

**“One of the critical aspects of global mindedness in international social work is ‘fostering an appreciation of difference and diversity’ or ‘engaging with and embracing diversity’ (Anand and Das, 2019; as cited in Anish et al., 2021).**

## Background

This research is using the scoping literature review methodology and Grounded theory to develop a common scope of study based on two ongoing seeding projects both centered on culturally inclusive social work education and practice. Due to its strong colonial legacy, social work education, practice, and research are called to break free from Eurocentric western value-based theories and methods of practices in the social work profession. **Our argument is that because International Social Work is a blend of globalization, human rights, ecological, and social development theories; this field of Social Work ways of knowing (epistemology), ways of doing (methodology) and ways of being (ontology) represents a favorable ground to develop a culturally relevant framework to enhance cultural practices into Social Work education and practice.** This will lead the social work discipline to showcase the operationalization of culturally inclusive approaches such as decolonialization, global indigenization, and indigeneity in social work curricula, pedagogies, and practices.

## Question the Poster is Exploring

**In which ways can Indigenous Beading be used to develop a decolonial framework which articulates global mindedness and reflexivity into International Social Work practice?**



**“Beadwork is ... an expression of a beader’s identity” (Belcourt, 2010, p. 6).**

Beaded medicine bags gifted to the Indigenous participants in Bowler’s (2020) research.

## References

- Anand, J. C., & Das, C. (2019). *Global mindedness in international social work practice*. Bloomsbury Publishing.
- Anish, K., Borrmann, S., Nguyen-Meyer, N., Zhao, Y., Moen, H. B., & Liu, W. (2022). The art of not-knowing: Valuing diversity and intercultural competences in international social work education. *International Social Work*, 0(0). <https://doi.org/10.1177/00208728211065708>
- Belcourt, C. (2010). *Beadwork: First peoples’ beading history and techniques*. Ningwakwe Learning Press: Owen Sound, Ontario.
- Bowler, S. (2020). *Stitching ourselves back together: urban Indigenous women’s experience of reconnecting with identity through beadwork* [Master of Social Work, University of Victoria]. <http://hdl.handle.net/1828/12307>
- Creswell, J.W., & Poth, C. (2018). *Qualitative inquiry and research design* (4th ed.). Sage Publications, Inc.
- Ouedraogo, S. V., & Wedler, B. (2019). Westernisation-Indigenisation in social work education and practice: Understanding Indigenisation in international social work. In J. Henrikson, I. Hydie, & B. Kramvig (Eds.), *Recognition, reconciliation, and restoration: Applying a decolonized understanding to social work and healing processes* (pp. 181-200). Orkana Akademisk.

## International Educational Exchange Program: Experiences and Lessons Learned from the Perspectives of a Social Work Exchange Program between Canada and Germany

The research is a qualitative collaborative process (Creswell & Poth, 2018) of 3-7 narrative interviews (still in progress) to explore the following research question: how social work students who were involved in an international exchange program through their social work curriculum have been using it to enact global learning in their local social work practice?

## Indigenous Beadwork Knowledge in the Context of International Social Work

This qualitative research involved **three participants semi-structured interviews conducted in 2021-2022**. The study is about using beading work from an Indigenous Peoples in Canada perspective to examine how it informs culturally grounded knowledge in social work research and practice.

## Beading as Global Indigenization Practice

- Practice of beading is seen as a way to assert oneself, rooted in decolonization and resistance
- Beading allows the process of healing to commence
- Beading centers on self-determination, reclaiming cultural identity, and maintaining Indigenous ways of knowing that counters colonial legacy into social work practices
- Allows Indigenous service users to draw upon their own strengths to empower themselves (Bowler, 2020)

## Scoping Literature Review Methodology

- Search considered sources about International Social Work in Germany and Canada
- Search included sources published between January 2000 and November 2022
- Search used electronic databases such as the MacEwan library advanced search engine and Google scholar
- Search has been guided by following key concepts: *International Social Work, Internationalization, Globalization, Localization, Glocalization, Indigenization, Contextualization; Culture bound, Global learning*

## Firsthand Results

- ✓ 65 sources/ with fewer sources being relevant
- ✓ Report
- ✓ Main key finding is to explore Global Mindedness and Reflexivity as possible conceptual avenues to achieve cultural inclusivity and therefore strengthen decolonial practices in social work.

## Global Mindedness and Reflexivity

1. Valuing cultural diversity...and diversity of social identities
2. Opening critical views toward ideologies
3. Analyzing and deconstructing privileges and relationships of power and finally ‘to uncover underlying assumptions and see relationships of power and dominance locally and globally’
4. Commitment to critical self-reflection and reflexivity (Anish et al., 2021; Anand and Das, 2019)

**“A beading methodology decolonizes and Indigenizes the research approach because colonized knowledges cannot be dismantled with colonial methodologies” (Absolon, 2011; as cited in Bowler, 2020).**

## Next Steps

Explore Indigenisation through the knowledge, skills, and abilities (in curricula and practice) in social work within an African context (Ouedraogo & Wedler, 2019)

**The two studies have been approved by MacEwan University Research Ethics Board and renewed until February and March 2024. The work of the two research assistants involved in the scoping literature review has been financially supported by MacEwan Level Up. We acknowledge Caren Robinson as co-researcher for the Indigenous Beadwork Project.**