The Construct of a Comfort Zone Learning for Social Work Learners
การสร้างพื้นที่การเรียนรู้ที่ปลอดภัยสำหรับผู้เรียนสังคมสงเคราะห์

Punika Apirukkraisri[1]
Nongyao Nawarat[2]

Article History

Received: January 24, 2020
Revised: November 24, 2020
Accepted: November 27, 2020

Abstract

This article is part of the research on Empowering Social Workers through Feminist Curriculum Training, written to highlight particularly the second research objective which is to study the feminist training process for social workers in terms of empowerment, and to synthesize each process to secure relevant conditions and empowering controversial issues. This study used a qualitative research method of phenomenology in which the researchers had performed the role of participant-as-observer in the course of empowering social workers through the training curriculum of the International Women's Partnership for Peace and Justice (IWP). The findings revealed three management approaches of multicultural studies on women's empowerment bases. The first approach concerned the training process of the course that focused on building learning along the three "experience" bases: an analytical thinking base through experience sharing; an awareness base of an individual's internal emotional condition; and a practice base which is important to "create internal stability" using a physical base. The second approach stated the process was composed of "self" as the participants, "he/she" as the fellow participants, "learning stimulants" as the "process conductor," and "learning space" as the creation of a learning space throughout the training. The third approach was to create a learning path of power that

[1] Ph.D. Candidate (Education), Faculty of Education, Chiang Mai University
E-mail: jar_mamit@hotmail.com
[2] Faculty of Education, Chiang Mai University, E-mail: nyayee@hotmail.com

includes the building of learning for change and areas for critical operation, the gender reform, the implementation of empowerment process (the course operating area), as well as conditions and debates on reinforcement during the operational course. The above findings reflected the linkage between the management approaches to the empowerment of multicultural education and gender-related concepts. The challenges of this study are to increase knowledge in the field of multicultural education management in relation with women empowerment and gender, and to study how empowerment approaches cover various dimensions of power and enhance the creation of empowerment.

Keywords: *Learning Space, Comfort Zone, Social Worker Learner, Empowerment*

บทคัดย่อ

บทความวิจัยนี้เป็นส่วนหนึ่งของการวิจัยเรื่องการเสริมสร้างพลังอำนาจนักปฏิบัติการสังคมสงเคราะห์ในหลักสูตรฝึกอบรมแนวสตรีนิยม โดยผู้วิจัยนำเอาประเด็นข้อค้นพบตามวัตถุประสงค์ข้อที่ 2 มาเขียน คือ เพื่อศึกษากระบวนการฝึกอบรมแนวสตรีนิยมสำหรับนักปฏิบัติการสังคมสงเคราะห์ในด้านการเสริมพลังอำนาจ ตลอดจนสังเคราะห์แต่ละกระบวนการถึงเงื่อนไขและข้อถกเถียงด้านการเสริมพลังอำนาจ เป็นการศึกษาวิจัยโดยใช้ระเบียบวิธีวิจัยเชิงคุณภาพบนฐานแนวคิดปรากฏการณ์วิทยา ที่นักวิจัยได้เข้าไปมีส่วนร่วมในหลักสูตรในฐานะผู้เข้าร่วมอบรมที่สังเกตการณ์อย่างมีส่วนร่วม ในหลักสูตรการเสริมสร้างพลังอำนาจแนวสตรีนิยมแก่นักปฏิบัติการสังคมสงเคราะห์ของศูนย์ผู้หญิงเพื่อสันติภาพและความยุติธรรมการศึกษา มีข้อค้นพบเกี่ยวกับการจัดการศึกษาพหุวัฒนธรรมบนฐานการเสริมสร้างพลังอำนาจผู้หญิง ดังนี้ (1) กระบวนการจัดฝึกอบรมของหลักสูตร เน้นสร้างการเรียนรู้บนฐาน “ประสบการณ์” 3 ฐาน ได้แก่ ฐานการคิดวิเคราะห์ ผ่านการแบ่งปันประสบการณ์ ฐานการตระหนักรู้ถึงสภาวะอารมณ์ความรู้สึกภายในของตน และฐานปฏิบัติที่ยึดหลักสำคัญ คือ “การสร้างความมั่นคงภายใน” โดยใช้ฐานกาย (2) องค์ประกอบของกระบวนการ ได้แก่ “ตน” คือ ผู้เข้าร่วมอบรม “เขา” คือ เพื่อนผู้เข้าร่วมการอบรม “ผู้กระตุ้นสร้างการเรียนรู้” คือ “กระบวนกร” และ “พื้นที่การเรียนรู้” คือ การสร้างพื้นที่ให้เป็นการเรียนรู้ตลอดการฝึกอบรม และ (3) การสร้างเส้นทางเรียนรู้ของพลังอำนาจ ได้แก่ การสร้างการเรียนรู้เพื่อการเปลี่ยนแปลง และการสร้างพื้นที่ปฏิบัติการเชิงวิพากษ์ การปฏิรูปเชิงเพศภาวะ รูปแบบกระบวนการเสริมพลังอำนาจสู่การปฏิบัติ (พื้นที่ปฏิบัติการของหลักสูตร) ตลอดจนเงื่อนไขและข้อถกเถียงด้านการเสริมพลังภายใต้การขับเคลื่อนปฏิบัติการของหลักสูตรนั้น ข้อค้นพบดังกล่าวสะท้อนถึงแนวทางการจัดการศึกษาพหุวัฒนธรรมแนวการเสริมสร้างพลังอำนาจที่เชื่อมโยงกับแนวคิดทางเพศภาวะ ข้อท้าทายของการศึกษาครั้งนี้ คือ การเพิ่มพูนองค์ความรู้ในขอบเขตการจัดการการศึกษาพหุวัฒนธรรมในแนวทางการเสริมสร้างพลังอำนาจผู้หญิง ที่มีการเชื่อมโยงแนวคิดทางเพศภาวะ และศึกษาแนวทางการเสริมสร้างพลังอำนาจที่ครอบคลุมถึงมิติต่างๆ ของพลังอำนาจและการสร้างปฏิบัติการเพื่อยกระดับพลังอำนาจ

คำสำคัญ: *พื้นที่การเรียนรู้ การคุ้มครองทางสังคม ผู้เรียนสังคมสงเคราะห์ การเสริมสร้างพลังอำนาจ*

Introduction

The social worker's empowerment concept is a key approach to sustainable changes. It is both the goal and method shown in which the social worker coordinates their interaction with the users on a basis of equality regarding relationship basis. The idea to 'respect human dignity' in social workers was taken from the 1960's in America during a period of conflict of social ideology with the emergence of poverty and social injustice, based on the theory of conflict from Marxism and thoughts influenced through the concept of Paulo Freire. The history of the social welfare profession concerns the power of empowerment.

From the era of social reforms in the United States, Jane Addams and Berta Capen Reynold began their work with immigrants to save ethnic minority groups, as well as women and children, from bullying. The social performance focused on movements of peace that reduced economic inequality and drove for social justice in race including issues to protect children and women's rights (Wetchayachai, 2012).

Regarding the social welfare of feminism concept in the feminist movement, the first group realized that strengthening the power must adhere to the experience of women (Carr, Dewitz, & Patberg, 1983; Grosz, 1994) as an access point for private and public issues (Miley & DuBois, 2009). Hence, the key idea of the power reinforcement process is used to gain authority (Cattaneo & Chapman, 2010) as well as social work support internally, and the blending and strengthening of the two-way relationship (Peterson & Bredow, 2013). Specifically, the movement of black feminism is the foundation of the empowerment concept and the empowerment of social welfare (Wetchayachai, 2012). Therefore, social work is considered to be a related professional operating process associated with internal strength in order to recognize social positions and to create a balance in power.

The creation of human relations has created and operated in both micro- (persons) and macrostructure levels. It provided a gap for the feminist where social welfare works in the enhancement empowerment. It is a professional method that connects private to public issues, through correlation (Miley et al., 2009). This social work is a direct action of people under the influence of an authorized group known as a multicultural group, which is one of the participating professions that must be developed to support the power of the users. The essence of social work to strengthen a certain power means to use a method of energy to create power by those with status in a particular power relationship. It aims particularly to meet the diverse human life contexts. There is the development of human dignity, the quality of life, and well-being. As such, social work is a direct operating profession to empower people under pressure in order to create the atmosphere to unlock and restore human dignity.

Empowering social welfare, together with professional development, in Thailand is a priority concern. During the past 10 years (2007-2017), the ideology of the profession has been specialized. It was a framework to create professional standards by driving a profession to the role of social welfare power. As a result, a movement of professional standards development occurred. Under The Social Work Profession Act of 2013, which complied with a moving procession on laws and social measures to protect

vulnerable groups, the laws were associated with social work practice and social welfare work was initiated. It can be thought of as the Acts of social welfare promotion and child protection, as well as the driving force of social welfare by social workers. It also found that, occurring at this time was the progression of innovative social work practices.

The development of knowledge and good performance patterns involved external factors that derived social work through law enforcement as a tool to improve social performance. As a result, social operators must participate in legal mechanisms to access the role of healing, rehabilitation, and protection of service users, causing empowerment, a principle and a key process, required for the development of more competent social operators.

Literature Review

In this research, the analysts have reviewed documents and related findings as follows:

Empowerment

Empowerment is a practical concept that was applied in 1960, where western society was under a conflict of social ideology with the roots of empowerment. Eight important things related to the development of various groups (Adams, 1965) included as following: the movement of civil rights for black people, educational management ideas extended to the idea of waking consciousness, strengthening the power to protect children's rights, and illustrating the value of self-help notion; movements of political collapse according to the socialist and feminism concept; the movement regarding mental therapy groups; the consolidation of family groups and relatives including the group's participation in experience; the owner's group of issues; consumer group integration through technological communication; and the development phenomenon of movement as to various groups.

Reflected is the fight against a competent non-social-sector relationship. Being overpriced of the power being dominated by the strengthening process is, therefore, the operation of the process of being unrefined. This is an integral part of the processes that grow from those who fall into the power relationship as a rider, being bullied, being exploited which was chosen due to the problem of social justice. The process also discusses the social acts based on the theory of the conflict of Marxism and the influence of the educator's workshop on Paulo Freire. In 1970 – 1980, and the concept of Freire was used to manage education to make a change in South American society to make changes to the disadvantaged groups.

Since the impoverished population is the majority of the country, it is the source of "Education for most people" (Popular Educative), and was then extended to places where the concept of movement of fairness is the right of social equality, taking into account human values (Nontapattamadul, 2006). It also showed the concept of strengthening power. It is a major concept base with several professions, bringing power-enhancing concepts to the management of education, development, and application of the profession. For example the empowerment of social welfare, which began the era of social reform in the United States in the era of Jane Addams and Berta Capen Reynold, was used in service to the minority immigrants, women and children being pressured to take advantage. Features focus on a motion to make peace, reduce poverty problems and anti-economic

exploitation driving fairness in the race and movement issues, and protect the rights of children and women. This is caused by those individuals to fall into a vulnerable state of weakness and oppression, and are blocked until they cannot find a solution to the situation they are experiencing.

In the book "Empowerment of Social Work performance" (Wetchayachai, 2012), the meaning and process of enabling power was concluded. In other words, it promoted and developed the ability or potential of the people, groups, and community organizations to strengthen their lives and to meet their goals appropriately. Various levels of power and strength through these processes include: (1) encouraging individuals and community organizations to review and search for capabilities/strengths, and expertise of self-contained values for the realization of the power of their energy; (2) encouraging the review of search resources, support the assistance of the system, as well as internal and external relationships, which will be a supplementary factor, or encourage more energetic work; (3) creating a learning process to understand the problem and the challenges faced by the investigation of the existing behavior of another person, and that will lead to the consideration of the factors caused by their own identity or the impact of the political, economic, social, and cultural structure imposed on the person; (4) encouraging acceptance of the reasons for oneself to be treated appropriately, to change the mental condition and the courage to change both from oneself and the social structure; (5) participating in the analysis, manual planning, and self-help to regain power and enable users to cope with changes in the surroundings rather than with object factors or advice; and (6) working with a sense of thought, by using the process of assessing resource evaluation to understand the cause of the problem. The turning point and development of the problem is the fundamental philosophy of the practice of strengthening power (Wetchayachai, 2012) and confidence in human value. A profound and holistic viewing paradigm surrounds the strengthening of power that evolved on a non-solitary basis.

The following eight issues concerning empowerment reflect a range of inequalities in society. The empowerment, therefore, helps those who are oppressed by the injustice of the society and sets them free from the inequalities and power relations through their own critical process. These issues include (1) consciousness-raising, (2) self-esteem, (3) self-concept, (4) self-help, (5) advocacy, (6) democratization and participation, (7) partnership, and (8) Liberation. There is a way to strengthen the power that meets the level of the empowerment, divided into 3 levels (Gutierrez, Parsons, & Cox, 1998). Level 1 is strengthening the person's power by working with feelings, the perception of their identity, and the ability to face the problem of a user. Level 2 is empowering people to work with others involved in the problem cycle, which can help to resolve the problem or the issue that encourages the problem. Level 3 is strengthening the power of the environment by working with social institutions, working with social policies, and influencing people in the wider way. These processes will reinforce the power that emphasizes the actions involved in the profession, through social operators with users to create social changes.

Critical education management concept

Critical Education Management is a conceptual base for change. The key scholar, Jack Mezirow, defines Transformative Learning (referred to in Panich, 2015) as: "The learning process through Critical Reflection that leads to a new and more comprehensive meaning. The difference has been distinguished while the integration on understanding of their experiences is crucial. This learning includes applying understanding into practice." Based on a philosophy of Existentialism, the fourth wave of education, initiated by Soren Kiekegaard, whose critical learning was formed after the existentialist era (Sutthinarakorn, 2017), emphasizes individual independence and provides the idea that a person is responsible for him/herself. This approach is a partial component of the empowerment training course (Sutthirat, 2014), and the details of which are as following:

The core principle believes that human nature and social environment are immutable. Human beings are able to destine life with the freedom to choose, create, develop, and change their own lives at any time. Hence, everything is always changing.

The aim of the study is on freedom of the learners. Freedom in learning is derived from learner's interest. The needs to learn must be free from compulsion and focusing on personal development in order to learn for life and for freedom.

Curriculum content is developed from learner's interest. It includes the contents that lead to freedom and support the creation of knowledge that comes from oneself. The core content has been designed for learning to change regarding critical education (Sutthinarakorn, 2017). The content is designed to connect life to a better understanding of the world. The truth of life and the creation for changing the world begin with changing oneself in the pace that comes from inner life. The nature of the content is flexible and varies with the actual situation. Learner (problem owner) and teacher are social practitioners. Therefore, they can mutually define the content that comes from the narrative or the description of people and groups in order to formulate questions that will be solved together with the learner-centered experience of learning.

Teaching and learning management creates a practice area according to the students' interests or practices that cause stimulation or instruction resulting in a partner learning approach which is the tools to organize education. Operators are considered as Human Instruments, herein, they are the "teachers" who play a role in driving the process of changes. It serves to raise questions, open talks, tell stories, stimulate thought, and reflect the testimony of the particular learning which causes mutual learning and change (Sutthinarakorn, 2017).

Evaluation and measurement of change is an examination of the search/quest for meaning that creates and drives new meanings to a more progressive action by measuring changes at the content level. It also straights the process of change in which the level of paradigm change considers reflections in the area of exchange. The level of self that occurred will reflect the meaning of change through collective discourses and actions of the learners.

Therefore, the curriculum in critical education is designed to be suitable for adult learning, which is commonly used in informal and higher education with the real problem that people face. Flexibility is considered to be consistent

with the context of learning by learners. Learning a course for change is, therefore, an important approach of empowerment. As referring to the issues discussed above, education must foster learning to seek knowledge and ways to live by oneself, create a conversation space for exchange, learn about life with the worthy self, others and society, together with creating a space for coexistence. Social change is shared in a friendly way, which is the duty of education to lead to sustainability nowadays. Hence, the training course aimed to explore the extent to which this curriculum is able to empower social workers, and how we can apply this curriculum in real life both personal and work that may have an impact in changing society.

Research Objectives

The research objectives are to study the feminist training process for social workers in terms of empowerment, and to synthesize each process to secure relevant conditions and empowering controversial issues

Research Questions

1) What were the feminist training process for social workers in terms of empowerment?

2) In each process, what were the relevant condition and empowering controversial issues?

Methodology

By applying qualitative methodology on phenomenological concept bases, this research focused on seeking information from the real phenomenon of natural samples to understand the concept of critical education management, or the Transformative Learning. The researchers' belief system and experiences associated in the environmental context of social members were used to interpret the data provided to understand the hidden meaning of participants. This research used two methods for data collections: (1) participatory action-based collection, and (2) interviewing. Data analysis consisted of five steps: (1) data transcription, (2) data analysis, (3) first coding, (4) second coding, and (5) interpretation and creation of explanatory theory.

Data collection methods

Data collection for the study required information from both an ideological attitude level and hands-on experience in the way of life of the participants in order to work with the target group. The research study, therefore, relied on data collection that focused on the accuracy and relevance of the world aspect and opinions of the participants which involved profound and meaningful lives of the participants.

(1) Observation

Applying participatory action research, I simultaneously acted as an observer and a participant. I was observing the training processes based on the feminist approach curriculum that may be empowering social workers. The tools used in observations were as follows: 1) content of the curriculum, 2) communication methods: observing the relationship between the speaker and participants through both verbal and non-verbal communication, 3) keywords used in communication between participants, and 4) the behavior of participants (social workers). As far as collecting data derived from observations, I used an audio recorder to collect data, then extracted all information into coding categories. After that, I analyzed data by matching information with keywords.

(2) Interviews

This method aimed to collect information that can be accessed in-depth through comprehensive interviews as data creation. It emphasized the interaction and engagement between the interviewer and the interviewee. The interviews were conducted as a social action, and in-depth conversations were conducted as if both are traveling together and generating the interview and conversation methods in a dialogic approach. It applied a dialogue with a deep listening and a narrative approach with a semi-structured interview tool and participant observation.

In this research, the interview process used conversations to empower a joint conversation between the investigator and the subject. Therefore, it was a qualitative approach of in-depth interview using an unstructured interview with open-ended questions using informal dialogue with participatory observation to extract the dialogue between the researcher and the subject. The key respondents of this research were chosen based on the following qualifications: those who graduated from the Faculty of Social Administration or who were social workers. They were divided into two groups: group 1 included 10 of social workers who participated in the training which was the main sample of this study; and group 2 consisted of curriculum developers and those who were associated with the curriculum. The following issues were interviewed: 1) the life context of interviewees, 2) the understanding and awareness of the essence of curriculum, 3) the dynamics of empowerment of participants/social workers, 4) the repetitive processes of empowerment, and 5) the opinions, challenges, and suggestions from participants/social workers. Data collection from the interviews was similar to that of the observation: I used an audio recorder to collect data, then extracted all information into coding categories. After that, I analyzed data by matching information with keywords.

Data analysis

This research used language patterns and words which is not a single step process. Rather, there are movements and flows in content disclosure. Therefore, in data analysis, the approach must be thorough with a systematic plan. Nevertheless, a five-step data analysis process is being applied (Nontapattamadul, 2011).

(1) For transcription, the importance is the format and how to compile and remove data according to detailed consideration. It must contain details including facial expressions, a code of conduct for confidentiality, and information based on research ethics.

(2) For data analysis, researchers must be familiar with all interview information and apply note-taking as an analysis tool.

(3) First coding is a process to define a unit or a set meaning of the collected data and categorize the meaning by numbers to create categories. Next, researchers must scrutinize, review, and terminate the first round of coding.

(4) Second coding is a comparison between the categories that are organized in the first round. In this process, researchers focus on the semantic units which have been organized in different categories. This is an in-depth and abstract analysis, consisting of the introduction of a different set of meanings in categories and comparing the categories that have been created.

(5) Interpretation and creation of explanatory theory is the most important step. It helps develop

the concept of identification. This reflects the relationship and connections between prominent aspects which were found in the data collection. It must be consistent from the beginning with strategies such as drawing a diagram, creating a matrix, counting the number of times that a set of meanings is found, the use of metaphor, finding missing dots and information, observing points, etc. Researchers then present the points of finding or propose it as an explanatory theory. It is a summary of the research results by description of the main points that appear from the data. Moreover, key points and interpretations are developed to synthesize meanings into assumptions which can further develop in the future.

Findings

I found that using the lens of critical education management, or Transformative Learning, was able to help foster empowerment to social workers. In other words, these critical processes helped construct a comfort zone which means creating a social safety area. This concept of social safety area was derived from the work done under the project called the development of a working model to protect individuals' welfare of families in pilot communities in collaboration with the multidisciplinary team and the Women and Men Progressive Movement Foundation (WMP). The concept of a social safety area is an elevated power of those who have been in family violence. In other words, the development of a power-enhancing service is coupled with pushing the protection mechanisms for the victims of sexual violence, and to prevent the violence in the family, namely strengthening the power. It is aimed at the affected people to change the power of their lives to create their lifestyle changes. Families and communities in which activities are used in operating the key goal is to enable "the power to change" or "power = Voice."

The healing process-restores power to the affected people, in "Heard and heard their voices," to regain power and make changes in themselves was found to be a key practice that uses counseling methods to strengthen the power, together with group support, or peer-to-peer help groups. They learn to exchange their lives with others continually. The use of power emphasizes the process of using voice to create changes in their lives and focus on those who are affected by the restored power. Their change in life is self-initiated, such as through judgment, to see their life situation. They can also be encouraged to face the situation and oriented for problem management and action, etc. A key mechanism is collaboration between the network core and the community, foundation officer (encouraging, counseling, creating a co-team, and intervening between executable levels to policy level), and the local team of staff (healing team, the rights protection, and the impact protection). The development and elevation of power are strengthening the power up to the "amplification" level of the unstoppable to create a change in the community/society level, and in social motion (social movement) which is considered to be a continuing operation.

Therefore, the social safety area must be an area contributing to building internal power in order to use the power to develop, enhance, create, and expand the security area to social changes. The result revealed the management multicultural education on women's empowerment bases as follows:

(1) The process of organizing training courses focuses on three learning bases of "experience" as follows:

(1.1) Analytical thinking base

It is conducted through sharing experiences and the emphasis of knowledge exchange among participants and between the participants and process trainees. By the use of real experiences for the social workers to review and analyze the phenomena that occur in their lives, this exchange process will create a reflection between the speaker and the social workers and the realization of what is happening in the life.

(1.2) Awareness of one's inner emotional state base

From exchanging knowledge in the base of their analysis through experience, such conditions allow participants/social workers to access the content of their own experiences. This has made it clear that the concept of a social safety area was able to increase the potential and ability of social workers.

(1.3) Practice base

It is based on the main principles of "internal stability establishment" by using the physical base through the core training process. It is to make the participants emotionally stable. Likewise, emotional management is required. Living with oneself is to provide an opportunity to learn, review, and analyze their experiences in depth. The important goal is to raise awareness of one's own experiences and lead to self-transformation.

(2) The components of the learning process include:

"Self" is the participants of the training. It is an essential component of the process. However, in the state of the learner, the learning process focuses on experiential learning; the experience of the participants is the key lesson of the course used as a reflection on their understanding of the gender-disparate power relationship and the experience of gender social injustice which will create deep understanding and self-awareness of the participants.

"He" is the friend who participated in the training as an element of "a listener who listens by heart as a testimony of friendly awareness" in the process of learning. The fellow participants were considered a motivating factor during the course.

"Learning motivator" is part of the "process" as a person who runs the course and assists all the operations which will play an important role in an atmosphere creating conditions for safe-learning. It is an area where the participants and others in the process can discuss and express emotions peacefully.

"Learning space" is to facilitate every course activity throughout the training and become a learning space of the participants.

(3) Learning path of power

Learning course for change is a learning process focusing on learning through an experience that creates awareness of the encountered situations. This awareness will build upon self-management that leads to life changing approaches and manage the injustices that happen to oneself.

To create a critical operating area is a learning-building process that focuses on the exchange of what is happening in each person's life. It is a friendly exchange, open-minded, listening but not judging, and giving importance to the stories of everyone in the process. Everyone has to act and play in a common role by "witnessing" by listening with one's heart.

Transformative Gender is the prominent goal of the course. Throughout the learning path of the process, the participants will learn gender contexts, gender, and unfair power relations structure. The process begins with a state of being oppressed to learn how to release oneself from injustice and to cause "Transformative Gender" in their lives.

Discussion

To create a safe learning space for social work learners is an important factor affecting power developments of social work learners, learning efficiency, and others. Moreover, there is an impact on a culture of sharing power among the social work learners. Therefore, empowering social work learners depends on the creation of a safe learning context which contains the followings:

(1) Self-learning

(1.1) To learn one's inner power is a process of learning through his/her own experiences which emphasizes self-awareness, analysis and review until understanding the phenomena that happen to oneself, and complied with the reproduction of thought processed in the context of learning. It is where the social workers could reflect their own identity. It can be achieved when the learning context is not pressed, stigmatized, or otherwise. The important process of the learning context is "becoming the testimony of those in the process of learning together" which is to listen attentively without judging, not expressing opinions, and not suggesting. It is a safe area for social workers to be exposed, causing the learning of power within oneself.

(1.2) To learn about the life of social work learners and self-management to get through social injustice is the use of power from the realization of the power within oneself to create a change in oneself to stimulate negotiation in power. The context of a safe space is an area that provides a sense of protection and healing for social work learners. In the same manner, it also creates a growth of thought and a way to escape from unfair situations.

(1.3) To learn the joy at heart as the saying "planting flowers in the heart" with a safe learning context can result in a growth of inner power. It is to raise the level of internal power of the social worker in which such processes will take place by opening up an area of thought and continue to create self-learning and generating a safe space for students.

(2) To learn the power of others is to expand the safe space for empowerment among the social work learners. The created safe space can be expanded together with empowerment by learning the power of others, known as "Power with." It is a clarification of internal power exchange between learners and to create a space of life with common power as in "planting a flower field." It focuses on allowing learners to exchange stories or experiences. They can also perceive each other's knowledge in similar manners.

(3) To build a society of power sharing is to create a safe space for social work learners. That is, transforming a culture of power into a culture of power sharing that revives one's inner power, especially for learners who are in an unfair social structure which drives the culture of sharing power in consideration of building a safe society. That will lead to the creation of a change in power relations and social justice.

Case studies reflecting the above findings

Case studies create a safe learning space for social work learners of the feminist training formula initiated by International Center for Women for Peace and Justice (IWP); it focuses on self-learning and understanding towards learning and understanding of others and society. The concept is based on the development of learners to take the "value and potential of humanity" into account. There is an attempt to create a learning process that connects "students and the real world to create a community of self-development." The findings are as follows:

First of all, the emphasis on building "self-learning (internal) to external learning" that must be emphasized is to adjust the learners' understanding of the world on the basis of creating attitudes. "To view humans with dignity" is very important for learners to be able to view human beings with value. It is to instruct the learners to understand their ability and potential. They learn to value others and society. Therefore, it is imperative to provide a holistic education that focuses on "learning from inside out" where learners must be able to analyze themselves in relations to the real world.

Second, a focus is on creating space by "learning through life experiences" and a friendly atmosphere is important. In particular, the role to create a friendly learning atmosphere is equal and compatible among participants (learners) and the process trainers (teacher). Both must be able to access and value experiences that each person is ready to share. The participants act as a "testimony" by listening with care which allows sharing experiences to create a friendly learning space. It leads to self-learning and in exchange, learners will understand what is being studied and what can be analyzed by the practice.

Thirdly, a focus on creating an area of "critical learning" based on equality in every learning process is important. The need is to create a platform for a continuous exchange of speakers and the learners or between students and teachers or vice versa. Learners have the opportunity to reflect on what they have learned which reflects others in return by asking questions back. The aim is for learners to check the answer or to think for themselves like: "What is it? How to do it? Where to adjust? What is the limit? and How will it develop?". The critical platform in the learning context is not "Who is better than anyone?" or "Who is right, who is wrong?"; however, it is to learn to ask questions in order to find answers and stimulate analysis and create worldviews to build students' perspective on a continuous basis. It is a holistic knowledge management by providing learners with their own analytical knowledge which will lead them to the growth of thought in critical thinking. More importantly, the criticism will not affect the learners as it is not being put into practice or application. On the contrary, once there is a criticism, there is a practice. There must be a learning area for further action.

Lastly, to create the comfort zone and foster empowerment, there was a need for the speakers and teachers to share their own experiences. This causes a feeling of reaching out to each other and bridging the gap of superiority between teachers and learners. Mutual understanding between learners to the real world without distorting the truth is being liberated. Learners will understand life by seeing and learning from the life of others, families,

and communities. This will lead to further development of a quality of life which is the most important "educational achievement." These are the examples of creating safe learning spaces for social work learners where the learners are professionals working with socially vulnerable community members. They must learn to create a safe space. The learning process will enable the learner to 'learn a partner', resulting in a profound understanding of the context of safety.

Conclusions

The main challenge in an unfair society is how to create a safe and fair space for learning. It is important that we must create a fair and judicial learning culture. Social welfare is considered an important role as a social worker is responsible for providing relief to the recipient of social issues and social development. The social welfare efforts to bring out the service of the recipient are a key to correcting and preventing the problem or even working with a group called social work, group, or group-level functionality. It is a method and process that social welfare assists members of the group in each institution or organization to have a good relationship with others. Having a good development experienced by social welfare helps each member to develop a personality for social development using interactive reactions within a group as a tool. The main challenge is to create a safe learning area under this society, whereby the empowerment of social welfare can grow and elevate.

The importance of organizing and developing communities, called community-level work is working with the community for editing. Preventing the problems of the welfare and safety of people in the community, whether it is a profession, health, wellness, or others, studies by social welfare are used to encourage people in the community to see problems. The cause of the problem and cooperation, together with plan and conduct preventive and corrective action, relies on resources in the community, including people, materials, assets, labor, etc. Also, if social welfare finds that the community lacks service or has insufficient services, it will find a way to encourage people in the community to share them, and manage external resources further.

Therefore, creating a safe learning area under unfair societies needs the strengthening of social welfare learners to grow and elevate social welfare areas to a fair learning space. Therefore, building a safe and fair learning environment is a must-have for the learning culture through the social work management process that provides high-performance of social organization management, including planning policies, plans, and projects to develop organizational people to suit the objectives and goals of the organization. It also includes the ability to collaborate and work with other professionals involved.

Acknowledgments

The removal of the Women and Men Progressive Movement Foundation (WMP) was accomplished in 2016 by the Women and Men Progressive Movement Foundation (WMP). It is a private development organization that works as a juristic person with a role to promote gender equality as well as the involvement of a creating network between men and women in order to help prevent and solve problems in the sustainable family.

The Foundation's work is focused on modifying the attitude to a perspective that understands the problems of family violence and sexual violence. Regarding the value of humanity, It understands the attitude of male and female attitudes, in that men and gender alternatives have received this attitude from the family from the media education system, religion, politics, and culture, as well as from factors stimulated from pornography, alcoholic beverages, drugs, gambling, and sexual prejudice of the society.

References

Adams, J. S. (1965). Inequity in social exchange. In L. Berkowitz (Ed.), *Advances in Experimental Social Psychology* (pp. 267-299). New York: Academic Press.

Carr, E. M., Dewitz, P., & Patberg, J. P. (1983). The effect of inference training on children's comprehension of expository text. *Journal of Reading Behavior, 15*(3), 1-18.

Cattaneo, L. B., & Chapman, A. R. (2010). The process of empowerment: A model for use in research and practice. *American Psychologist, 65*(7), 646-659.

Grosz, E. (1994). *Volatile bodies: Toward a corporeal feminism*. Sydney: Allen & Unwin.

Gutierrez, L. M., Parsons, R. J., & Cox, E.O. (1998). *Empowerment in social work practice*: A sourcebook. USA: Brooks/Cole Publishing Co.

Miley, K. K., & Dubois, B. (2009). Ethical preferences for the clinical practice of empowerment social work. *Social Work in Health Care, 44*(1-2), 29–44.

Nontapattamadul, K. (2006). *Critical theory, analysis in social policy and planning*. Bangkok: Thammasat University Press.

Nontapattamadul, K., (2011). *Qualitative research in social welfare, paradigms and method of research*. Bangkok: Thammasat University Press.

Panich, V. (2015). *Transformative learning*. Bangkok: S.R. Printing Mass Products Co., Ltd.

Peterson, S. J., & Bredow, T. S. (2013). *Middle range theories: Application to nursing research* (3rd ed.). Philadelphia: Wolters Kluwer Health/Lippincott Williams & Wilkins.

Sutthinarakorn, W. (2017). *Transformative learning and action research* (2nd ed.). Bangkok: Siam Survey.

Sutthirat, C. (2014). *Curriculum development: Theories to practice*. Bangkok: V. PRINT (1991) Co., Ltd.

Wetchayachai, A. (2012). *Strengthening the power of social work practices*. Bangkok: Thammasat University Press.