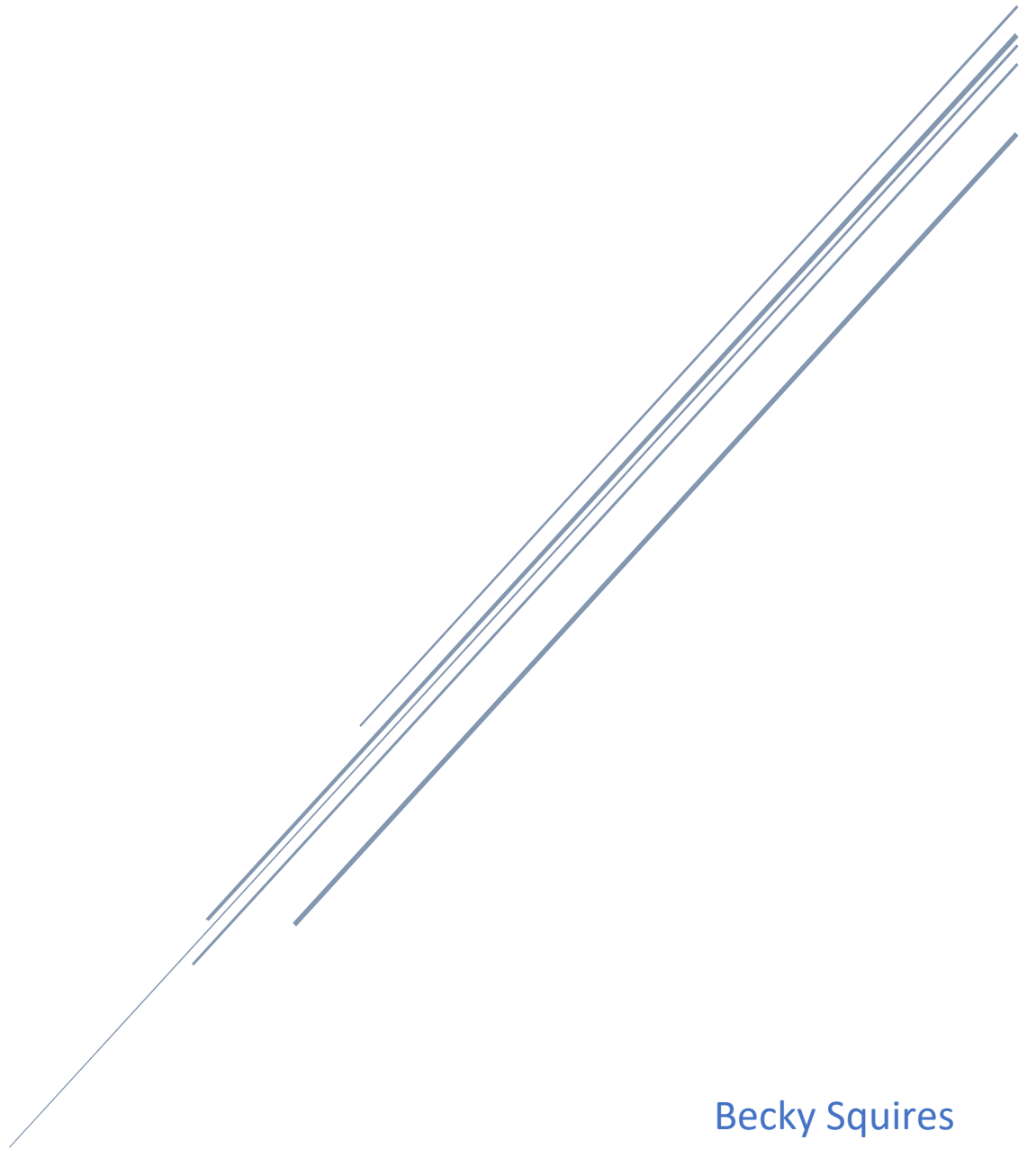# SOCIAL PEDAGOGY AND RELATIONSHIP-BASED SOCIAL WORK WITH ADULTS

Social Pedagogy Toolkit

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Social Pedagogy and Relationship-Based Social Work With Adults

Introduction

This toolkit is about ways into relational social work practice with adults. Social work is a profession based on an ethical standpoint of upholding human rights and challenging social injustice. As social workers, we can be involved in supporting people at times in their lives of great challenge and change. How we behave and the kind of person we are can make all the difference to the experience and outcome for the person we are supporting; very often what matters most to the person is not what we do but how we do it. If we can connect, have meaningful conversations and build an authentic relationship which is warm, hopeful and genuine, we can create the conditions that enable positive change.

Who is the Toolkit for?

This toolkit has been designed to be accessible and useful for social workers who work with adults. It doesn't matter whether you have previously heard of social pedagogy, worked with it, or not. Throughout the toolkit, social pedagogical terms and approaches are explained in the context of social work with adults, and it offers practical guidance on putting these into practice.

Social work is about more than the brokerage of services. At its best, social work is a human encounter, providing an understanding and supportive relationship that enables a person to live a good life. This toolkit for social workers is about an approach to working alongside people that centres on the empowering potential of relationships to create hope, learning and wellbeing: social pedagogy. It will help to reconnect the things you do in practice with the reasons you probably came into the profession in the first place – to work alongside people and help to make a difference.

The toolkit supports –

- Understanding the values – and the value – of social pedagogy
- Knowing yourself and putting your values into practice
- Getting to know others and building relationships

- Social pedagogical approaches to supporting adults
- Developing your learning and practice in social pedagogy

Social Pedagogy

Social pedagogy is a broad spectrum of approaches to working with people. What unites these approaches is a value base of practising in a way that respects the uniqueness of every individual, and believes in their potential for growth, learning and change.

Pedagogy – you can pronounce the second g like the first one, as you would in the word gate, or you can say it like the g in the word biology – is a word deriving from Ancient Greek, meaning to accompany someone on their learning. The word social extends this concept beyond formal education to mean lifelong learning and personal growth, at any age and circumstance.

Social pedagogical approaches have a great deal to offer social workers and social work with adults. Much of the language will be very familiar to social workers who are working within the legal framework of the Care Act 2014, for example. Social pedagogy also has a human rights and a rights based approach to achieving positive change that support the International Federation of Social Workers' Code of Ethics. It takes an ethical and political standpoint against social injustice and structural inequality, and actively seeks to empower the person to improve their life experience and their wellbeing.

Relationship Based Practice

Social pedagogical approaches are all based around the original concept of walking alongside a person on their learning journey. They value the relationship between people as being the best – and indeed the only - way to understand each other, and create the possibility of meaningful, long lasting changes.

In twenty first century social work, it's easy to feel that our practice has become distracted away from relationships and instead, over focused on processes. Support for people has been reduced to care package commodities, transactional rather than relational.

Relationship based practice does not ignore the fact that providing information, assessing, and organising care can be exactly what a person wants

and needs. It doesn't assume however that the challenges in a person's life can be resolved only by these things – it starts with connecting with the person, listening to them to understand what matters; acknowledging that their experience is part of who they are, and walking alongside them on their journey to get to somewhere different.

Working on building a relationship that is based on trust, respect and positive regard for the person is the starting point for good practice and meaningful change. To get to know others, we must be and know ourselves; able to celebrate and be proud of knowing our own strengths, and honest with ourselves about the things we find really hard.

As social workers, the relationship we have with the people we are supporting makes all the difference to whether they feel respected, valued, and empowered. When a person does feel those things, the relationship creates self-belief and hope and becomes the vehicle for learning and positive change.

Learning is a life-long experience. The experiences and challenges we have as young adults continue throughout our lives and as we learn to live with changes in our older age. Social pedagogy values individuals at all stages of their life span, including when mental capacity is impaired and when physical, mental, and social challenges make life a real struggle. Social pedagogical approaches in social work provide hope, celebrate uniqueness, and strive for person-centred wellbeing as the foundation of our practice, with everyone.

Part One:
Understanding Social Pedagogical Values

Social pedagogy is widely understood and practised in social work on mainland Europe. The Finnish academic Juha Hämäläinen suggested that 'The basic idea of social pedagogy is to promote people's social functioning, inclusion, participation, social identity and social competence as members of society....social pedagogy is not a method, nor even a set of methods....an action is not social pedagogical because certain methods are used therein but because some methods are chosen and used as a consequence of social pedagogical thought' (Hämäläinen, 2003).

This helps to frame social pedagogical approaches not as interventions already defined by forms or eligibility criteria; rather, they are actions and behaviours that flow from a place of great respect, regard and humanity for the person.

Hämäläinen went on to describe how learning about and becoming familiar with social pedagogical values will orientate social workers to social pedagogical ways of thinking and questioning. Bringing a social pedagogical perspective to social work is not so much about adding something on to your usual practice. Social pedagogy is more about the place you start from and having these values as the compass all the way through your practice. What you do day to day might look very similar – you will probably still be filling in forms, I'm afraid – but the connection and orientation to an ethical value base should feel very different, both for you as the social worker and for the person you are supporting. Writing about social work from a UK perspective, Charfe and Gardner (2019) describe this as putting the person rather than a process at the heart of social work practice.

So where do we start with values?

For a baseline in how to be with people, we could do worse than start with the perspective of the 18th century philosopher Immanuel Kant, who developed a maxim he called a 'categorical imperative' for us to treat all human beings as having absolute value in their own right. Very simply, this means doing the right thing because it is the morally right thing to do, not because there may be some benefit in doing so.

Dennis Saleebey was an American academic who wrote extensively on social work practice, and in particular, the strengths-based perspective. He suggested that social workers must see the people they are working with 'in the light of their capacities, talents, competencies, possibilities, visions, values, and hopes, however dashed and distorted these may have become through circumstance, oppression and trauma' (Saleebey, 2009). He did not deny that doing so will take courage, and also diligence, when the systems that social workers are working in frequently take approaches that are founded on the identification of problems and pathologies, rather than strengths.

Saleebey described American psychologist Carl Rogers as 'the connoisseur, the grandparent of thinking about helping relationships'. Rogers' core conditions for successful and meaningful work with people – empathy, congruence and unconditional positive regard – were developed in 1951 and still stand as the foundation for work across counselling, psychotherapy and the caring professions generally. According to Rogers, what matters and makes a difference is not the technique applied by the practitioner, but the nature and quality of the relationship between the person and the practitioner.

Reflecting on how values can shape social work practice:

Values	In Practice………
Congruence	Be yourself Be authentic. You don't have to pretend to be someone else Use the 3Ps Model for reflection
Unconditional Positive Regard	Value the person. You don't have to like everything they do, but value them Communicate warmth and acceptance – don't judge Use the Knowing Yourself chapter for reflection
Empathy	Understand the person's feelings and experience as if they were yours Communicate this to the person Use the reflective supervision model

Social pedagogy embraces Rogers' core conditions for practice, and the call from Saleebey to create possibility and hope. Crittenden (2014) argues that 'Optimism is so basic to mental health that all our efforts should promote help'. The Brazilian writer Paulo Freire wrote extensively on social pedagogical

approaches to learning and empowerment, and the importance of this from a political perspective. He suggested that our struggles to improve the world around us cannot even begin without the hope for better (1996).

One model that encapsulates social pedagogical values has been developed by the Community Interest Company, ThemPra – which stands for Theory means Practice. The Diamond Model (2012) is a symbol for valuing the unique worth and the gem at the heart of each and every one of us. Not every diamond looks sparkly and polished; in fact many look rough – but all have potential and value. Surrounding the diamond are four principles for social pedagogical practice – and at the centre lie positive experiences, for the importance they have to all of us in nurturing self-worth and a belief in our own potential. These matter – however small, homely and ordinary they are.

The Diamond Model offers opportunities for focused reflection on our practice. Are we focused on empowering the person through the relationship we have with them? Are positive experiences and wellbeing central to our thinking? How can we support learning?

Part Two:
Knowing Yourself

Thinking about knowing ourselves builds on what we were thinking about in part one – our social pedagogical values in practice. Carl Rogers' first core condition is congruence, meaning the importance of being your own authentic self as the basis of a helping relationship. In this next part, we'll explore some ways to know and understand yourself – to help you develop your relationship-based approach to social work.

The 'use of self' in social work has probably been discussed for as long as social work has. Writers such as Cooper (2012) and Kaushick (2017) describe the fundamental importance of self as an instrument in its own right; and as a precondition to knowing others.

Adrian Ward, who worked as the consultant social worker at the Tavistock Clinic in London, also writes about the use of self in relationship based social work practice. To illustrate how much more difficult it is to really know oneself as opposed to just talking about it, he uses a quote from the fifth century theologian, St Augustine, on the concept of time. 'So long as nobody asks me what it is, I know, but as soon as I am asked, it disappears from my view' (in Ward, 2018).

However, rather than be downcast about the scale of the task, we can set about doing what we can. We can consider what we consciously know about ourselves in terms of our personal life history, key experiences in our lives, and the things we know ourselves to be comfortable with and good at – our skills and strengths.

Equally important are the areas of our selves of which we may be unconscious or unaware, but which may have significant influence on our behaviour. Psychoanalysts such as Sigmund Freud and Melanie Klein are key amongst many writers in describing and interpreting how current behaviour may be unconsciously affected by past experiences. For our purposes – here are some key concepts and ways into knowing ourselves a little better.

Johari's Window is a model that demonstrates the different areas of ourselves that we and/or others may be aware of. It's a helpful visual representation of the different parts of our lives and what we and others understand know of us.

It's something you can consider by yourself and with others, and your knowledge may change over time:

	What is known to self	What is unknown to self
What is known to others	The free and open part of me	The parts of me others can see but I cannot
What is unknown to others	The part I keep hidden from others	The unknown – the unconscious

To demonstrate how the conscious and unconscious use of self can impact on our practice, consider this example.

You are a social worker, working with a person who experiences frequent challenges to their mental health. You are determined that they should not be excluded from opportunities such as training, social groups and employment, and you do everything you can to facilitate this. In supervision, you express your frustration that despite this plan, the person just isn't working with you to achieve it. Your supervisor acknowledges your feelings and then surprises you by asking whose idea this plan was. When you think about it, it seems like it was your plan, but it was definitely the right thing to do……your supervisor wonders why. You consider this, and say because otherwise the person will be isolated, financially worse off and the victim of structural injustice. Your supervisor observes you speaking passionately; you feel suddenly close to tears, in supervision, which was not what you were expecting…..

Your supervisor gently wonders whether the person's situation is one you're familiar with; is it similar to something you've experienced in your own life. You think and tell them that yes, you had a friend when you were both much younger who was very unwell at times. They didn't get much support from anyone; and things did not go well for them. You didn't know then what you know now and you wish you could have done more for them. Your supervisor acknowledges how hard this must feel, and you sit together in silence for a few minutes. Then your supervisor asks you to think about how the person you're currently supporting is feeling about your plan. It's quite difficult to think that it isn't working for them – but you can see something's not quite right. Your supervisor suggests that maybe what's needed is some work with the person to

create a plan that works for who and where they are now, and how they hope things could be.

In this example, it's clear that the social worker's past experience has unconsciously been having an impact on their practice. Knowing this will help them understand why they felt so emotional and will provide them with valuable knowledge to help them reflect on their practice. Knowing yourself in this way can help to find a balance between being unconsciously submerged in previous experiences – too far in - or consciously avoidant of familiarity – too far out - when in fact this can be a rich source of wisdom and learning, best supported by reflection and supervision.

In social pedagogical practice, being your authentic self is both a key principle and a unique resource. Eichsteller (2010) notes that people will almost always know whether or not we are being genuine – caring, or only pretending that we care. The notion of being yourself and bringing your whole self to work as a new organisational approach has been developed by writers such as Frederic Laloux and Helen Sanderson. In social pedagogy, an approach known as the 3Ps (Jappe, 2010) can be used as a framework for understanding and connecting the different areas within ourselves.

The 3Ps are the Personal, the Professional and the Private. As social workers, we are Professionals, and social work is a protected title under legal frameworks and duties. From a social pedagogical perspective, all the work we do is necessarily built on purposeful engagement with the person we are supporting, to build a relationship. For engagement to be authentic, we need to be ourselves, and thoughtful sharing of some of our Personal self, will in a sense meet the person halfway. The third P is the Private part of ourselves or our lives that we choose to keep separate from our work. Managing the boundary between the personal and the private requires consideration and reflection and can mean different decisions at different times.

Another useful social pedagogical concept when thinking about the use of self is *Haltung* - a German word with no direct translation into English; but we can usefully understand it as meaning an ethos, or a mindset. In social pedagogy, *haltung* is used to describe the ethical orientation of our practice towards a profound and deep respect for humanity. Just as a compass always points north, so *haltung* acts as a guide for practice – and for life - that is attuned to social pedagogical values, connecting our personal and professional selves. Often the reason underlying social workers feeling dispirited or exhausted by

their work is a disconnect between their values and the requirements of their job. The concept of haltung provides a framework for locating the source of such tension, and it may be possible then to identify some small but significant ways either to change or manage these.

Part Three:
Getting to Know Others
and Building Relationships

So far in this toolkit we've explored how values shape social pedagogical practice. In order to bring a social pedagogical approach to social work with adults, we've looked at how important it is to understand ourselves and our values when we are engaged in building authentic relationships with people as the basis of working together.

In this part, we'll look at how we build relationships in practice. How do we communicate our values and conceptualise our work? Thoughtful consideration of the questions and the language we choose can make all the difference to the person's sense of being valued, understood and relevant. We'll explore ways to reframe practice that are grounded in social pedagogical values and will help to achieve positive outcomes – and are relatively easy to do. As Bower (2005) points out, 'A thoughtful and emotionally receptive stance to clients can have therapeutic value without anything fancy being done'.

As human beings, we know how much relationships and connection matter. As social workers, we know through research from organisations like The Mental Health Foundation (2016), that relationships are the foundation of mental health and wellbeing at all stages of a person's life course; and that the relationship we have with the people we are working alongside, is essential in its own right, rather than a means to another end (O'Leary et al, 2013).

For social workers, often the introduction to a person they will be working alongside, is a referral. This will usually contain a combination of facts and other people's opinions about what is needed, and whilst it's important not to disregard either, we need to attend really carefully to not allowing these to become our view or expectations of the person before we have even met them ourselves. Theory U, developed by Otto Scharmer (2007), is a change management approach that emphasis the need to let go of what we think we know, or unlearn, in order to make new learning possible. Having an open mind also helps to attend to our unconscious biases, which at best can prevent our work from being person-centred, and at worst, may run the risk of discrimination.

Listening Skills

Listening is frequently overlooked in the rush to acquire and verify information. However, if we concern ourselves first and foremost with the importance of showing our empathy and unconditional positive regard for the person, there is no better place to start than wanting to hear their story, and really listening – checking with them through paraphrase and summary that we have understood. From a social pedagogical perspective, we are listening from an ethical position that values the person as more than the challenges they are facing, and which seeks to empower and promote learning and hope.

We can validate a person's experience and enhance their self-worth by being interested in making sense and meaning from what they say, and doing this with them, together. Dennis Saleebey suggests that 'Finding the words that shout the reality of the lived experience of people, and perhaps finding other words that reflect genuine possibility and hope is, in a modest and unscientific sense, finding cause for celebration – of promise' (2009).

Questioning Skills

The questions we put to the person can also say a lot about the way in which we are framing their experiences. If we think about the person and their circumstances through a social pedagogical perspective, which values them, and seeks to create learning and hope, we would actively avoid the closed, deficit-based questions in the left hand column below, and instead we might say something like the suggestions in the right hand column::

Deficit-based questions	Try these values-based questions
What seems to be the problem?	How have you been managing so far?
What triggered this crisis?	Tell me how things have been recently – what have you learned?
What are you struggling with?	Tell me about your day – how have you been managing?
What are your needs?	What are your thoughts about how things could be better?
When did things start to go wrong?	When things were going well, what was different?
How do you think we can help you?	What's already good in your life? Let's start there to think about the possibilities for change

Do you have a carer?	Who's important to you? How do you support each other?
What do you want me to do?	What are your hopes? What really matters to you? How can we work together to make these happen?

Conceptualising Skills

The words and the language we use in building relationships do, as Saleebey describes, make a huge difference in framing our understanding, our behaviours, and those of others. Language is a source of power, both positively and negatively. It can label and de-personalise through diagnosis – 'bi-polar' – through behaviour – 'challenging' – through prognosis – 'palliative'. Or, it can be used to describe the person first and foremost, and the strengths and qualities they possess. Even if in your social work role, you are unable to change prescriptive forms or eligibility hurdles, you have it within your gift to bring meaningful respect and humanity to your conversations and to your own narrative.

Consider for example, the use of the word wandering in relation to an adult who has been diagnosed with Alzheimer's Disease. A single word like this, applied to any number of people, brushes over any sense of their individuality or personal qualities. Without placing the person's dignity and value at the centre of this narrative, they are reduced to a behaviour that needs to be managed, rather than being understood as the person they have always been, affected by the consequences of living with dementia.

Do we use phrases like 'fiercely independent' in a way that acknowledges the struggle many people face in adapting to the changes of older age? Or are we implying that it would be easier for everyone if they would just give in and accept some help? Do we admire the battle that carers often feel they have to secure support for someone they love? Or do we use words like 'demanding'?

 Sometimes all that is needed is a pause to reflect and to consider whether the words we use are congruent with our values, or whether other less honourable influences such as tiredness and having too much to do, have crept in. Send them packing – you are in control of the language you use and how you conceptualise the person. It will help you stay connected with your values, as well as actively promoting their dignity and their rights.

Part Four:
Using Social Pedagogical Approaches to Support Positive Change and Outcomes with Adults

So far, the toolkit has focused on social pedagogical approaches as ways of being with people that are based on a deep respect for humanity. We've learned that bringing a social pedagogical approach to social work is about shaping your practice in ways that are concordant with these values.

However – there are some particular models and frameworks within social pedagogical practice which can enrich relationship-based social work with adults. In part four, we will examine some of these, and consider how they can help you to improve outcomes for people.

Head, Heart and Hands:

This concept was developed by a Swiss educator and social reformer, Pestalozzi (1746 – 1827). He believed in the ability and the right of all people to learn and suggested that education was best achieved holistically. He used the head to represent intellectual learning; the heart, a deep regard and respect for humanity; and the hands, a practical application of the learning from head and heart. The connection and congruence between the three parts links back to the concept of haltung that we looked at in part two; putting our learning and our values into practice.

In relationship-based social work, we might be using this approach already without realising it. As professionals, we have studied and acquired a great deal of knowledge in order to be able to practice (head). We are working and learning in ways that empower and respect individuals (heart). And when we are engaged in practical support, we are (hands) on. Head, heart and hands as a concept also serves to remind us that the humble beginnings of the helping professions may well have been a 'helping hand', and the value of this should never be under-estimated.

When this might be helpful:
Longer term support to adults who are self-neglecting, hoarding or whose mental health fluctuates, will encompass work of your head, heart and hands. Using this framework will help you to conceptualise your activity and link it together with the person in their support plan.

The Common Third:

The Common Third approach also focuses on the importance and opportunities for learning throughout the life course. It was developed in Denmark (Lihme, 1988) and focuses on developing the relationship between a practitioner and the person they are supporting. When a shared activity is undertaken, mutual learning can take place, traditional power dynamics are levelled out and relationships can develop naturally.

The Common Third approach is often used in work with children and young people. It is equally helpful in supporting adults of all ages when we bring a social pedagogical perspective to our work that celebrates the value of older age and the possibility of new experience at any age.

When this might be helpful:
Working alongside a person who is learning about something for the first time, or taking on a new challenge, presents an opportunity for using the Common Third approach, whether the person is coming to terms with a new diagnosis, or learning how best to care for someone they love.

The Relational Universe:

This approach is particularly valuable in thinking about relationship-based practice. Originally developed from child protection work, the Relational Universe describes the importance of the people and relationships that make up our individual world or universe. It accepts that relationships can be problematic and bring negative as well as positive effects to our lives; but it does not seek to interfere with or to prevent relationships unless there is an absolute need for protection.

Navigating the complex terrain of relationships that may be difficult, even toxic, is challenging for individuals and for social workers. The Relational Universe approach is particularly relevant to adults whose circumstances

require work to be undertaken through legislative frameworks, as we'll see in the following examples.

When this might be helpful:

Adult Safeguarding under Section 42 Care Act (2014):

Mary lives with her adult son, Ian. She is 84 and he is 60. Ian has experienced episodes of mental ill health for many years. When he is unwell his thoughts become overwhelmed by worry and he is frightened that something will happen to Mary. At times like this he doesn't want Mary to go out of the house and he becomes very upset if she does. Mary has supported Ian through a close caring relationship that has enabled her to anticipate signs and triggers for his distress, and she has a practical system in place for shopping that enabled her to stay at home when this was preferable.

Mary has found things more difficult to manage since she had a mini stroke. She often feels tired, and she thinks that she may have forgotten to organise the shop recently, which left them short of things for a day or two, though they muddled through. Ian's social worker is worried that Ian is stopping Mary from going out and denying her food. Mary is less able to manage the situation and protect herself. As part of a safeguarding enquiry, the social worker talks to Mary to understand how she is feeling and what it is important to her. It is clear that Ian is the centre of Mary's universe and that however difficult things can feel at times, she wants them to remain together. The social worker acknowledges Mary's strength and dedication and suggests that they work together on a plan to support what works for Mary and Ian, and at the same time takes account of Mary's changing needs.

The Mental Capacity Act (2005):

Emil is 56. He is the father of five adult children and brought them up alone after his wife died. Three years ago he was diagnosed with early onset Alzheimer's Disease and as the illness has progressed he has become less able to manage his daily personal and practical living tasks without help. His family want to support him but cannot agree on a way forward. Emil's eldest son, Lars, and his partner Johannes have offered to look after Emil in their home. Emil's youngest child, Astrid, does not believe that Emil needs looking after and thinks he should maintain his independence. The other children feel that Astrid still expects Emil to continue being the parent he has always been,

and Emil is confused and distressed by her reaction when he is unable to do so; they think that he is better off without the upset that she causes him. Emil's social worker has to prepare a submission to the court for a decision on where Emil should live, now that as a consequence of his dementia, Emil no longer has mental capacity to decide this for himself. The social worker gives careful consideration to Emil's relational universe and the importance to him of all members of his family. The court's decision takes account of this in deciding that Emil should move to live with Lars and Johannes, and that the social worker should continue to support the family to ensure that Emil's relationship with Astrid is maintained in a positive way.

The Learning Zone:

The idea of a comfort zone as a place of safety is probably familiar to most of us. Senninger (2000) used this as the starting point to develop a model that focuses on one of the central concepts within social pedagogy – learning.

Senninger places the comfort zone in the centre of a circle to represent our capacity for learning. A wider circle beyond it is the learning zone, which represents a place of curiosity, new experiences, development and growth. Beyond the learning lies a third circle – the panic zone. Here, we are overwhelmed by fear and anxiety that prevents any learning from taking place This quote from writer Viscott (2003) demonstrates the positive aspects of moving out of the comfort zone – 'If you want to feel secure, do what you already know how to do. But if you want to grow….go to the cutting edge of your competence, which means a temporary loss of security. So, whenever you don't quite know what you are doing, know that you are growing'.

When this might be helpful:
In a crisis brought on by sudden and unexpected change, we may be so overwhelmed by emotion and information that it is impossible to think clearly. Equally, we may gradually reach a point of accumulated stress and anxiety that prevents any learning from our experiences. This model can be used to understand how people feel in any number of different situations, including ourselves in our social work role. Experience is individual to that time and that place; and the model can help consider ways forward to either move us out of the panic zone and into the learning zone; or to push ourselves out of our comfort zone and into a place of learning.
When you start a new job, expect to feel out of your comfort zone for a while. You will feel like you don't know anything any more – but what's really happening is just a huge amount of learning, and that's good. If it feels panicky for a while, talk to your supervisor or a colleague. It might be helpful to share this model with them to pin point which areas of your work land you in which zones.

Scaffolding:

Scaffolding is a concept developed by Wood et al (1976) to describe the mentoring role we can have alongside a person who is learning. We can also understand it in terms of the role we can have in supporting a person in need of some additional help – some scaffolding – for a while. The role of scaffolding is not to take over a building; it is there temporarily whilst the building is in need of some extra support.

When this might be helpful:
Metaphors can be really useful in bringing clarity and often humour to situations that might otherwise be too abstract or threatening to enable change. However proud we are of our profession, we need to be humble enough to accept the different ways in which others perceive us. *Peter Beresford, writer and researcher with his own lived experience of using services, wrote an article which was 'A service user case study of the importance of the social worker's relationship and humanity' (2008).* *It was called 'We don't see her as a social worker'.*

Part Five:
Ongoing Learning

This toolkit has introduced the values and approaches of social pedagogy, and explored some of the ways in which they can enrich and deepen social work practice with adults, to re-frame this as relationship-based, first and foremost.

In this final part, we will look at how you can continue your social pedagogical learning journey, through training, reading and connecting with others.

Take heart – never forget how much of a difference you have within yourself to make.

Training:

Massive Open Online Course – MOOC – on Social Pedagogy: this free online course gives a wealth of information on social pedagogical perspectives and application from across Europe. It is available through Coursera, here:
www.coursera.org/learn/social-pedagogy-europe
ThemPra Social Pedagogy offer a range of experiential online courses and bespoke face-to-face courses as well as other support as a learning partner. See
www.thempra.org.uk/thempra

Further Reading:

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