

# Understanding Social Development

Adapted from Encyclopedia of Social Work

The content of this article is taken from Encyclopedia of Social Work NASW Volume IV. This is well written and precise. This is enough to understand the concept for the beginners. References can be used for further understanding. Without changing the content, some notes are added to make it more readable and understandable.

S.Rengasamy

## Abstract

Social development is an all-inclusive concept connoting the well-being of the people, the community, and the society. The term gained popularity in the 1920s when it began as a mass literacy campaign under British rule in Africa; it was later called *community development*. In 1954, the British government officially adopted the term *social development* to include community development and remedial social services. With the Universal Declaration of Human Rights in 1948, the United Nations assumed the role of promoting social development globally. Social development strategies have been classified as *enterprise*, *communitarian*, and *statist* (Midgley, 1995; Lowe, 1995) based on their ideological orientations. An institutional approach to social development provides a pragmatic synthesis of these and emphasizes a balanced social development strategy. The current microcredit and microenterprise initiatives constitute a movement in the direction in which free market, private initiatives, and government support play key roles in social development, poverty alleviation, and promoting world peace.

**Key Words:** social development; microcredit and microfinance; community development; Copenhagen Declaration; Millennium Development Goals

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## Definitions

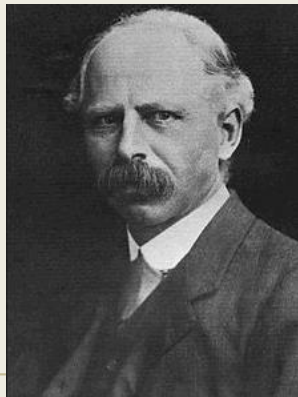
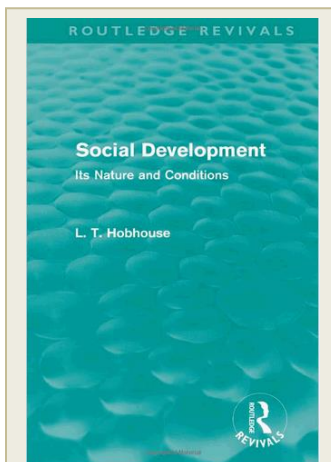
Generally, social workers define social development as a comprehensive, all-inclusive concept (Khinduka, 1987; Midgley, 1995). Gary Lowe (1995) defines it as an encompassing concept that refers to a dual-focused, holistic, systematic, ecologically oriented approach to seeking social advancement of individuals as well as broad-scale societal institutions (p. 2168). Midgley (1995) maintains that it is a process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development (p. 25). Other notable social workers have provided compatible definitions of the social development concept (Billups, 1994; Meinert & Kohn, 1986; Paiva, 1982; Panday, 1981). The underlying notion of social development assumes progress and welfare of the people leading to their overall well-being. Similar definitions of social development are also available on the following (websites: [envision.ca/ternplates/profile.asp](http://envision.ca/ternplates/profile.asp); ([www.polity.org.za/html/govdocs/whitepapers/social97\\_gloss.html](http://www.polity.org.za/html/govdocs/whitepapers/social97_gloss.html))).

Social Development is an encompassing concept that refers to a dual-focused, holistic, systematic, ecologically oriented approach to seeking social advancement of individuals as well as broad-scale societal institutions and maintains that it is a process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development

## History of Social Development

The social development perspective emerged with the popularization of the term by L.T. Hobhouse in the 1920s. The early emphasis on social development was propelled by the British initiative in West Africa in the 1940s, which was directed primarily toward mass literacy that included efforts toward economic development, increased literacy, poverty eradication, generating employment, and gender equity, among others, to help promote welfare for individuals, the community, and the society.

Since the writings of L.T. Hobhouse, the term *social development* has signified all efforts directed toward improving the conditions of the poor and disadvantaged. From the 1920s to the



Among Hobhouse's works are *The Theory of Knowledge* (1896), *Development and Purpose* (1913), intended as a full statement of his philosophy, and four books collectively entitled *The Principles of Sociology*. They are *The Metaphysical Theory of the State* (1918), *The Rational Good* (1921), *The Elements of Social Justice* (1922), and *Social Development* (1924).

1940s, especially after World War I, the British government faced heightened agitation from all the colonies against their alleged exploitation of the natural resources of their countries and impoverishing the people. The economic depression of the 1930s and the increased demand for independence by the colonies propelled the British government to direct its urgent attention toward economic development in the colonies. According to Midgley (1995), the British efforts for social development first began in Africa in the late 1920s and then spread to other British colonies. A more systematic approach to social development emerged in West Africa in the 1940s, when colonial administrators introduced the policy of *mass education* (Brokensha & Hodge, 1969; Lowe, 1995) that included instruction in the English language, agricultural production, road building, and other matters having practical utility. However, the scope of mass education was so broad that a concept like community development was introduced to capture the essence of all the efforts initiated under it. Community development activities also included the establishment of health centers, small family enterprises, schools, and infrastructure such as bridges, roads, and sanitation and irrigation systems. In 1954, the term *social development* was officially adopted by the British government; it included community development and remedial social welfare services (Lowe, 1995; Midgley, 1995).

By the 1950s, as the British Empire's influence over the newly independent states waned substantially, its role in social development was taken over by the United Nations. With the Universal Declaration of Human Rights by the General Assembly on December 10, 1948, the United Nations committed itself deeply to ensure fundamental human rights encompassing the well-being of

individuals and the society. In the 1960s, the United Nations

initiated a large-scale campaign for social development. It emphasized the need for national development planning and committed resources and technical assistance for its member states for

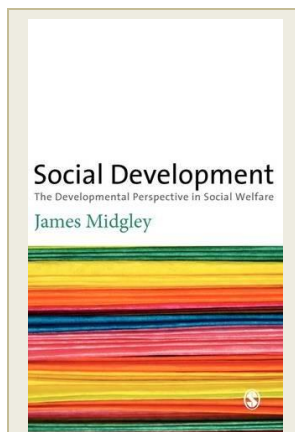
Developmental processes are a natural phenomena that occurs in complex systems, by which the system increases in complexity. Social development then, in particular, is the process by which society increases in complexity.

Social development is intuitively related with those changes in the system that improves the general well-being its people. In the following we are going show that this is indeed the case. Development is a natural process that is related with an improvement of society. In life there are two incompatible aspects: the pursuit of personal good and the general good. By nature we are inclined to pursue our personal good over the general good, for we have a nature based on the continuance of our genes, and not for the good of society or the natural environment. But nature is neither wise nor perfect, since our higher good is to live in a healthy environment and in harmony with it. The pursuit of personal good over the general good is usually related with a deterioration of the environment (both social and natural). Social development on the other hand, is related with changes in the social environment that curbs this tendency. We sustain that socio-economic, institutional and cultural development are related with a balance of power and interests within the population, which promotes the general good over the personal good, thus improving the general well-being of the population.

<http://physicalspace.wordpress.com/2010/09/29/social-development/>

expanding their activities in the health, education, agriculture, ho using, and social welfare sectors. They were encouraged to establish central planning ministries and extend training

opportunities for administrators, planners, and other professionals. A number of UN-sponsored shortterm training programs were organized for government functionaries. While a new momentum picked up in the 1960s for central planning and administration of the social development programs, by the 1970s it became clear that the benefits of these programs were reaped mainly by a privileged class living in the urban areas. Consequently, a phenomenon called distorted development (Midgley, 1995) appeared in the social welfare arena, and was perpetuated by government corruption, bribery, bureaucratic red tape, favoritism, administrative mismanagement, and a large-scale neglect of the needs of women, children, and the common people.



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The failure of the community development programs under statist management gave rise to a critical approach known as *community action* or *community participation* programs. This approach called for more active participation of local people, the opinion leaders, and non-governmental organizations in funding, planning, and implementing the programs independently. Meanwhile, the enforcement of the Structural Adjustment program s by the IMF and the World Bank forced many countries to incur huge debts from their past loans. This adversely affected many governments' ability to keep up with the social welfare services for their citizens and had a crippling effect on the UN and

governmental social welfare programs that faced massive cuts in their budgets. Consequently,

the UN officials, experts, and consultants gradually diverted their energies to more income-generating projects funded by NGOs (non-governmental organizations), including that of micro-enterprise and micro-finance initiatives.

During the 1980s, the advanced industrial countries, especially the United States and the United Kingdom, witnessed an ascendancy of neo-liberal ideology in their political fronts. Consequently, the governments in these countries cut many social welfare programs drastically. The UN at this time was almost compelled to redirect its social development efforts toward a statist strategy. In March 1995, at the World Summit in Copenhagen, the UN, in an unprecedented bid, obligated its 117 member countries to ten binding commitments. These included eradication of poverty; the support of full employment; the promotion of social integration including the protection of all human rights; the achievement of gender equality and equity; enhancement of development of the LDCs including Africa; inclusion of social development goals in the structural adjustment programs; increasing the resource allocation to social development; creation of a social, political, cultural, economic, and legal environment to facilitate social development; promotion of the universal and equitable access to primary health care and education; and the strengthening of cooperation for social development through the UN. (The Copenhagen Declaration, United Nations/Division for Social Policy and Development: 1999; <http://www.visionoffice.com/socdev/wssd.htm>). The Copenhagen Declaration thus set the tone for statist social policy planning and implementation at a global level.

In 2005, 10 years after the Copenhagen Declaration, another World Summit, held in New York, renewed its commitment for social development by offering a comprehensive policy framework based on equity and equality (United Nations, 2005). This Summit concentrated on poverty eradication, employment, and social integration as core issues, and recognized that social development basically requires a multifaceted approach that should be socially, culturally, and environmentally sustainable. The UN also advanced another lofty set of goals in 2005, known as the United Nations Millennium Declaration and the Millennium Development Goals (MDG's) that addressed social concerns like poverty and hunger, infant and child mortality, health, and literacy. The MDG goals were mandated to be attained by member countries by 2015. This statist initiative also met with failure due to centralized bureaucratic red tape, increased corruption, and inefficient management. It also created a chilling gap between the rich and the poor. A sharp criticism of this approach generated overwhelming support for the small-scale, autonomous, freemarket strategies for micro-finance and micro-credit initiatives. The success of the "Garneen Bank" approach, which was conceptualized, designed, and implemented by 2006 Nobel Peace Laureate Professor Muhammad Yunus and involved micro-lending to the poorest of the poor women in Bangladesh, added a new significance to micro-finance activities as a social and economic enterprise. Within a span of twelve years (1974-1986), the "Garneen Bank" microcredit concept had developed into a global movement and received worldwide support and acceptance (Miah, 2003; Mizan, 1994; Yunus, 1995,2003).

### **Approaches to Social Development**

Tracing its ideological groundings in Western political thought, Midgley (1993, 1995, and 1997) classifies social development strategy into three types: enterprise, communitarian, and statist (Lowe, 1995). Enterprise strategies emphasize individual entrepreneurship in maximizing the welfare of the people. This approach calls for minimum government involvement in

developmental activities and maximum involvement of informal sectors, including small business development, to promote healthy income generation and rising standards of living. Statist strategies call for a total control of social development activities by the government, including planning, financing, and implementing. This requires a vast bureaucracy to plan, deliver, and administer the programs. The third approach, communitarian strategies" (Midgley, 1997), grew out of severe criticism of the statist regimes for their unbridled corruption, wasting of scarce resources, bureaucratic red-tapism, and a lack of involvement of the local people in the development process. This strategy requires grass-roots participation of the local community in planning, designing, and implementing all social development programs.

Since each of the approaches mentioned above appear to be diametrically opposed to the others, Midgley (1995, 1997) proposed a fourth strategy of social development known as the institutional approach. Under this approach, the positive sides of all three approaches are underscored and a synthesis of all three is proposed as a coherent and integrated whole. It promotes maximum participation of the community, the market, and the people. The institutional approach requires the government to play an active role in the management and coordination of development activities that Midgley (1997) calls "managed pluralism" (Miah & Tracy, 2001).

#### Four Strategies of Social Development

1

Enterprise strategies emphasize individual entrepreneurship in maximizing the welfare of the people. This approach calls for minimum government involvement in developmental activities and maximum involvement of informal sectors, including small business development, to promote healthy income generation and rising standards of living

2

Statist strategies call for a total control of social development activities by the government, including planning, financing, and implementing. This requires a vast bureaucracy to plan, deliver, and administer the programs

3

Communitarian strategies" grew out of severe criticism of the statist regimes for their unbridled corruption, wasting of scarce resources, bureaucratic red-tapism, and a lack of involvement of the local people in the development process. This strategy requires grass-roots participation of the local community in planning, designing, and implementing all social development programs.

4

In institutional approach, the positive sides of all three approaches are underscored and a synthesis of all three is proposed as a coherent and integrated whole. It promotes maximum participation of the community, the market, and the people. The institutional approach requires the government to play an active role in the management and coordination of development activities called as "managed pluralism

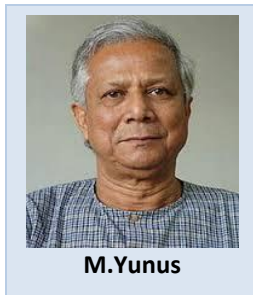
A plethora of studies on social development have shown that the statist strategies disproportionately benefited the privileged class and helped increase the extent of poverty in a society (Birdsall, 1993; Haque, 1999; UN, 2004). The statist model generated a phenomenon called "distorted development" (Midgley, 1995), which became quite conspicuous in the context of social development worldwide. The "trickle down" theory of economic growth did not translate into reality as originally envisioned. Many unintended negative consequences followed from it that adversely affected peoples' well-being and living conditions (UN, 2004).



Irma Adelman and Cynthia Morris (1973) opined that the advance of capitalism in an uncontrolled fashion allowed the privileged class to amass huge wealth and, thus, poverty continued to grow unabated. Wolfgang Sachs (1992) stated: "The idea of development stands like a ruin in the intellectual landscape. Delusion and disappointment, failures and crimes, have been the steady companions of development and they tell a common story: it did not work" (p. 1). A number of other scholars offer similar critiques on the failure of social development initiatives in developing countries (Alavi, 1972; Amin, 1990; Preston, 1985).

### Assessment and Future Trends

The microcredit and microfinance initiatives worldwide constitute a signal move toward the synthesis proposed by Midgley (1997) as the institutional approach to social development. The award of the 2006 Nobel Peace Prize to Dr. Muhammad Yunus and his Grameen Bank testifies to the fact that social development should be conceived and delivered as a social enterprise at the grass-roots level supported by the people, the market, and the legal framework provided by the government.



M.Yunus

As the world faces more and more cultural, ethnic, religious, political, economic, and other conflicts, including widespread human rights violations, social development may seem more of a "distorted development" than a movement toward progressive development (Haque, 1999; Midgley, 1997). All these are resulting in pervasive violence and deep-rooted hatred, heightened political and social unrest, and profound destabilization of the economic and social fiber in many parts of the world, necessitating unfettered promotion of peace as an essential, ingredient for

social development (Yunus & olis, 2003).

In this regard, Yunus's clarion call for world peace and the end of poverty globally (during the 2006 Global Microcredit Summit held in Halifax, Nova Scotia, November 12-15, 2006) and Midgley's (1997) unequivocal advocacy of peace as "a prerequisite for the attainment of social development goals" (p. 11) should be given priority attention by social work educators, policy makers, and the practice community. This will certainly advance the cause of a global society that will not divide, but will peacefully unite and bind together the Global North and the Global South.

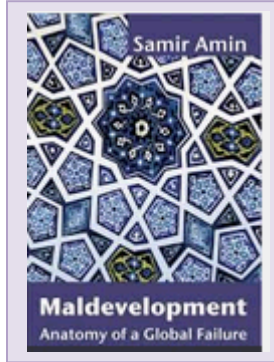
An integrated policy for social development that is pro-people, pro-government, pro-market, and procommunity is fundamentally needed as the institutionalized arrangement in a society for balanced functioning and equilibrium at the economic, political, social, and cultural levels.

*Managed pluralism*, as advanced by Midgley (1995), or *engaged governance*, as advocated by the United Nations Department of Economic and Social Affairs (UNDESA), that will involve NGOs and civil society in states' decision making, should be the policy for effective social development strategies (UNDESA, 2004, p. 27, New York: UN). Although social development cannot be construed as a panacea for all problems in the world, Midgley's (1997) insightful observation "it [social development] does provide a comprehensive, pragmatic, and workable approach to social welfare that deserves to be more widely adopted" (p. 202) is quite instructive

and logically coherent, and clearly sets the tone for the future of social work education, policy, and practice in a global context.

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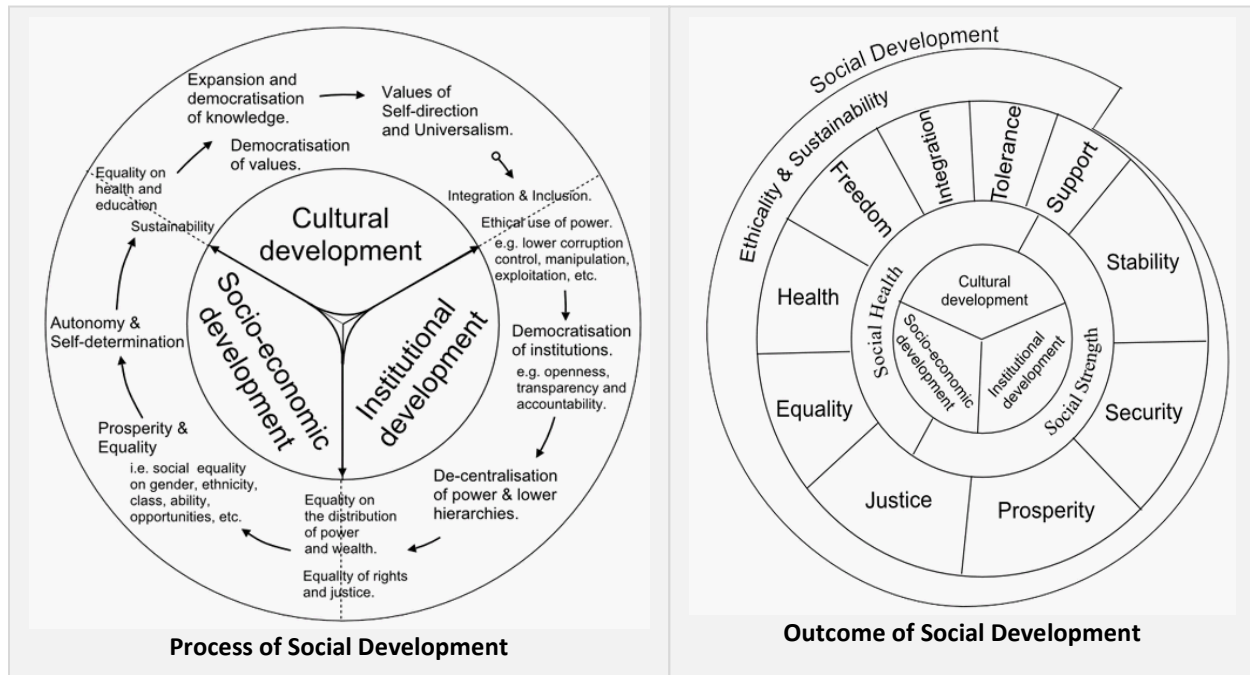
## Suggested Links

- [www.u.org/esa/socdev/icony](http://www.u.org/esa/socdev/icony) . [op.org/gossary](http://op.org/gossary) .html
- <http://IwwebI8.worldbank.org/ESSD/sdext.nsf/gobydocname/socialdevelopment> home
- <http://www.imf-org/external/np/exr/facts/social.htm>
- <http://www.sdc.admin.ca/index.php?nanID=64957&lndID=1> &

## Mizanur R & Miah

## Appendices to understand Social Development

See the diagram carefully and try to understand the dimensions of Social Development



## How Social Development is related to Social Work Education?

Read ----Richard J. Estes Professor of Social Work at the University of Pennsylvania in Philadelphia

Internationalizing Social Work Education

<http://www.sp2.upenn.edu/restes/isw/>

### 1. Origins of the Problematique Humaine Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
<p>The dominant economic and political systems reinforce particular values or principles at the expense of a large, and growing, "under class" of impoverished or socially disenfranchised persons who are unable to participate equitably in these systems (e.g., individualism, competition, wealth accumulation)</p> <p>Certain groups of people--owing to factors beyond their control (e.g., race, ethnicity, gender)--are disadvantaged by stratification, mobility and other norms that reward some, but penalize others</p>	<p>Dominant national and international social, political, and economic systems frustrate the efforts of disenfranchised persons and developing countries in achieving parity with "social haves"</p> <p>Inequalities between "rich" and "poor" countries are largely the product of three forces: (1) for the majority of developing countries, the legacy of a recent colonial past; (2) "victimization" by dominant international economic and political forces that are controlled by rich countries and over which poor countries are able to exercise comparatively little control; and (3)</p>	<p>Existing world order systems (social, political, economic, and moral) are controlled by a minority of self-interested rich and powerful nation-states located in the industrialized "North"</p> <p>Because of their comparative advantages, rich countries have a vested interest in sustaining the economic dependency of the South on the North; as a result, the North "manipulates" the existing world economic and political order so as to sustain the South's dependency</p>



Other groups of people owing to age, disability, illness, solitary survivorship, etc. are unable to remain self-sufficient and, thus become dependent on resources of the "commonwealth" to meet their needs	"accidents" of geography that "trap" resource poor, land-locked, and small island developing countries in conditions of perpetual deprivation	These activities are perceived to be particularly important because of the North's dependency on developing countries for cheap labor, raw materials, military bases, and markets to which finished products can be exported
Social welfare is viewed as the primary instrumentality through which society responds to the legitimate needs of dependent persons	Within developing countries, economic and political inequalities mirror those that exist in the international political order, i.e., greed and the pursuit of personal wealth and political power by the few at the expense of the many	Hence, rich countries contribute sparingly toward the South's efforts to acceleration the pace of their own social, economic, political, and military development

Problematique Humaine: A phrase used by the Club of Rome to describe the profound and menacing "...cluster of worldwide problems--not only material in nature--(that are) growing at an incredible speed when viewed in historical perspective" (Mesarovic and Pestel, 1974. Mankind at the Turning Point, p. xii).

## 2. Dominant Values Associated with Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
<p>The central values embodied in social welfare include: (1) <i>shared communal responsibility in assisting others to attain optimal self sufficiency</i>; (2) <i>self help</i>; (3) <i>mutual aid</i>; (4) <i>altruism</i>; (5) <i>humanitarianism</i>; (6) <i>cooperation</i>; (7) <i>distributive justice</i>; and (8) <i>self-determination</i></p> <p>Social welfare also claims respect for individual and group differences; a commitment to equality of opportunity and the search for equity is central to welfare functions</p> <p>These values, in turn, are expressed through system wide efforts that seek to assure the satisfaction of at least basic social and material needs</p> <p>The "social safety net" that results from these efforts, in turn, is designed to protect socially vulnerable populations from exploitation and human degradation (e.g., the aged, sick, disabled, children, etc.)</p>	<p>Values central to social development practice stress: (1) "<i>conscientization</i>"; (2) <i>distributive justice</i>; (3) <i>non-exploitive rationality</i>; (4) "<i>de-tribalization</i>"; (5) <i>cooperation</i>; (6) the <i>emergence of "humanocracy"</i>; and (7) <i>participation</i></p> <p>The actualization of these values is realized through the active participation, i.e., "social animation," of groups of oppressed persons in their own "liberation," i.e., individual and collective empowerment</p> <p><i>Conscientization</i>, i.e., profound insight into the source(s) of their oppression combined with a willingness to act collectively in bringing about solutions to those oppressions</p> <p>Consequently, the effectiveness of social development practice is assessed in terms of its capacity to assist disenfranchised people in attaining or regaining control over their social, political, and economic futures</p> <p>Perceives cultural, religious, ethnic, racial, and other social "differences" as source of national strength and vitality</p>	<p>Central world order values include a commitment to: (1) the <i>unity of humanity</i>; (2) the <i>minimization of violence</i>; (3) the <i>satisfaction of basic human needs</i>; (4) the <i>primacy of human dignity</i>; (5) the <i>retention of diversity and pluralism</i>; and (6) the <i>need for universal participation</i></p> <p>The pursuit of a new world order that emphasizes <i>global sharing</i>, rather than squandering; <i>global cooperation</i>, rather than competition; and <i>global conservation</i>, rather than exploitation</p> <p>Viewed within a unified ecological context, man is viewed as a protector of the delicate ecological balance on which all people and future generations depend</p> <p>Essential to the attainment of a new world order is the voluntary willingness to forgo the satisfaction of a nearly limitless individual "wants" and "needs" in the interest of satisfying collective "wants" and "needs"</p>

## 3. Domestic" Implications of International Social Problems Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
<p>Entire nations and, within nations, population groups are intentionally left out of social, political, and economic advances experienced by other groups of people</p> <p>Because of fundamental flaws and social biases that are endemic to particular social and political systems, these systems are unable, or unwilling, to respond adequately to a broad range of legitimate needs of large numbers of persons (e.g., arising from factors associated with race, social class, caste, religion, etc.)</p> <p>Lack of meaningful participation in dominant social, political, and economic systems by large numbers of people erodes the social fabric of nations and, in turn, contributes to social conflict and, in turn, to social chaos in the most desperate of situations</p> <p>Poverty, social deprivation, and inequalities spread between and among nations; in doing so, they add to the already high levels of social injustice and political instability found in many regions of the world</p>	<p>Inequalities that exist within countries at all levels social organization, reflect more pervasive social ills that exist worldwide, e.g., problems of poverty, racism, sexism, etc.</p> <p>As such, solutions to seemingly intractable social problem require a high level of understanding concerning both the causes of and the range of possible solutions to the problem(s)</p> <p>To be effective over the long-term, solutions to seemingly intractable inequalities must originate within the affected peoples themselves; in so doing, the changes that result from their collective action is institutionalized in the communal "consciousness"--and, thereby, more resistant to erosion over the long term</p> <p>Through a sense of <i>solidarity</i> with oppressed people everywhere, groups undertaking significant change in their own communities contribute to global pressures for similar changes elsewhere</p>	<p>Current world order models are in a state of social, political, and moral collapse; they are unable to cope with the reasonable demands of people for societies and a world system characterized by peace, harmony, and social justice</p> <p>As a result, historical problems of racial, ethnic, class, and caste and other conflicts are perpetuated; even more serious conflicts emerge in response to reduced access to dwindling resources and opportunities</p> <p>Issues of age, gender, and religion resurface as major factors undergirding national and international pressures to evolve a new world order</p> <p>Recurrent wars, civil strife, historical inequalities, and related social problems force political leaders to undertake fundamental reforms toward restructuring relationships between peoples and nations</p> <p>Varying degrees of social and political "chaos" (i.e., the unsettling of old social norms) are experienced as peoples and governments seek to develop more humane, more just, and more ecologically balanced approaches to sharing the planet's finite resources</p>

#### 4. Social Change Goals Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
<p>The satisfaction of basic social and material needs of people everywhere</p> <p>Access to basic resources on the basis of need, rather than ability to pay or using other forms of "means tested" eligibility</p> <p>The extension of basic social guarantees and protections to</p>	<p>Fuller participation of people at all levels of social organization in the dominant political and economic systems of their countries</p> <p>As needed, the transformation of existing social, political, and economic systems toward those that are more humane, inclusive, and participatory</p> <p>Access to, and participation in, a broad</p>	<p>The promotion of worldwide social transformation based on:</p> <ol style="list-style-type: none"> <li>(1) active participation of all relevant sectors in the transformation process;</li> <li>(2) world peace and war prevention;</li> <li>(3) the alleviation of human suffering everywhere in the world;</li> <li>(4) the creation of effective systems of social protection and social provision;</li> </ol>

people everywhere (e.g., to minimal standards of living, access to at least basic health, education, and to other essential social services)	range of societal benefits that were previously available only to "elites," or other groups of privileged persons	(5) increased social and distributive justice; and (6) protection and enhancement of the natural environment
Access to basic services viewed as an entitlements, i.e., as a fundamental "right" associated with citizenship or permanent residency	Access to basic social and economic services viewed as a basic "right" of citizenship or residency	

### 5. Pressures for Social Change Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
Recognition of new or emerging needs, coupled with the desire to respond to those needs	"Conscientization" of previously oppressed peoples	A crisis brought on by significant instabilities in, and perhaps eventual collapse, of the existing world order.
Political pressure, especially from parties that reflect priorities of disenfranchised groups	Widespread recognition of the existence of persistent social inequalities; joined with a willingness to undertake action to redress these inequalities	Such crises could result from: (1) the existing world order's inability to cope with mounting pressures on its rigid social, political, or economic institutions; (2) widespread recognition of the need for a fundamental restructuring of the existing world order; or, (3) the occurrence of a global catastrophe of such a magnitude that fundamental change to the existing order could not be avoided
Social conflict resulting from efforts to redress the most serious social inequities and inequalities	Pressures for change--often conflictual in nature--achieved through the collective actions of socially disenfranchised groups	
The system's preference for comparative social "harmony"	"Elites," though reluctant, agree on the need for change and may participate in a process that results in the participation of previously oppressed peoples in a more equitable sharing of available resources	
The desire to minimize criticism by more socially advanced nation-states		

### 6. Perceived Contributions of Social Work and Social Welfare in Promoting Fundamental Social Change Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
Social work and social welfare are viewed as worldwide social movements that seek to promote peace, social justice, and social security among all the peoples of the world	Seeks to unleash social, economic, and political potentials that are already inherent in the peoples, communities, and other social units toward which social development efforts are directed	Social workers, with others, participate in an interdisciplinary effort to: (1) promote recognition of the need for fundamental changes to the existing social order; (2) give leadership to the direction that such changes may take; (3) manage elements of the change process; and (4) monitor the impact of the changes once implemented; and (5) refocus change efforts in keeping with original goals and objectives.
Social workers are viewed as catalysts for both promoting and mediating needed social changes	These potentials for development, however, may be present in only latent form; their eventual expression, contributes not only to the further development and empowerment of those immediately affected by the social change activity but, in a larger sense, to an improvement in social conditions of oppressed and deprived people everywhere in the world	Social workers, through their management of a reorganized social welfare system, give focussed leadership to the development of new systems of social provision that effectively eliminate the most
Through a complex change process, the social services seek to both actualize social change and to stabilize the pace of that change in the near-term with a view toward fundamental system reform over the long-term	The methods used to promote social change are drawn substantially from the	
Social workers and the social welfare		

system are viewed as instrumentalities through which societies redistribute scarce resources from social "have's" to social "have not's"	knowledge, value, and skill base of social work practice, especially from group work, community organization, social planning, social administration, and community development	dramatic aspects of social and material deprivation
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### 7. Dominant Intervention Modes Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
<p>The organization and delivery of "personal social services" to an increasingly larger pool of eligible service recipients</p> <p>The intervention strategies undertaken in support of these functions center on: (1) the <i>satisfaction of basic social and material needs</i>; (2) the <i>enhancement of the capacity of people to participate in the dominant social and economic systems</i>; (3) the <i>promotion of optimal self-sufficiency</i>; and (4) the <i>empowerment</i> of people to act in their own self interest</p> <p>Many services offered under this model are residually-oriented, i.e., provided in the context of social treatment; others, however, stress the centrality of social provision, prevention, and enrichment</p> <p>Considerable skill is required in the development, management, and refinement of these complex systems; therefore, large numbers of persons are employed to undertake these "systems management" responsibilities</p> <p>The system also employs substantial numbers of planners, researchers, and program evaluators; among other responsibilities, their function is to ensure increased effectiveness and efficiency of the operation of these complex systems</p>	<p>A broad range of social work methods are employed including □those that promote: social participation; self help; mutual aid; among others</p> <p><i>"Conscientization,"</i> i.e., profound insight into the source(s) of their oppression combined with a willingness to act collectively in bringing about solutions to those oppressions</p> <p><i>"Institution-building,"</i> i.e., the process of establishing new, or □extending existing, resources to larger numbers of persons in need of such services</p> <p><i>"Conflict resolution,"</i> i.e., efforts directed at reducing grievances or asymmetric power relationships between members of more powerful and less powerful groups</p> <p><i>"Nation-building,"</i> i.e., the process of integrating and transforming tribal and provincial aspirations into those of the nation as a whole</p>	<p>The activities are multifaceted and draw upon the full spectrum of social work skills</p> <p><i>"Nation-building,"</i> i.e., the process of integrating and transforming tribal and provincial aspirations into those of the nation as a whole</p> <p><i>"World-building,"</i> i.e., the process of integrating and transforming the aspirations of collectivities at all levels of social organization toward those that advance the development of people everywhere</p> <p>Whatever the goal of particular world-building efforts, all activities are undertaken in cooperation with a broad spectrum of inter-disciplinary and cross-sectoral entities (including collectivities of governmental and non-governmental organizations; groups of private citizens; individuals, etc.)</p> <p>The far-reaching efforts of these collectivities share a common commitment to fullest possible participation of people everywhere in the global change and transformation process</p>

### 8. Primary Targets of Social Intervention Associated With Three Models of Internationalizing Social Work Education

Social Welfare Model	Social Development Model	"New World Order" Model
Operates with a "dual client" focus: (1) the broader society whose values	Individuals, groups, neighborhoods, and communities	Focus is on energizing people everywhere to "think globally, act

<p>and priorities form the welfare system itself; and (2) those individuals and groups who benefit directly from the services provided by the welfare system</p> <p>The majority of clients in the network are individuals and families; albeit, practitioners also target services to larger social units, including groups, organizations, communities, states, regions, etc.</p> <p>Priority is assigned to: (1) age dependent persons and other vulnerable population groups that are unable to provide independently for themselves (e.g., the sick, disabled, frail aged, abused and neglected children, etc.); (2) population groups victimized by institutional forms of social oppression; and (3) new or recent arrivals to the social system (e.g., refugees, migrants)</p>	<p>Focus of intervention is on social provision and prevention, albeit some change effort may be directed at making available residual services to population groups in need of such services</p> <p>Often, attention is direct toward marginalized populations within larger communities (e.g., slum dwellers, migrants, refugees, the poor, homeless persons, street children, etc.)</p>	<p>locally," i.e., to undertake a broad range of social change actions that seek to promote broader systemic reforms at all levels of social organization</p> <p>This goal is pursued through work with indigenous peoples, special interest groups, coalitions of groups, and a broad range of other social collectivities functioning at the local, national, regional, inter-regional, and international levels</p>
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