

on maintaining the child in a foster home, a Children's Home or an Approved School, whether the suspected criminal should be shot first and questions asked after or whether we should seek answers to some of the causes of crime.

The hat of the civil servant: The civil servant asks questions of the social worker about her responsibility for social action. Why is the social work profession lagging in the field of research? What is the role of the one year old Association of Social Workers? How active is it as a pressure group?

The hat of the tax payer: This is an expensive one but one which could be less expensive, more practical and really attractive with the help of some specialists in the use of time, talent and money. There are many who would see social welfare as something other than just "old hat!".

The number of ex-Swansea students doing social work in Jamaica grows year by year. We are confident that with the help and co-operation of others in the field we will continue to struggle towards the goals of our profession.

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Interchangeability of Professional Qualifications in Social Work between the United States of America and the United Kingdom

by DAVID DRUCKER

As social work developed into a profession and international contact became increasingly frequent and important, it was inevitable that the question of recognition of national qualifications would become an issue of concern. Problems arise nationally sometimes as to who should be recognised as representing a country in social work matters, but these are usually internal differences in which national 'power' groups sooner or later work out a compromise solution. However, when it is a matter of recognition of social workers between countries—when the question of working in a foreign country arises—social workers have run into many difficulties. Of course, social workers are scarce in any country and in practice any social worker who so desires can usually find work outside his own country. However, the more professional social work becomes in any one country, the more difficult it becomes for a foreigner to secure all the fruits, benefits, and privileges which a professional organisation carves out for itself. All this is not peculiar to social work—all professions aim at controlling entry to the profession and laying down requirements, educational and otherwise, in granting membership and maintaining standards. Each profession has needed to work out international agreements.

In social work the United States has been among the earliest to form a national association. The struggle and argument was long (as all countries now following this path have found) to decide who was a social worker for membership purposes. Social work with a tradition of charitable voluntary effort and often with amateurism considered a virtue has only slowly developed an educational foundation for the profession. Demand for workers is high, the supply low, and the training often challenging in terms of its true value. Thus problems to be resolved are: should only those who have a certain educational background be admitted to the professional association? Should there be a 'blanketing' in of those with years of service—the pioneers who began before, and may even have started the educational institutions? Should the association seek all-embracing terms of membership—for numbers would be important in many public issues? Or should quality measured largely by educational attainment be the criterion in order to gain status and in-

fluence and mark the severance from the old-style social work image?

The American social work organisation (National Association of Social Workers) settled for "quality" and restricted membership to holders of Master's Degrees from "recognised schools of social work". This no doubt led to resentment from those left out by these requirements and naturally bred a great deal of feeling between the "outs" and the "ins". This tension has been re-activated in recent years when the Poverty Programme has done much to encourage local social work amateurs, often to the discomfort of the purer professionals.

It is worth sketching in these difficulties for when the question arises of professional recognition across national boundaries, an association cannot reasonably accept standards and qualifications proffered by foreigners which would not gain admittance to the profession if offered by their own nationals. This would leave an organisation open to the charge of "admittance by the back door", with an incentive for people who did not gain admittance to training in their own country to go abroad and come in on the foreign qualifications.

For years, largely for domestic reasons, the U.S.A. stuck rigidly to its "recognised schools of social work" Master's Degree requirement which excluded all others, with the exception of Canada, for there was no machinery for recognising a foreign school! The N.A.S.W. (U.S.A.) pointed out that even people holding Ph.D's in related disciplines, psychologists, sociologists, etc., from American universities, who worked wholly in the social work field, could not be accepted as members of the association under their terms of membership and it was therefore not possible to admit foreigners except if these had studied and gained Masters' Degrees in American "recognised schools".

Meanwhile, organisations like the British Association of Psychiatric Social Workers (A.P.S.W.) and no doubt many others around the world awarded full recognition (with various requirements) to American-trained Masters' Degree social workers. Along with the growing numbers of meetings and interchanges internationally, the pressure slowly mounted on the American N.A.S.W. to find a formula for a reciprocal recognition of social workers from other countries. The International Conference held in Washington in 1966 was also perhaps a moment of confrontation when America was host to many distinguished foreign social workers, none of whom could be formally recognised by the N.A.S.W.!

For many years the Association of Psychiatric Social Workers had been in negotiation with the N.A.S.W. and as Britain moved towards the formation of their own national association, the Standing Conference of Organisations of Social Workers (charged with the birth of a British Association of Social Workers) took up the A.P.S.W. negotiations. This was to be expected as it would lead to many difficulties if the N.A.S.W. got into the habit of negotiating with separate organisations rather than with the nationally accepted one. (In this way a nation's internal professional problems could be by-passed.)

The search for strict educational equivalents was finally abandoned by the N.A.S.W. committee concerned with this matter as the realities of social work training outside America became increasingly apparent. The need for international reciprocity was given prominence and carefully considered by the N.A.S.W. membership. After much to-ing and fro-ing a formula has now been worked out and was ratified in 1968.

The position now is that a "bilateral" agreement has come into being between the American and British national organisations. Briefly, the agreement requires social workers to be full members of their own nationally recognised organisation and to have successfully completed a professional social work training based on a university degree or diploma. The procedure is for the present Standing Conference of Organisations of Social Workers to verify that those seeking recognition by the N.A.S.W. (U.S.A.) are "members of one of the constituent organisations of the Standing Conference of Organisations of Social Workers, and have qualified for membership by means of a postgraduate course at . . . , as defined in the agreement for mutual recognition of membership between the Standing Conference of Organisations of Social Workers in the United Kingdom and the National Association of Social Workers in the U.S.A." The name of the university and year of qualification is written into the document of recognition. The problem is that the present agreement does not include the Certificate in Social Work qualification, but I understand that the American N.A.S.W. is fiercely debating whether or not to include in their membership those with Bachelor Degrees. Should they agree to this, we hope eventually to extend the agreement to the C.S.W. qualification.

It should be noted that from the British point of view such an agreement does not allow *all* members of the proposed British Association to qualify for American recognition. For example, not all child care or probation officers will have fulfilled what is still a University-based requirement and this might have stood in the way of the British side ratifying the agreement. After all, if—as is hoped—the British Standing Conference is working towards a long-awaited

unity of membership, such an agreement could be interpreted as internally discriminatory. However, it turns out that the separate associations concerned had limited relations with, and demands to be pressed on, American social work and were generous enough to recognise the long hard struggles that had taken place, which were at last bearing fruit for some of its members. In time, as American social work reconsiders the whole question of membership in its national association, it might also be possible for a widening of the international agreement to take place, which would cover those who are not now included.

Currently, then, a start has been made on both sides of the Atlantic. British and American social workers with the appropriate qualifications will be accepted as guest members of each other's National Association. After one year, if the guest chooses to continue his work in the new country, he can apply for full membership of the host association and so be a member both of the British and American National Associations of Social Work.

This agreement, if it proves workable and satisfactory, could become the forerunner of other bilateral agreements which may well be the beginning of the road to a full international "arrangement" in the years to come. Indeed, the Standing Conference in Britain is at present trying to work out a similar agreement with the Australian Association of Social Workers.

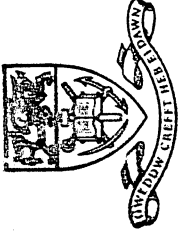
Sundries

by J. B. PIEROBONIS, Greece.

The celebration of the 21st anniversary of the Overseas Course, must have roused waves of homesickness among those less fortunate (non-150) ex-Swanseaites, who did not attend the reunion. Judging from the brief account given on the event in the Department's Christmas circular, the gathering seems to have been a landmark, not only for its emotional and token significance. The mounting importance of community work and the awareness of this fact indicates the necessity for the change of direction, as much in the training as in the administration of Social Work. 1968 and the coinciding date of the anniversary, were a halt at this cross road; 1969 will be striking new paths.

The fact that the 1968 issue of the Bulletin was edited before this gathering, explains why Mr. Lochhead felt urged to ask the question "Do the Swansea Courses still meet a need?" It is a very honest question, and one that should underlie the existence of every venture, new and old. However, I feel that the half year that followed has given him the answer he sought. In fact, he seems to be giving it himself (as we so often do in Social Work . . .) in the Christmas circular. He ends a paragraph with ". . . we will really begin to realise that the world is our universe". Meanwhile, news from Cyprus reports the rapid progress of Cyswell and the installation of a permanent air bridge between Swansea and Cyprus. These are indications of a changing need: Swansea is perhaps no longer the original nursery for model Social Work pioneers, but has fully established itself as a centre of international exchange and understanding, and it is now beginning to specialise in . . . cross breeding! The need for this kind of operation is becoming more and more evident, and, at this stage there does not seem to exist a substitute for Swansea. Besides, the world still (*and, in spite of* the two and a half decades of remedial policies in many developing countries) has not got over the pressing problems of starvation and illiteracy. What is more, the crimes committed in the name of 'freedom' compare only with the crimes once committed in the name of Christ, and present an upward trend, instead of a diminishing one. How much longer is mankind going to suffer under this deterrent? What is the sense of constantly making good the damage, when the concepts of international social justice are not yet defined? And no one can in all honesty contend that political crime is not connected with social crime and vice-versa. Sooner or later these truths will have to be debated too, and Swansea would be one of the places best suited to this new responsibility.

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