and take part in services or other activities with other people
- take part in rituals, symbolic practices and other forms of worship
- go on pilgrimage and retreats
- spend time enjoying nature
- spend time in meditation, deep reflection or prayer
- follow traditions of yoga, Tai Chi and similar disciplined practices



SPIRITUAL RESOURCES ARE PRACTICES, BELIEFS, OBJECTS AND/OR RELATIONSHIPS THAT PEOPLE OFTEN TURN TO FOR HELP IN TIMES OF CRISIS OR CONCERN

- read scripture
- listen to singing and/or playing sacred music, including songs, hymns, psalms and devotional chants
- join team sports or other activities that involve co-operation and trust
- spend time in contemplative reading (of literature, poetry etc.)
- appreciate the arts
- be creative - painting, sculpture, cookery, gardening etc.
- make and keep good family relationships
- make and keep friendships, especially those with trust and intimacy



CARE IN THE MUSLIM COMMUNITY

- Muslims constitute large proportions of populations across both Muslim-majority countries and otherwise. Muslims are considered to be the fastest-growing religious group in the world. Knowledge of the cultural and spiritual values of Muslims is critical in providing healthcare services to them. Important differences include diet, ideas of modesty, privacy, touch restriction, and alcohol intake restriction.
- Globally, Muslims represent substantial portions of society, therefore it is highly likely that a healthcare professional/social worker will provide care/support for a Muslim patient during their career.

-
- The Muslim faith encompasses several ethnicities with diverse views regarding illness, healthcare & Social Wellbeing.
 - As a result, the care of Muslim patients provides challenges for many non-Muslim healthcare providers. The Islamic faith alongside one's particular Culture can influence decision-making, family dynamics, health practices, risks, and the use of healthcare.

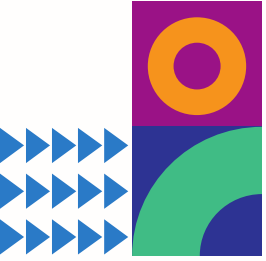
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- Understanding Islamic beliefs will assist healthcare professionals in delivering appropriate health care in a culturally sensitive manner. This can be accomplished by understanding religious implications, perspectives on family, health, illness, diet, the influence of traditional medicine, and privacy concerns. All health practitioners should be able to provide culturally competent care.
 - When providing care to Muslim patients, it is important to understand the impact the Islamic faith has on the provision of healthcare. Healthcare professionals need to be aware of privacy and touch issues, dietary practices, and unacceptable medicines.

-
- When healthcare professionals interact with Muslim patients, they should follow certain guidelines whenever possible. This includes minimizing eye and physical contact between a healthcare worker and a patient of the opposite gender when possible. Furthermore, male doctors/practitioners may have to communicate through a spouse if the patient is female. For example, if a male healthcare professional is talking to or asking questions of a female patient while her partner is in the room, but the patient does not respond, the healthcare professional should ask the patient if she would prefer he talk to the partner. This may clear up any confusion and is usually not offensive

IT'S ALL ABOUT HOLISTIC CARE!

- Meeting the persons needs
- Understanding the nuances of different faith communities & Cultures
- Knowing what they value most
- Find out what gives them comfort
- No judgement
- No assumptions
- Intelligent questions to procure information to help the patient/client
- Compassionate care delivered consistently
- Remember – if you don't know just ask! ...yes, it is as simple as that, be respectful and inquisitive when you enquire.

Q/A's



Break

Ahead of 15:30, please select which workshop you would like to attend and click on the relevant link from chat. You will be admitted from the wait room at 15:30.

We will assist you returning to this meeting space after the workshops via a link in the workshop room chat, switching back to the 'on hold' meeting (if still open on your screen), or you can re-click your original joining link.

If you require assistance, please contact ProfDE@basw.co.uk



Workshops 15:30 - 16:30 - select one to attend on the day

Cultural Competency

Morgan Okonkwo - Volunteer @ Hummingbird Project, BASW Student Ambassador, University of Sussex

A

How an individual experiences culture is distinct. The cultural influence and lived experience of black and global majority individuals massively effects how they interact with professionals and navigate services. In social work, there is an obligation to uphold anti-racist and anti-oppressive practice with an emphasis on the acknowledgement of diversity and the promotion of equality reflected through meeting social work professional standards. Practicing cultural competence is a necessary advancement that requires addressing the effects of cultural attitudes and beliefs and challenging cultural biases held by professionals. This training aims to encourage cultural competence in social work practice in order to best serve diverse populations. It will discuss ways of understanding culture and how to increase one's self-awareness and cultural humility. It will also suggest ways to consider and integrate culture into practice in a way where difference is valued.

Cultural considerations across continents

Dr Sui Ting Kong, Associate Professor in Social Work & Janelle Rabe, Transnational Social Work Project Team, Durham University

B

Since 2021, there has been more than 200,000 Hong Kong people having migrated to the UK. Most of these migrants are families with children who were exposed to different degrees of political violence and felt compelled to leave Hong Kong. Among these migrants, there are also qualified social workers from Hong Kong seeking ways to settle in the professional workplace in the UK. Based on Sui-Ting and Hei's research with the Hongkonger communities in the UK, they will use Hongkonger migrants as an example to illustrate how the sociological idea of 'family practices' can inform social workers' understanding of families from diverse cultures, especially on what is 'family care' and 'rights and autonomy'. The presentation will also cover cultural clashes that Hongkonger social workers have experienced as they begin to join the social work workforce in the UK.

2023 Social Workers Union and Thunderbird Partnership Foundation international cultural knowledge exchange trip

Anna Collins & Rebecca Austin - Social Workers Union (SWU) Executive Members

C

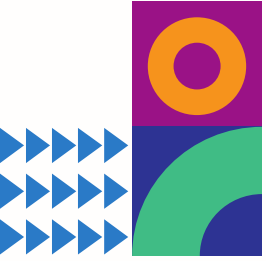
This cultural knowledge exchange trip was a unique opportunity for UK social workers to learn about the Thunderbird Partnership Foundation's strength based, holistic, trauma informed approach to social work practices that values culture, respect, community, and compassion. Thunderbird's "twoeyed seeing" approach of combining Indigenous knowledge and western knowledge has produced a wealth of frameworks, tools, and programs - many of which will be highlighted in this presentation.

The well-being magic wand *

Kate Newman, Social Care Wales, Ioana Plesa, Social Work Mentor Coach & Laura Morris, NQSW

D

**disclaimer - please note - spoiler alert..... there is no magic wand that can make everything ok all of the time - what we can help you with is how to approach difficult, busy times and where you can get further information and help in a safe connective space with your peers. Come and join us for a warm and friendly conversation which allows you some time to think about just you. Join Kate and Ioana to hear what can impact on your well being when studying and working. There will be the opportunity to consider what impacts on your own well-being and pose questions to your peers to help resolve any challenges you may have which are impacting on you managing home life, studying at placements. An informal safe space to connect with and be listened to by your peers. You will also receive information which may help you to find the right help when needed in the future to support your well-being.*



Introduction to the BASW Charitable Foundation for Social Work & the Student Development Programme

Russell Hogarth

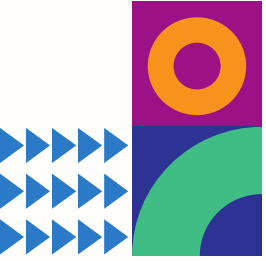
BASW Foundation Trustee

Expert by Experience, BASW Professional Development Committee Advisor

BASW

The professional association for
social work and social workers





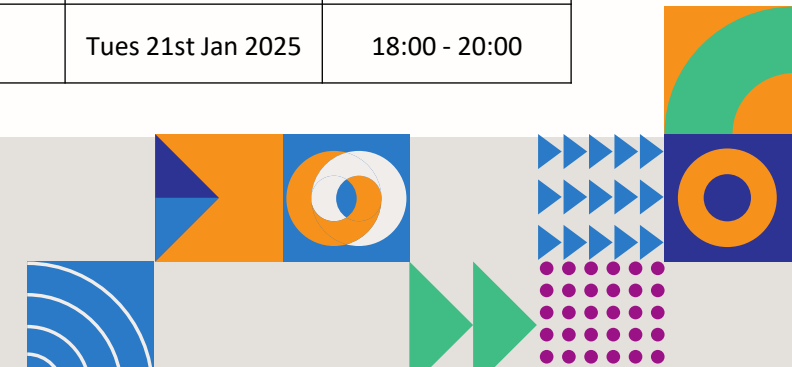
Student Development Programme

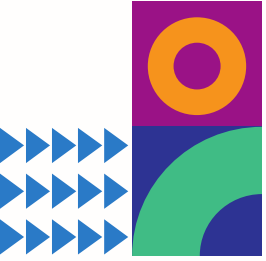
‘The art of social work’

#BASWFOUNDATION

Webinar	Trainer	Course date	Course timings
Land your dream job! Preparing applications	Denise Monks, BASW	Thurs 25th April	18:00 - 19:30
Land your dream job! Preparing for interviews	Karin Heber, BASW	Mon 20th May	18:00 - 19:30
What is critical analysis and why should I do it?	Siobhan Maclean, Kirwin Maclean Associates Ltd	Tues 2nd July	18:00 - 20:00
Cultivating resilience, wellbeing & self-care in social work	Michelle McMaster, Kintsugi Healing	Thurs 25th July	18:00 - 20:00
The art of reflective writing	Siobhan Maclean, Kirwin Maclean Associates Ltd	Thurs 29th Aug	18:00 - 20:00
Introducing a trauma-informed lens to social work practices	Michelle McMaster, Kintsugi Healing	Thurs 26th Sept	18:00 - 20:00
Own your placement	Siobhan Maclean, Kirwin Maclean Associates Ltd	Tues 22nd Oct	18:00 - 20:00
Supervision - make it work for you	Siobhan Maclean, Kirwin Maclean Associates Ltd	Thurs 21st Nov	18:00 - 20:00
Social Work with refugees and asylum seekers	Professor Janet Walker, Chair of BASW International Committee	Tues 3rd Dec	18:00 - 20:00
Connecting theory and practice for the win	Siobhan Maclean, Kirwin Maclean Associates Ltd	Tues 21st Jan 2025	18:00 - 20:00

Registration links will be provided with post event resources





Social Workers Union (SWU) World Social Work Day Student Essay Competition

The Social Workers Union (SWU) have announced the theme for their annual World Social Work Day student essay competition.

The competition is open for entries on Tuesday 19th March 2024 and will close for entries end of day Sunday 16th June.

The prize: Four grants of £500

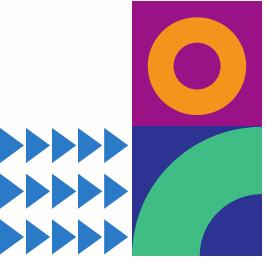
The criteria: A 750 - 1000 word assignment written by a Social Work Student undertaking an Undergraduate or Post Graduate Social Work Degree in the UK or a Social Work Apprentice.

Full details and how to enter will be available on the post event resource page

The question posed is:

***"Why does reflective supervision matter in social work?
How does it support social worker wellbeing and practice?"***





Thank you for joining us today!

