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HOBUKOOLI PARK

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INTRODUCTION

This research was made as a group work - one Erasmus exchange student and two Estonian master students. The aim of the project was to research community life and community work in Estonia. The main keywords of these community projects usually are inclusion, people with disabilities in the communities and deinstitutionalization. During the research 3 interviews were made - one with a key-person, one with a local social worker and one interview with a client of Hobukooli Park.

This research is part of the project SIBREC, which main objectives are to analyze European Unions and Estonian policy documents and to collect examples of good practices of deinstitutionalization process, community work and green rehabilitation activities.

1 OVERVIEW OF HOBUKOOLI PARK

Hobukooli Park is located in mid Estonia, spanning on a rural area of 20 hectares. The nearby town is Paide and a village called Mõõ. The park consists of possibilities for horse riding therapy and possibilities for building from natural or reused materials. There are large nature pastures, where horses feed, nature tracks for therapy, sheds with various animals and space for learning to build.

All of the buildings on the property are made of natural and/or reused materials. There is a large clay house, which belongs to the founders of the Park, who live in it with their children. There is a smaller clay house, which is made of a cargo container, and used for retreats; a larger house, which is used for therapy, lectures, seminars and group retreats. All of the facilities have liquid separating dry toilets. There is an open door kitchen with an area for bonfire.

Five people work at the Hobukooli Park. The founders are Sven, building from natural materials, and Hele, horse assisted learning and therapy. Other employees are a social worker, doing psychosocial and horse therapy (equine assisted therapy), activities facilitator, leading craft workshops with groups, and a horse therapist, with a background in building. The team also consists of a pedagogue from Tallinn and nearby friends, who have a background in horsemanship and know-how of working with people, are invited to help with the groups if there is a need.

The Park has two main focus points, one is animal assisted therapy and the other is life-long learning through building from natural or reused materials. Groups and individuals come to the Park for therapy purposes. One of the employees is a social worker at a local hospital, thus some clients come through the rehabilitation plan, which is assigned to them in the hospital. While other clients come for leisure time and recuperation. All of the clients come to the park voluntarily. Therapy work is done with special needs children and their parents, as well as special needs groups of children and adults.

The building and teaching about building with natural and reused materials is done in the Park and elsewhere. Individuals and groups interested are invited to learn and practice in seminars and hands on workshops.

In order to accomplish all of this, Sven and Hele have established a non-governmental organization (NGO) Equilibre or in simple words Hobukooli Park. “Equilibre” is composed by two Latin words: “aequus”, meaning equal, and “libra”, meaning free. As can be read below, this embodies their vision and mission.

The main aim of this assignment was to research how community life and community research is reflected in Hobukooli Park.

A commonly used definition of community is “a small-scale territory where people live together, create a pattern for life and have a shared world and values” (van Ewijk, 2010). This kind of community can also be called a location-oriented community.

Hobukooli Park works closely with the hospital, who is frequently sending clients, and with a nearby school for children with special needs. Even though none of the clients live in Hobukooli Park, volunteers and neighbours are involved in the work and activities. For example, the social worker changed her living-arrangements to a place close to the Park and when big groups consult Hobukooli Park, the founders invite neighbours and volunteers to help out.

Taken the founder’s and social worker’s words into account, we also consider Hobukooli Park a profession-oriented community, which is based on friendship, similar professional interests and love for horses.

We feel that Hobukooli Park definitely succeeds in their aim to create a local and temporary community with the clients. When we visited the Park and participated in the animal assisted activities with the clients, we felt that the care takers of the nursing home, where clients originally were from, were not that involved and dedicated, compared to the employees of Hobukooli Park itself. This can be a next goal, to motivate and involve the “outside” care takers to a greater extent in the Park’s activities.

2 OVERVIEW OF THE RESEARCH AND PRACTICE EXAMPLES

As Hele explained in the interview, the main idea of the NGO is to find yourself and create contact with yourself. This also consists finding a balance and harmony in life. In order to facilitate these processes, all activities take place in the nature, where people will get the chance to relax, calm down and find peace. All of this contributes to achieve a state of “balance outside and inside yourself”. Sven works on the outside-part with building projects, while Hele works on the inside-part with horse therapy.

Three kinds of horse therapy can be distinguished, depending on the level of capability of the clients. At first, there are the animal assisted activities. The purpose of these activities is mainly to introduce the clients with the ponies and horses and to entertain them. The clients will get the chance to walk with the animals and to brush them. Although this introduction is very basic, the emotional part is still important. These kinds of activities are mainly for clients with a lower level of capability. While we visited Hobukooli Park, the clients visiting the Park were a group of adults with disabilities, who live in a nearby care institution. Visiting Hobukooli Park was an exciting excursion for them. The main purpose was to give them a chance to come outside of their institution, to eat lunch in the nature and connect with animals. Secondly, there is the animal assisted education or animal assisted learning. Depending on the group, the clients’ diagnoses and their experience with horses, the activities will differ. The level of the activities will generally be of a higher level, compared to the first. Clients will usually get on top of the horses and practicing social skills will be emphasized. The third type is the animal assisted therapy, which contains most work and effort. Specific goals will be developed, depending on the needs of each individual client. In this kind of therapy, clients will learn to handle with their personal problems. For example, a person with a burnout experience will learn how to relax, how to clear his/her mind, etc.

The animal assisted activities and animal assisted learning are usually done in the group sessions. The groups visit on a frequent base (f.e. every other week), but it is also possible that they visit Hobukooli Park only once. The clients, who participate in the animal assisted therapy, on the contrary, definitely participate on a frequent base. The therapy takes place both in individual and group sessions. Hele always tries to compile groups of similar clients (similar age, capability, diagnosis, etc.). This is not important only for the activities during the therapy - the communication is also an essential part of the therapy. Group sessions will be alternated with individual sessions, in order to work on specific problems with each client and in order to make sure the clients retain the same level.

As many children participate in the horse therapy, Hele also tries to involve parents, as parents can have a very important role in the behaviour and emotions of their children, some parents can be too close, some can be too distant. By taking the whole family to the forest on the horses, the family has the opportunity to loosen up. This integration of the whole family in the therapy is still in its developing stages but it seems to be a valuable factor so far.

It is always very important to be aware of the abilities of the clients and groups. There are several possibilities to spend their time usefully during the therapy, but Hele and the social workers always need to be flexible and willing to be spontaneous in what they do. If there are new comers or a client has a difficult day, the activities might be adapted.

Sven's activity focus is on the natural buildings. Depending on the calendar, the same groups might participate in the horse therapy and the building projects, but this is not required at all. The main principles of the natural building are education, sustainable developments and life-long learning.

He gives workshops for teachers, so that they can teach their pupils how to build with clay. He also builds on requests, attends conferences and teaches various workshops and seminars.

3 STORY OF ONE COMMUNITY MEMBER

Thus, the following paragraphs will tell the story of one community member, the social worker.

Story of the social worker

The social worker is a younger woman. She is lively, positive and confident. While observing her interaction with a group of clients, it seemed the visitors felt comfortable and safe with her. She came to Hobukooli Park through a friend six years ago. The connection with the founders was instant and plans for cooperation came quickly. She had previous experience with horses and liked the horsemanship, the way horses are cared for, at the Hobukooli Park.

Ever since making a connection with the founders, she has tried to find ways to spend more time at the Hobukooli Park. She even moved closer to the Park. She explains,

“I really want to be here. It’s more like my work and hobby are combined....Actually, I really need to focus in my work, but people come in and out, phones are ringing. Focusing is a challenge, no wonder silly mistakes happen. I’m increasingly aiming to come here, to discover something (projects) new.”

Since she is a social worker at a nearby hospital, initially she had to spend all of her days at the office, while now she can spend two days a week at the Park, working with her clients. Since some of the clients come to Hobukooli Park on a rehabilitation plan, the plan is made at the hospital by her. She explains,

“I am making the plans. So, I need to counsel, what comes next. I give them a chance, that we have this type of an opportunity (to do horse therapy), because I have an obligation to talk about different options. Of course, I immediately see whether it will support (the rehabilitation of the person). If I think it does, I immediately invite. No one is obligated to come, but it has happened that those who come, keep on coming here.”

The social worker mainly works with children and explains that assessing the need for rehabilitation. She explains,

“In terms of rehabilitation, the child doesn’t speak, the mother is doing all the talking. I make all the tests with him, but he is trying (to behave in a way that he thinks is expected of him). He is in some sort of observation-situation, he knows. But here, once he gets used to this environment and us, his behaviour changes.

The social worker came to the Hobukooli Park, because she began developing a friendship based on shared values and professional outlooks with the founders of the Hobukooli Park. Her values for horsemanship aligned with the values of the Park and assessing the rehabilitation need is better at the Park as opposed to the forced setting in the hospital.

Common interest and professional background is that connects these individuals and has brought the social worker to Hobukooli Park to work, but also as a neighbour to a close by area.

4 ANALYSIS

Even though clients and employees of the Park do not live on the site, there are qualities, which show that Hobukooli Park is a community. In the interview with the social worker and one of the leader, these qualities were highlighted. The following paragraphs explain this idea and the main themes.

By investigating and analysing the interviews, we can conclude that the deinstitutionalisation, person-centered support, participation and life-long learning are important themes in Hobukooli Park. In the following part, we will support these statements.

1. Deinstitutionalisation

Deinstitutionalisation can be defined as “the erosion or discontinuity of an institutionalized organizational activity or practice” (Oliver, 1992). This is a process whereby people tried to replace long-stay hospitals with less isolated community mental health services for those diagnosed with a mental disorder or a developmental disability. In contrast to numerous other projects, none of the clients are permanently living in Hobukooli Park. Instead of this, clients are consulting Hobukooli Park either on a regular base or only once.

When we visited Hobukooli Park, the clients were a group disabled adults who are living in a care institution. Even though this is not absolute deinstitutionalisation, this visit gave them at least the opportunity to be in another environment, eat their lunch in the nature, meet different animals and be in the nature. Other individuals receive an “outpatient” treatment.

Furthermore, not only the client has the chance to get away from the institutions, this is also applicable for the people working there. Hele herself indicated that she would never be able to work as a psychologist in an office. Marge, the social worker, admitted that she would much rather do her job at Hobukooli Park than in the hospital, since it is better to observe and establish connections with her clients in the nature as opposed to a forced office setting.

2. Person-centered support

Person-centered support is especially applicable to the animal assisted therapy. Although the animal assisted therapy often occurs in the group sessions, each client will have an individual care program and work towards individual goals. The person-centered approach is emphasized by the individual sessions that alternate the group sessions. The main purpose of these individual sessions is to work more precisely on the individual goals and to make sure that the client keeps up the ‘group level’.

As explained by Beresford et al. (2008), choice and control, goals setting, a good relationship with the client and good communication are essential components in person-centered support.

Hele explained to us that she always tries to communicate clearly with the clients. Moreover, flexibility is also an important factor. Person-centered support stresses the fact that services will be adjusted to the client and that there is no “standard” service, which fits every client. Hele repeatedly stressed that they need to be spontaneous and flexible in their activities, because they often do not know what kind of clients they are to take in. The abilities of the clients and the atmosphere in the group are the determinatives for the activities.

3. Participation

Participation empowers those who are participating. It brings people together and builds networks. Participation can be divided into four levels - informal, civil society, labour market and education system, and democratic. Communities are strong, when their members are actively participating. This results in stronger financial, human and social capital. Supporting the participation of citizen inscreases their wellbeing (Putnam, referred to in van Ewijk, 2010: 94-95).

Informal participation happens on an every day basis, when people participate in each other lives. For example, helping a friend or a neighbour, having a social life, taking care of the elderly, taking care of children just to mention a few. Civil society refers to volunteering. Volunteering saves the society costs and creates jobs for facilitators, coaches and supervisors. Participation in the labour market or education system is about activating people and supporting them to return to work or to continue education. Democartic participation tries to involve residents of a certain area or community to be involved in decisionmaking and politics (van Ewijk, 2010: 108-109).

Thee levels of participation can be seen in the Hobukooli Park - informal, civil society and labour market or education system participation. Since many of the clients come to Hobukooli Park from institutions of care, they have the opportunity to be outside of their institution, interact with horses and nature, as well as the employees of the Park. For example, they might learn simple steps of petting a horse and through that caring for the animal. There might be different group dynamics, as the group is outside of the institution, in the nature and among other people. This is informal participation.

Participation as civil society or volunteering is when volunteers come to Hobukooli Park to help out. Having volunteers at the Park saves costs, but also allows the employees take on larger groups or projects. For example, when larger groups come for retreats and interaction with the horses, the practitioners invite their neighbours to help out. The neighbours also have horses and the know-how of introducing horses to people.

Participation as labour market or education system is also a level present in the Hobukooli Park. The social worker changed her living arrangements and moved closer to the Park, so that she could spend more time at the Park. Since she is a social worker at a nearby hospital, she used to spend all of her work days at the office in the hospital, while by now she has been able to arrange that two working days are spent at the Park, where she works with her clients. Another aspect of participation in terms of labour market is that of offering possibilities for reatreats. Some of the

clients are stressed out, burned out or depressed. Spending time at the Hobukooli Park relaxes, restores and calms them, which helps them to return to their work and daily life.

Educational system participation can be seen in two ways. The first is in work with children with special needs. The children might be having learning difficulties or various other difficulties. Working with them in the Park allows for the staff to see the real and unforced behaviour of the child, which allows to offer better help to the child and support to the parents. Thanks to this, these children have better chances in participating at school and their parents have the support to help their children.

Another aspect of educational system participation is in building with natural and reused materials. This is taught to children and adults, based on their age and capabilities to comprehend. When in traditional schooling situation the student is required to follow an established curriculum, then with this type of learning the curriculum takes into account the students' interests and capabilities. Thinking and activities are done together, thanks to which, besides learning a certain skill, the students also informally learn teamwork skills and problem solving.

4. Life-long learning

One example of how life-long learning is done at Hobukooli Park can be seen in the use of liquid separating dry toilet. There are descriptions and introduction of the liquid separating toilets on the wall in the toilet. The individuals using the dry toilets can read the instructions for use as well as benefits of using dry toilets. Not only does it teach its users to use an uncommon type of a toilet, but also about preserving clean soil, water and air by proper waste management.

There are animals, whose have sheds made of either clay or wood. This is another visual example of how learning can be done. The clients visiting, aside from achieving their therapy goals, also notice that buildings are made of unusual or used materials. This sparks conversations, which enlarges their view and understanding.

The idea of learning throughout the whole life span is hardly new (Smith, 2001). With the development of a self-conscious 'adult' education, came the view that education should be life long. Waller (1956:22) describes as a report without parallel, the Adult Education Committee of the British Ministry of Reconstruction concluded:

“Adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong.” (1919:55)

Education should not have endings, as life is education in itself (Lindeman, 1926). On top of this, it is stressed that the learner's experience should be used in the education process. This is

emphasized in building projects with natural and reused materials. If someone knows already how to build or draw something, the skill can be used and developed further in building.

Life-long learning also takes into account the students' interests and capabilities. Sven gives workshops to groups of children and adults, as well as to teachers. For example, one prominent school in the capital region had asked for a summer classroom, which was built with the students for them. When teaching to build out of locally harnessed materials (for example Estonian clay or local wood) or reusing items the students are able to feel a personal connection to the living earth and the environment surrounding them and learn about the impact their actions environmentally make.

5 OVERVIEW OF THE BEST PRACTICE EXAMPLES

As already mentioned in the previous part, there are three types of animal assisted support. Here are some concrete examples:

- A. Animal assisted activities: Clients can walk with the ponies, donkeys and horses and they can brush them. The purpose is mainly to entertain, but also to calm and teach them simple awareness of the animals.
- B. Animal assisted education: Clients usually go on top of the horses. When working with stressed clients, much focus will be on the balance and rate of destressing of the client. Social skills can also be trained, as communication is an important factor. It is always important to be spontaneous and flexible in these activities. It is possible that a child will be crying/shouting during the whole session. In this case, the session should be adapted, in order to give the other clients the best treatment as possible.
- C. Animal assisted therapy: Group sessions are alternated with individual sessions. The development of each client will frequently be evaluated. There is often attention for the whole family context, as the parents might have a big influence on the behaviour and emotions of their children. The social worker mentioned one child, who regularly hurt himself. The days after he had consulted Hele he was much calmer and did not hurt himself. During these sessions, both the child, the mother and Hele went to the forest, where the child could relax. The mother always wore her red jacket during these sessions and after a while, this jacket was a sign to go to therapy for the child and she could not wear it on other occasions. Moreover, therapy with child and parent(s) is not only beneficial for their relationship, it is also comforting and supporting for the parents, who often feel neglected and hopeless.

Below are best practice examples, collected through observing the Hobukooli Park itself, the activities done there and through interviews with the staff.

- D. Involving the civil society through opening volunteer positions at the Hobukooli Park creates possibilities to either take on more projects, helps the NGO save some costs, has an impact on the volunteers and enriches the work practices of the staff. Having volunteers at the Park allows for the staff to either take on larger groups of clients or creates the opportunity for the staff to focus on certain aspects, while volunteers can be entrusted with more routine tasks. Having volunteers at the Park is also cost-efficient in the long run, because having more helping hands creates the opportunity to provide more services, focus more on certain projects and has the potential to be an investment, which might create revenue in the future.
- E. Also, when volunteers come to help out, they have the possibility to work with hard labour tasks – cleaning stables, mowing the grass, cutting trees, building something etc. Since nowadays many people sit behind computers in an office setting, hard manual labour is rare. Doing manual labour is healthy, as the mind and eyes can rest. The person can be outside, breathing clean air and get physically stronger. All of this supports a healthier and well-rounded person.

- F. Informal participation happens on an every day basis, with people participating in each other's lives. Since most of the neighbours of the Hobukooli Park have horses and a background in either animal assisted learning or therapy, they are invited to help out. This builds stronger a relationships with the neighbours, helps to develop a sense of community around the Hobukooli Park and allows for the staff to take on either more or larger groups.
- G. Hobukooli Parks influence on labour participation can be seen in two ways. Firstly, the social worker has such a good connection with the NGO that she has rearranged her working schedule in a way that she can work on two days a week at the Hobukooli Park instead of the hospital. She can better assess her clients' needs at the Hobukooli Park environment in comparison to the assessing needs at a closed room in the hospital. The social worker even changed her living arrangements, so that she could be closer to the NGO.
- H. Another aspect of participation in terms of labour market is that of offering possibilities for retreats. Some of the clients are stressed out, burned out or depressed, which might mean that their efforts at their workplace are interrupted. Spending time at the Hobukooli Park relaxes, restores and calms them, which helps them to return to their work and daily life able to contribute better.
- I. Educational participation can be seen in the work done with children's groups. Since most of the groups have either learning or behavioural difficulties, working with the groups in a different environment than their usual classroom highlights certain behaviours and group dynamics. If these are worked through with the help of animal assisted learning, therapy or even building with natural materials, it supports and strengthens the dynamic of the student group. They are able to return to their class setting, with a stronger and better readiness to learn.
- J. Another aspect of the educational learning is offering support to the parents of children. The Hobukooli Park environment allows for children to be who they really are, so the staff can see the unforced behaviour of the children. This helps to better work with the children and offer support, tips and understanding to parents, who might be feeling alone or powerless in helping their children with special needs.
- K. A theme greatly present in the Hobukooli Park's environment and activities is life-long learning. By simply looking around, many questions arise – why are there clay houses here? Who built these houses? Can you build clay houses yourself? Why do you use dry toilets? Why do you build out of recycled materials? What else can you build from? Etc. Life itself is a teacher at Hobukooli Park.
- a. For example, most of the buildings use liquid separating dry toilet. There are descriptions and introduction of the liquid separating toilets on the wall in the toilet. The individuals using the dry toilets can read the user instructions, but also about the reasons why to use a dry toilet. Not only does it teach its users to use an uncommon type of a toilet, but also about preserving clean soil, water and air by proper waste management.
 - b. Seeing an actual clay house, being inside of it and touching it, teaches people about sustainability. In discussions with Sven people can learn about the many benefits of living in a clay house – dust free, resist mold growth, hypo-allergenic,

toxic free, does not harm the earth etc. In these discussions people also learn that their behaviour affects the environment and thus they might begin to feel a responsibility to recycle and be more aware of their actions and decisions.

- c. When people learn to build out of natural materials, so besides learning the actual skills of building and recycling, they also learn about sustainable and holistic living.

CONCLUSION

The aim of this project was to research community life and community work in Estonia. Our group visited Equilibre NGO - Hobukooli Park, which is a nongovernmental organization that offers horse assisted learning and therapy as well as sustainability projects. We gathered examples of good practice of community work and life and interviewed key persons in the community. As we had suspected, the interviews revealed that Hobukooli Park is not a community in a traditional sense, as none of the clients and staff (besides the family of the founders) live there.

Hobukooli Park could be described as a profession and common-interest based community, which the workers and volunteers also identify themselves with. As can be seen in the previous chapters, some of the staff members have moved closer to the Park and have arranged their work tasks in a way that they could work at the Park, where assessing clients' needs is better if compared to a forced institutional setting. Since it is a profession and common-interest based community, sharing of common resources and providing mutual aid happens between the neighbours. The neighbours of the Hobukooli Park also have horses and have background either in therapy or psychology and come to help out when staff at the Hobukooli Park needs help with larger client groups. Building with sustainable or reused materials supports education that is life-long and unending, as besides building and recycle skills, people learn about sustainable and holistic living.

Even though Hobukooli Park is not a community in a traditional sense yet, there is a potential and possibilities to develop that in the future. There are various buildings, which could be used, and the know-how to build more. There is a team of five and when the team is short of hands, the neighbours with necessary background in therapy and know-how are asked to help out. It is with finding key persons, who share a similar vision and values that Hobukooli Park has developed step-by-step and has grown much in the past nine years. It is interesting to see what type of a place and community Hobukooli Park will be in five years. There is the necessary professional network and the necessary skills. We believe it is just a matter of time that Hobukooli Park develops into an even stronger and more varied community, which does not only bind professional interest, but will also provide meaningful sustenance and work for groups of marginal people.

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