

Joint International Joint Research Project

Internationalization of Social Work Education in Asia

【ソーシャルワークの第3ステージ、アジアにおけるソーシャルワーク教育の国際化に関する研究】

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March 2013

Introduction
Internationalization
DISSEMINATION WITHOUT MODIFICATION

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It is often said that our social work education in Asia is simply a copy of Western social work. A hypothetical conclusion of the recent history review conducted by the APASWE related research team was the “Dissemination (of Western social work) without Modification.” A hypothesis, of course, may or may not be rejected.

We would like to record the history of the internationalization* of social work education in Asia, or the relation between social work education for each country/region with the rest of the world,* and also test the above “hypothesis” using such empirical data as below. This would provide an excellent opportunity for each country, region, or school to review and record its own history of social work education for future development.

* Includes both Western and nonWestern countries

Examples of “Empirical Data”

- a. The existence of a specific person (educator, researcher, academician, practitioner, etc.) who studied in a foreign country and introduced its social work to his/her country of origin.
- b. The existence of a specific person (educator, researcher, academician, practitioner, etc.) from another country who lived for a certain period in a particular country/region and introduced the social work of his/her own country.
- c. The approach from and/or cooperation with specific schools (universities/colleges) of Western or nonWestern countries/regions.
- d. The relationship with IASSW, APASWE and/or other international social work organizations, United Nations agencies such as UNICEF, and NGOs such as Save the Children.
- e. Curriculum and teaching methods.
- f. Text books, theories and approaches.

g. Educational or academic backgrounds of social work teaching staff (degrees, experience of studying abroad, etc.)

h. Joint degrees, transfer of credits, exchange of faculty (teaching/research/academic staff) members, students, etc.

The research project was funded and implemented by the Social Work Research Institute Asian Center for Welfare in Society (ACWels), Japan College of Social Work, and cosponsored by the Asian and Pacific Association for Social Work Education (APASWE).

The head of the project is Prof. Dr. Tatsuru Akimoto, Director of ACWels and President of APASWE, and the coordinator is Ms. Kana Matsuo, Collaborative Researcher of ACWels and Assistant to the APASWE President.

[cf. "Call for Papers: Internationalization of Social Work Education in Asia (History Review)" Social Work Research Institute Asian Center for Welfare in Societies (ACWels), Japan College of Social Work, August 20, 2012]

The TheThe team counted researchers from five countries: Bangladesh, Indonesia, Malaysia, Sri Lanka, and Nepal. Outstanding studies containing valuable information and data were submitted although the time for the research was very limited—only half a year. This publication is the compilation of these. Their interpretation and analysis will be expected in the second stage of the research next year.

The "hypothesis" seemed to be verified as far as the basic framework of the education is concerned: programs (school systems), curricula, content (theories, skills, and values), teaching methods, and even the goals to pursue (professionalization). This is to be expected as social work was born in Europe and matured in North America and there have been no alternative models. How the dissemination was and has been made—the channel or process—was demonstrated: first by the United Kingdom (a previous colonial power) and the United States (directly and/or via the United Nations), later Canada, Australia, and New Zealand and via India, the Philippines, and Thailand as well as international social work organizations such as the IASSW and the APASWE; through transfer per Western countries' initiatives and sometimes by adaptation per Asian countries' initiatives.

There is also the effect by and through professors and other teaching staff who studied in Western countries and from textbooks published in Western countries. This is also a natural outcome as the word “social work” is an English term, and the authenticity of a concept is ultimately delimited by the language. Classes are often or mostly taught in English in Asian countries whose own languages differ from English.

The “hypothesis” seemed to be nullified depending on the meaning and extent of the “modification.” There were observed “positive” modifications and “negative” modifications. The former was often termed “indigenization.” Some cases of the use of indigenized teaching materials were recorded. There may be some indigenized courses as well, but the instances of this seemed to be very limited. The latter modification indicates “compromise.” The lack of resources, the level of industrialization, or the low percentage of persons who study in higher education results in the level of the degrees, the richness of the curricula, the content taught in classes, and the number of hours for field work, for example, to fail to reach Western standards.

Most cultural traits or software technology including social work could be transferred to other regions with or without modifications. This research is interested in how much the social work education in Asian countries is a copy of Western social work; it is not interested in whether the copy, i.e. the dissemination with or without any modification, is good or bad. The second stage of the research will aim at an elaboration of the process of dissemination, the recording of cases with concrete contents of modification/ indigenization, the exploration of reasons for transfer besides “for efficiently governing colonies and occupied countries,” and an extension of the subject of the research to include India, the Philippines, Thailand, Singapore, Hong Kong, and Eastern Asian countries (Japan, Korea and China), especially to learn the roles which first five countries and regions played in the dissemination within Asia.

We express our deep appreciation to all authors for their sincere involvement and their great achievements.

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Social Work Education in Bangladesh

Internationalization and Challenges

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List of Abbreviations

AASSW	American Association of Schools of Social Work
ACSWES	Asian Center for Social Welfare Education in Societies
AIDS	Acquired Immune Deficiency Syndrome
APASWE	Asian and Pacific Association for Social Work Education
ASA	Association for Social Advancement
AUB	Asian University of Bangladesh
BA	Bachelor of Arts
BANBEIS	Bangladesh Bureau of Education Information and Statistics
BBS	Bangladesh Bureau of Statistics
B.Com	Bachelor of Commerce
BCSWE	Bangladesh Council for Social Work Education
BED	Bachelor of Education
BFA	Bachelor of Fine Arts
BRAC	Bangladesh Rural Advancement Committee
BRDB	Bangladesh Rural Development Board
B.Sc	Bachelor of Science
BOU	Bangladesh Open University
BSMMU	Bangabandhu Sheikh Mujib Medical University
BSS	Bachelor of Social Sciences
MSS	Master of Social Sciences
BSWTA	Bangladesh Social Work Teachers' Association
BUET	Bangladesh University of Engineering and Technology

CSWE	Council on Social Work Education
CWSRC	College of Social Welfare and Research Centre
DSS	Department of Social Service
DU	Dhaka University
DWD	Department of Women Development
EMP	Evening Masters Program
EPAS	Educational Policy and Accreditation Standards
ESCAP	Economic and Social Commission for Asia and the Pacific
FCPS	Fellowship of the College of Physicians and Surgeons
GAs	Government Agencies
GB	Grameen Bank
GB	<i>Gana BIswabidyalaya</i> (Peoples University)
GDP	Gross Domestic Product
GOB	Government of Bangladesh
GR	Growth Rate
HIES	Household Income and Expenditure Survey
HIV	Human Immune Virus
HSC	Higher Secondary Certificate
IASSW	International Association of Schools of Social Work
IFSW	International Federation of Social Work
IISWE	Institute for international Social Work Education
ISWR	Institute of Social Welfare and Research
JCSW	Japan College of Social Work
JU	Jagannath University

LLB	Latin Legum Baccalaureus
MA	Masters of Arts
M.Com	Masters of Commerce
M.D	Doctor of Medicine
MDGs	Millennium Development Goals
M.ED	Masters of Education
M.Phil	Masters of Philosophy
MoE	Ministry of Education
MoPHE	Ministry of Primary and Mass Education
MoSW	Ministry of Social Welfare
M.S	Masters of Surgery
M.Sc	Masters of Science
NASW	National Association of Social Workers
NCSW	National Council of Social Welfare
NCSWE	National Conference of Social Work Education
NGOs	Non-Government Organizations
NU	National University
Ph.D	Doctor of Philosophy
PUB	Peoples University of Bangladesh
QS	Quacquarelli Symonds.
RU	Rajshahi University
SSC	Secondary School Certificate
SUST	Shahjalal University of Science and Technology
SWRI	Social Work Research Institute

UITS	University of Information Technology and Sciences
UCDP	Urban Community Development Project
UN	United Nations
UNDP	United Nations Development Program
UNESCO	United Nations Educational and Scientific Organizations
UNTAB	United Nations Technical Assistance Bureau
USD	United States Dollar
WB	World Bank.
WHO	World Health Organization.

Glossary of Local Terms

Buddhapuornima	A full-moon and auspicious night during which Gautam Buddha was born.
Baitulmal	House of Treasury run by the earlier Muslim rulers.
Bengali	Language of Bengali people and/of Bangladesh
Christmas	An annual Commemoration of the birth of Jesus
Durgapuja	Worship of the Hindu goddess <i>Durga</i>
Eid	An important Muslim festival celebrated twice a year.
Fitra	A poor-tax on the wealthy Muslims payable after or during the Ramadhan Fasting.
Liberation War	An armed freedom movement for the Independence of Bangladesh in 1971
Madrasah	Original meaning is educational institution but presently stands for religious educational institutions for the Muslim students.
Non-Aryan	A mixed race composed of other than the Aryan.
Puja	Worship by the Hindu and various religious communities.
Shaheed Day	National Martyrs Day on 21 February observed in Bangladesh and now International Mother Language Day declared by the UNESCO.
Shaheed Minar	Monument built in the memory of the Mother Language Martyrs
Zakat	A means of purifying one's wealth and soul

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Acknowledgements

First of all I must express my deep sense of gratitude to Professor Dr. Tatsuru Akimoto, Director of Asian Center for Welfare in Societies (ACWELS) and President, APASWE and Chairman of the Internationalization of Social Work Education in Asia Project for creating the opportunity to conduct this study entitled **Social Work Education in Bangladesh: Internationalization and Challenges**. I am most grateful to Ms. Kana Matsuo, Coordinator of the Internationalization of Social Work Education in Asia Project for her persistent encouragement and cordial cooperation.

I am indebted to all the respondents particularly Professors M. A. Momen, Hafizul Islam and Abdul Halim, graduated from Western countries, for providing valuable information and sharing their experiences about history of social work education in Bangladesh.

I am thankful to the Research Associates of the present study Mr. Md. Anwar Hossain, Associate Professor, Department of Social Work, Jagannath University and Mr. Mohammad Mainuddin Mollah, Lecturer, ISWR, University of Dhaka for their sincere efforts in collecting and compiling data as well as for useful comments and valuable suggestions in preparing the report.

I acknowledge the financial support of the Asian Center for Welfare in Societies, Social Work Research Institute of Japan College of Social Work, and APASWE provided to us for conducting the study.

I am grateful to Sufi Mohammed Mizanur Rahman, Chairman, Board of Trustees and Dr. K. M. Saiful Islam Khan, Pro-Vice Chancellor of the University of Information Technology and Sciences—UITs, Dhaka for their generosity in conducting the study along with my responsibilities as Vice Chancellor of the University.

My thanks are due to Dr. Abdullah Al Mamun, Registrar and Ms. Rashida Banu Tithi, Assistant Registrar of UITs for their cooperation. I must thank Mr. Nazmus Sayadath and Mr. Ashraf Ahmad for their computer support.

Muhammad Samad

1 Background

It is obvious that social work as a discipline in the social sciences originated in the West and in course of time replicated all over the globe. The profession of social work has placed much emphasis on cooperation through interaction among individuals, groups, communities and currently among countries and continents for its own development as well as maximizing the welfare of the humankind across the world. Asian and Pacific Association for Social Work Education—APASWE has been working to promote the exchange of ideas, teaching materials, educational resources, faculties and students between social work training institutions in the region as well as to strengthen intra-regional and inter-regional co-operation in social work practice and education. Toward that end, after reviewing the recent history APASWE-related Research Team has come to a hypothetical conclusion that social work education in Asia is a simple copy of Western social work and ‘Dissemination without Modification’. To test this hypothesis APASWE creates an opportunity to review and record the history of the social work education in the region for its future development. As an important aspect of APASWE mission, I have been selected to conduct this research project entitled **Social Work Education in Bangladesh: Internationalization and Challenges** funded and implemented by Social Work Research Institute and Asian Center for Welfare in Society, Japan College of Social Work, and APASWE as co-sponsored.

2 Objectives of the Study

The principal objective of this study is to review whether the social work education and practice in Bangladesh is the replication of Western social work. The study is guided by the following specific objectives:

1. To review the history of social work education and practice in Bangladesh;
2. To examine the social work education and practice in the country compared to Western ones;
and
3. To explore the present challenges and prospects of social work education and practice in Bangladesh.

3 Methodology

3.1 Research Approach

The oldest and largest social work school in Bangladesh, the Institute of Social Welfare and Research (ISWR), University of Dhaka has been selected as the focus school for the present study. However,

qualitative approach has been followed to conduct the research work. Both qualitative and quantitative data were collected to in accordance with the objectives of the study.

3.2 Sources of Data

Data for the study were collected from both primary and secondary sources. Primary data were collected from selected samples through interview and informal discussion. Secondary data were gathered from published and unpublished research reports, journals, syllabus, and text books as well as from record and documents of relevant institutions.

3.3 Sampling Procedure and Sample Structure

Purposive sampling procedure was followed in this study as it helps to select the appropriate sample that can provide required information. The selected samples were very informative to provide necessary information about internationalization and challenges of social work education in Bangladesh. However, total number of respondents was 34 in four categories. Out of total respondents four obtained higher degrees in social work from foreign university of whom three were retired faculties of social work school as well as students of initial phase of social work education in Bangladesh. Besides, among the other respondents, five were teachers of social work and 20 were social work students of various social work schools and the rest of the five were social work practitioners obtained degree in social work.

3.4 Methods of Data Collection

Face-to-face interview was the principal method of primary data collection. Four pre-tested structured interview schedules/checklists composed of both close-ended (predetermined) and open-ended questions were administered for collecting data from the selected respondents. The duration of interview and discussions with foreign degree holder teachers was from 02:00 to 02:30 hours. Likewise, duration of interview with students was from 01:00 hour to 1:30 hours. In addition, duration of interview with teachers and practitioners were from 1:30 hours to 2:00 hours. Data were also collected through informal discussion with the respondents.

It is important to mention that for the present study, all the available social work course-curricula including oldest and current ones have been examined to understand the extent of replication of Western social work as well as indigenization of curricula in Bangladesh.

4 Bangladesh: Demography, Economy, Education, Society and Culture

4.1 Demography of Bangladesh

Bangladesh appeared on the world map as an independent and sovereign state following the victory of long struggle for independence, and War of Liberation in December 1971 under the great leadership of Bangabandhu Sheikh Mujibur Rahman. Bangladesh is among the most highly and densely populated countries in the world. The recent (2005-2007) estimates of Bangladesh's population range from 142 to 159 million, making it the seventh most populous nation in the world. With a land area of 147,000 square kilometers (55,600 sq. mile, ranked 94th), the population density is remarkable. The population is relatively young, with the 25 and under age group comprising 60%, while 3% is 65 or older. The number of civilian labor force is 44.3 million. Life expectancy is 67.2 years for both males and females and the current literacy rate is about 58% (World Health Organization, 2005; BBS, 2007; Ministry of Finance, 2012).

4.2 The Economy of Bangladesh

The economy of Bangladesh has grown steadily over the past five years, averaging growth rate 6.2% per annum, despite the adverse effects stemming from the global financial and economic crisis and some major natural disasters. In Bangladesh, GDP grew 6.7% in fiscal year 2011 as compared to 6.1% in the previous year. All of the sectors of the economy benefited from government initiatives to overcome infrastructural bottlenecks in the power, energy and communication sectors. Given the brighter prospects for the agricultural and industrial sectors, GDP is projected to grow by 6.6% in 2012. At the same time, growth in domestic demand is expected to be supported by strong remittance inflows despite the global financial crisis. Recently, both exports and imports grow strongly, 29.1% and 42.7% respectively, in Bangladesh (ESCAP, 2012; Ministry of Finance, 2012).

Bangladesh is on good track in achieving the Millennium Development Goals— MDGs targets in the areas of poverty, net enrolment in primary education, gender parity in primary and secondary education, reducing child and maternal mortality, increasing immunization coverage, rolling back malaria and controlling tuberculosis, and safe drinking water supply and improved sanitation. For example, the sustained growth of 6.2% has resulted in poverty reduction from 56.6% in 1991-92 to 31.5% in 2010 and improved health services reduce child mortality 50 per 1000 live birth in 2009 from 146 in 1990. Besides, the Household Income and Expenditure Survey 2010 data reveal that incidence of poverty has decreased at an annual rate of 2.46% in Bangladesh during the period of 1992-2010 against the MDG target of 2.12%. However, mainly due to high inflation, energy shortages and budget deficit, the widespread poverty continues to be a major

challenge in Bangladesh despite the above success in achieving millennium development goals. Hence, the major areas in need of more attention include poverty reduction, employment generation, increase in primary school completion and adult literacy rates, decent wage employment for women, skilled health professional, comprehensive knowledge of HIV/AIDS, and coverage of information and communication technology for sustainable development in Bangladesh (BBS, 2011; Planning Commission, 2012).

Despite sustained domestic and international efforts to improve economic and demographic prospects, Bangladesh remains to date, a developing nation, in part due to its large population. Its per capita income in 2011 was USD 818. Yet, as the World Bank notes in its July 2005 Country Brief, the country has made significant progress in human development in the areas of literacy, gender parity in schooling, and reduction of population growth (World Bank, 2005). Obstacles to the country's growth include frequent cyclones and floods, inefficient state-owned enterprises, mismanaged port facilities, inefficient use of energy resources (e.g. natural gas), inadequate power supplies, slow implementation of economic reforms, political conflicts, etc. Despite these hurdles, the country has achieved an average annual growth rate of 6.66% (Ministry of Finance, 2012).

4.3 The Education System of Bangladesh

The education system in Bangladesh is broadly categorized into two streams: primary education (Grade I-V) under the Ministry of Primary and Mass Education (MOPME) and the other stream is post-primary education which includes junior secondary to higher education under the Ministry of Education (MOE). The post-primary stream of education is further classified into four types in terms of curriculum: general education, madrasah education (having religious major), technical education and professional education.

General Education

Primary level

The primary level education is comprised of 5 years of formal schooling (class/grades I - V). Education, at this stage, normally begins at 6+ years of age up to 11 years. Primary education is generally imparted in primary schools. Besides, some other institutions like kindergartens and junior sections attached to English medium schools are also imparting primary level education.

Secondary education

The second level education is comprised of 7 (3+2+2) years of formal schooling. The first 3 years (grades VI-VIII) is referred to as junior secondary and the next 2 years (grades IX -X) is secondary while the last 2 years (grades XI - XII) is called higher secondary education.

There is diversification of courses after three years of schooling in junior secondary level. Vocational and technical courses are offered in vocational and trade institute/schools. Moreover, there are high schools where SSC (vocational) courses have been introduced. In secondary education, there are three streams of courses such as Humanities, Science and Business which start at class IX, where the students are free to choose their course(s) of studies. These courses are offered in both government and private high schools. Many of them are single sex institutions including a few with co-education system.

Tertiary education

The third stage of education is comprised of 2-6 years of formal schooling. The minimum requirement for admission to higher education is the higher secondary certificate (HSC). HSC holders are qualified to enroll two types of bachelor programs such as 3-year degree pass courses in colleges and 4-year bachelor degree with honors in the colleges having higher education programs. After successful completion of a pass/honors bachelors degree, one can enroll in the master program. Master degree courses are of one year for bachelor degree holders with honors and 2 years for bachelor degree holders with pass course.

There are 75 universities are offering graduate and post graduate courses in Bangladesh. Out of these, 33 universities are in the public sector, while the other 52 are in the private sector. Out of 33 public sector universities, 31 universities provide regular classroom instruction facilities and services. Of them, the University of Dhaka is the oldest and largest one offering degrees in arts, sciences, business and social sciences. About 40 thousand students are studying different courses in this University. Institute of Social Work and Research has been offering social degrees as one of oldest and largest social work schools in Bangladesh. Apart from the some newly established science and technology universities, the other universities are offering almost similar courses like Dhaka University. Bangladesh National University mainly functions as an affiliating university for degree and post-graduate degree level education at different colleges and institutions in different field of studies. But in case of fine arts this university also offers Pre-Degree BFA Course (which is equivalent to HSC). After successful completion of the specified courses, it conducts final examinations and awards degree, diplomas and certificates to the successful candidates. The degrees are B.A., B.S.S., B.Sc., B.Com. (Pass & Honors) B.F.A(Pass), M.A., M.Sc., M.S.S, M.Com. and M.F.A.. Moreover, this university also offers LL.B., and other degrees. The Bangladesh Open University (BOU) conducts non-campus distance education programs especially in the field of teacher education and offers Bachelor of Education (B.Ed.) and Master of Education (M.Ed) degrees. BOU conducts 18 formal courses and 19 non-formal courses.

Technological/professional educational institutions

Bangladesh University of Engineering and Technology, commonly known as BUET, is a Public Engineering University in Bangladesh. It is the oldest Engineering institution in the region. Every year, about 1000 students get enrolled in undergraduate and postgraduate programs to study engineering, architecture, planning and science in this institution. BUET ranked 269 in the world in Engineering & Technology in the QS World University Rankings.

Undergraduate Courses are offered in Civil Engineering, Electrical and Electronic Engineering, Mechanical Engineering, Industrial Production Engineering, Chemical Engineering, Computer Science and Engineering, Naval Architecture and Marine Engineering, Material and Metallurgical Engineering, Architecture and Urban and Rural Planning. Besides, post graduate courses are i.e. M.Sc. and Ph.D. are offered in Environmental Engineering, Civil Engineering, Electrical and Electronic Engineering, Computer Science and Engineering, Chemical Engineering, Materials and Metallurgical Engineering, Petroleum and Mineral Resources Engineering, Mechanical Engineering, Industrial and Production Engineering, Advanced Engineering Management, Architecture, Naval and Marine Engineering, Water Resources Development, Information and Communication Technology and Management of Technology etc.

On the other hand, there is only one medical university namely, "Bangabandhu Sheikh Mujib Medical University", like other public universities, offers courses on a different system where FCPS Degree is offered in the disciplines of medical education; diploma courses are offered in 12 disciplines. M.D. degree in 15 subjects and MS courses on 8 subjects are also offered. Moreover, the College of Textile Technology and College of Leather Technology offer four - year degree courses in Textile Engineering and Leather Technology respectively after completing Higher Secondary Education. In professional degrees are offered in the Medical Colleges, Dental Colleges, Teachers Training Colleges Nursing Colleges, Homeopathic Colleges and Law Colleges. It is significant to note that the most of the private universities in Bangladesh offer courses/degrees on science and technology and business disciplines.

Madrasah education

The old scheme of *madrasah* education was introduced in 1780 with the establishment of Calcutta *Madrasah*. In *madrasah* education, one can learn Islamic religious education along with the general education as complementary to each other in the system of education. The *madrasah* education system has been continuing with some modifications according to the demand of the time, and many *madrasahs* grew up in this sub-continent. The government has been providing government grants to the teachers and employees of the non-government *madrasahs* like other non-government education institutions (schools and colleges). There are five levels in the *madrasah* education system, namely primary, secondary and tertiary levels (BANBEIS, 2011).

4.4 Society and Culture of Bangladesh

The ethnic composition of Bangladesh is mosaic of mixed races with a dominant non-Aryan strain. More than 80 percent of its population lives in rural areas. The fertile lands and vast water bodies have made agriculture the major occupation, and rice, vegetables and fish have become the staple foods. The society of Bangladesh is cohesive and mostly characterized by joint family. The culture holds respect for women and elders and love and care for children. Traditionally the parents, elderly, disabled and dependants are taken care of by the families of their sons or daughters or relatives.

Although currently about 90 percent of the country's populations are Muslims, the customs and traditions in Bangladesh are varied and fascinating. In spite of rapid expansion of education and modern amenities, rural people and indigenous communities still retain an unconscious belief in animism in Bangladesh. However, *Eid*, *Durgapuja*, *Buddhapurnima* and Christmas are the main religious festivals of the Muslims, Hindus, Buddhists and Christians of the country respectively. The indigenous communities living in forests, hill tracts, plain lands and tea gardens have their own colorful festivities centering round different deities. Apart from many religious and social festivals, *Shaheed* (martyrs) Day is nationally observed on the 21st day of February to commemorate the heroes who sacrificed their lives in 1952 to defend the dignity of our mother tongue Bengali from the attempt of Pakistani regime to impose Urdu as the only state language of Pakistan. The day is observed with great solemnity with people, including the head of state and the head of government, paying homage at Central *Shahid Minar* (monument built in memory of the mother language martyrs) and its replica all over the country. In recognition of the sacrifices of the heroes of the great Language Movement in Bangladesh, 21st February is being observed as International Mother Language Day all over the world declared by UNESCO since 1998.

In ancient India (of which Bangladesh is culturally an integral part) there were sporadic and, in considerable cases, organized efforts to help the needy and victims of natural disasters. At one time, the advent of Islam brought about a renaissance among the relatively lower caste population in India under a conversion process. Islam institutionalized charity work through its various systems like *zakat*, *fitra*, *baitulmal*, etc. Thus, some forms of social welfare activities have evolved and have been practiced in Bangladesh as elsewhere in the world (Karim, 1996; Sarker, 1995).

5 The Birth of Social Work Education in Bangladesh

Social work education in Bangladesh originated in the Pakistan regime having two key objectives: a) to build professional leadership in solution of acute and large-scale social problems and b) to criticize the operation of existing social welfare structure in response to various human needs and guide the future development program (Moore, 1958). An introductory course in social work of three months duration was first started in Bangladesh (then known as East Pakistan) in 1953. After that, in 1955-56 professional education in social work was introduced with a nine-month training course on Community Development and Medical Social Work at Dhaka University. With the completion of the nine-month on-the-job training course under the country's first Urban Community Development Project, the establishment of a school of social work under the University of Dhaka was proposed. All the above initiatives were undertaken under the auspices of UN

Technical Assistance Bureau (UNTAB now UNDP) in social service sector and guided by the UN experts namely Dr. J. J. D Moore, Mr. Shawty, Ms. Anana Tooll, Ms. Lucky and Mr. Dumpson (Ahmed, n. d.).

In response to the proposal for establishment of a school of social work, the College of Social Welfare and Research Center was established in 1958, and it commenced its educational program in the academic year 1958-59 for an MA degree in social welfare at the University of Dhaka (Ahmadullah, 1986). The College of Social Welfare and Research Center, the first social work school of Bangladesh, was merged with Dhaka University (DU) as the Institute of Social Welfare and Research (ISWR) in 1973.

6 Schools and Levels of Social Work Education in Bangladesh

Currently the four major social work schools namely ISWR of Dhaka University, and Departments of Social Work in Rajshahi University (RU), Shahjalal University of Science and Technology (SUST), Jagannath University (JU) and National University have been offering courses at four levels such as i) four year graduation with honors ii) one year masters iii) M. Phil and iv) Ph. D (see an estimated number of current students in Table-01). It should be mentioned that 91 and 45 colleges under the National University (NU) have been offering bachelor and masters level courses respectively. Recently four private universities namely People University of Bangladesh (PUB), University of Information Technology & Sciences (UITS), Asian University of Bangladesh (AUB) and *Gana Biswabidyalaya* have introduced Social Work Program at both bachelor and master levels. It is important to note that thousands of students who are enrolled for a three year graduation program (pass course) in 1415 colleges under National University of Bangladesh also take-up social work as one of the social science optional subjects having 300 marks. Besides, a 200 marks optional course of social work is also offered at Higher Secondary Certificate (HSC) level i. e. junior college level in Bangladesh.

Table – 01: Social Work Schools and Estimated Current Students at Different Levels in Bangladesh (2012)

Edn. Levels Schools	Bachelor Level	Masters Level	M. Phil Level	Ph. D Level	Total
ISWR of DU	415	90	35	10	550
S. Work Dept. of RU	395	95	7	5	502
S. Work Dept. of SUST	350	100	--	--	450
S. Work Dept. of JU	490	80	--	--	570
S. Work Depts. in 136 colleges under NU	6640	4075	9	6	10730
Five schools in private universities	600	250	--	--	850
Total	8890	4690	51	21	13652

Source: Annual Reports and Official Records of DU, RU, SUST, JU, NU and 5 private universities 2011-2012

There are four levels of degrees such as Bachelor of Social Sciences (BSS) Honors, Master of Social Sciences (MSS), Masters of Philosophy (MPhil) and Doctorate (PhD) degrees are currently offered by the social work schools of five public universities in Bangladesh. A two-year evening masters program (EMP) in Social Welfare has been introduced at the Institute of Social Welfare and Research since 2004.

After completing 12 grades from junior colleges, the students are eligible for admission at BSS level and it is a four year bachelor degree course with honors. MSS is one year degree course after successful completion of BSS level. On the other hand, two year MPhil and three year PhD degrees are offered by the universities of Bangladesh. The scholars can enroll in MPhil program after completion of four year bachelor degree with honors under the supervision of a faculty. On the other hand, requirements for PhD enrolment include completion of MSS with a four year graduation and two years' research or teaching experience in all the social work schools in Bangladesh.

7 Fields of Social Work Practice in Bangladesh

Actually the professional practice of social work education has been started in 1957 through the implementation of Dhaka Urban Community Development Project in response to certain needs facing the changing society resulted in early industrialization and urbanization in the country. At present, 80 UCD projects under revenue budget are being operated in 80 towns of Bangladesh having various activities including micro-credit for the urban poor, family planning, immunization, primary health care and sanitation. As a developing country, Bangladesh is currently facing various economic and psycho-social problems such as poverty, unemployment, illiteracy and poor health, trafficking and abuse of children and women and so on. Besides, physical, mental and social disabilities are also common in Bangladesh. As the largest Government Agency (GA) Department of Social Service (DSS) under the Ministry of Social Welfare, Government of Bangladesh has been traditionally implementing a number of social welfare projects. The major activities of the projects include hospital social service, rural social service, poverty reduction program for women and elderly, juvenile development, state orphanage, training and education for physically, mentally disable and visually and hearing impaired and correctional services (Faruque and Samad, 2008; Mian, 2007 and see Annexure – B). Simultaneously as said before, a large number of Non-Government Organizations (NGOs e.g. BRAC, Grameen Bank, Proshika, ASA, etc.) have also been implementing various economic and social development programs through micro-credit, human development training, conscientization and advocacy to improve the life situation of the poor and the disadvantaged segment of the population of the country (Samad, 2000). Professionally skilled and trained social workers can greatly contribute to make all these social development and human service activities more effective and meaningful. It is misfortune that most of the GAs and NGOs involved in such services are unaware of social work philosophy. Thus, social work faces lots of constraints for being acknowledged as profession in the country.

8 Social Work School under the Present Study: Institute of Social Welfare and Research (ISWR)

The Institute of Social Welfare and Research (ISWR) has been selected as the focus school for the present study. The Institute of Social Welfare and Research was established in 1958 as a constituent college named College of Social Welfare and Research Centre under the University of Dhaka. It was jointly sponsored by the then central Government of Pakistan and the United Nations Technical Assistance Bureau (UNTAB). Subsequently, after the emergence of Bangladesh the then College of Social Welfare and Research Centre was merged with the University of Dhaka as an Institute in March 1973.

8.1 College of Social Welfare and Research Centre

The College of Social Welfare and Research Centre (CSWRC) was established in 1958 under the initiative of United Nations Technical Assistance Bureau (UNTAB). Professor John J. D. Moore was appointed as the Advisor to the College of Social Welfare and Research Centre for two years. Initially, all expenditure was borne by the UNTAB for two years. After that CSWRC was handed over to the Government of the then East Pakistan, now Bangladesh, and Dr. S A Quader was appointed as the Project Director to run the CSWRC. Professor A K Ahmadullah was the first principal of the CSWRC.

8.2 Contribution of the Persons from Other Countries

It should be mentioned with deep gratitude that at the initial stage UN Expert Professor Dr. John J. D. Moore, Dr. Frans, Ms. M A G Huiton, Mr. Aurther Robbins, Mr. C.G. Gilford, MS. Mariya Easus, Dr. Mitton, Mr. Salauddin Abd, Dr. Sala Elath, Mr. Shawty, Ms. Anana Tooll, Ms. Lucky, Mr. Dumpson and Mr. Duning played important role in developing the CSWRC as well as social work education in Bangladesh. According to our respondents, the former students and faculties of CSWRC, the contribution of the US Professor John J Moore was immense, as the founding Advisor of the College of Social Welfare and Research Centre, in introducing and development of social work education in Bangladesh.

8.3 Contribution of the Persons from Home Country

In the establishment of first social work school i. e College of Social Welfare and Research Centre, Mr. Akbar Kabir, Social Welfare Advisor to the then Government of Pakistan played very important role from the home country of Bangladesh (the then East Pakistan). Besides, as the Member-Secretary of the National

Council of Social Welfare— a grants-in-aid agency, of the then Government, he provided considerable amounts for opening social work program in the colleges of Bangladesh.

8.4 Academic Program of CSWRC

The College of Social Welfare and Research Center commenced its two-year educational program in the academic year 1958-59 with 15 students registered for a Masters of Arts degree in Social Welfare (MA) at the University of Dhaka (Ahmadullah, 1986). However, the three-year bachelor degree has been started since 1965-66 session.

8.5 Curriculum of CSWRC

The first Curriculum of social work education was developed and designed under the leadership of Professor J. J. D Moore as per guideline of Council on Social Work Education (CSWE). The major courses at the starting phase were i) Human Growth and Behavior ii) Social Work Methods iii) Social Work Administration iv) Community Development v) Social Services, Policy and Programs vi) Social Research and vii) Concurrent Field Practicum. Moreover, some foundation courses were included in the curricula such as i) Economics ii) Sociology and iii) Anthropology. However, importance was given on some issues in the curriculum include urban and rural development, family planning, policy and planning of social welfare services and industrial relations and labor welfare. It is significant to mention that the course contents were modified, added to and included in, from time to time in accordance with the recommendations of International Association of Schools of Social Work (Momen, 2011).

8.6 Institute of Social Welfare and Research (ISWR)

The Institute of Social Welfare and Research (ISWR) is the oldest and largest school of social work in Bangladesh. It is already mentioned in the foregoing section that the College of Social Welfare and Research Center was merged with Dhaka University (DU) as the Institute of Social Welfare and Research (ISWR). More than 100 students get usually enrolled in the BSS Honors program in each academic session in day shift and above hundred students in Evening Master Program respectively. The institute also offers one year Masters, M. Phil and Ph. D degrees. The Institute as a part of the academic program periodically organizes discussion sessions, seminars and workshops. The Institute has a rich library equipped with more than thirty thousand books, periodicals and journals of national and international origin; and it is well connected globally.

8.7 Requirements of Academic Programs of ISWR

BSS Honors Program

BSS Honors in Social Welfare is a eight-semester covering four-years, full time program with course of instructions, field practicum, practice research, seminar and examinations.

Masters Program

Masters in Social Welfare is a one-year program and the students who successfully complete the BSS Honors in Social Welfare are eligible for enrollment in this program. The program is administered by course of instructions, thesis, field practicum, practice research and examinations.

M. Phil Program

It is a two-year full-time program; first year is administered by course work and second year by a thesis on a topic approved by the Academic Council of the University. In this program students are guided by supervising teachers in conducting research work and preparing thesis.

Ph. D Program

The Institute also offers Ph. D program. Ph. D students are guided by the authorized supervisors in selecting the area of research and writing dissertations normally within three years.

8.8 Course Structure of ISWR

The course-curriculum of social work education in Bangladesh was originally prepared by the UN experts whose experiences were overwhelmingly western in approach and content. Besides, the National Conference of Social Education in 1964 was a landmark in the history of development of social work education in Bangladesh (in the East Pakistan) with regard to development of courses based on local needs, study materials and indigenous literature; selection, admission and evaluation of students, and staff development (Ashraf, 1964). However, over time all the social work schools of Bangladesh have been trying to incorporate indigenous content as well as approach appropriate for developing countries like Bangladesh. It is revealed from the available social work course-curricula including oldest and current ones, in Bangladesh social work education broadly covers the study of social administration and policy, social work methods, social research, social development; and service disciplines, including family-child-youth and women welfare, labor welfare, corrections and correctional services and field practicum at master's level. On the other hand, about 40 courses having 160 credits are being offered at bachelor level including field practicum. However, the following curricula are indicative of commendable changes over time instead of replication of Western social work without modifications (Table: 02- Table: 05).

Table - 02: Master of Arts Degree Courses in Social Welfare: 1973-74

<u>One Year</u>		<u>Marks</u>
Paper I	Social Administration and Planning	100
Paper II	Social Work Methods (Advance Course)	100
Paper III	Social Research	100
Paper IV (A)	Family, Child and Youth Welfare	100
Or IV (B)	Labor Welfare, Personal Management and Industrial Relations	
Or IV (C)	Criminology and Corrections	
Or IV (D)	Research Monograph	
Or IV (E)	Public Health and Family Planning	
Or IV (F)	Medical and Psychiatric Social Work	
	Field Work	100
	Viva Voce and Sessional Work	100
	Total	600

Table - 03: Distribution of Courses in Social Work at Master's Degree

<u>1st Semester</u>	<u>Credit Hours</u>
Course-01 Social Organization Management	4
Course-02 Social Development and Social Work	4
Course-03 Social Work Approaches and Practice	4
Course-04 Advanced Social Research	4
Course-05 Statistics in Research	2
Course-06 Computer Literacy	2
	Total Credits = 20
2nd Semester	
1. Field Practicum	8
2. Comprehensive	4
3. Practice Research	2
Optional Courses	
Course-04: Thesis	4
OR Course-05: Corrections and Correctional Services	4
OR Course-06: Clinical Social Work	4
OR Course-07: Family, Youth and Child Welfare	4
OR Course-08: Gerontological Social Work	4
OR Course-09: Industrial Relations and Labor Laws	4
Course-10: Viva Voce on Theory and Practice	2
	Total Credits = 20

Table - 04: Bachelor of Arts Degree Courses in Social Welfare: 1968-69

One Year		Marks
Paper I	History and Philosophy of Social Welfare and Social Work	100
Paper II	Sociological Perspective on Social Problem	100
Paper III	Social Welfare Policy and Services	100
Paper IV	Social Anthropology	100
Paper V	Human Growth and the Social Environment	100
Paper VI	Research Methods and Planning Technique	100
Paper VII	Methods of Social Welfare Practice	100
	Field Work	100
	Viva Voce and Sessional Work	100
	Two Subsidiary Subjects of 3 Papers (Sociology and Economics)	600
	Total	1500

Table -05: Distribution of Courses in Social Work for Bachelor (Hons.) Degree

Semester (Duration: 6 months)	Number of Credits	
	Theoretical	Practical
1 st Semester	20	-
2 nd Semester	20	-
3 rd Semester	20	-
4 th Semester	16	Comprehensive & Seminar Viva-Voce= 04
5 th Semester	20	-
6 th Semester	16	Comprehensive & Seminar Viva-Voce= 04
7 th Semester	20	-
8 th Semester	02	Field Practicum, Practice Research, Seminar & Viva-Voce= 18
Total Credits = 160	134	26

8.9 Teaching Methods in Social Work Education

Generally, lecture method is followed in social work education. Social work educators disseminate information in lecture mode. In addition, discussion and question methods are followed in teaching to make it more explicable. Questions are offered from the students in teaching as it is two-way communication. The teachers also arrange special consultation for the students who face any problem to grasp the meaning of any lecture. The students are assigned to submit report on some important issues relevant to social work to expedite their writing skills. Seminars are also organized where the students present some papers on contemporary issues relating to social work that enhance their communication skills. However, the special aspect of social work education is field practicum that enhances the working skill of the students.

8.10 Field Practicum

Needless to say, field practicum is an integral part of social work education all over the world. In the social work schools of Bangladesh, field work practice is required for the students of both BSS and MSS courses/degrees. Field work is designed to enable students to learn to apply and test theoretical knowledge and skills necessary for professional practice. Every student at BSS and MSS levels is placed for fieldwork in an approved government or non-government agency keeping in mind the problem-solving activities with the recipients of social work/welfare services and learning opportunities of the students. Each student or a group of students is jointly supervised by a faculty and an officer/representative of the agency as external examiner for grading. Normal required time for field work is 420 hours spreading over 60 working days. In addition, 10 days are allotted for each student for writing and submitting comprehensive final report based on the field experience after completion the field work. There is a viva-voce examination for this course at the end of the session.

It is important to mention that in addition to field work, for practicing the community organization method, a two credit course titled Social Camping is offered by the Social Work Department of the Shahjalal University of Science and Technology. The purpose of the course is to understand the social systems, assess the needs, and to identify the problems and interests of the community people and to motivate them to be able to use their resources and potentials through professional interaction. The students are placed for a period of 10 days for full time work in a particular village or ethnic and marginalized/ disadvantaged groups or in disaster prone area in the country under the guidance of faculties. The students are to submit a report containing action plan and strategies, and evaluation is made on the basis of work habit, presentation of report and viva-voce.

8.11 Challenges of Field Practicum in Bangladesh

The field practicum of social work education in Bangladesh has been encountering various problems which can be enlisted as under:

Inadequate theoretical course on field practicum

Theoretical course on field education in social work program has not been given due importance in Bangladesh, and two/three days' field practicum orientation before placement is quite insufficient to understand the pros and cons of field practicum by the students. Hence, the students face lots of problems

include proper understanding about agency and its activities, rapport-building and guidance by agency supervisor, duties to perform etc. at settings/agencies having variation of mission, vision and services.

Lack of setting/agency

Apart from some big cities adequate number of field settings is not available for field practicum in the government and non-government social service agencies in and around the social work schools/programs in Bangladesh. As a result, majority of the students in Bangladesh are being placed in rural settings and deprived to get acquainted with the gamut of modern knowledge, techniques and skills of field practicum.

Faulty placement procedure

Field placement in Bangladesh and most of the Asian countries is done by the Field Coordinator of the schools through a small committee composed of faculties. Thus students' choices are ignored which ultimately curb the immense potentialities of students in their high road to become good social work practitioners in the days ahead.

Weak supervision

As social work is not professionally recognized in most of the Asia-Pacific countries including Bangladesh, a considerable number of agency supervisors of field practicum settings are non-social work degree holders and the students are not being guided in a proper way to be the qualified social workers. Similarly, the faculties are likely to be not very serious in supervising the students which hampers objective evaluation of students' performance.

Job insecurity

It is also worth noting that people with social work backgrounds are hired as soon as they are being graduated in Social Work in USA. In some cases, it so happens that the students get the offer of employment even before they could finish their courses and obtain degrees (Ginsberg, 2001). On the contrary, social work graduates of many countries of the Asia-Pacific region including Bangladesh hardly find any opportunity to be employed in a job wherein their professional knowledge and skills can be practiced. Thus the students are losing their interest in field practicum for being non-recipients of dividends accrued from field practicum.

8.12 Teaching Staff

At present 23 faculties are working at ISWR. In terms of positions, they are professor (12), associate professor (04), assistant professor (03) and lecturer (04). Among the professors, 11 have obtained Ph. D and only one is master degree holder. Of them, three have earned their PhD degrees from India, Japan and UK. Out of the other faculties, four have obtained master in social science and one has M. Phil degree from Sweden and Norway respectively. Only one lecturer has earned a diploma in Disaster Management at the University of Dhaka.

With regard to development of teaching staff and their involvement in research activities, it is observed that mainly due to expansion of evening degree programs in exchange of larger amount of tuition fees most of the faculties are now losing their research interest and earning more money taking classes as easier way. It may turn toward negative direction for further development of social work education at ISWR and defame this oldest and largest social work school in Bangladesh.

8.13 Theories, Approaches and Textbooks

According to one of the research objectives, the present study has attempted to identify the major theories, approaches and textbooks from the course-curricula to be studied by the social work students in bachelor and master programs at ISWR and other schools in Bangladesh as well. The major theories, approaches and textbooks are as follows:

Theories and Approaches in Social Work Education

Theories and approaches relevant to social work education are being offered in the schools of social work in Bangladesh. In this respect, the social work schools in the country have made changes in their courses over time, and to an extent it varies from one school to another. However, theories and approaches included in Social Work Curriculum of ISWR are as follows:

i) Human Growth and Behavior related theories: Theories of forgetting, theories of emotion, theories of personality, classical conditioning theory, counseling model: bio-chemical model, the environmental model, cognition model, behavioral model, psycho-analytical model. Role theory, attachment theory, social exclusion theory, labeling theory, cognitive-behavior theory, crisis intervention theory, task centered model, psychodynamic theory, general system theory, communication theory, anti-discriminatory theory, anti-

oppressive theory, structural social work perspective, radical social work perspective, critical social work perspective, learning theory, structural theories, post structural theories, solution-focused model, structural family theory etc.

ii) Theories and approaches relating to Human Resource Management and Social Administration: Theories of scientific management, bureaucratic management, contingency and systems theories, human relation approach, Abraham Maslow's needs theory, supportive approach, structural approach etc.

iii) Social Development Related Theories and Approaches: Community development theories and approaches, approaches of major NGOs in community development, community organization approaches, community participation approaches, theories of urban growth and ecological processes, women development and theories of feminism; poverty reduction approaches; skill based approaches: equity approaches; empowerment approach; right-based approach; approaches to gender mainstreaming.

iv) Theories and Approaches relating to Social Work/Welfare Issues: Theoretical perspective of social work, models and systems relevant to social work; theory of ageing, biological theories; theories of industrial relations: unitary perspective, pluralist perspective, radical perspective, Dunlop's model, Gandhian approach etc; theories of social change-evolutionary theory, functionalist theory and conflict theory; theories of punishment; theories relating to globalization e.g. realism, liberalism, Marxism; and theories of population: early philosophers, mercantilist, Malthusian, and demographic transition theory.

Major Textbooks on Theories and Approaches

Beckett, Chris. *Essential Theory for Social Work Practice*. London: Sage Publications Ltd. ; 2006.

Coleman, James. *Abnormal Psychology and Modern Life*. Bombay: D.B. Taraporevale Sons; 1975.

CSWRC, *Medical Social Work in Dhaka City*. Dhaka: College of Social Welfare and Research Centre (CSWRC); 1969.

Dayal, Parmeshwari. *Gandhian Approach to Social Work* . Ahmedabad : Gujarat Vidyapith, 1986.

Encyclopedia of Women Development and Family Welfare. Anmol Publications Pvt. Ltd. (n.d.)

Feltham, Colin and Hortor, Lan. *Hand Book of Counseling and Psycho-Therapy*. New Delhi: SAGE Publications; 2002.

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- Samad, Muhammad. *Participation of the Rural Poor in Government and NGO Programs*. Dhaka: Mawla Brothers; 2002.
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- Sutherland, Edwin H. and Cressey, Donald R. *Principles of Criminology*. Chicago: J.B. Lippincott Company.
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- Trecker, Harleigh B. *Group Process in Administration*. New York: Woman's Press; 1950.
- Trecker, H. B. & Trecker, A. R. *How to Work with Groups*. New York: Association Press; 1965.
- Walsh, Joseph. *Theories for Direct Social Work Practice*. Belmont. Wadsworth Cengage Learning; 2009.
- Williamson, N. *Supervision: New Pattern and Process*. New York: Association Press; 1961.
- Wilson, G & Sylad, G. *Social Work Practice*. USA: Houghton Mifflin Company; 1949.
- Yoder, Dale. *Personnel Management and Industrial Relations*. Prentice-Hall; 1949.
- Youndahl, Benjamin E. *Social Action and Social Work*. New York: Association Press; 1966.
- Young, P.V. *Scientific Social Survey and Research*. New Delhi: Prentice Hall; 1984.
- Kothari, C.R. *Research Methodology: Methods and Techniques*. New Delhi: Wiley; 1988.
- Zastrow, Charles. *Introductions to Social Work and Social Welfare*. Belmont: Thomson; 2008.

8.14 Association with Professional Organization

Since its inception, the Institute of Social Welfare and Research— ISWR is the member of IASSW, and currently it is enjoying the membership APASWE. The Institute has been maintaining good relationship with CSWE. Dr. Muhammad Samad, Professor of ISWR has conducted a study at the Katherine A. Kendall Institute for International Social Work Education entitled **Social Welfare/Work Education in Bangladesh Universities and CSWE Accreditation Experience** under KAKI International Fellowship Program 2009 of CSWE. Besides, all the social work schools including ISWR are working with Bangladesh Council for Social Work Education— BCSWE since its establishment in 2007.

9 Challenges for Social Work Education and Practice in Bangladesh

Since social work in Bangladesh is historically non-professional, thus it has certain challenges and limitations. The major challenges currently of note are:

- i) The Department of Social Service (DSS) under the Ministry of Social Welfare recruited social work graduates for its various social welfare program up to 1978. However, as social work does not have professional recognition in Bangladesh, since 1978 the Government of Bangladesh has changed its recruitment policies to make these fields of services open for master's degree holders in any discipline;
- ii) Excepting newly established (December 2007) Bangladesh Council for Social Work Education (BCSWE) and Bangladesh Social Work Teachers' Association, there is no such remarkable professional association/organization developed in other parts of the world that includes an accreditation body for social work education— such as the Council on Social Work Education; a professional organization such as the National Association of Social Workers or a licensing board such as a Board of Behavioral and Social Science Examiners.
- iii) Although some changes and adjustments in the curriculum have been made, the current curriculum is still not up to an international standard and not in accordance with the changing needs of Bangladesh society;
- iv) Standard textbooks in mother language—Bengali and indigenous reading materials are not available in accordance with the demands and needs of the students.
- v) As the social work is not professionally recognized in Bangladesh, the student selection process for admission in social work schools remains stereotyped like other disciplines at the university level. There is no aptitude and attitude tests taken like developed countries in selecting students for admission in social work disciplines and courses; and
- vi) One of the most vital problems at ISWR is that the social work students are being offered the degrees in Bachelor of Social Sciences in Social Welfare and Master of Social Sciences Social Welfare which is quite unlike the degrees offered by the social work schools of both in developed and developing countries all over the world. As the Director of Institute of Social Welfare and Research— ISWR (April 2009 – March 2012) I have experienced that in each year many applicants from ISWR for higher studies at the social work schools in the Europe and the USA, are to make sure that ISWR is a social work school and their degrees are in social work. Reviewing this confusion, we renamed the ISWR as Institute of Social **Work** and Research and its degrees as **Bachelor of Social Sciences in Social Work** and **Master of Social Sciences in Social Work** respectively. But unfortunately, in absence of me after joining as Vice Chancellor of UITS, at the initiative of current Director of ISWR, the Dhaka University authority illogically has gone back to '**Social Welfare**' instead of '**Social Work**' which is creating obstacles to the students in higher education and in finding jobs at home and abroad as well. Besides, it will be a big impediment with regard to achieve professional recognition of social work in the country.

vii) Finally, the financial and other resource constraints are important limiting factors with regard to development of social work education in Bangladesh.

It is significant to note that despite above mentioned limitations, social work is quite popular among students because they find more employment not only in government development agencies e.g. Bangladesh Rural Development Board (BRDB), Department of Social Service (DSS), Department of Women Development but also in NGOs like BRAC, Grameen Bank, Proshika etc. upon completion of social work degree (s).

10 Whether the Social Work Education in Bangladesh is ‘Dissemination of Western Social Work Education without Modification

The principal objective as well as hypothesis of the present study is to examine whether the Social Work Education in Bangladesh is ‘Dissemination of Western Social Work Education without Modification’. In this respect most of the respondents particularly the retired faculties as well as the pioneers of social work educators like professors M. A. Momen, M. Hafuzul Islam and Abdul Halim have opined that initially the curriculum of social work program was the replication of western social work almost without modification based upon the policy statement adopted by American Association of Schools of Social Work and CSWE founded in 1932 and 1952 respectively. On the other hand, all the respondents including educators, practitioners, students and graduates working in different fields have opined that although major portion of social work curriculum is the replication western social work, but over time and in accordance with the needs of changing society of the country it has undergone considerable changes and modifications at all the social work schools in Bangladesh. However, analyzing the collected data and opinions of the stakeholders and consulting the various documents (e.g. Handbook of Social Work Accreditation Policies and Procedures, EPAS 2001 and 2008 and CSWE Annual Reports 2004, 2007 and 2008; Samad, 2009) a comparative feature of social work education in the West and Bangladesh maybe presented as under:

**Table – 06: A Comparative Feature of Social Work Education
in the West and Bangladesh**

Social Work Education in the West	Social Work Education in Bangladesh
<p>01. Western Social Work Education has well grounded and well written documents on Accreditation which has been working as guidelines for Social Work Education.</p> <p>02. There are 3/4 theoretical courses on field education offered having well structured syllabus and available textbooks for the Western social work education.</p> <p>03. Adequate number of field settings is available for field practicum in the government and non-government social service agencies in and around the social work schools/programs in Western countries.</p> <p>04. The counterpart of the faculty i.e. agency supervisors of field practicum are social work degree holders and the students are being supervised properly which is instrumental for preparing competent social workers in the country.</p> <p>05. Field placements are done on the basis of students' choice and after a mutual discussion between students and supervisors from both social work schools and agencies which help the student to understand and to work in her/his chosen fields for ensuring better services for the clientele.</p> <p>06. Admission in social work schools is done on the basis of attitude and aptitude test of the candidates so that they become competent social workers and can contribute to their chosen fields of social services.</p> <p>07. As social work is professionally recognized in most of the Western countries and job for the degree holders is specified by licensure in most states, therefore, the social services are becoming more strengthened as well as beneficial for the country.</p> <p>08. A number of professional organizations e. g. CSWE, NASW, ISSW, IFSW have been playing important roles in the Western countries for improving the standard of social work education through accreditation, research, conference, seminar-workshop, exchange programs and so forth.</p> <p>09. Changes and improvements in the curriculum are being made frequently in accordance with the national and international perspectives as well as needs and problems in the countries.</p> <p>10. Adequate number of standard textbooks, relevant literatures and reading materials in mother language are readily available for the students and educators in USA as well as other developed countries.</p> <p>11. Finally, sufficient funds and resource mobilization mechanisms are well built and ensured for social work education and practice in USA.</p>	<p>01. There is no accreditation system and proper written guidelines for Social Work Education in Bangladesh except a few copies of academic curricula. Currently, since 2007, Bangladesh Council for Social Work Education (BCSWE) has been working diligently on this issue.</p> <p>02. Only one theoretical course on field education has been introduced in two schools in Bangladesh.</p> <p>03. In Bangladesh, there is lack of field settings both in the government and non-government social service agencies apart from some big cities only. The field practicum also faces some other problems include faulty placement procedure, job insecurity and weak supervision.</p> <p>04. Most of the agency supervisors of field practicum in Bangladesh are non-social work degree holders and the students are not being guided in a proper way to be the qualified social workers.</p> <p>05. Field placement in Bangladesh and most of the Asian countries is done by the Field Coordinator of the schools through a small committee composed of faculties. Thus students' choices are ignored which ultimately limits the scope of students ability to be a good social work practitioners.</p> <p>06. The student selection process for admission in Bangladesh remains stereotyped like other disciplines at the university level. There is no aptitude and attitude test taken like USA and developed countries in selecting students for admission in social work schools.</p> <p>07. In Bangladesh, the government recruited social work graduates for its various social welfare program up to 1978. However, as social work does not have professional recognition, since 1978 the Government of Bangladesh has changed its recruitment policies to make these fields of services open for master's degree holders in any discipline which actually created negative impacts on the social work education in the country.</p> <p>08. Excepting newly established (December 2007) Bangladesh Council for Social Work Education (BCSWE) and one Bangladesh Social Work Teachers' Association, there is no remarkable professional association/organization in the country.</p> <p>09. Although commendable changes and adjustments in the curriculum of Dhaka University, ISWR (the first and oldest social work school established in 1958) and other schools have been made, the current curriculum of Bangladesh as a whole still needs to be changed to give it shape in accordance with the international standard and changing needs of the community.</p> <p>10. Standard textbooks in mother language—i.e. in Bengali and indigenous reading materials are not available in accordance with the demands and needs of the students and educators as well.</p> <p>11. The financial and other resource constraints are important limiting factors in regard to development of social work education in Bangladesh.</p>

11 Conclusions and Recommendations

In view of the foregoing analysis and discussions it is evident that social work education in Bangladesh is a blend of Western social work with its own creation based upon the needs and problems of the country itself. And, in solving the problems of the clientele through modern knowledge, techniques and skills of social work, indigenization as well as internationalization of social work education is the demand for time. Toward that end, the following measures may be taken:

1. There should be a strong initiative to prepare a common document like EPAS involving all social work schools on the basis of contexts, demands and practical fields of social work education in Bangladesh.
2. Powerful and meaningful discussions through seminars/workshops on curriculum, syllabus and field practice should immediately be organized by the Bangladesh Council for Social Work Education (BCSWE) involving all social work schools to analyze and modify them in accordance with local demands and international standard as well.
3. As one third of the total course is field education in USA, importance should be given on field practice in terms of offering more theoretical courses on field education and designing field practicum considering the students' choices, local needs and international perspectives as well.
4. Aptitude and attitude tests should be set as precondition or made compulsory in selecting students for admission in social work disciplines and courses.
5. Standard textbooks in mother language – Bengali and indigenous reading materials should be made available in accordance with the demands of the students and faculties as well. In this regard, major textbooks may be translated with due permission from the author(s) of the USA and other countries by a group of translators and editors.
6. The extent/scope of social work education in terms of curricula, reading materials, and practice and research fields should properly be outlined and specified so that competent social workers can be produced in accordance with the socio-cultural contexts and needs of the people.
7. Issue/course-based updated bibliography of the expected reading and teaching materials, from both home and abroad, should carefully be prepared and published through a coordinated effort by all schools for enhancing social work education and practice in Bangladesh.
8. The professional organizations like BCSWE, Association of Social Workers etc. should be established and become more proactive; and cooperation and exchange programs with international professional organizations like CSWE, IFSW, IASSW, APASWE etc. should be strengthened.

9. There should be an agreement among the social work schools in Bangladesh to pursue a common policy in regard to faculty recruitment, student admission, examination, grading and so on so that it would be helpful for professional recognition for social work education in Bangladesh. And
10. In avoiding the confusion relating to names of degrees in Social Work offered by ISWR i. e. Bachelor of Social Sciences Social Welfare and Master of Social Sciences Social Welfare and in order to get connected with the social work schools for higher education in all over the world and to achieve the professional recognition of social work in Bangladesh, the names of degrees should be **Social Work** instead of **Social welfare**. In this respect, the APASWE, IASSW, CSWE and other professional organizations can play important role (s).
11. The jobs for social work graduates in various relevant social service sectors including Department of Social Services (DSS) under the Ministry of Social Welfare should be ensured and, thus, professional recognition of social work in Bangladesh should strongly be perused with the Government of Bangladesh through concerted efforts.

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Internationalization of Social Work Education in Bangladesh

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Abstract

Social work education in Bangladesh was introduced in 1950's due to the recommendations made by UN experts. Since then as an academic discipline social work has so far spread to a few public and private universities across the country. Social work education in the country is often described considerably influenced by Western model of social work. Although changes in the curriculum of social work have been made time to time, indigenization of social work education has basically not so far been considered. Whatever changes are made in the curriculum of social work that have been done in the light of changes proposed and accommodated in the Western social work program. Therefore, it may be said that social work education in Bangladesh has been internationalized; and the trend of social work education seems to become more and more internationalized at present. The current study makes an effort to investigate the overall social work education in Bangladesh in order to understand whether social work education in the country has been internationalized. Different techniques of data collection like focus group discussion, informal discussion with social work educators, review of indigenous literature on social work education and review of existing social work curriculum have been employed to collect relevant data for the study. The findings of the study show that social work education in Bangladesh is always influenced by Western model of social work; and the curriculum of social work education, teaching methods in the classroom, indigenous text books on social work education, the background of higher education of social work educators and the data collected through focus group and informal discussions adequately present the evidences and proof that social work education in Bangladesh has been internationalized; and the trend toward the process of internationalization seems to be much more at present than it was ever before.

Introduction

Social work education in Bangladesh emerged during the period of Pakistan in 1953. Bangladesh at that time used to be known as East Pakistan under the rule of Pakistan, before the Independence of Bangladesh (Samad, 2009; Islam 2005; Das, 2005; Akbar; 1965). India was partitioned into two Independent countries namely, Pakistan and India on 14th and 15th August 1947 respectively. Bangladesh which was East Pakistan by name became a part of Pakistan as it came into being on 14th August 1947. The 'Two Nation Theory' of Indian Muslim League based on religions played instrumental role in dividing India in the name of Pakistan and India. On the basis of the 'Two Nation Theory', Pakistan became a Muslim dominated state and India became Hindu dominated one (Anisuzzaman, 2002; Jahan, 1972). Immediately after the partition in 1947, exodus of Muslims from India to Pakistan and Hindus from Pakistan to India occurred. The then East Pakistan of Pakistan also had to receive huge number of Indian Muslims as refugees. The new state Pakistan as it was named did not have the socioeconomic capability to handle the situations created by the refugee Indian Muslims. Under these circumstances, The Pakistan government sought assistance from the United Nations in order to rehabilitate Muslim refugees and also to address the problems of industrialization and urbanization during that point of time. As a result, United Nations sent a group of experts comprising six

members being led by Dr. James R. Dumpson to Pakistan in 1952. This group of experts also visited Dhaka, the capital of the then East Pakistan to assess the overall socioeconomic situation created in East Pakistan due to refugee problems. The group of experts under the leadership of Dr. James R. Dumpson studied the situation thoroughly and recommended three-month social work training course to cope with (Das, 2012; Samad, 2009; Das, 2005; Islam, 2005; Talukder, 2005; Akbar, 1965; Sharif, 1964). It was in fact the beginning of social work education in Bangladesh (Shahidullah, 2010; Roy, *et al.* 2007; Talukder, 2005;).

According to the recommendations given by the group of experts of United Nations, the first three-month training course on social work was arranged in Dhaka in 1953 (Samad, 2009; Das, 2005; Islam, 2005; Shaukatuzaman, 2005 & 2006; Ahmadullah, 1964). Then at first three-month course on urban community development was launched experimentally at Kaiyettuli in Dhaka in 1955. Later on, the course was extended to nine-month under the supervision of two experts namely, Mr. Shawty and Ms. Anana Tooll of United Nations in the same year on the basis of the success of early three-month training program.

This short time training course on social work created lots of enthusiasm among the policy makers and was decided to introduce social work education at university level in order to produce skilled and professional social workers in the country (Samad, 2009; Talukder, 2005; Selim et al, 2005). In that connection Dr. J. J. O. Moore, an expert from United Nations was given the responsibility to conduct a feasibility study for the introduction of social work education at university level. On the basis of the report submitted by Dr. Moore, the government established 'College of Social Welfare and Research' under the University of Dhaka (DU) in 1958 and immediately started its academic activities during 1958-59 academic session with 15 students enrolled for two-year MA program in Social Welfare. The College of Social Welfare and Research introduced three-year undergraduate program in Social Welfare in 1966. This College was in fact the first social work school in Bangladesh. The College of Social Welfare and Research was decided to be merged with the University of Dhaka as Institute of Social Welfare and Research (ISWR) in 1973 (Shahidullah, 2010; Samad, 2009; Shaukatuzaman, 2006; Talukder, 2005; Das, 2005; Rahman, 2002; Sarkar & Ahmadullah, 1995; Ahmadullah, 1964). The Dhaka University authorities have recently decided to change the name of the Institute of Social Welfare and Research to the Institute of Social Work and Research (ISWR), but the change of the name of the Institute is yet to be confirmed by the Senate of the University (BCSWE, 2012).

College of social work was established in another public university named University of Rajshahi (RU) in Bangladesh during 1964-65 academic sessions. At first three-year undergraduate program in social work was introduced at College of Social Work under the auspices of University of Rajshahi in 1964 and later on from 1967 onwards, the College also introduced one-year MA program in social work. The College of Social Work was merged with the University of Rajshahi as the Department of Social Work after the Independence of Bangladesh in 1972, and continued its undergraduate and graduate program in social work (Das, 2005;

Talukder, 2005; Rahman, 2002). Shahjalal University of Science & Technology, Sylhet (SUST) introduced social work program from 1994-95 sessions at undergraduate level at first and then from 1997 onwards at graduate level too. Jagannath University (JNU) in Dhaka opened social work program from 2005-06 sessions. It opened social work program at undergraduate and graduate level simultaneously. National University (NU) and the Boards of Secondary and Higher Secondary Education under which 1415 colleges have introduced social work courses at different levels, including Intermediate, Degree, Undergraduate, Graduate and Postgraduate levels (Samad, 2009; Das, 2005). These five public universities have been continuing social work program, especially at undergraduate and graduate levels. Currently, in every public university, the duration of undergraduate and graduate course (MA Degree) for social work program has been made for four-year and one-year respectively. All these five public universities have also started offering M Phil and PhD programs in social work (Samad, 2009). Apart from public universities, a few private universities functioning in the country have also recently introduced undergraduate program in social work. The curriculum of social work in private universities is almost similar with the curriculum of social work followed in public universities in Bangladesh. So social work education across the country has spread to some extent, although social work as a profession is yet to be recognized by the government. Public perception about social work education is not very encouraging so far, and many people often make mistake by treating social work discipline as sociology (Das, 2012). But employment opportunities for social work graduates could be described as quite good since there is hardly any social work graduate found unemployed across the country. A professional body named Bangladesh Council for Social Work Education (BCSWE) has recently started functioning for ensuring quality social work education and also for its recognition as a profession by the state (Das, 2012; Das et al, 2008; Islam, 2005; Talukder, 2005).

Historical development of social work education

There is no doubt that initially the curriculum of social work was developed by United

Nations experts who were basically educated in the West. These experts adopted Western approach while designing the contents of social work curriculum (Samad, 2009; Das, 2012; Akbar, 1965). The legacy of Western approach in the curriculum of social work education has so far been consciously maintained in the country. Sometimes a bit of effort was undertaken to indigenize social work education to some extent, but that too went in vain because of mostly non availability of indigenous social work literature as well as lack of research initiatives toward developing indigenous social work knowledge and skills. National Conference on Social Work Education held in 1964 in Bangladesh (the then East Pakistan) emphasized the development of indigenous social work knowledge to be based on local needs, study materials and indigenous literature (Ashraf, 1964; Samad, 2009). Even after the Independence of Bangladesh, there were talks on indigenization of social work education in different conferences, seminars and workshops held at different times, but progress in this regard is indeed little. Moreover, most of the social work educators, especially those teaching social work at university level have earned their higher education (MS, M Phil and PhD) from Western

countries and in some cases from India. Social work education in India is also heavily influenced by American social work model (Islam, 2005; Talukder, 2005; Das, 2005, Jha, 2001). Taking the above facts into consideration, it may be understood that social work education in Bangladesh seems to have been influenced by Western model of social work. The curriculum followed in different social work schools in Bangladesh also substantiates this as a fact. Apart from that, Western social work educators as well as practitioners often visit social work schools, hold talks, exchange views on social work at different levels with teachers, students and practitioners working in Bangladesh. Some of the social work schools in the country have already signed *Memorandum of Understanding* (MOU) with different Western schools of social work in order to have mutual academic collaboration. Therefore, it sounds obvious that the influence of Western model of social work on the existing curriculum of social work introduced in different schools in Bangladesh could not be entirely avoided.

Methodology

The nature of this study may be described as an exploratory and diagnostic one. Exploring and diagnosing the facts in relation to the history of the internationalization of social work education in Bangladesh is the major goal to achieve through the study. How social work education evolved, how it has been carried on and how much it has been influenced by the Western model of social work etc. could especially be mentioned as the research questions designed for the proposed study.

All five schools of social work in five public universities are the study area for the current research. Social work educators teaching in five public universities are the population for the study. Five focus groups with social work educators in all five social work schools were held to collect relevant data to meet the objectives of the study. Selected retired professors of social work were treated as key informants. Informal discussions with the selected retired professors were held in line with the objectives of the study. Moreover, the survey of relevant local literature that have focused on the evolution and development of social work education in Bangladesh has also been undertaken. The curriculum of social work education has been examined thoroughly to identify the influence of Western model of social work. Data that have been collected from focus group discussions, informal discussions, curriculum review and also from literature survey have been explained and interpreted in such a way so that the facts in relation to the history of the internationalization of social work education in Bangladesh could be adequately presented. Qualitative approach has been adopted in the study.

Five schools of social work which have been named as Department of Social Work and Institute of Social Welfare & Research have been running in different five public universities in Bangladesh. Department of

Social Work has been introduced in the University of Rajshahi, Sylhet Shahjalal University of Science & Technology, Jagannath University and National University respectively. Institute of Social Welfare and Research which is another school of social work has been functioning under the University of Dhaka. One group comprising of social work educators was formed in each Department of Social Work under four public universities except the University of Dhaka; one more group was constituted with social work educators in the Institute of Social Welfare and Research under the University of Dhaka for conducting Focus Group Discussion (FGD). While forming the group in each school of social work under four public universities, it was made sure that each group should have been formed with social work educators of different ranks so that the group had a well combination of social work teachers with all ranks. There are four ranks fixed for the teachers of social work teaching at university level in Bangladesh. The ranks are: Lecturer, Assistant Professor, Associate Professor and Professor. Each group was made of six members in which there was one professor, two associate professors, two assistant professors and one lecturer.

But the combination of teachers with different ranks could not be maintained equally for conducting FGD in each school as teachers with assistant professor and lecturer rank were not found available in some of the schools. There are 21 teachers among which 12 professors, 4 associate professors, 1 assistant professor and 4 lecturers found currently working in the Institute of Social Welfare and Research, University of Dhaka. Here the group for FGD session included two professors, two associate professors, one assistant professor and one lecturer. In the University of Rajshahi, there are 9 professors, 7 associate professors and 2 assistant professors currently working at the department of social work. The group formed here for conducting FGD session included two professors, two associate professors and two assistant professors. There was no lecturer found working here. There are 4 professors, 4 associate professors, 5 assistant professors and no lecturer right now working in the department of social work, Sylhet Shahjalal University of Science & Technology. The group here was formed with two professors, two associate professors and two assistant professors for FGD session. In the department of social work, Jagannath University, there are 3 professors, 2 associate professors, 3 assistant professors and 5 lecturers currently working. The group formed here consists of one professor, two associate professors, two assistant professors and one lecturer for conducting FGD session.

This combination could not be maintained in the case of National University since teachers with professor and associate professor rank were not found that much available. Although there are 9 professors, 78 associate professors, 85 assistant professors and 170 lecturers working as social work educators at different colleges throughout the country under National University, all the professors have been appointed as the principal of different colleges and no more teach social work because of being busy with administrative responsibilities; some associate professors are also given administrative responsibilities, not performing as a teacher of social work. This is important to remember that social work educators working in different colleges under National University are scattered across the country. It is not easy to bring them together in a particular venue for FGD session. National University consists of many degree and post graduate colleges; and the department of social work has not been introduced in each and every college established under National University. There are 1415 colleges under National University and Boards of Secondary and Higher

Secondary Education where social work program either at intermediate, degree, undergraduate, graduate level or post graduate level has been introduced. It was a very tough time to constitute a group for National University. The group formed for National University consists of one associate professor, two assistant professors and three lectures who were selected from different colleges under the University. The selection was made according to the convenience of the researcher for National University. But all the six social work educators had been selected from six different colleges.

The selection of social work educators from each school of social work for forming the group for FGD session was made on the basis of the convenience of the researcher, and that was done in accordance with the availability of the teachers at the time of forming the group. Generally, those social work educators were basically selected for forming the group who had the time to talk with the researcher. Efforts were also made to maintain sex balance in each group that was formed for conducting FGD. But in most cases the number of female social work educators teaching in the schools of social work was very insignificant or disproportionately low. It is therefore equal number of male and female social work educators could not be ensured for at least two FGD sessions. But it is believed that both the perspectives of male and female social work educator were perceived through conducting FGD sessions. There were 30 social work educators got together in 5 groups; and each group consisted of 6 members. Only 7 female social work educators out of 30 could be found available for FGD session. Out of 7, one female social work professor from Institute of Social Welfare and Research, University of Dhaka; two female associate professors from the Department of Social Work, University of Rajshahi; two female associate professors from the Department of Social Work, Sylhet Shahjalal University of Science & Technology; one female lecturer from the Department of Social Work, Jagannath University; and one female lecturer from a college under National University

In some cases, one or two group members left the FGD session mid way through as they had urgent work to be performed immediately. There was, of course, a bit of interruption in two FGD sessions as one or two members left the venue because of emergency. But still the overall FGD sessions conducted in different schools of social work went through the right direction. A well prepared check list was followed for each FGD session. Three students from social work Master's program in the department of social work, Sylhet Shahjalal University of Science & Technology- were selected as research associates and adequately trained up in order to assist the researcher for conducting FGD sessions.

Another checklist was also prepared for holding informal discussions with retired professors who had a long experience regarding social work education and profession in Bangladesh. Unfortunately, not too many retired professors were found available for making informal discussions with them. Only two retired professors were found out and met for collecting qualitative data through informal discussions. Two students from social work Master's program were appointed as research associate who had the responsibility to assist the researcher during the informal discussion sessions. Both the research associates were given training so

that they could effectively help the researcher while holding informal discussions with the key informants e.g. two retired professors of social work. The data collected from FGDs and informal discussions were mostly qualitative one. Collected data were cleaned and edited in order to process them so that systematic discussions and exploration could be made in a descriptive way.

Availability of empirical data:

1. Social work educators, researchers, academicians working in different schools of social work in the country
2. Retired professor of social work
3. Text books written on social work education and profession by indigenous authors
4. Surveying the curriculum of social work introduced in different social work schools
5. Understanding the teaching methods adopted in the schools
6. Information from the background of higher education of social work educators

Objectives of the Study

1. To explore the development of social work education in the country;
2. To understand the evolution of social work education;
3. To investigate into the influence of Western social work model on existing social work education;
4. To identify the process of indigenization of social work education in our society;
5. To make recommendations for effective social work education in the context of Bangladesh.

Limitations of the study

There were some limitations identified in the study. Although sincere efforts had been made to conduct the study in a very systematic way so that each aspect of the research could be accomplished with utmost sincerity and hard work, but still there were some genuine barriers toward having completed the entire study processes. The limitations that were faced during the study may be discussed below:

1. It was well felt during the study that the time allocated for the entire study was not sufficient at all. It would have been better to allocate at least six months as the study period. Due to time constrains, there was a kind of feeling that more information could have been collected in relation to

internationalization of social work education in Bangladesh if time permitted.

2. Most of the social work educators involved in teaching at university level were found very busy with their academic assignments and therefore in many cases they were not in a position to give much time to the researcher for discussion and interaction. It was a tough time for the researcher to collect all the members together at the FGD venue. In some cases, some members of the group left the FGD venue before the session finished as they had important academic work at hand. So, collecting data through conducting FGD with the social work educators were not that easy.
3. It was very difficult to form a group with social work educators from National University for conducting FGD session. National University and Boards of Secondary and Higher Education consist of so many colleges among which social work program has been introduced in 1415 colleges. Moreover, the teachers teaching social work in different colleges under National University do not meet the requirement of having at least one professor in the group for FGD session because of non availability of professor-ranked teachers. That is why the combination of the group formed for National University was different from that of the FGD group formed for public universities in terms of different ranks of social work educators to be accommodated in the group. It was very struggling for the researcher to collect all the social work educators of the group from different colleges at the same venue. Continuous and rigorous efforts had to be ensured to collect data from FGD session under National University and Boards of Secondary and Higher Secondary Education. So, it was sometimes boring and irritating to collect the data from FGD sessions, especially the FGD session that was planned and conducted for National University and Boards of Secondary and Higher Secondary Education.
4. It was also not easy to hold informal discussions with the retired professors since they were old and to some extent sick. Although the retired professors were very cooperative, they could not remember certain things while holding the informal discussions.
5. The researcher had to travel extensively across the country in order to collect the data from different schools of social work under five public universities located at different places of the country. So, frequent travelling and staying at different venues for conducting FGD and Informal Discussions were in fact expensive and time consuming.

Despite having the above-mentioned limitations while conducting the study, in most of the cases the barriers and limitations could be overcome successfully. The data collected through FGD sessions and Informal Discussions were substantiated with the data collected from the text books written by indigenous social work scholars as well as from the review of social work curriculum followed at the university level.

The findings of the study

The findings of focus group discussions are mentioned below:

Five Focus Group Discussions were held in five schools of social work in five public universities to collect relevant data in order to understand how social work education in Bangladesh has become internationalized. Data were collected from each focus group discussion regarding development and evolution of social work education, influence of Western social work model on social work education in Bangladesh, indigenization of social work education etc. Opinions of the participants of focus group discussion were also sought for making recommendations for effective social work education in the country.

Each focus group consisted of six members who were all social work educators teaching in five different public universities in Bangladesh. Efforts were made to maintain senior-junior and male-female balance in the focus group so that diverse perspectives from the participants could be accommodated. General discussions with regard to social work education in Bangladesh were made with the participants of each group. A well thought check list was prepared before formally starting focus group discussion so that important points relating to internationalization of social work education in Bangladesh were not missed out during the discussion.

Social work education in Bangladesh started due to the efforts made by the experts of United Nations to handle the chaotic situation created by the Muslim refugees migrated from India to Pakistan after the partition of India in 1947. The then East Pakistan of Pakistan that is now an Independent country named Bangladesh was also severely affected because of the entry of Muslim migrants from India. United Nations experts visited Dhaka to assess the overall situation of the problems that were basically created because of migrant Muslim refugees. The UN team of experts recommended for social work training program to address the problems. At last three-month social work training program was launched in Dhaka in 1953. In 1958, College of Social Welfare and Research was established and two-year M.A. program in social work was introduced here under the direct supervision of UN experts. So the participants of FGD agreed that the course curriculum introduced for the first M.A. program in social work was definitely influenced by Western social work education since UN experts contributed to the design of social work curriculum. The UN experts involved in formulating social work course were mostly North American in origin and Western educated. The participants of FGD therefore strongly felt that it was very much natural for them to design the curriculum of social work from the perspectives of their own educational background. The College of Social Welfare and Research was merged with University of Dhaka in 1973 and was renamed as Institute of Social Welfare and Research. Most of the participants believe that undergraduate, graduate and post graduate courses that are right now running in the Institute of Social Welfare and Research of Dhaka University are still influenced by Western social work education with a little change. Social work curriculum offered in

other public universities has followed Western social work model in the same way. Participants agreed that significant innovative changes in the curriculum as well as in the methods of teaching social work did not take place in the schools of social work. But most of the participants also opined that some changes were of course made in the curriculum of social work at different times, although they were not sufficient and not according to the needs of our current society. Many of the participants of FGD felt that social work curriculum followed at university level in Bangladesh did not have the reflection of our society. They think that the contexts of Bangladeshi society are basically ignored while designing social work curriculum at the university level. A considerable number of participants expressed their dissatisfaction as they complained of copying entire American social work model into the curriculum of social work followed at our university level in Bangladesh. The participants found critical of copying American model of social work are mostly junior social work educators teaching in five public universities. Most of the senior social work educators admitted that social work education in Bangladesh was partially copied from American model of social work. A few of the senior participants did not agree that social work education in the country followed American model, rather they described it borrowed the basic idea from North American social work education. They felt it natural and built the foundation of social work education in our country. A few number of FGD participants seriously believed that lot of changes had so far been made in the curriculum of social work and no more should had it been described as entirely copied from American model. Some of the participants shared that they did not believe social work education currently followed at the university level in Bangladesh could be explained as completely inapplicable in the contexts of Bangladeshi society. They feel that reforms are required and steps are also needed to contextualize social work education further, but it does not mean that current social work curriculum is fully inconsistent, irrelevant, inapplicable and out of context. They also claim that social work education in Bangladesh possesses lots of potentials considering the socioeconomic and cultural traits existing in the country. Even the current curriculum of social work has been described by considerable number of participants as excellent and may be compared with the curriculum of any renowned social work school across the globe. Some participants opined that social work education in Bangladesh was quite okay.

Almost all participants of FGD held in each university expressed their concern about the professional status of social work. They think that social work educators, researchers, practitioners and volunteers should work together to influence the policy makers of the government for having social work recognized as a profession. Most of the participants have talked about the development of a professional organization for quality social work education, practice and professional status. Some of them want to see *Bangladesh Council for Social Work Education (BCSWE)*, a professional organization established in 2007, to be made strengthened so that professional development of social work education and practice could be adequately ensured. Participants of FGD almost unanimously agreed that BCSWE should have been made as the only platform through which social work education in Bangladesh could have been contextualized. Many of the FGD participants expressed their frustration for being unable to have a strong and vibrant professional body of social work education because of which social work as an academic discipline still remained far behind compared to

some other academic disciplines. All of them emphasized BCSWE to be made sustainable and capable to carry social work education forward in the country.

Participants of FGD seriously feel that indigenization of social work education is a requirement for full utility of social work education in the context of Bangladesh. They believe that efforts have not been so far made to indigenize social work curriculum. According to their opinion, many of the students find social work knowledge and skills difficult to apply in a real situation during their field training. Some social work educators participated in FGD think same way as they told entire social work knowledge and skills could not be applicable in the contexts of Bangladesh. They have recommended that indigenization of social work knowledge is very important to ensure its effective application in the society. An observation is made by a few participants telling that the current social work education can only enable the social work graduates to accomplish partial application of social work knowledge and skills in our contexts. They suggest that arrangement of social work curriculum should be more local community based, indigenous and practical oriented. Considerable numbers of participants were in the agreement that changes in the curriculum of social work frequently made taking the curriculum of social work of renowned schools of Western countries into account, instead of giving any importance to the local contexts. They feel that social work curriculum should be reorganized and restructured on the basis of changing situation of the local contexts as well as new knowledge created in contemporary times in social work domain anywhere in the world. It is important as they perceive that social work education needs to be reshaped to fit the local situation since it will be applied in the locality. It does not necessarily mean that social work education in Bangladesh should only be confined to locally created knowledge, but what is important is that social work knowledge and skills may be borrowed and accommodated from anywhere with the possibility of getting indigenized so that the borrowed knowledge could be applicable in a particular context according to the needs.

Some social work educators and researchers participated in FGDs did not agree that social work education in Bangladesh was totally Western. They said that social work education might have been copied from Western model of social work but lots of changes had been made in the last 10 years, and it was at present not entirely Western like. The reflection of Western model of social work in the current curriculum may be still 60-70% as they admitted. They also believe that Western model of social work cannot be fully applicable in the contexts of Bangladesh. The participants understand that indigenization of social work knowledge is important, especially more practical aspects of social work education and practice should be indigenized, but at the same time they think that 100% indigenization of social work education is practically not possible. Some participants think that social work education in Bangladesh may be described mixed up; Western as well as indigenized. They feel the current curriculum of social work does not reflect more than 35 % of Western model of social work; and the curriculum is very much relevant and applicable in the contexts of Bangladesh. These participants also opine that it is difficult to apply social knowledge and skills precisely in our contexts since social work education does not have professional status. The absence of ideal social work agency has caused complex situation because of which applicability of social work knowledge and skills

cannot be concretely explored and ensured. They have recommended some of the fundamental courses like 'methods of social work' to be reformed and to be made contextualized. This group of participants believes that indigenization of social work knowledge and skill is not that much required at the present moment. Another point has been raised by participants is that social work educators in Bangladesh are generally involved in social research instead of getting them involved in social work research. It is therefore not possible for the researchers to clearly identify the limitations of social work education at the time of application. They have suggested that frequent exchange of knowledge between and among social work educators, researchers and practitioners through seminar, workshop and conference may be helpful to identify the effectiveness and limitations of social work education in the contexts of Bangladesh.

One group of participants believes that 80% of the courses offered for the students of social work at undergraduate and graduate levels at the present time are basically borrowed from different schools of social work of Western countries. According to their opinion, 50% of social work curriculum may be applicable in our contexts and the rest needs to be contextualized. The participants believe that because of the limitations of social work curriculum skilled social work graduates are sometimes not produced. Since social work does not have professional recognition and therefore social work graduates working in the fields of social welfare under government organizations do not get satisfactory salary and permissible allowances which in turn discourage them to perform better. They feel that although social work curriculum cannot be 100% indigenized and contextualized, still indigenization and contextualization of it should be tried as much as possible so that social work could be well applicable in our contexts. Some of the participants of this group also emphasized social work research to be conducted in order to investigate into the applicability of social work knowledge and skills in the contexts of Bangladesh.

Most of the participants of another FGD think that present social work curriculum maintains international standard; and more than 70% courses offered in social work discipline are from Western or American model of social work. A considerable number of participants feel that present social work education is fully applicable in the contexts of our society. They think the students of social work often fail to apply social work knowledge and skills during their field training since they do not have any opportunity to practice social work in an ideal social work agency. The participants have opined that due to lack of professional recognition social work education cannot be made 100% applicable. It has been emphasized by most of the participants that literature development in local language is a must in order to indigenize social work education. They have said that literature on social work education are mostly written in English; and books, journals, periodicals etc are at first produced in Western countries and later on they are imported by other countries. Therefore, many of the participants have expressed their doubts regarding the possibility of making social work education indigenized. So they believe that the influence of Western or American social

work model on social work education in Bangladesh is expected to go on for a long period of time.

The findings of informal discussions with retired professors of social work

Informal discussions were held regarding internationalization of social work education in Bangladesh with two retired professors of social work separately. Both the professors retired from the University of Rajshahi, Bangladesh after serving more than 35 years in the department of Social work. One of them retired 7 years back and other one retired just 1 and half years back. Discussion was to be held with another retired professor of social work who served almost 40 years at the Institute of Social Welfare and Research of Dhaka University. But unfortunately the informal discussion could be held at last with this professor because of his illness. The findings of informal discussions with two retired professor of social work are given below:

Both the retired professor admitted that social work education in the then East Pakistan now Bangladesh started because of the recommendations given by UN experts. They think that social work curriculum was heavily influenced By Western social work model in the beginning since it was initiated with the direct supervision of UN experts who were Western educated. Both of them said that it was very much natural and inevitable in the beginning of social work education in the country to copy Western model of social work as the suggestions and recommendations given and the entire initiative was taken to lunch social work education by the experts of UN. The professors also gave the evidence as they told that initially one or two social work educators were hired from Western countries to teach social work at the university level in our country. The hired social work educators immensely contributed to the curriculum primarily prepared for social work education. They feel that the legacy of this preliminary social work education which was influenced by Western social work model later on also carried on and it was never completely given up. According to them, changes in the curriculum of social work were made time to time but they were done in the line of Western social work model. The professors also opined that they did not find anything wrong in following Western social work model in the beginning, but strongly felt that the curriculum of social work should have been indigenized and local context based with the passage of time which really did not happen. They are satisfied to some extent with the changes that have been made in the curriculum in the recent years, although do not think the changes sufficient. One of the professors pointed out that the field training in social work education remained ignored and unnoticed as the students often failed to perform up to the mark since they found it difficult to apply social work knowledge during field training. This professor has suggested that the arrangement of field training should be reshuffled and context based without which the knowledge of social work cannot be applicable. The professor further said that the students generally got frustrated when they found social work knowledge inapplicable during their field training. Therefore, as the professor perceives that the field training in social work education should be reformed such a way so that students become successful in applying social work knowledge during field training. In fact, field training is an

important part of social work education and students are expected to apply theoretical knowledge learnt from the classroom in a real situation while they are sent for field training. Since the knowledge learnt from the classroom is often out of context and produced for Western society, the students naturally struggle and frequently get confused to apply it during field training. So reforms are required not only to field training, but also to entire social work education. Both the professors almost agreed to it and therefore supported indigenization of social work education. But simultaneously the professors have asked to be in touch with the process of internationalization of social work education at the global context so that new innovations of knowledge in social work domain may be explored and adopted considering the contexts of our society.

Both the professors said that there were many courses included initially in the curriculum of social work which in fact lost their relevance at the present time, but the courses still found included in the present curriculum of social work offered in the country. They pointed out that ‘methods of social work’, a course borrowed from Western model of social work, may be described as a fundamental course in social work curriculum introduced at the university level in our country from the very beginning of social work education which still continued to date without making any change there. The professors emphasized contextualization of this course in order to ensure the applicability of it in a real situation of Bangladesh. But both the professors agreed that arrangement of social work curriculum without taking any kind of help from American or Western model of social work is in fact not possible. They also think that borrowing the knowledge from Western social work model and including them into the curriculum of social work introduced at the university level is nothing wrong. The professors believe that social work education and practice originated in the Western countries and later on expanded to other countries of the world; therefore, internationalization of social work education in different countries naturally occurred. So internationalization of social work education in Bangladesh has also taken place from time to time; and both the professors opine that social work education needs to be internationalized considering the new discoveries of knowledge outside the country. They think that internationalized social work education could also be applicable in a particular context; and it is an inevitable process through which social work education in any country gradually get internationalized.

Indigenous literature on social work education

Indigenization of social work education is in fact impossible without having sufficient literature developed in indigenous language. Social work knowledge and skills should be analyzed and explained in local language taking the local contexts into consideration. Since fundamental knowledge of social work education originated from Western countries, it was important to contextualize Western social work education while introducing social work education in non-Western countries. It was not possible in case of Bangladesh to introduce indigenized social work education in the beginning as Western social work education was adopted

by Western experts during that time. Therefore, social work education when launched in the country was naturally based on Western literature. But this Western nature of social work introduced initially did not change much so far. Sufficient indigenous literature on social work education in Bangladesh is yet to be developed; and the students of social work even have become more dependent on Western literature these days. Organized indigenous literature for social work education should have been by now developed in the country. Whatever indigenous literature so far developed may not be described as quality one; and there is no indigenous literature for most of the courses recently introduced in social work curriculum. There was a time after the Independence in 1971, efforts were made to adopt Bangla (local language) as the medium of instruction at university level. Students of social work tried to study in Bangla during that time and gradually they adopted Bangla as the medium of instruction to study social work at university level. The efforts made to study social work in Bangla went on up to recent times; but as it has already been said that due to non availability of indigenous literature on social work education it was very tough for the students to carry on in Bangla. The quality of social work graduates studied in Bangla medium has been questionable since quality Bangla literature on social work is almost absent. Whatever Bangla literatures have so far been developed on social work lack quality and in many cases they are simply translated from English literature. Strong criticisms have been made against those producing non-quality social work literatures in Bangla. So efforts toward making social work education indigenized have in fact never succeeded in Bangladesh.

With the passage of time social work education has changed throughout the world and the changes have become very fast due to the process of globalization. Social work education in Bangladesh has also been changing as it has started absorbing changes into its curriculum; but the changes that have been recently made are not context based rather they are simply copied from changes made in Western model of social work. That is how social work education in Bangladesh is becoming more and more internationalized. Even students are not encouraged to study social work in Bangla these days as it has become clear that if the students do not know English they will not get good employment. This is a fact that students are forced to study English literature without which their study remains incomplete. There are courses introduced in the curriculum about which no indigenous literature developed yet. Some of the schools of social work have already declared that the medium of instruction in their respective school is English. Students are also coming forward to study social work in English since they have realized that knowing good English with enriched social work knowledge will fetch them better job. So it may be well concluded that social work education in Bangladesh is getting more and more internationalized over time; and probably the process of internationalization of social work education will be even more strengthened in the coming days.

Surveying the curriculum of social work

The curriculum of social work introduced in different schools in Bangladesh has been surveyed. Although there are a few diversities in terms of the courses introduced in each school, most of the courses are found common everywhere. It may be said that more than 90% of the courses are same in the schools. The texts of

the courses are also very much similar to one another. Only a very few courses introduced in the curriculum are different from each other. Some fundamental courses like Methods of Social Work, Social Research and Statistics, Social Policy and Planning, Theories in Social Work Practice, Social Welfare Services in Bangladesh, Social Service Administration and Management, Community Development and Community Organization etc at undergraduate level; and specialized courses like Family and Child Welfare, Criminology, Medical Social Work, Counseling etc at graduate level are offered in the curriculum of social work of each and every school. The texts of these courses are almost same everywhere. Some new courses like Gender Development and Social Work Practice, Human Rights and Social Work, Social Development, Social Problem Analysis, Disaster and Social Work Practice etc have been offered in the curriculum of social work in recent times. Most of the new courses are found offered in all schools. New courses have been designed on the basis of these courses found in the curriculum of social work of many renowned schools of social work established mostly in the Western countries. The texts of these courses are also borrowed from those renowned schools. Apart from that, new topics borrowed from Western schools have been included in the old courses. This kind of modification is an on-going process. But it is important to note that modifications and reforms are undertaken due to the influence of changes taking place in the curriculum of social work offered at the university level of Western countries. So, internationalization of social work education in Bangladesh is very much evident and the trend is stronger now compared to any previous times.

Understanding the teaching methods adopted in the schools

The way social work educators teach the students of social work may be described as Western style. The medium of instruction for social work education in some schools has been declared as English. The teachers of social work try to teach the students in English. Although not all the teachers of social work have proficiency in English, still they try their level best to deliver the lecture in English. The social work educators also follow Western literature written in English while taking preparation for classroom lecture. The books and other kinds of literature that are recommended to study for different courses by the teachers are mostly Western literatures. The teachers write in English on the white board when they deliver lecture in the classroom. The classroom is also well decorated with multimedia and sound system; and many of the teachers use multimedia while delivering lecture in the classroom. So, entire teaching means adopted by the teachers of social work in Bangladesh is Western. It shows that internationalization of social work education in Bangladesh seems to be inevitable.

Background of higher education of social work educators

Social work educators teaching in different schools established at different universities in Bangladesh earned their higher degrees like MS, MPhil and PhD etc mostly from the schools outside the country. A few number

of teachers had their higher degree from the university located within the country. Teachers obtained their higher degree from the USA, Canada, Australia, England, Netherlands, Spain, Italy, Sweden, India etc. So there are many teachers teaching social work in Bangladesh are in fact Western educated. The teachers who studied in India for their higher degree also followed the curriculum of Western world. All these social work educators contribute immensely to the development and modification of social work curriculum every year. It is very much natural for the teachers having higher degree from Western countries to prepare and modify the curricula from the Western point of view. That is what exactly happened in case of social work education in Bangladesh. After having higher education from abroad, the teachers rejoin the department of social work and propose new courses, sometimes propose modifications for old courses on the basis of their experience gained while doing higher studies in the Western and other countries. The proposals for including new courses or modifications for old ones are generally accepted. This is an evidence to show as to how Western model of social work influences social work education in Bangladesh by Western educated social work educators. It is often claimed that social work curriculum introduced at university level in Bangladesh is of international standard. It means nothing but the curriculum of social work has in fact been westernized. In other words, the curriculum of social work has well been internationalized; and the process of internationalization of social work education is a continuous process in Bangladesh. It seems that nobody thinks for indigenization of social work education at present, rather everybody concerned for social work education thinks of maintaining international standard for the curriculum and education of it. The social work educators generally work hard to improve the quality of social work education and in most cases they try to improve the quality of the curriculum by including new courses borrowed from Western school of social work or the contents of different courses are prepared on the basis of social work curriculum introduced at Western schools of social work. So, it is obvious that internationalization of social work education in case of Bangladesh has been taken for granted and the process has become even strengthened due to the efforts made by social work educators working in different schools of social work at university level in Bangladesh.

Conclusion

The findings of the study clearly show that social work education in Bangladesh has been influenced by Western model of social work. The origin of social work education in the country could be identified with social work training program for three months introduced in Dhaka according to the recommendations submitted by the experts of United Nations in 1953 during the period of Pakistan. In the very beginning of social work training program and later on College of Social Welfare and Research and now Institute of Social Welfare and Research under Dhaka University, social work program in the country has always been influenced by Western model of social work. Social work educators, researchers and practitioners have opined that a considerable portion of the curriculum of social work is simply copied from Western model of social work. They think that indigenization of social work education is required in order to make social work education fully applicable in the contexts of Bangladesh. But at the same time they feel that 100%

indigenization of social work education is in fact not possible. Many of them think that social work cannot be applied in full in the contexts of Bangladesh due to lack of its professional recognition. They have also recommended for a strong and vibrant profession organization for social work education and practice in the country so that the organization can fight for ensuring quality social work education and also for the recognition of the profession. Two retired professors expressed their opinion regarding westernization or internationalization of social work education in Bangladesh. They believe that social work education in Bangladesh has been very much influenced by Western model of social work. According to their opinion, there is a need to indigenize social work education in order to ensure full application of social work knowledge and skills in the contexts of our country. Simultaneously, they feel that social work education in Bangladesh should be in touch with internationalization of social work education at the global context. Social work is a fast changing academic discipline and it is important to keep patch with the changing situation of this discipline across the globe as they observed. Although indigenization of social work education has been emphasized by many social work educators, indigenous literature on social work education has not been so far developed that much. A few indigenous literatures on social work education have been found existing which may not be described up to the mark in terms of its quality. Some indigenous literatures on social work education have simply been translated from Western literatures on social work education and practice. Therefore, indigenization of social work education cannot be ensured without developing quality indigenous literatures. The curriculum of social work education introduced at different social work schools in Bangladesh is almost same. There are many courses proposed in the curriculum of social work at different schools that are common in nature. More than 90% of the courses are same in the social work curriculum introduced in each school established at university level in Bangladesh. The courses that are included in the curriculum of social work are basically borrowed from Western schools of social work. New courses offered in the curriculum or modifications proposed in old courses are also based on Western model of social work. Curriculum of social work clearly shows that social work education in Bangladesh has been internationalized in a planned way. Social work educators generally try to deliver lecture in the classroom in English. They often refer to Western literatures on social work education for the students for studying different courses in social work discipline. Some of them use multimedia in the classroom through which they discuss relevant topics in English before the students. The syllabus proposed for social work students are written in English; and book recommendations for each course show that most of the books are written in English and that too are written by Western writers. Some of the social work schools have already declared that the medium of instruction in their respective school is English. Students have also become interested to study social work in English since they know it very well that without knowing English they cannot ensure a better job. There are social work educators teaching in different schools who have earned higher degrees like MS, MPhil & PhD from Western schools of social work. Some of them obtained higher degree from India. They contribute immensely to the preparation and modification of social work curriculum in each year. It is obvious that Western and Indian educated social work educators always adopt Western approach for social work education in Bangladesh. So, the process of internationalization of social work education in Bangladesh has become much more strengthened these days than any time before. Although most of the social work

educators talk of indigenization of social work education in order to ensure full application of social work knowledge and skills in the contexts of Bangladesh, the trend is toward more and more internationalization of social work education instead of the process of indigenization.

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INTERNATIONALIZATION OF SOCIAL WORK EDUCATION IN INDONESIA

THE CASE OF BANDUNG COLLEGE OF SOCIAL WELFARE

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1 INTRODUCTION

The present paper gives an overview of the brief history of internationalization of social work education and current situation of social work education. After independent 1945, Indonesia is becoming more aware of the need for trained social workers in responding to its social issues and national development in enhancing the quality of life of its citizen. Social work education system is divided into two categories; academic education program under University administration and professional education program under College administration. This paper also highlights some of the imminent issues that cause concern, such as the search for theoretical model of internationalization social work education and practice suitable for Indonesian society, standardization of curriculum design, teaching and learning, fieldwork and supervision, academic staff development, online education in social work education and education accreditation system. This paper's aims are to raise some influence of internationalization social work education to developing strong and sound social work education in Indonesia.

INDONESIA AT GLIMPSE

Indonesia is an archipelagic country of 17,508 islands (more than 6,000 of which are inhabited) extending about 3,200 miles (5,150 kilometers) east to west and 1,250 miles (2,012 kilometers) north to south.

It is divided into 34 provinces. The five major islands are Sumatra, Kalimantan (Indonesian Borneo), Java, Sulawesi (Celebes) and Papua (the Indonesian half of New Guinea). Most of the smaller islands except Madura and Bali belong to larger groups. The largest of these are Maluku (Moluccas) and Nusa Tenggara (Lesser Sundas).

The country's strategic sea-lane position has fostered interisland and international trade. Indonesia is divided into two regions, Java and the Outer Islands (Geertz 1963). Based on the National Census 2010, the population of Indonesia is 237.6 million, many of whom are descendants of people from various migrations, creating a diversity of cultures, religions, ethnicities, and languages. The official language is Indonesian language (*Bahasa Indonesia*). It is the language that unifies Indonesia, with its 350 ethnic groups and 750 native languages and dialects. The archipelago's landforms and climate have significantly influenced agriculture, trade, and the formation of the state. Indonesia is divided administratively into provinces and districts. Between 2001 and 2010 the number of provinces expanded from 27 to 33. Each province is subdivided into municipalities, cities, and the decentralized administrative unit. In 2010 there were 398 districts, 93 cities, and 6 administrative units in Indonesia (Ministry of Domestic Affairs 2010).

Indonesia proclaimed independence from Japanese colonial rule on August 17, 1945. Since then the country has experienced several profound political developments. Indonesia's founder, President Soekarno, was succeeded by President Soeharto in 1966. A "new order" government was established in 1967, and it was oriented toward direct overall development. A period of uninterrupted economic growth was experienced from 1968 to 1996, when per capita income increased sharply from about U.S.\$50 (IDR 439,000) to U.S.\$385 (IDR 423,000) in 1986 to U.S.\$1,124 (IDR 12,364 billion) in 1996. The national economy expanded at an annual average rate of nearly 5 percent. This situation was abruptly reversed by the 1997 economic crisis that affected Southeast Asia.

In 1997 and 1998 Indonesia went through its worst economic crisis since independence. Economic growth reversed to negative 13 percent (CBS 2003). After more than three decades in power, President Soeharto resigned in May 1998. After the fall of President Soeharto in May 1998, Indonesia changed dramatically. Soeharto's Vice-President, B J Habibie, took over the presidency until October 1999, when Abdurrahman Wahid (Gus Dur) was elected. After only 21 months in office Wahid was impeached for alleged involvement in financial scandals and replaced by his Vice-President, Megawati Soekarnoputri, (the daughter of Indonesia's first President, Soekarno) in July 2001. The transition was a peaceful one, which was a promising sign that Indonesia was coming to terms with its new democratic system. Susilo Bambang Yudhoyono, Megawati's former security minister, was elected President in September 2004 and re-elected in the 2009 Presidential election with 60% of the vote – the first time an Indonesian President has been re-elected in democratic elections. Constitutionally he is unable to run again in the next elections due in 2014. He presides over a vibrant economy, a thriving democracy, a confident civil society and an outspoken press. His major challenges include significant and widespread corruption, weak institutions and lack of legal certainty.

Thirteen years after the fall of Suharto, Indonesia is one of the most stable, open democracies in Asia, with a vibrant free press and active civil society, and an economy rapidly approaching investment grade as it grows at around 6% p.a. By 2015 Indonesia could be a middle-income country with an average per capita income of \$4,000pa, a beacon of democratic stability in Asia.

But poverty remains widespread: over 100 million people live on less than \$2 per day. Economic crisis could still lead to breakdown of civil governance or a return to autocratic structures. There is an underlying risk of radicalization which would be exacerbated by economic pressures. Health and education provision is poor, as is infrastructure (energy, roads, ports etc). Indonesia continues to suffer from corruption, weak institutions and erratic rule of law. Maintaining competitiveness and achieving the double-digit growth many see as necessary for real take-off will be a real challenge. Meanwhile growth depends on exploitation of Indonesia's huge natural resources, and does not easily balance with the nation's ambitious goal to reduce carbon emissions by 26% from business as usual by 2020 (or 41% with international assistance).

The result of the projection shows that the total population of Indonesia will always increase in the next 25 years, from 205.1 million in 2000 to 273.1 million in year 2025. However, the average Indonesian population growth each year decreases in 2000-2025 year period. In 1990-2000 period, Indonesia population grows at

1.49% each year, then in 2000-2005 period and 2020-2025 period declines to 1.33 percent and 0,92 percent respectively each year. This growth decrease is caused by both the decrease of fertility rate and mortality rate, but because the decrease of fertility rate is faster than the decrease of mortality rate consequently the overall growth decreases.

2 NATIONAL EDUCATION SYSTEM IN INDONESIA

To understand social work education in Indonesia, we must have knowledge of the history and dynamics of the national education system. The National education is divided into three levels; basic, secondary and higher education. In Indonesia, based on the National Education System Law No. 20 Year 2003, the higher education institution can be in the form of academy, polytechnic, college, institute or university. Higher education is provided by the Ministry of National Education, other Ministries or Government Institutions and by the community or private agencies.

In the National Education System, higher education is divided into two types known as academic education and professional education. Academic education is a higher education based on innovative science and development with more emphasis on quality improvement and a broader science vision. Academic education is usually offered by a college, institute or university. Meanwhile, professional education is a higher education that exists to prepare students in the application of specific skills with emphasis on the improvement of competency and work skills or applied science and technology. The latter is offered by an academy, polytechnic, college, institute or university.

Academic education is mostly under the administration of the Ministry of National Education while professional education is generally under the administration of other ministries which excludes the Ministry of Education. The main purpose of Academic education is to produce graduates with academic degrees such as the undergraduate (S1-Bachelor) and postgraduate (S2-Master and S3-PhD) degrees. On the other hand the aim of professional education is to produce graduates with professional labels from diploma (Diploma 1 to IV) to a specialist (Specialist 1 to 2).

In Higher Education Law No. 12 Year 2012 article 10 (2) state that clump of science and technology in higher education divide into six; religious sciences, humanities sciences, social sciences, natural sciences, formal science, and applied science. In the explanation of article 10 states that social work put into clumps of applied sciences. State as well as Indonesian government recognizes social work as applied science and profession in higher education institution both in universities, institutes, college, academy or polytechnic. No

information about social welfare in the clumps of science and technology in this law. Its very contradictive to the situation at several universities in Indonesia which forced the social welfare as science while in the international community even in national level through this law the government does not recognize the social welfare in a clump of science and technology developed in higher education institution.

3 HISTORY OF SOCIAL WORK EDUCATION IN INDONESIA

Social work education in most countries is offered at college or university level. The major exception is Indonesia, where social work courses are offered not only in universities and colleges but also in secondary schools (Midgley,1981). Formal social work education in Indonesia starts in secondary level. Its established with decree Ministry of Education : No SK : 24/C, Date : 04-09-1946, the Ministry of Education and established the *Sekolah Pembimbing Kemasyarakatan* (SPK) in Solo, Central Java¹. This is the first social work education at secondary school level and is offered for 4 years. This school established result of collaboration between Minister of Social Affairs with Ministry of Education and Culture to training ministry of social affairs staff both male and female. In year 1950, these schools develop to train in theory and practice and majority of the student is still the ministry of social affairs staff. In 1952, 25 of graduates from this school send by the ministry of social affairs to further study in School voor Maatschapelijk Werk in Netherland. One of the student is Mr D.Drajat and in the later his teaching in the Bandung College of Social Welfare (Departemen Sosial, 1994). Related to development of Bandung College of Social Welfare, in 1956, Ministry of Social Affairs also established new research agency with name “*Balai Penelitian Pekerjaan Sosial*” (Social Work Research Center) in Jogjakarta (Departemen Sosial, 1994).

In the year 1955, SPK also established in Jakarta, and in year 1959, these schools changed its name to “*Sekolah Pekerjaan Sosial Atas*” (Social Work High School-SPSA) and also established in other part in Indonesia such as in Medan, Palembang, Semarang, Malang, Banjarmasin, and Makasar. In 1976, this schools again had a name change to “*Sekolah Menengah Pekerjaan Sosial*” (Social Work Secondary School-SMPS) and still offered for 4 year. In 1994, the school’s name was further changed to *Sekolah Menengah Kejuruan* (SMK) *Kesejahteraan Masyarakat* (Vocational Secondary School-Community Welfare), and again, based on Ministry of Education and Culture decree number 036/O/1997, date on 7 March 1997, social work program in the schools was merged with other programmes under *Sekolah Menengah Kejuruan* (Vocational Secondary School) with one of the majors being Social Work/Social Care and requires 3 years of study.

Formal social work education in college level in Indonesia started in 1957 when the Ministry of Social Affairs (MSA) launched its *Kursus Dinas Sosial A* (KDSA), a one year short-term course program and the

¹ *Keputusan Menteri Pendidikan No: 24/C. Tanggal 04-09-1946*

Kursus Dinas Sosial Menengah dan Atas (KSDA) course extends to *Kursus Kejuruan Sosial Tingkat Menengah dan Tinggi (KKSMT)*, a two year training program². This course considered as early formal education and training center to improve the quality of human resource in the ministry (Sulaiman, 1985: Fahrudin, 1997). The first Director of KSDA is Mr H.A.Romlie (from 1957-1963).

Table 1: Director, Dean, and Chairman of Bandung College of Social Work, 1957-2012

Name	Position	Time period
H.A.Romlie	Director KSDA/KKSMT	1957-1963
Suhaimi Effendi, MA	Chairman	1964-1966
Drs.Ali Bustam	Dean	1966-1975
Drs.Holil Soelaiman, MSW	Director	1976-1989
Drs.M.Aipassa	Director	1989-1992
Drs.K.Suhendra, SH	Director	1993-1998
Drs.Ridwan Marpaung, MSc	Director	1998-1999
Drs.Soekamto Toto Wardojo	Director	1999-2002
Dr. Carolina Nitimihardjo,MS	Acting Chairman	2002-2003
Dr.Marjuki, MSc	Chairman	2003-2006
Dra.Neni Kusumawardhani,MSi	Chairman	2006-2007
Drs.Wawan Heryana, MPd	Chairman	2007-2011
Dr.Kanya Eka Santi, MSW	Chairman	2011-2015

The establishment of the *Sekolah Pembimbing Kemasyarakatan (SPK)* and *Kursus Dinas Sosial Menengah dan Atas (KSDA)* is not solely because of the pressure needs skilled human resources for the implementation of the Ministry of Social Affairs task relatively newly formed but also the shape of the response of the two previous surveys of the United Nations International Surveys of Training for Social Work. Documents of Training for Social Work: An International Survey, United Nations publication Sales No: 1950.IV.11 and Training for Social Work: Second International Survey, United Nations publication Sales No:1955.IV.9 was very clear that the education and training of social work in Indonesia yet. This is a consequence, first, Indonesia is a relatively new independent state and post-independence political turmoil made the leaders when it was not time to think about the need for expert and skilled in the field of social work. The second reason is the countries that once colonized Indonesia such as the Netherlands and Japan did not help prepare a system of social welfare services including preparing trained professionals in social work. Many policy was implemented to expand social work to developing countries especially in the Third World under United Nations. Midgley (1981) note that among the earliest activities of the United Nations in the field of social

² Generally, in BSSW history public only known KKST, but in formal document *Kursus Kejuruan Sosial Tingkat Menengah dan Tinggi*.

policy was an international survey of social work training...these survey was designed to determine the extent of and need for social work education throughout the world and although it dealt also with the industrial countries, special attention was paid to the Third World (p.57).

4 INTERNATIONALISATION OF SOCIAL WORK EDUCATION: THE CASE OF BANDUNG COLLEGE OF SOCIAL WELFARE

According Soelaiman (1985), in the earlier 1960 years, social work experts mostly from the United States work under United Nations Development Program (UNDP) to giving advice and preparing curriculum and faculty staff development in this center. Social work experts is such as; Prof Liwingstone (1960), Prof Dr. Thomas M. Brighman (1961-1962), and Prof.Dr.Irving Tebor (1962-1964). Their make significant contribution to prepare and established the first college of social work in Indonesia.

Based on their recommendation, in 1964, these training centers were upgraded to college status under the Ministry of Social Affairs and offer Bachelor of Social Work (BSW) program. In 1965, a year after the founding of the college, Prof Dr Bisno also from United State under UNDP project coming and giving consultation regarding teaching material in this college. In the end of 1965, the political upheaval caused by the attempted coup and the Communist Party of Indonesia (PKI) that caused the downfall of President Soekarno. Because of the security situation at the time, Prof. Dr. Bisno did not finish his job for a year and returned to United State. In the period 1966 to 1967, with security concerns in Indonesia has not recovered then none of the UN expert assistance to this college.

Later in the year 1968-1969, the UN expert comes back to this college is Mr. David Drucker. After this period the presence of experts from both the UN and also from IASSW no longer in the long term as before, but in the short-term. It is also because the college was deemed capable of conducting education and social work independently. It is also because the college was deemed capable of conducting social work education independently. Until 1970, the Bandung College of Welfare only offer Bachelor of Social Work program.

Table 2: Academic staff of Bandung College of Social Welfare was graduate from School of Social Work overseas (1965-1990)

No	Name	Degree	University/Country
1.	Drs.J.Marsaman, MSW	MSW	USA
2.	Drs.Holil Soelaiman, MSW	MSW	University of Michigan, USA
3.	Drs.Irawan Soehartono, MSW, DSW	MSW, DSW	University of Hawaii, USA, University of Columbia, USA
4.	Dra.Oetari Oetarjo, MSW	MSW	University of the Philippines, Phillipines
5.	Drs. I.Nyoman Sirna, MPH	MPH	University of Hawaii, USA
6.	Drs.Soetarso, MSW	MSW	McGill University, Canada
7.	Dra.Miryam Sinaga, MSW	MSW	University of Michigan, USA
8.	Drs.I. Made P. Suande, Dipl.SW	Dipl. SW	University College of Swansea
9.	Drs.Achlis, Dipl.SE	Dipl.SE	Germany

In 1971, this college extend education program to Doctorandus (equivalent to Master level at that time) following and influencing the Dutch Education system. In this period there are names expert who provide support and assistance to this college such as; Prof.Dr. Mildred Sikkema (short-term between 1970-1980), Mr. John Nevin Wily, MSW (short-term 1975-1976) and Dr.Angelina C. Almanzor (short-term between 1976-1980), mostly of social work expert guided and supervised the establishment of the social work education curriculum under the United Nations Development Programme (UNDP)³.

Social work education in Indonesia is varied in terms of programme content, teaching method, student admission qualification, faculty staff, duration of study, career outcome and the number of student intake each year (Fahrudin, 1999). According to Brigham (1982), the number of schools of social work is not correlated with a country's size, development level, socio-economic status, cultural factor, colonial history or poverty level. Brigham's study has relevance to the Indonesian social work education system. Social work education in Indonesia is very varied, has undergone a slow development and is still struggling to achieve professional education status relevant to its national development. The major problem with social work education in Indonesia is the education system's struggle to attain a professional standard and curriculum that is relevant to the country's needs (Fahrudin, 2009), also weakness in human resources in social work education especially qualified lecturer and instructor for field work.

Colonization also influenced the development of the social welfare system and social work education. For example, the Malaysian social welfare system and social work education were influenced by the British administration. But in the case of Indonesia, colonization by the Dutch and the Japanese had no impact on its social welfare system and social work education (Fahrudin, 2011;2013). In the beginning social work

³ Personal interview with Dr Holil Soelaiman, MSW in Bandung 23 December 2012

education in Indonesia was influenced strongly by the American model. Most of the social work curriculum is based on curriculum, approaches and modified models of practice from the United States. The curriculum content is more clinical with use of the problem solving approach and model.

In 1970, the International Conference on Social Work Education, Population and Family Planning convened at the East-West Center in Hawaii under the sponsorship of USA/AID has specific recommendation were made in regard to the need for extensive work in the development of qualified social work manpower for population and family planning responsibilities under regional and international agencies (Almanzor, 1974). This challenge was immediately picked up by the IASSW with comprehensive proposal for educational development of its member schools. Within the context of a central plan, the need to involve social workers for effective participation in family planning and population activities was translated into a project which involves three recurring cycles of activity over a five year period. The first cycle occurs within the Asian schools, the second and the third cycles in the Latin America/Caribbean and African schools.

IASSW recognizing the fact that the major problems of the profession in this area lies in the inadequate preparation of social workers for family planning and population activities, the project plan was divided into three major work phase:

1. Preparatory curriculum development by selected individual schools of social work concentrating on total curricular need of program for basic social work education.
2. Organisation of regional conference on social work education to make use of the technical expertise and help of international/regional consultants and colleagues.
3. Organisation of an international workshop to share the result of the experience in the regions.

Following this plan, the IASSW, with the Association of School of Social Work in India, co-sponsored the first Asian Regional Seminar in 1971, with the Nirmala Niketan School of Social Work, Bombay University, serving as the host school. Under the broad theme of curriculum development and teaching, three content areas were examined; (1) curriculum development with reference to social development, population problems, and family planning and social work research; (2) educational methods and teaching materials; and (3) the learner in social work education.

Immediately following that seminar, the IASSW family planning project was launched in Asia. Under the IASSW project, eleven countries and twenty-one schools were visited within a period of eighteen month to obtain a first-hand view of progress and problems in social work education. Following the selection of pilot schools, national faculty workshops were organized in Korea, the Philippines, Indonesia and Thailand. As Asian social work school members, the Bandung College of Social Welfare was selected as an IASSW pilot school. Bandung College of Social Welfare (BSSW) conducted faculty development program and international resource teams (such as Prof Dr Mildred Sikkema) to help in the examination, updating, and upgrading of the curricula of this college. By the end of 1973, BSSW as pilot school had managed to set up a five year plan of work. Also, encouragingly enough, curricular provisions including family planning and

population activities were recorded and the schools started producing indigenous teaching materials. Following that project, BSSW has involved and participating in first Activities Report Meeting of School participating in the IASSW family planning project in Marc, 1973 in Singapore. This seminar in order to give the pilot schools the opportunity to meet together and to share and analysis experiences in their first year of activities. From BSSW participate and attending this seminar such as; Drs Ali Bustam, Mr.J.Marsaman, and Mr.Soetarso. Important thing from this seminar is need to develop indigenous teaching material by school of social work its self. Through application of family planning, BSSW can gain insight into other developmental functions.

In 1974, an academic staff from BSSW namely is Drs.Holil Soelaiman getting scholarship from USAID for further studies in MSW Program in University of Michigan. He graduate MSW from Michigan 1976, and directly was appointed as Director of Bandung College of Social Welfare until 1989. He is Director of Bandung College of Social Welfare with long term duty, and making very expansive to develop social work education and social work practice in Indonesia.

Brigham (1982) noted that in 1981, only 4 universities and colleges have social work programme at bachelors and doctorandus levels in Indonesia. These courses were offered by the University of Indonesia, Bandung School of Social Welfare, University of Muhammadiyah Jakarta and Widuri School of Social Work. Also, most social work educators who are the pioneers in Indonesia particularly from the Bandung School of Social Welfare graduated from universities in the United States. They implemented knowledge and experiences gained from the United States into the Indonesian social work curriculum and training without adaptation and modification to the local context.

In 1985, BSSW academic staff (Drs.Syarif Muhidin, MSc and Dra Neni Kusumawarhani) participate in APASWE Conference in Penang, Malaysia. In this conference, grassroots participation approaches and strategies in community development discussed and influence to teaching material in community development and organization (CO/CD) course in BSSW. The Tokyo International Symposium in 1986, addressed the theme “Developing Human Relations and Social Structures for Peace” has implication to school of social work specially to Bandung College of Social Work when insert a subject “Social Work and Resolution Conflict” in bachelor curriculum. Both conferences are important input to the 9th Asia and Pacific Regional Seminar on Social Work Education and Practice in Jakarta in 1987.

In 22 April 1986, with full support by government especially Ministry of Social Affairs, schools of social work in Indonesia declare their association “Ikatan Pendidikan Pekerjaan Sosial Indonesia” (Indonesian Association for Social Work Education) in Bandung. This association set up to prepared an international social work conference in Jakarta in 1987.

In 1987 (20th to 23rd August), an 9th Asia and Pacific Regional Seminar on Social Work Education and Practice was held in Jakarta⁴. The organizer of the International conference were the Indonesian Association of Social Work Education (IPPSI) and the Association of Indonesian Social Workers (HIPSI). The main conclusion of this seminar are as follow;

- a. It is deemed necessary to promote the regional cooperation between the social work education organizations and between the social workers organizations in the endeavours to enhance the professionalization in the field of social welfare. This is to enable them to give responses to challenges concerning social needs and development, in line with the development of technology which is more and more advanced.
- b. The curriculum for social work education needs to be adapted in line with the technological development stage and the social problems which are being faced by the respective countries.

On this conference, President Soeharto is kindly requested to receive the result of the International Seminar on Social Work Education and Social Workers for the Asia and Pacific Region, which will be conveyed by one of the chair-persons of the Conference Organizing Committee, Mrs.Siti Hardiyanti Indra Rukmana, who will be accompanied by the APASWE – President, Prof Dr Edna Chamberlain from Australia, and the Vice President of the IFSW-Asia, Ms. Corazon de Leon from the Philippines.

Based on the Ministry of Education regulation in 1984, bachelor program at university level was deleting, and education system divided into Diploma I, Diploma II, Diploma III and Diploma IV (for professional education), and divided into three level; Strata 1, Strata 2 and Strata 3 (for academic education). Based on this regulation, Bachelor program in this college also replace with Diploma III and Strata 1 (S1) Program.

Bandung College of Social Welfare lecturer and Indonesian Association for Social Work Education (IPPSI) representatives attending the 8th APASWE Regional Seminar on Social Work in Penang-Malaysia from 12-16 August 1985. In this conference, BSSW represented by Drs Syarif Muhidin, MSc (graduate from Swansea University) and Dra Neni Kusumawardhani, and in the same year, BSSW also attending the 3rd Asian and Pacific Ministerial Conference on Social Welfare and Social Development from 9-15 October 1985 in Bangkok, Thailand.

In 1987, social work education in Indonesia makes history. A lecturer from BSSW name Drs Irawan Soehartono, MSW to further his study for DSW in University of Columbia, Washington DC, United States. Prof Irawan Soehartono is alumni from *Sekolah Pembimbing Kemasyarakatan* in Solo, he is also graduate BSW and Drs from BSSW. He trained in social work in Indonesia and overseas. He study and graduate of Postgraduate Diploma in Social Policy and Administration from College London, UK, and graduate Master

⁴ Report convey by H.E. The Minister for Social Affairs of the Republic of Indonesia, Mrs. Nani Soedarsono, SH, at the Opening Ceremony of the ICSW for Asia and the Western Pacific Region on August 24th, 1987 at the State Place, Jakarta.

of Social Work from University of Hawaii, Manoa Campus, United State. His is an Indonesian who first further study in PhD in social work. He finished his DSW in 1990.

In 1989, BSSW also send the faculty staff attending and participate in IASSW and APASWE Conference and Workshop about “Macro Development Projects Revisited Exploration of Social Work Education and Practice” in Bombay (now known Mumbai), India from 1-21 October.

In 1989, Bandung College again change based on National Education regulation, the colleges administered by governmental ministries outside the Ministry of National Education such as Bandung College of Social Work can only offer professional education program. From this regulation, in 1989/1990 academic session, the Bandung School of Social Welfare offers the Diploma IV course with title Bachelor of Applied Science (Social Work) degree.

In 20 August-2 September 1990, BSSW also attending 10th Congress of IFSW conference with theme “Managing Social Service in the 1990s: Challenges for Social Work Practice and Education” in Singapore. From this conference many important resolution to decide such as need to development of community based social service.

By the 1990s, many public and private universities offered social work education programme with Social Welfare label. According to Sisworahardjo (1993), only 22 institutions. have social work/social welfare programme that are registered with the Indonesian Association for Social Work Education. Position this college administrative also change based on Ministry of Social Affairs decree No: 25/HUK/1991 on July 6, 1991 about Structure and Organization of Social Work Education (*Pendidikan Ahli Pekerjaan Sosial*). Based on this decree, this college is under responsibility by Minister of Social Affairs, but administrative under supervision by Secretary General of the Ministry of Social Affairs. In 2000, Bandung College of Social Welfare permitted by the Directorate of Higher Education, Ministry of Education through permit letter No. 855/D/T/2000, April 13, 2000, this college open two concentration at Diploma IV such as; Social Rehabilitation and Community Social Development (STKS, 2012).

During period 1991 – 2000, Bandung College of Social Work make innovative regeneration their academic staff. Starting 1994, many young academic staff send to overseas for further and pursued master degree program.

Table 3: New generation academic staff study in social work and community development in overseas universities (1991-2000).

No	Name	Degree	University/Country
1	Drs Admiral Nelson Aritonang, MSSW	MSSW	Tennessee University, USA
2	Adi Fahrudin, PhD	M.Soc.Sc and PhD in Social Work	Universiti Sains Malaysia, Malaysia
3.	Dr Marjuki, MSc	M.Sc	Asian Institute of Technology, Thailand
4	Edi Suharto, PhD	MSc in CD PhD in Development Studies,	Asian Institute of Techlogy, Thailand Massey University, New Zealand
5	Dra. Kanya Eka Santi,MSW	MSW	La Trobe University, Australia
6	Dra Susiladiharti, MSW	MSW	La Trobe University, Australia
7	Dra Dorang Luhpuri, MSW	MSW	La Trobe University, Australia
8	Dra Yeane EM Tungga, MSW	MSW	La Trobe University, Australia

In 1997, ICSW Asia and Pacific Conference held in Jakarta with theme “Valuing the Past and Investing for the Future to Eradicate Poverty”⁵. Summary from this conference is considered that poverty is not an individual matter. To eradicate the poverty, government and NGOs should emphasize policies and programs which assist and support families to look after their members. Small scale enterprises through assistant grants or and provision of small amounts of credit is very important to empower of family. This conference also has influenced to the social work education especially in curriculum to be concern about poverty and community development.

In 1999 the new president, Abdurrahman Wahid, dismantled the Ministry of Social Welfare and replaced it with the Ministry of Health and Social Welfare and National Social Welfare Board. The board provided little direction and guidance to maintain social welfare activities in provinces and districts, and this led to the collapse of the social welfare system. In 2001 a political uproar occurred when President Abdurrahman Wahid was dismissed by the People’s Consultative Assembly. He was replaced by Vice President Megawati Soekarnoputri, the daughter of the first president, Soekarno, and she served as president from 2001 to 2004. President Megawati reactivated the Ministry of Social Affairs.

In January 18, 2001, status of the STKS as a college university official under Ministry of Health and Social Welfare Affairs confirmed by Presidential Decree, No. 14 of year 2001. In 2005, based on recommendation letter from Directorate of Higher Education, Ministry of National Education No. 15/D/T/05 on 10 Januari 2005, STKS start open a postgraduate professional education level in 2006/2007 academic session with name *Profesi Pekerjaan Sosial* with two concentrations; Clinical Social Work and Community Social Work.

⁵ Note from Chief Reporter of the 27th Asia and Pacific Regional Conference of ICSW.

By the year 2011, there are 33 universities/colleges offering social work/social welfare program (IASWE, 2012). However, according to Soelaiman (1985), the quantity of social work/social welfare program not drawn the quality of social work education program.

The political, social and economic changes in Indonesia also influenced social work education. After the New Order Regime under General Soeharto, more changes and reforms occurred in the education system and social service delivery models (Fahrudin, 1999). The earthquakes and tsunami disaster in the year 2004 in Indonesia provided the opportunities to the higher education institutions to develop in cooperation with national and international agencies. For example, the State Islamic University (UIN) in Yogyakarta (this university is under the Ministry of Religious Affair), the McGill University and the Canadian International Development Agency (CIDA) jointly in IAIN Indonesia Social Equity Project (IISEP) to setup and offered Postgraduate Interdisciplinary Islamic Studies focusing on Social Work without an undergraduate social work programme (Fatimah & Wildan, 2013⁶). This program supported by McGill's School of Social Work. Concept of Interdisciplinary Islamic studies make difference that social work program in the university in order to developing a new kind of *dakwah* – “*dakwah by doing*” rather than by preaching (Allen, 2008).

In 2006 with the help of BPSW and UNICEF, IPSPI launched a program in the tsunami affected area of Aceh to help build the capacity of the local government to implement a community-based, family-centered child welfare system. This very successful project is a showcase for quality services, and employs professional social workers in the coordination of community-based child protective services and the training of community workers at the government level. Through this initiative BPSW also established a Social Work Resource Center for community based, family-centered child protection. The Center, develops training modules, maintains a website and database for information dissemination, sponsors monthly learning forums and develops programs in various social work fields of practice. Motor for this project is Prof Martha Haffey from Hunter College of Social Work. Prof Martha Haffey also makes contribution to BSSW in advice to the new curriculum for Specialist program.

The Indonesian government launches the new act about disable people. In new legislation, government had regulation that each enterprise must to employ minimum one disable person among hundred workers. This regulation not fully implemented because stigma and discrimination among normal peoples. Other problems is government not have a control mechanism about implemented this act. To respond this situation , government of Indonesia through the Bandung School of Social Welfare as a leading social work education in Indonesia make initiative to undertake rehabilitation counseling as one of major concentration. It's

⁶ Personal interview with Dr Fatimah Hussein & Dr Muhammad Wildan in UIN campus Jogjakarta on 23 January 2013

because rehabilitation counseling never been conducted in any university or college in Indonesia. In related to this planning, Japan International Cooperation Agency (JICA) supported to send Ms. Tsuzuki Masako, as silver expert for clinical social work and rehabilitation counseling from 2005 to 2007.

In period 2007, the Bandung College of Social Welfare makes Memorandum of Understanding with Universiti Sains Malaysia. The BSSW have capacity building program to improve quality of academic staff.

Table 4: Capacity building for academic staff of BSSW study in social work with Universiti Sains Malaysia (2007- until now).

No	Name	Degree	University/Country
1	Moh Zaenal Hakim, PhD	PhD	Universiti Sains Malaysia
2	Ellya Susilowati, PhD	PhD	Universiti Sains Malaysia
3	Tuti Kartika, PhD	PhD	Universiti Sains Malaysia
4	Dorang Luhpuri, PhD	PhD	Universiti Sains Malaysia

11 staff of BSSW still pursued PhD degree in Universiti Sains Malaysia

During period 2005-2010, many social work expert from Universiti Sains Malaysia (Prof Ismail Baba, Prof Zulkarnain Hatta, Dr Azlinda Azman, Dr Noriah Mohammad, and Dr Angelina Soo Bee) make great contribution Malaysian social work perspective to the BSSW academic staff. In the previous time, Prof Ramos C. Quita from the University of Philippines in his capacity as APASWE President also give seminar and advice regarding role of social work in national development.

5 INTERNATIONALISATION OF SOCIAL WORK EDUCATION: A PROSPECTIVE

The contributions of United Nations organizations especially United National Development Program in development of the Bandung College of Social Welfare are so extensive and also significant to the curriculum, field work, teaching material and develop faculty staff. Social work education in Indonesia represented by the Bandung College of Social Welfare still faced many problems. There are many issues affected to social work education in Indonesia, however this paper will analysis and discussion **only** a few selected issues that are currently affecting and will continue to affect the development and direction of social work practice in Indonesia. If these issues and challenges are not addressed the status quo will remain and would have adverse effects on the young social worker practitioners specifically and other social workers generally; as well as directly or indirectly affect the welfare of the clients they serve.

Social Work Curriculum

Historically, social work education in Indonesia accepts and adapts more models from the Western social work education. This has relevance to Kendall's (1986) study where some evidence shows that Asian schools are still struggling with the problems of indigenization and the implementation of social development objectives in social work education. There is no serious effort in searching for the core or supplementary social work curriculum that is more relevant to national development. Efforts to change the curriculum patterns in order to increase its relevance is occurring although very slowly. The formulation of the social work education standard and core curriculum relevance to IASSW global standard for social work education and training still pose as major issues. This has relevance to Coulshed (1993) statement that the universal problem in social work curriculum design is on how to include more variety in the subject matter into courses and the issues in applying it into the teaching and learning of social work students and how to integrate methods of teaching and learning that can be applied into social work. Bandung College of Social Welfare have already initiated changes in their curricula in order to expand or incorporate content on mixed approach; micro, mezzo and macro social work practice into national and local issues. BSSW have chosen to integrate national and local content into existing courses and field instruction.

There is no difference in the social work/social welfare education programme in both the public and private universities. For example, students at the Bachelor level at University of Indonesia must take 144 credit hours. It is the same with the required credit hours for students of Diploma IV level at the Bandung School of Social Welfare. Social work education in Indonesia is very varied. The higher education structure being divided into the academic and professional education has implication for the social work education system as these is also divided into two mainstreams. Academic education program is represented by the public and private universities, which have educational program labeled Social Welfare Science programme, meanwhile the professional social work education programme is represented by the Bandung School of Social Welfare with labeled Social Work.

Faculty Staff

In the BSSW, total active lecturer is 75 persons which is divided into general course lecturer, and social work lecturer. In many Indonesian school of social work, the Bandung College of Social welfare has strong human capital to develop their program. But regulation and administrative make the BSSW academic staff can't develop their career.

Standard and Accreditation

Both in the universities and colleges, social work/social welfare programme are delivered only through regular classes. There is no online education or distance education system. Until now, the accreditation for social work education as well as the licensing for social work practice is not clear and as yet not implemented. Generally, Indonesia has established the BAN-PT-Higher Education Institution National Accreditation Board (*Badan Akreditasi Nasional-Perguruan Tinggi*) administered by the Ministry of National Education for accreditation of education programme in general in both universities and colleges. Indonesia also has a semi government institution under the administration of the Ministry of Manpower and Transmigration called *Badan Nasional Sertifikasi Profesi* (BNSP-National Board for Profession Certification). The function of this board is not specific for social work but for all professions and occupations. Because there is no specific standard and accreditation for social work education, it is difficult to ensure the quality of social work education as well as the quality of social work practice. This will pose problems to social work students who want to further their studies overseas and for social work graduates who wish to practice or work in other countries.

Multicultural Education

Indonesia is a multicultural country and is made up of people from different racial, ethnic, socio-economic, religious and cultural background. The social work education program is challenged in teaching cultural sensitivity to social work students. Issues include how to design and implement a social work curriculum which is relevant to the multicultural society. The main responsibility of social work educators with regards to this issue is to help in the transitional process from a student to a professional social worker; and ensure the physical and academic environment for learning is favourable and provide them with relevant practice knowledge and skills. One of the most important issues facing social work education in Indonesia today is as follows; how can students be taught social work in a way that is personally meaningful to them, directly related to the developmental functions of the country and its own cultural context? If the answer could be given in one word, it would be indigenization. It is necessary to indigenize the teaching methods and teaching materials. In 1987, after the APASWE/IFSW Asia Conference in Jakarta, the Indonesian Association for Social Work Education (IASWE) organized a national workshop on National Social Work Education Curriculum standard in Bandung (Sulaiman, 1987). The result from this workshop is a document on core social work curriculum and the indigenization of teaching material. The debate on western social work education and indigenization will continue for some time to come.

Indigenization

Issues in the development of indigenous social work in Indonesia is related to religion and the local culture. In 2004, the State Islamic University in Yogyakarta jointly opened a new postgraduate programme with McGill University and CIDA. This postgraduate programme is the Master of Arts in Interdisciplinary Islamic Studies with a major in Social Work. In this program, it is interesting to combine Islam as a religion to social work and view it from a secular perspective. However, generally the development of indigenous social work in Indonesia has not been very successful. The curriculum, teaching materials, reference books and fieldwork model are still being adapted from the United States and other country.

As evident after the tsunami disaster in Aceh, social work education and practice in Indonesia has been largely influenced by social workers, volunteers, and international humanitarian organization workers who provided assistance then. The change and awareness of the global environment particularly in relation to the multicultural, globalization, and sustainable development in the country has influenced social work education and practice. However, universities and colleges modify and adapt their programmes according to their perception and interests without direction and guidance from the Indonesia Association for Social Work Education.

Field work

In Indonesia, the curriculum and field work system has differences in its academic (university administration) and professional (college) mainstream. The typical curriculum for social work education at the bachelor level is generic social work. The difference of curriculum and field work both academic and professional mainstream is in term of length of field work, supervision, method of evaluation, etc. However, it is contradiction with generic social work education.

For example, fieldwork placement for social work students in the university administration is a compulsory subject for all students. However there is problem in the structure and content of this fieldwork placement where fieldwork is not systematically supervised by a social work educator from the university or by a trained social worker in the respective social welfare agency of placement. Universities providing academic education program in social welfare are more flexible in that there are not strict in their supervision both from university and from the agency. Students do field work without **the** minimum hours of requirement. Some other colleges offering professional education in social work have a systematic system for fieldwork. Students from such colleges must take the subject with three fieldwork options **and** the minimum total of 600 hours. This subject consists of three types of fieldwork, which are; Fieldwork I in the agency and community with concurrent placement, Fieldwork II in the community with block placement and Fieldwork

III in the agency with block placement. It is in this fieldwork placements that the students are given the opportunity to apply their theoretical knowledge in the practice context. From this fieldwork involvement, students are being taught to acquire basic skills which are necessary for working with an individual, group or community. Generally, the major handicap in fieldwork education in Indonesia is the lack of professionally qualified social workers to take up the supervisory role for students on field placements. Unlike developed countries, Indonesia still lacks a cohort of trained personnel to supervise students in their fieldwork environment. The lack of these trained professionals has invariably burdened the academic staff with the task of supervising students in their field placement as well (Fahrudin, 2004c; Fahrudin 2004d).

Distance Education

An important issue in social work education is distance education. Both in the universities and colleges, social work/social welfare programme are delivered only through regular classes. There is no online education or distance education system. Distance education in social work is not driven by technology but by the profession's obligation to educate social workers in a way that will ensure their ability to fulfill needed services to persons and communities effectively (Abels, 2005). In reality, Indonesia is the world's largest archipelago and is estimated to have about eighteen thousand islands. Therefore, distance education in social work provides an ideal way of bringing improved educational opportunities to its rural and island areas especially for individuals keen to become social workers and who would otherwise be left out due to its diverse economic and geographical constraints. Indonesia has 33 schools of social work and the majorities are found on Java Island. Distance education in social work promotes social access, equality and social justice for everyone. Distance education in social work in this context not only provide a medium for the teaching of social work; it also helps in fulfilling social work commitment to equality and social justice. The Bandung College of Social Welfare has experience distance education in 1985-1986 in Malang, West Java. The BSSW have branch campus and recruit student for Bachelor program in two bacth. But regulation in Indonesia not accept branch campus model, so two bacth program of the BSSW student move and graduate in main campus in Bandung.

Student Selection

The final issue in social work education worthy of mention is the selection mechanism of students. In this case, there is no systematic mechanism for selection of students who enter into social work education in Indonesia. Having a selection criteria in place for entry to any programme or profession has considerable significance for those who are selected or rejected. For those who are selected, this represents entry to the first stage of a professional career and for preparation for this career. This may mean changes in the social status, income, lifestyle and life chances of the

candidate, in addition to a membership into the professional community (Fahrudin, 2004d). The BSSW have a selection criterion for new intake student for local and international students. Unique for BSSW is undergraduate student not only from Indonesia, but also from other countries such as Thailand and Papua New Guinea. Papua New Guinea students study for social work in Indonesia is under government to government agreement between Indonesia and Papua New Guinea government.

Based on history of internationalization of social work education in Indonesia, I divided into three periods;

Growth period (1947-1970), social work education in Indonesia starts with International social work expert assistance and supported by United Nations Development Program (UNDP).

Development period (1971-1990), social work education maintaining pattern of USA social work model, still supported by International social work expert from USA, curriculum and teaching material with small adaptation to national and local context,

Pre matured period (1990-2010), social work education with heavy national and local content but still used the Western literature.

New identity period (2011-present), social work education need new spirit to reform toward professional social work education identity but relevance to International social work education standard.

6 CONCLUSION

The history of social work education in Indonesia started after independence. The development of social work education and the social work profession is very strong influence from overseas social work scholars. In earlier, US social work model drawn in the BSSW curriculum, teaching material, and staff development. During social work still struggling to attain maturity as a profession, internationalization of social work education move orientation not only to US but to other countries such as Australia, Philippines, and Malaysia . Social work education in Indonesia needs a new direction in order to achieve international standard. The future direction of social work education in Indonesia will not be successful without support and cooperation from international social work stakeholder Many international such as IASSW, IFSW and APASWE and local stakeholders such as IASW, ICSW and IASWE need energizer to play their role and give their support in order to promote, improve and enhance the quality of social work education and practice in Indonesia. Quality assurance in social work education and practice is very important in the future to protect the social work profession and to ensure that the local graduates from social work program in Indonesia become qualified and competent social workers in global arena.

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INTERNATIONALIZATION OF SOCIAL WORK EDUCATION IN MALAYSIA

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Introduction

Malaysia in recent years has grown tremendously in the context of economy, technology and social. The developments in technology and socio-economic status have enhanced the quality of life of all Malaysians. Social changes that occur has caused Malaysians to become more cultured, ethical, assertive, pragmatic, competence, and courageous to claim their rights as a civilized human being. As a civilized nation, Malaysians want justice and they are no longer shy to demand their rights in order to improve their social well-being. Positive and healthy social change make people become more ethical and lead them to become more responsible citizens and also to have higher social expectations. Whatever services the government is providing to the public and private sectors indeed now should be transparent and fair. Undoubtedly, these services also require educated and skilled people to perform the job. They also should have the right attitude, desire social values and competence when delivering the services.

Social workers play an important role in maintaining and promoting social well-being of society. Social well-being of society should be viewed from all aspects and not just by providing basic assistance, putting clients into various social institutions and do discharge planning in the context of medical social work. Social well-being should be done holistically when helping individuals, families, groups and communities. In providing social care and promoting social well-being of clients, social workers need to use a variety of social interventions in the context of development, prevention and not only subjected to recovery and social treatment. In order to meet the social expectations of the community and also the profession itself, Malaysia should have trained social workers who can solve social problems and restore effectively the social functioning of their clients.

Most of the issues currently faced by social work professions today have references to the past, characterizing much of the professions' development. In Malaysia generally, scholars do not devote much attention to this aspects. Social work as a profession does not appear to have developed as much as in other developed or developing countries. Thus, to better understand the current structure of social work education in Malaysia, it is helpful to consider the past. Historical study or viewing from the historical perspective would increase knowledge concerning social work professions, provide an understanding of the organisational, individual, social, political and economic circumstances in which a particular phenomenon occurs, and depict the emergence and development of social work education.

Social work education history, as part of the social welfare business, is an under-researched area in Malaysia and thus, this writing will serve to provide a comprehensive understanding about social work during the colonial period until present day. At the moment, very few studies suggest that social welfare in Malaysia was originally moulded by the British colonial policy (DSW, undated; Davis et al., 2000, Shaffie, 2006; Lee, 2011). The studies have the intention of making an original and substantive contribution to the literature on the origin of social welfare services, and medical social work practice in Malaysia. Shaffie (2006) study for instance, examines social welfare practices for the Malayan population during British colonialism. It investigates the application of colonial ideas and practices of social welfare during the period of 1946-1957,

and the way in which these ideas and practices were diffused in the provision of welfare. Some authors (for example, Midgley, 1981; MacPherson, and Midgley, 1987) believe that colonial ideas and practices influenced the decisions and actions for resolving welfare issues within a colony. This issues will also be discussed later in the chapter.

The discussion on social work education in Malaysia in this paper will focus on two aspects, namely the development of social work practice extensively that took place mostly between 1946 until 1957, and the development of social work education in Malaysia from 1975 to the present day. 1946-1957 was the period when the SWD was established formally and extensively. This was also the period when the department began to hire more professional trained social workers in order to enhance its quality of social services in the country. Information on the development of social work practice in Malaya between 1946 until 1957 is taken from Shaffie's (2006) Ph.D thesis that has never been published before. All information as regards to the development of social work education in Malaysia from 1975 to the present day is based on literature review and the other author's direct involvement and personal experiences pertaining to the development and direction of social work education in Malaysia.

As an overview of the structure of this paper, the history of social work and social work education in Malaysia is first discussed. This is followed by describing the development of social work practice and current issues of social work in Malaysia. The development of social work education in the country is discussed next and followed by discussing the challenges and current issues related to social work practice and education in Malaysia. Some final remarks as regards to the hypothesis on "dissemination without modification" concluded the paper.

Malaysia: The Context

Malaysia is part of South East Asian Archipelago with one part i.e. Peninsula Malaysia connected to mainland South East Asia via the long Isthmus of Kra in Southern Thailand. The other part of Malaysia with the states of Sabah and Sarawak is situated on the island of Borneo. Malaysia was established in 1963, combining Malaya, Singapore, Sabah and Sarawak. The authors has confined the term "Malaya" to the British colonial period, and the term "Malaysia" to the period since 1963. These two terms are used accordingly in this paper. Singapore joined Malaysia in 1963 and then separated from the latter in 1965 to form an independent state. Consisting of two regions separated by some 640 miles of the South China Sea, Malaysia is a federation of 13 states and two federal territories.

The nation was juggled by a series of colonial hands, with the Portuguese, Dutch, British, and Japanese. The invasion began in the middle of the sixteenth century. The country was ruled by the British from 1786 until 1941, when it then was under the Japanese occupation that ended in 1945. In 1945, it was ruled once again by the British until its independence in 1957. Since 1946, the basic structure of the social welfare system in

Malaya was laid down by the colonial administrators. More than 150 years of British colonisation in Malaya has had a tremendous impact on the country's administration, economic, and social system.

What constituted the most important outcome from colonisation was that Britain ultimately became the dominant power in Malaya, even though the country was colonized by other Imperial powers. The British incursions into the country brought far greater infiltration of Western institutions, culture and values, which resulted in drastic changes of the existing traditional systems of administration, economy and structure of the society.

Traditionally, Malaysia's economy has been agricultural and mining oriented. Now, with natural resources in agriculture, forestry as well as minerals, Malaysia is the world's primary exporter of natural rubber and palm oil. Malaysia is entering a new phase in its development, geared towards the creation of capital-intensive and technologically sophisticated industries. The aim is to achieve the status of a fully industrialised nation by the year 2020.

The country's population is divided into two categories: Bumiputera (comprised of Malays and other indigenous groups, e.g Ibans, Kadazans etc.) and non-Bumiputera. The Bumiputera group is made up of Malays and other indigenous peoples, while the non-Bumiputera group consists mainly of Chinese and Indians. With a population of 28.9 million in 2010, Malaysia is dominated by ethnic Malay who make up 60% of the population. The Chinese, comprise around 23% of the population, with Indians forming a tinier section. In Sarawak, the predominant ethnic group is the Ibans, who accounted for 30.1% of the state's local Malaysian citizens, followed by the Chinese (26.7%) and Malays (23.0%). Sabah is predominantly comprised of the ethnic group Kadazan Dusun (18.4%) followed by Bajau (17.3%) and Malays (15.5%).

It was during the British rule that Chinese, Indian and others migrated to Malaya (the name for Malaya before 1963) as labourers in the mining industries and rubber estates. The Chinese and Indians brought their own particular way of life from their countries of origin: religious beliefs, dialects, cultures, social organisation, guilds, secret societies, and those special characteristics of 'unremitting industry, and business and industrial acumen which had given them a dominating part in the economic life of Malaya' (Moorhead, 1963). They still maintained their own identity and practiced their own traditional ways of life, without interfering with one another's customs and values. In Furnivall's words, it was a society in which 'each group [held] its own religion, its groups, living side by side, but separately, within the same political unit' (Furnivall, 1956: 304). Despite the fact that all groups were living in a multiethnic community, each community limited its loyalties to its own group. During this time, it was difficult to sense a national cohesiveness among the various groups.

The ethnic group respective belief systems shaped the values and behaviour of the country. There were as many religions or religious affiliations as there were multiethnic groups. However, it is beyond the scope of this writing to examine all the belief systems among the three major ethnic groups in Malaya. The Malays were bound by the common tie of Islam. The Chinese were for the most part Buddhists, Confucianists or Taoists. The Indians were largely Hindus. Though Islam is the official religion enshrined in the Malaysian

constitution, there are several other religions practiced including Christianity and various tribal religions. Malay is the official language but English is widely spoken in most parts of the country. Malaysia is very much a multiethnic, multicultural and multiracial country whose social integration has become a model for the rest of the world. The different races have their own traditions and customs which gives Malaysia a colourful heritage.

Education System

Education within traditional Malay society consisted of three traditional systems, namely, *Quranic* school (Quran classes/school usually held in a teachers' house); *pondok* school (a "hut" school); and *madrasah*. (a modernist Islamic school). At *pondok*, the *tok guru* (well-trained Islamic educated teacher of a *pondok*) gave lectures on the teachings of Islam and performed all kinds of Islamic rituals. The head teacher served voluntarily and worked full time at the *pondok*. He also served the surrounding community on a voluntary basis. The *madrasah*, in contrast, was 'characterized by a set curriculum and organizational structure similar to secular schools and combined "religious" and "modern" subjects in a desire to preserve the "Islamic-ness" of the Malays' (Andaya and Andaya, 2001: 240).

During the British period, there were two types of schools: vernacular schools and English schools. While missionaries established Malay Schools in the Straits Settlements, the British government in the Straits Settlements gave financial aid to establish British schools in Malaya. In the first half of the nineteenth century, schools were founded in the Straits Settlement and the first was the Penang Free School established in 1821 by the Anglican Chaplain of Penang (Chelliah, 1947). This school was free, in the sense that it was opened to all ethnic groups and fees were not charged to those parents who could not afford them. Public subscriptions and donations helped to maintain the school (Kennedy, 1962).

However, the secular education organised by Christian missionaries with assistance from the British government did not receive sufficient support from the Malay society, which believed that it was against the existing traditional education system and not based on Islamic principles. The Malays were reluctant to be associated with any religion except Islam. A. M. Skinner, the Inspector of Schools in Malaya, tried to confront this matter by combining the Malay secular education system, which was taught in the mornings, with the *Quranic* school system in the evenings, in Malay schools. His actions were supported and accepted by the Malay community. These mission-type schools began mainly with voluntary funds and some government support in the form of grants (Kennedy, 1962). Thus, while the missionaries were the pioneers in introducing secular education, the British colonial government eventually took over administration of the schools.

Whilst the government established and maintained Malay vernacular schools, immigrant Chinese and Indians attended English schools or private vernacular schools. These private vernacular schools established and maintained by their own communities. Early Chinese vernacular schools were established and sponsored by

successful Chinese businessmen and leaders of local Chinese communities without government help ‘to safeguard their own language and custom’ (Moorhead, 1963: 198). Most of the businessmen contributed to the schools by giving financial aid. Chinese associations first supported expenses for the schools, but the government eventually helped. For the Indians, vernacular schools had their beginnings largely on rubber estates where, The Labour Code of 1912 stipulates that estate owners were obliged to provide schools on their estates for the workers’ children between the ages of seven and fourteen, when there were ten or more children on the estate. The schools were aided by a government grant (Kennedy, 1962; Moorhead, 1963). Whilst English schools were to be found in urban centres, located where day-to-day trade and businesses were carried out, vernacular schools, particularly the Malay and Tamil, were located mainly in rural areas, in the villages and the estates. Education were given primary attention because of conspicuous development in public services for the general population.

Present Educational Structure

According to Education Act of 1996, primary education was made compulsory in 2003. Primary and secondary school education is free for students between the ages of 7 to 17. Education is a priority concern of the Malaysian government. Although secondary education is not compulsory, the government provides eleven years of basic education, i.e. primary education, lower secondary education and upper secondary education.

Table 1: A general overview of the formal education stages in Malaysia

Age (years)	Education Level	Duration	Public Examinations
From age 5	Pre-primary education	-	
From age 7	Primary education	For 6 to 7 years	UPSR
From age 13	Lower secondary education	For 3 years	PMR
From age 16	Upper secondary education	For 2 years	SPM
From age 18	Post-secondary education or Sixth Form	For 1 to 2 years	STPM
From age 20	Higher Education – (undergraduate studies)	For 3 to 5 years	
	Higher Education – (postgraduate studies)	For 1 to 5 years	

Table 1 shows a general pattern of the formal education levels in Malaysia. In the national education system, both public and privately funded educational institutions exist. The Government public schools provide most of the primary and secondary school education for Malaysian students. Though the private sector plays a

significant role in tertiary education, its contribution to education at primary and secondary levels is minimal. The admission age for the first year of primary education is usually seven and the graduating age for a first bachelor degree is around 22 years. Primary education lasts for six years starting with Year 1 and progressing to Year 6. There are two types of primary schools: National schools and National Type schools. The national language, Bahasa Malaysia (the Malay language), is the medium of instruction in the National schools and English is a compulsory subject. On the other hand, Mandarin or the Tamil language is the medium of instruction in the National Type schools. Both Bahasa Malaysia and English are compulsory subjects within these schools. Primary schools pupils have to sit for the national examination, the Primary School Assessment Test or *Ujian Penilaian Sekolah Rendah* (UPSR) at the end of Year 6.

Table 2: Education-aged Population (2006 & 2009)

	Education-aged population, 2009	Enrolment, 2006	Enrolment ratio	
			Male	Female
Primary	3,238,606	3,133,399	-	-
Secondary	3,715,547	2,489,117-1	66.0%	72.3%
Lower Secondary	1,588,750	1,478,860	92.7%	93.5%
Upper Secondary	2,126,797	1,065,830-1	47.7%	57.9%

Source: UNESCO, 2011

Secondary education consists of the lower secondary stage (Forms 1, 2, and 3), leading to the *Penilaian Menengah Rendah* (PMR) or Lower Secondary Assessment, and two years of the upper secondary stage (Forms 4 and 5), leading to Malaysian Certificate of Education or *Sijil Pelajaran Malaysia* (SPM). There is selective entry into the Upper Secondary stage vocational training through the Vocational Malaysian Certificate of Examination (*Sijil Pelajaran Malaysia Vokasional* (SPMV)). The SPM and SPMV certificates are equivalent to the Cambridge University Examinations O Level. At this point students go to either academic schools (in either Arts or Science streams) or they may choose to apply to a vocational or a technical school.

There is selective entry to Form Six, which comprises two years of study in post-secondary schools, based on performance in SPM. At the end of Form Six, students will take the Higher School Certificate or *Sijil Tinggi Pelajaran Malaysia* (STPM). At this point students can choose to enter private colleges or private universities, for pre-university or matriculation programmes, polytechnics, community colleges, teacher training institutions, vocational training institutions or join the labour market.

Higher Education System

At the time of Malaya's independence in 1957, there was a university in Singapore established in 1949 called the University of Malaya. In 1959, a campus of the University of Malaya was opened in Malaya's capital, Kuala Lumpur. In 1963, University of Malaya was the only university that produced trained manpower for the needs of the country. It had four faculties: arts, science, engineering and agriculture and in terms of its structure and curriculum content it was fashioned after the British educational system. Later the four new universities set up: Universiti Sains Malaysia (1969), Universiti Kebangsaan Malaysia (1970), Universiti Pertanian Malaysia (1971) (now renamed Universiti Putra Malaysia), and Universiti Teknologi Malaysia (1975). The Malaysian higher education system underwent considerable expansion from 1980 to 2000, and there are now universities in all parts in Malaysia.

Over time, the number of higher educational institutions grew phenomenally with an attendant increase in student enrolment and programmes offered. Since 1996, student enrolment in higher education institutions has been increasing due to an increased demand for higher education. Thus, more private higher education institutions were set up to meet this surge in demand.

The Malaysian higher education system currently consists of 20 government-funded (public) universities, 40 private universities and university colleges and 545 private education institutions (Ministry of Higher Education, 2008).

Table 3: Enrolment/output of students in Malaysia higher education institutions

Institution	2002	2004	2006	2008
Public	281,839	293,978	331,025	403,009
	57,435	71,924	81,095	56,31
Private	294,600	322,891	323,787	419,778
	139,150	134,987	83,186	51,571
Colleges/Polytechnics/ Community colleges	56,105 18,774	73,327 21,441	93,318 31,870	102,429 35,873
TOTAL	664,402	716,294	774,280	925,216
	221,166	239,682	205,076	143,761

Source: Ministry of Higher Education (2008)

Based on Table 3, in 2008/09 undergraduate academic enrolment in public universities stands at 403,009 students and of this total, 57.7% of students are in the science stream while 42.3% are in the Arts stream (Ministry of Higher Education, 2008). Table 3 shows that in private higher education institutions, the enrolment of students is also encouraging (419,788). Postgraduate student enrolments have increased in both

public and private higher institutions in Malaysia as the demand for knowledge workers grow in workplace environments.

The Development of Social Work Practice in Malaysia

The social welfare program in Malaysia was introduced in 1912 when Malaya (formally known) was colonized by the British (Baba, 1990). The British government at that time had formed a special unit under its own administration to address social issues that arise from foreign workers brought into the country at the time. However, this unit had to be stopped for a while because of financial problems due to the economic downturn in the 1930s. In 1937, the Department of Social Services was formed under the administration of the British government (Colonial Office) in order to handle social services in more detail and orderly (Mair, 1944).

The type of social services introduced at that time, include issues related to education, labour, and health. Apart from providing welfare services to migrant workers, the department also helped solving social problems faced by local communities and indigenous people as well. Community work carried out by village committees, non-government organizations (NGOs), youth, prisons, were all under the jurisdiction of this department (Mair, 1944).

At the same time globally, social work became known as a discipline that requires specific skills and knowledge (Mair, 1944). Understanding and acceptance of social work as a discipline continues to grow extensively, especially in Europe and the United States. Based on the developments in social welfare officer or employee must have certain qualifications and have knowledge and skills in social work. During British colonial rule, all social workers were made up of expatriates from the United Kingdom. They were professionally trained in social work from the London School of Economics (LSE). There were three main areas in social work highlighted during this period – public assistance, service to youth and welfare work for the rural population (Mair, 1944). If we were to examine the development and formation of social work as a discipline it has started as early as the 1940s. It is also interesting to note that this was also the era where Malaya began to pay close attention on how to improve the standard and quality of social service to its clients. At the same time, social work at the global level also became known as a discipline that requires specific skills and knowledge (Mair, 1944). At the same time, understanding and acceptance of social work at this juncture as a discipline continues to grow extensively, especially in Europe and the United States.

In 1946, the Department of Social Welfare (DSW) in the Federation of Malaya was established and the department is no longer under the supervision of the Colonial Office. In 1946, the DSW continued to hire professionally qualified social workers. The first two government agencies to employ them were the Ministry of Welfare Services and the Ministry of Health. Its main functions were remedial in nature. Many social services were very much focused on dealing with social problems that resulted from the Second World War and the Japanese occupation in Malaya (Yasas, 1974). Providing material care and shelter were seen as

immediate welfare assistance to the needy. Eventually the DSW began to provide long-term support for the vulnerable groups, such as children, the aged and the handicapped (Yasas, 1974). Initially, the DSW was seen as a temporary measure to provide social welfare services to the needy. However, in 1952, with the adoption of the White Paper on Social Welfare, the Department was placed on a permanent measure. By 1968 the broader concept of social welfare was accepted where the new definition of social welfare were also adopted as a result from the 1968 United Nations Conference of Ministers Responsible for Social Welfare. The new definition was:

Social welfare comprises a body of activities designed to enable individuals, families, groups and communities to cope with the social problems of changing conditions but in addition to and extending beyond the range of its responsibilities for specific services, social welfare has a function within the broad area of the country's social development. In this larger sense social welfare should play a major role in contributing to the effective mobilization and deployment of human and material resources of the country to deal successfully with the social requirements of change thereby participating in nation building (Yasas, 1974; 8).

In 1964, fourteen years later, DSW was upgraded as the Ministry of Social Welfare (Baba, 1990, 1998). The Ministry was then dissolved in 1985 and returned to its original status as a department of the Ministry of National Unity and Social Development (Baba, 1990). In 2004, the department was placed under the Ministry of Women, Family and Community Development. The department not only provides social work services professionally but also have been used for the implementation of national social policies related to social well-being of the people. The focus of social services includes case work, acquisition and preservation of adoption, juvenile (probation, parole and placement to social institutions), elderly services and child protection services. Until now DSW is the only agency that has the largest number of social workers who are trained in Malaysia (Baba, 1990).

Social work career development in Malaysia is not only subjected to the DSW but also in other government agencies. In 1952, the Ministry of Health and Teaching Hospitals of the Ministry of Education in Malaysia have also started to recognize and take medical social workers who are trained to work in hospitals in the country. For example, the Faculty of Medicine at the University of Malaya was the first teaching hospital in the country to take medical social workers as part of its members in providing comprehensive medical treatment to their patients (Baba, 1990). Most of these social workers at that time received their social work education in England, Australia and largely were trained at the National University of Singapore, formerly known as the University of Malaya (Baba, 1990).

The establishment of the Malaysian Social Workers Association of Malaysia (MASW) is an important milestone in the development of social work in Malaysia. The Association was established in 1973 and its main objective is to improve and maintain standards of social work itself. However, the development of this

association is yet to receive full support from its own members in order to have a sound impact of its existence.

Involvement of non-governmental organizations in providing social services, especially in areas that are not explored by the government also show a significant impact in the development of social work in the country. Although financially these NGOs do not have the ability to take skilled labour in their organizations, there are also some who are aware of its importance and began to hire trained social workers in their organizations (Baba, 1992, Sushama, 1992).

Training of Social Welfare Workers During the Colonial Period

During the colonial administration, education was given greater priority because the government believed that education could provide ‘clerks for the bureaucracy’ (Ness, 1964: 313). Education could also solve the lack of administrators and train local personnel to replace expatriates (Francis & Ee, 1971) and this also includes training the local welfare officers. The colonial government used the term “social welfare worker” that refers to “social worker” - those who hold a recognised qualification in social work or whom a full-time training in this field would be appropriate. In this paper, the term “social worker” is used interchangeably with “social welfare worker” which also refers to British and local officials or personnel working in the DSW.

Social welfare workers in the British colonial territories, including Malaya, needed appropriate training and qualifications. There was considerable variation in the social welfare field with regard to the nature of recruitment and training of social welfare workers. Many skills were utilised in administering social welfare programmes and all the work activities. Some of these variations are analysed in the succeeding sections of this chapter.

Training needs

The process of helping people with appropriate social services to resolve a wide range of personal and social issues is nothing new in many societies. This kind of help has always been given informally by neighbours, friends, and philanthropists to help those who are unable to help themselves. However, the principles and practices of social work cannot be acquired by experience alone. The field is not simply a matter of relief, or giving temporary financial help or advice to clients. Social workers need specialised knowledge and certain skills, which can only be gained through formal training. The most basic skill, for instance, is the ability to counsel the client effectively. Thus, proper training is inevitably needed, and this has resulted in the emergence of the distinct profession of social work.

In the formative years of the DSW, the services provided were largely centred on the ‘amelioration of distress’ (DSW, n.d). The staff in the homes and institutions merely served a custodial function. Social workers were primarily engaged in remedial work where some of the problems required social work intervention to provide long-term care and support. One of the immediate problems was recruiting staff to undertake heavy responsibilities involved in the protection of women and girls because welfare officers must possess sufficient technical knowledge to grasp the principles and practice of the relevant ordinances (P/KEB1 *DSWAR 1947*).

Personnel were also required to fill posts as Superintendents and House Assistants. Candidates for the Superintendent post had to pass the Overseas School Certificates Examination and have at least six years’ experience in institutional work, either within the Department or in voluntary organisations. The Superintendent’s duty encompassed overall responsibility for the proper and efficient management of welfare homes such as looking after the residents’ physical needs and, supervising training. On the other hand, House Assistants had to have at least minimum educational qualifications, that is, Form III. Their duties were to assist the Superintendent in any work that might be delegated to them (DSW, undated).

Although the British colonial service had long-term intention of recruiting ‘many men and women with the necessary experience’ from the UK to work in Malaya, they failed to achieve this (PR 328/47). Obviously, there was ‘a tremendous shortage of trained staff at all fields and in all levels’ (CO 859/225/4), including officers, both at the headquarters in Kuala Lumpur and in the states and settlements offices (PS 77/49). However, this situation was unavoidable since the British believed that local people were not qualified enough for the ‘highly qualified administrative’ posts (PR 328/47).

Table 4 indicates the number of Executive Posts based on the availability of the data, providing a general view of the situation in Malaya from 1948 to 1955. In 1948 for instance, there were 12 British officers; seven were males and five were females. The number of posts taken by the British administrators was slightly higher than that of the local staff during the early stages of the DSW establishment. However, with the policy to recruit local people ‘to staff their own public service, and to make their contribution of experience’ (PR 328/47) in administering the country towards independence, the number of British officers went down to only four in 1955.

**Table 4: Executive posts in the Department of Social Welfare
(Chief Social Welfare Officer, Deputy CSWO and Social Welfare Officer)**

	1948	1952	1953	1955
British (Male)	7	3	4	3
Local (Male)	0	4	3	5
British (Female)	5	4	4	1
Local (Female)	0	1	1	4
<i>Total</i>	12	12	12	13

Sources: P/KEB1 DSWAR 1948; P/PM3 *FMAR 1952, FMAR 1953, and FMAR 1955*

Ideally, it was within the British administrative specifications to appoint specific duty welfare officers, as indicated below:

The next step in progress depends on the allocation of specific duties to each member of the staff, e.g., a man must in the end have one job. He may be a Probation Officer, he may be a Welfare Officer for Schools or Prisons, but he is one allocated to such a job, he will not be available for the performance of miscellaneous duties, which he is called upon to do.

(PS 283/49)

However, in practice, the staff had to deal with the many duties in the department itself and fieldwork (casework), as well as advice families in all matters relating to the welfare of the child. These duties include:

...the registration and supervision of transferred children, for investigations into charges of neglect, ill-treatment, destitute and abandoned children....applications for admission to children's homes and determine the need for substitute care either in institutions, foster-homes, or with prospective adopters...and [responsibility] for assisting in the management of children's homes and acting as consultants to Institutional staff (DSW, undated: 28)

In the early stages, a welfare officer had to manage huge amounts of work in extremely large territories with very little staffing at all (CO 859/224/7). During an interview with one of the ex-welfare officer (hereafter

ex-welfare officers will be referred to Ex-Welfare Officer 1, 2, 3, 4 and 5 - refer Appendix 1). (Ex-Welfare Officer 5, 2003) claims that the officers were considered “multi-purpose officers” because they were also expected to perform miscellaneous duties even though they had been posted on recruitment to specialised services in the DSW. This notion of “multi-purpose officer” seems evident when a welfare officer had to address many issues along with the scope of his duties (P/KEB1 *DSWAR 1948*).

In another example, Social Welfare Assistants were expected to assist the State Social Welfare Officer. However, in one case, the Selangor State Welfare Officer, S.R. Dawson, regretted the placement of Social Welfare Assistants in the districts when he found them unable to cope with responsibilities concerning the blind, public assistance, detainees, and couples involved in marital disputes (SS 199/53) although these assistants kept in close touch with the District Officers (DO), *penghulus*, and other government officers. The work of Social Welfare Assistants appeared such ‘a fearsome task to some, that they had attempted little or nothing’ (SS 199/53). The welfare officers’ responsibilities in the DSW were also unreasonable and burdensome because most of these duties did not exist before the war. Dawson admits:

...it is now obvious that I was expecting too much of men whose educational standard has not been high (and salary scale correspondingly low) and who have been proved to have little capacity for other than one specific job. If I were now to centralise all the work in Kuala Lumpur and train my Assistants for these specific job, I am limited by the number of Assistants I have available, bearing in mind that normally it is desirable for Malays to deal with Malays, Chinese with Chinese, and Indians with Indians (SS 199/53).

Dawson’s statement above shows the difficulty in implementing the DSW’s plan for future development of its services.

The recruitment of welfare personnels in Malaya, as Dawson pointed out, needed to be based on the needs of the three major ethnic groups. Prospective staff needed to be selected from each group to ensure their free movement and functioning in their respective areas. These people would have a better understanding of their respective group’s values and culture than the British officers who were less knowledgeable of the local group’s lifestyle and had less experience living within a multi-ethnic society.

Thus far, the lack of qualified social work staff was considered one of the serious issues in the country. Although Malaya needed many qualified staff, this issue was not able to be solved easily by the government. It can be said that training of staff was increasingly difficult in nations where the general level of education was relatively low. McDoull viewed that no social worker is fully qualified as a professional specialist unless he or she had taken an honours degree, a social science diploma, or a post-diploma specialist course. Most important of all, the worker had to have at least five years practical and successful field experience (SS 2859/52). Social welfare officers were required to be trained and possess at least a two

years', basic diploma in social studies in addition to necessary experience, or a recognised general degree together with a graduate diploma in Social Studies.

Another issue then was the absence of an institution or a centre that could train social welfare workers. As a result, training activities were done outside the country.

Training in the UK

Because lack of qualified personnel had a profound effect on the development of the country's social welfare services, training local people to become social welfare workers was on the government's agenda. The DSW realised that there was a need for training of staff at least at the officer level during the first years of its establishment:

The immediate staffing position is very strained indeed and I (A.T. Newbould - Chief Secretary of the Malayan Union) suggest that we ask now the Colonial Office to recruit an officer, who will be able to take charge of the department and send him out as quickly as possible.

(SS 149/46).

For effective long-term welfare services rendered by the DSW, proper solution to the lack of staff was to train welfare officers in the United Kingdom (UK). Accordingly, in August 1946, three applicants out of 61 (*The Malay Mail*, 24/7/1946), consisting of one Indian man, a Chinese woman and a Malay woman, became pioneers and were sent to the UK to attend a two-year course in Social Welfare at the London School of Economics (LSE) (P/KEB1 *DSWAR* 1946). The three chosen persons were Miss Fatimah Musa (an Assistant Supervisor of Malay Girls Schools in Selangor and organized the Selangor Women's Association (*The Malay Mail*, 24/7/1946; SS 275/46), Mrs Then Chin Nyeen (an organiser and supervisor of Selangor Aged Homes was also a member of the Selangor State Welfare Officer (SS 275/46) and Mr. F.C. Arulanandom (A teacher at the Victoria Institution, Kuala Lumpur (SS 275/46, *The Malay Mail*, 24/7/1946). However, other reports stated there were four persons instead of three, including Saleha Ali (she had been awarded a Social Science Scholarship for two years to study in the UK on 6/10/1946) (DSW 79/52, P/KEB1 *DSWAR*, 1948; SS 84/49).

Fatimah, indeed, became the first Malay to become a fully qualified social welfare worker (SS 84/49). These "gifted young people" were chosen under welfare scholarships designated for training locally born persons for social welfare work, under the supervision of the Colonial Office in London, for a period of two years.

The issue of having qualified social welfare officers was also voiced out by Mr Chinn (Social Welfare Adviser to the Secretary of State in the Colonial Office (1948-1957) who visited Malaya in 1948. One important point arising from his visit was the necessity to have fully qualified social welfare officers in the country (SS 224/48). In a sense, the returned of those students who were sent for training in the UK had responded to Mr Chinn's suggestion because when they returned to Malaya on completion of their course, they occupied important posts in the DSW (FS 12857/50).

In 1947, only two people were sent to the UK but the number increased to five in 1948. In 1949, six participants were sent to the UK, which included Ex-Welfare Officer 5. A further number of scholars were chosen to undergo similar training courses in England in 1950 and 1951 on UNICEF scholarships (FS 12857/50) and among those people were two ex-welfare officers.

The training course in England, known as the 'fourth course' (SS 275/46), was specially designed for overseas students, started in September 1946 and included theoretical and practical work. Whilst the theoretical part of the course covered lectures, group discussions and individual coaching within London, the practical work, carried out during the vacations, was done in different parts of the UK to enable the student to gain experience in appropriate welfare organizations. The five main areas of practical work arranged for the students were:

- a) An insight into family casework methods with voluntary organizations; practical work in an office of the Assistance Board and a Public Assistance; study of blind welfare methods.
- b) Work in all appropriate youth organizations, attendance at their training courses and experience in their administrative offices; similarly with community centres and adult education organizations.
- c) Visits to juvenile courts, approved schools, probation hostels and borstal; practical training with a probation officer and attendance at a training course arranged by the Home Office for their own probation staff.
- d) Work in the labour department of a factory; training, practical and theoretical, as arranged by the Ministry of Labour and National Service for their own staff; study of miners' welfare work and seamen's welfare.

- e) Visits to housing estates (SS 275/46)

Ex-Welfare Officer 5 (2003) disclosed the course content, pertaining to the practical experiences during the course that she had followed at LSE, which included:

- a) Children's Department Survey County Council (three weeks)
- b) Women's Institutes (one week)
- c) Youth work (one week)
- d) National Assistance Board Area Office (two weeks)
- e) Course on Cooperation (one week)
- f) Girl Guide Camp (one week)
- g) Probation (four weeks); and
- h) Village Colleges – Cambridge (two weeks) (EWO 5, 2003)

Ex-Welfare Officer 5 had followed the same course of practical work as Ex-Welfare Officer 3, which gave particular attention to rural social welfare. As stated by the Colonial Office, the syllabus was specially adapted to suit the needs of colonial students and lectures were given by members of the Colonial Office (SS 275/46).

Jean Macdonald Robertson (1908-1974) made a significant contribution in the area of social work education at the University of Malaya (Hodge, 1980). As one of the trainers who came to teach at the University of Malaya in 1952, Robertson (1980) claims that Malayan students formed the largest group of overseas' students taking social work courses at the LSE. Besides the LSE, later, other institutions in the UK such as Nottingham University and Swansea University (P/PM3 *FMAR 1952*) were also involved. University degrees and diplomas in social work, social studies or social administration were also taken in some Australian universities and in most universities in the UK and the USA (Jones, 1958).

It should be borne in mind that the government was concerned about the issue of sending local people to England because it believed there were enormous differences between the highly organised society of England, which had reached a very high degree of development, and the small scale on which the ideas taught could be put into practice in Malaya. Furthermore, there were doubts as to whether such lengthy,

expensive training could be justified because of the many years before anything on the English scale could be attempted (PS 283/49) in Malaya.

Due to limited financial allocation for social welfare and high expenses of the training in the UK incurred, only limited number of student were sent to the UK (FS 12857/50). It was reported that the government's expenditure on scholarships alone reached approximately US\$20,000 per year (FS 12857/50). Thus, the government decided to train the welfare officers in Malaya under local conditions.

Training in Malaya

Although the idea of local training could be regarded as an ideal long-term planning, the main difficulty facing the government was that the country had no training facilities (FS 12857/50). Nevertheless, a significant need was recognised by the government for a comprehensive training course for locally recruited officers, in order to provide them with a sound background of the basic principles of social welfare functions and practice (FS 12857/50).

The government introduced the Headquarters Training Scheme through inter-departmental co-operation, and voluntary agencies also assisted (CO 859/224/7) the programme. The first comprehensive training course, for twelve scholarships candidates, commenced on 2nd January 1948, with special attention to accepting those candidates with the 'right outlook' (P/KEB1 *DSWAR 1948*). The candidate for field training should be physically strong, accustomed to being out in all weathers, a good walker, of cheerful and equable disposition and not easily depressed and should have other general education. He/she was also expected to have a School Certificate or Higher School Certificate for work demands on theoretical side (P/KEB1 *DSWAR 1948*). These students were trained within a general context that enabled them to deal with many different kinds of cases, a step which would increase qualified and trained personnel.

Voluntary bodies and unofficial bodies contributed to the training programme by giving lectures and training facilities to course participants (Shaffie, 2006). They co-operated as lecturers and provided facilities for the training of welfare workers (CO 859/225/1), working together with officers of many government departments such as the Education and Health Department. The functions of voluntary associations might have well included the co-ordination of work of all trained staff, and the supervision or provision of training for welfare workers (CO 859/225/4; CO 859/373).

British Red Cross workers, most of whom would have left Malaya after the Japanese occupation, were asked to train local voluntary workers during the remaining period of their stay in the country (SS 149/46). In the provision of nursery nurses' training, international organisations such as the United Nations Children's Fund (UNICEF) assisted by financing 12 social welfare workers who concentrated on training for the physical care of children (CO 859/225/2). In addition, certain voluntary organisations in the UK intimated their

willingness to send trained staff for limited periods to colonial territories to help with the training of local workers (SS 2859/52).

The government viewed that this two-week theoretical course had produced good results. The Training Schemes were expanded so that locally recruited officers who had a wide background of social knowledge and considerable practical experience could become qualified for highly skilled work (P/KEB1 *DSWAR 1948*). A further group of students were recruited in May 1948. However, with regards to teaching materials such as books, there was a dearth of reference books on social work in the Far Eastern countries including Malaya. Instead, most of the books concerned social work in England and other countries such as the USA and Japan. In one of the proposals to set up a training school for social welfare workers in Kuala Lumpur, a suggestion was made that 'a sizeable sum should be allocated for a reference library (FS 12857/50).

It was also proposed that the trainers 'will be recruited from the UK' and stated that 'one of them should arrive in Kuala Lumpur at least two weeks before the opening of classes so that she could study local conditions, consult with government officials and help formulate an appropriate curriculum' (FS 12857/50). Having raised the issue of local familiarisation made earlier by the CYWSC, it was stressed again in the proposal that the locally employed social welfare personnel 'should have a thorough knowledge of the subjects they will have to deal with' in the country later on (FS 12857/50).

The plan for training staff was made possible with the establishment of a School of Social Studies in the University of Malaya (UM) in 1952. At this time, the University was located in Singapore. Both the DSW and the UM's Department of Social Studies were to take responsibility for training social workers. Another government agency especially recruiting social workers at that time was the Medical Department.

Since the number of people who could take a university course was strictly limited due to financial constraints, departmental training was introduced as a first priority.

While the University took a leading role in the training, the DSW complemented by providing in-service training for different levels of their own staff and by seconding staff for training at the University (P/PM3 *FMAR 1953*). The in-service training in the mid-1950s became more systematised and formed 'a plan for cadet training [that] created a kind of "staircase" system, in which people could move through to the University' (Robertson, 1980: 71).

The course content involved 'an exposure to various tapestries of life, both urban and rural; to different ethnic groups; to different priorities in meeting social needs as between the then primarily rural and urban situations' in the country (Robertson, 1980: 74). It was believed that the characteristics of the course could certainly fit the local context. Theoretical knowledge was given on law, psychology, social conditions, casework, village hygiene, agriculture, rural industries and housing conditions. The practical sides of training included every aspect of fieldwork expected of a social welfare officer, such as probation work, work under the Children and Young Persons Ordinance (CYPO), General Welfare, Management of Homes and Institutions, Administration and Social Surveys (P/KEB1 *DSWAR 1948*) within 'a wider geographical

and social setting in the community, the district, the aboriginal settlement and the housing estate' (Robertson, 1980: 75). Before the candidates were posted to the states in Malaya for further 'field work placements' (Robertson, 1980: 75), they were expected to have some knowledge of family casework and be able to write clear, concise reports on visits paid, as well as keep accurate records and simple accounts.

Interestingly, Robertson (1980: 74) states that the training course was not 'modelled on any one overseas pattern'. In fact, it was meant as far as possible to 'meet the needs of this country [Malaya]' (Robertson, 1980: 74). However, Robertson (1980) did not mention that she had indeed analysed all the welfare models that could have existed in the 1950s. This could suggest that she, a social work educator, was at least aware of the issue of applying the Western model of social welfare to the local context.

Formation of Formal Social Work Education in Malaysia

The establishment of social work education in Malaya began at the National University of Singapore (NUS) (formally known as the University of Malaya) in 1952. At that time the department only offered a diploma programme under the School of Applied Social Studies (The Straits Times, 22nd September 2012; Yasas, 1974).

Social work education in Malaysia was first introduced at the Universiti Sains Malaysia (USM) in 1975. The main objective of its formation was to produce more graduates and trained professionals in the field of social work (Ali 1988, Baba, 1992, Yasas, 1974). The need to train social workers in the country not only to increase the number of social workers for the Ministry of Social Welfare at the time but also to other ministries such as the Ministry of Education, Ministry of Health, Ministry of Youth and Sports, Ministry of Rural Development and bodies non-governmental organizations (Yasas, 1974).

Establishment of social work education at the degree level in USM is a joint venture between the Ministry of Social Welfare and the Universiti Sains Malaysia (USM). This occurred after the establishment of the United Nations Conference of Ministers responsible for Social Welfare (United Nations Conference of Ministers Responsible for Social Welfare) in 1968 in Bangkok, Thailand (Yasas, 1974). The formation of social work program at USM was on the advice of the United Nations Organization or The United Nations Economic Commission for Asia and the Far East (UNECAFE) Malaysia has proposed to train many more social workers and trained professionals. At the proposal of the Ministry of Health has asked the Faculty of Social Sciences in USM introducing social work education program in Malaysia.

Prior to the formation of social work program at the USM in 1975 it was estimated there were about 150 Malaysian social workers were trained at this department. Even though the program was called social studies its curriculum were very much based on the philosophy of social work. Prior to 1952 the Department of social Welfare had to hire expatriate officers in social welfare from the United Kingdom while sending Malaysian staff for social work training abroad (Yasas, 1974).

In the early 1970's Malaysia was no longer able to send their staff to be trained at NUS. By this time Singapore also needed to train their own social workers therefore NUS was unable to accommodate their Malaysians counterpart from the DSW to study at the School of Applied Studies, NUS. At the same time there was a backlog of at least forty staff at DSW waiting to be trained and unable to get in at NUS. This had opened a new door for Malaysia to think seriously of the formation of social work education at the higher learning institution in Malaysia.

In 1974 Malaysia began to take a serious look on the establishment of a professional course in social work. At the request of the Government of Malaysia, on March 12 until April 8, 1974, Ms. Frances Maria Yasas, a regional advisor on training in social work and community development under the United Nations Economics for Asia and the Far East that was based in Bangkok, Thailand was asked to carry out an advisory mission to the Ministry of Social Welfare Services (Yasas, 1974). The advisory mission's terms of references include: (Yasas, 1974: 2)

- a) To study the overall requirements of training of social workers in the country under the programme of development as provided in the Second Malaysia Plan;
- b) To examine the policy on training already formulated in the paper on "Changing Concept of Social Work" prepared by the Government and advise on future development of strategy as well as the programme of social work education and training in the country;
- c) To review course content of the training programmes promoted by the Ministry and to suggest modification necessary;
- d) To help in development a programme of social work education by the Universiti Sains Malaysia, Penang;
- e) To develop training courses in community organization for promoting social welfare services at the community level;
- f) To help in developing training material with emphasis on indigenous creative literature;
- g) To develop methods of measuring course contents and evaluation and assessment of the performance of trained personnel;

- h) To help in organizing courses in supervision and staff development for supervisors and administrators;
- i) To help in planning of the training programme in social work to meet manpower requirements for social welfare in the country.

Based on working paper that was prepared by the Ministry of Social Welfare, advisors from the United Nations Economics for Asia and the Far East and the terms of reference, the Government of Malaysia had decided to work with the School of Social Sciences, USM to establish the social work program in Malaysia. The Government of Malaysia has chosen USM because the university has a sound programme on social sciences. Being the first of social work programme at the higher learning institution the committee felt it would be best if the social work programme be placed under the School of Social Sciences. The committee also felt that it would be good if social work could maintain its strong link with other disciplines such as sociology, anthropology, psychology, political science, economics and development studies which all under the School of Social Sciences of USM (Yasas, 1974).

The Social Work Curriculum

In designing a model for social work curriculum, Franz (1962) argued that the application of the concepts developed by social science in the field of social action is already common practice. Furthermore the aim of social science is the objective and impartial knowledge of social phenomena and mechanisms. This knowledge is a necessary precursor to action. It has been argued that social work as a discipline used a lot of theories from social sciences. These theories help social workers formulate necessary actions in changing how they should view their clients, practice, actions and social work intervention. Franz (1962) further argued how to teach social sciences subject to social workers. Should it be separate courses by subjects or should it be integrated courses comprising instruction on how to apply them in a real world.

Based on some of these arguments, social work programme eventually was placed under the School of Social Sciences and it became one of the disciplines beside sociology/anthropology; political science, economics and development study. Students who enter the School of Social Sciences can apply social work to be their major.

The United Nations Economic Commission for Asia and the Far East has proposed initially the programme should be called “Social Work and Community Development” or SDA in short. Eventually “Social Development and Administration” was adopted. It is not surprising the term “social development” was very popular at that time particularly among the underdeveloped and developing countries (Fattahipour 1990). The name SDA did not clearly indicate that the programme is for social work. The name has created a lot of confusion to people or organization that want to know about social work programme in Malaysia. Other

assumed the USM produced “social administrators” or “development managers.” The problems of identity are also evident when students want to select their field of study. The name SDA did not really reflect social work as a discipline of their choice. “Social work” is used to describe social work departments or schools worldwide. The term would also reflect the names of the associations which many social workers belong to, such as the Malaysia Association of Social Workers (MASW), the International Federation of Social Workers (IFSW), the Asia-Pacific Associations for Social Work Education (APASWE), and the International Association of Social Work (IASSW). After much debate in the department, SDA eventually has changed its name in 1995 and now it is called “Social Work Programme.” Ever since that time USM becomes known for its strength and centre of excellence of social work programme.

The Foundation of Social Work Curriculum

Theoretical framework: Professional training in social work at USM started at the degree level and eventually master by course work was introduced at master level (Baba, 2010). The curriculum design at USM was develop to give generic training to social work student both at the undergraduate and master levels. The title of the course and the degree given explicitly mentioned social work. The training focuses on the developmental approach rather than remedial. The professional education in social work at USM also prepares students for field of practice, sustainable, inter-disciplinary with strong link with social sciences.

The social work curriculum is designed on the foundation’s knowledge and has been accepted and recognized by the IASSW. The IASSW has recommended certain standards for social work curriculum and USM has used these standards as guidelines in meeting the professional course. As mention earlier the training is very much focused on producing “generalists” rather than “specialists” who trained specifically for certain population such as the aged, children, the handicapped. The issue of generalists versus specialists has long been debated. The complexity and the broad goals of social work practice make it more practical to produce generalists, particularly at the undergraduate level of social work education. It has been argued that with the broad common knowledge of social work education, the generalists should be able to apply their skills and knowledge in many diverse and complex social work settings. Specialization would increase the fragmentation of services. The diversity of social work fields would also limit the mobility of the social workers themselves among different client groups.

Practical framework: Field work practice, which is the most important component of social work training, still poses certain problems in terms of its implementation. Social work agencies are utilised to place students for their practical training. Because of a lack of trained personnel in most of these agencies, supervision is carried out by the teaching staff of USM. Unlike other countries such as Singapore and the Philippines where trained social workers already employed in NGOs and government agencies, supervision

is left entirely to the participating agencies. In Malaysia, a lot of NGOs and government agencies have very few trained social workers which make social work training less stimulating.

The students enter their field placements with the intention to gain experience, knowledge and skills, and tend to have high expectations of the agencies. They view an agency's personnel as people who can guide and assist them with their work. They are often disappointed when they realise that the agencies depend more on the students to lead them. They become disheartened when they find that some of these agencies do not exercise or apply the basic social work practices that they have learned.

Other government agencies such as the DSW, even though they do employ trained social workers but they are not able to provide supervision due to their heavy workload. Therefore, student supervision is not their top priority. These limitations have required social work programme at USM to conduct its own supervisory process. This often creates problems because it is difficult to help students translate an agency's mission and policies when the supervisors from the school are not directly involved with the agencies where the students are placed.

In order to overcome this problem social work programme at USM has conducted on-going in-service training in supervision. The training is for both social work programme at USM and the agencies' supervisors. This course will at least help supervisors from these agencies understand what it takes to supervise social work students and also be able to recognize what are the salient components of social work supervision essential to students' learning.

The Curriculum Design

The curriculum design is very much rely on what the social work educators from various regions of the world have agreed upon. They have concluded that:

Social workers can only be effectively trained through courses which are based on an integration of theory and practice. The three-fold aim of such courses should be to impart the necessary knowledge, to develop skills in the practice of social work, and to help students to incorporate the philosophy, attitudes and self-understanding essential to their function as professional workers" The United Nations (1963).

Based on the above statement, theoretical and practical frameworks the overall curriculum design for social work at USM has incorporated, a) classroom instructions, b) field instructions, and c) a professional project paper relevant to the field of social work and community development practice.

a) Classroom Instructions

For the classroom instructions the course should cover courses that are related to *the study of man*. The course should include physical growth and functioning; biological facts; intellectual and emotional growth and functioning; social and spiritual of man. The classroom instructions also cover courses related to *the study of society*. It was suggested that anthropology, sociology, economics, political science, government and law, social psychology, race relations, rural sociology, urban problems, public administration and development and introduction to research psychology should be taught to social work students (Yasas, 1974; UNECAFE, 1967).

In the classroom instructions theory and practice of social work should be taught. Here it was suggested that USM should considered basic subjects related to nature, scope and philosophy of social work and community development. It was suggested that method courses on working with individuals; families; groups; communities; human needs and social problems; and working with specific groups and populations must be taught (Yasas, 1974; UNECAFE, 1967).

With regards to the community development component, subjects such as social policy; social planning and development; community development practice; social welfare; family, child and youth welfare; social administration; social planning and development; social and adult education; public health and environmental sanitation; vocational guidance and employment service, local government and local administration; supervision; research and evaluation; were suggested (Yasas, 1974; UNECAFE, 1967).

b) field of instructions

Field placement is very crucial and an integral part of professional training in social work and community development. It was suggested that at least half of the total time spent in social work education should be in the field. Students must be placed under the competent field supervisors and should be taught step by step on how to apply theories that they have learnt in the classroom into practice.

The field instructions can be done through concurrent and block field placements. A concurrent placement is done side by side with classroom instructions, whereby a block placement is done by placing a student for a certain period of time in a social work agency. During this period the student does not attend classes but work full time in the agency under competent supervision.

Field instructors for the field instructions was recommended when USM established its social work programme. Field instructors should be part of the teaching staff of the social work programme. These field instructors should be involved with supervising students who are in the field. It was also suggested that the social work programme at USM should develop a post for a lecturer that is responsible for the development of field instructions. While in the field, students should receive at least two hours of supervision a week. In addition to this task a supervisor should at least be given an hour for each student to prepare for supervisory process. Social work programme should carefully select the right agencies for their students' field placements.

c) A Professional Project Paper

With regards to a professional project paper, USM was suggested that its students must submit a professional paper. This paper should be seen as an academic exercise where social work students are required to submit a paper based on facts gathered from primary sources on some significant problem or issue relevant to the field of social work and/or community development practice.

Students Intake to Social Work Programme

The social work programme at USM began accepting their first batch of forty students in 1975. The first few batches of students mainly to cater the untrained welfare officers who were unable to continue their studies at NUS (Baba, 1992). Subsequently, the programme began to admit fresh students while maintaining a special intake students for those who come from the Ministry of Social Welfare; Ministry of Health; Ministry of Culture, Youth and Sports and other relevant government agencies.

Students who came to social work programme must go through an intake process. One of the activities in the intake process is that all candidates must be interviewed. For fresh students they must meet certain Cumulative Grade Point Average (CGPA) that have been agreed by the university. For candidates that come in through the special intake programme they must have a letter of consent from their respective employers and been given time off to undertaking their study at USM. They must also pass the interview and written exam that is set up for this cohort. In the recent years a representative from the DSW has also been invited into the admission committee.

Contributions from Institution, Organization, Practitioner and Academician in the Establishment of the Social Work Programme at USM

The formation of social work programme at the undergraduate level in Malaysia and specifically at USM is the efforts of various parties. As mentioned earlier, the DSW was set up in 1946 and the first two

government agencies to employ professionally qualified social workers were the Ministry of Welfare Services and the Ministry of Health. In the beginning the Ministry of Welfare Services had to hire expatriated officers with some experience in social work in the United Kingdom to fill the managerial and executive post (Yasas, 1974). When the School of Applied Social Studies established in 1952, then University Malaya in Singapore, many of the staff from the DSW were being trained at this university. Likewise the Ministry of Health began to hire trained medical social workers at its hospitals in 1952. Ever since this era the need to train social workers professionally became an important mission for Malaya at that time. As mentioned earlier, the need to establish a social work programme at the higher learning institution in Malaysia became apparent when University of Malaya in Singapore was unable to accept staff of the DSW to be trained there due to lack of sufficient seats at the university. As an institution, the Ministry of Social Services had the largest number of social workers. With the backlog of staff that needed to be trained it became to the sole responsibility for this ministry to initiate the formation of professional course in social work with the local university. The effort to build up a professional programme in social work in Malaysia was also very much supported by the government of Malaysia.

In 1974, Mr. S. Sockanathan, Director-General of Social Welfare; Malaysia, Frances Maria Yasas, the Regional Advisor on Training in Social Work and Community Development of the United Nations Economic Commission for Asia and the Far East (UNECAFE); the Vice Chancellor of USM; Dr. Blake, Dean of the Faculty of Social Science of USM; P. C. Sushama, an executive member of the Malaysian Association of Social Workers (MASW) and a group of deputy directors from the Ministry of Welfare Services were some of the individuals involved in the formation of social work programme at USM.

Series of serious discussion were made before the establishment of social work programme at USM. The Vice Chancellor of USM and the Dean of Faculty of Social Sciences were given their full support for the formation of professional course in social work programme at USM. The reason for selecting USM is because the university has one of the best social sciences faculties in Malaysia. The stakeholders also felt that it would be a good ground for the social work programme to be with the faculty. This would enhance close inter-disciplinary collaboration among the social sciences. Placing social work programme at the school, would enable students in social work can take up all the introductory courses in sociology, anthropology, economics, political science, psychology and development studies. In June the social work programme was established at the USM.

Collaborative Relationships of Social Work Program at USM with other Institutions

The establishment of social work programme at USM has received a very positive support from the government particularly from the Ministry of Welfare Services, Malaysia. The MASW also welcomed the formation of social work programme at USM. As an association, this was seen as a victory in promoting social work profession in the country. The establishment of social work programme at USM would certainly increase the memberships to the association in time to come.

The establishment of social work programme at USM also gave opportunity to other ministries in Malaysia such as the Ministry of Health, Ministry of Youth and Sports, Ministry of Information, Ministry of Home Affairs, Ministry of Education and Ministry of Rural and Regional Development to send their own staffs to be trained at the social work programme at USM. Over the years these ministries also had enjoyed getting social work students to do their field practicum at these ministries.

The development of social work has linked social work programme at USM with the International Federation of social Workers (IFSW), International Association Schools of Social Work (IASSW) and Asia and Pacific Association for Social Work Education (APASWE). At present social work programme at USM is a member to IASSW and APASWE. Over the years, USM was able to host two APASWE conferences in Penang, Malaysia and not to mention other seminars, workshops, roundtable discussions and colloquiums with national and international organizations. Social work educators at USM have also been active in presenting papers at the international conferences organized by IASSW, APASWE and IFSW.

Collaborative work is not only limited to these professional organizations. Social work program at USM is also been actively involved other higher learning institutions such as School of Social Welfare Bandung, Indonesia; University of Indonesia; Bournemouth University; Tata institute, India; Thammasat University, Thailand; Curtin University, Australia; NUS and other universities that offer social work programme in Malaysia. Since USM is the first university to offer social work programme in Malaysia, it has now become a training ground for post graduate studies for other higher learning institutions in Malaysia.

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Social Work Educators at USM

As a newly formed programme in the mid 1970's, USM experienced some difficulties in finding the qualified social work educators to teach social work. At the beginning the programme had to hire sociologists, psychologists and others from social science background to teach social work. The programme began to shape up much later when more staff came back from their studies with masters and Ph.D in social work. Majority of USM social work educators received their social work training from UK and USA. Some obtained their postgraduate studies from the Philippines, NUS, India and Indonesia.

The Development of Social Work Education at Other Institutions of Higher Learning in Malaysia

The major development of social work education at other institutions of higher learning in Malaysia took place in 1990's. By this time six universities (Universiti Utara Malaysia [UUM]; Universiti Sarawak Malaysia [UNIMAS]; University Malaya [UM]; Universiti Putra Malaysia [UPM]; Universiti Malaysia Sabah [UMS]; Universiti Kebangsaan Malaysia [UKM]) were given the green light to offer so-called professional social work programme by the Ministry of Higher Education Malaysia. All these universities have used USM as a reference and model in setting up their own social work curriculum. The senior lecturers of social work educators from USM have often been invited by these universities to be academic assessors from time to time to ensure standards and quality in social work education is maintained. At the same time the undergraduate curriculum of social work education of USM is now being used as a benchmark by the Ministry of Higher Education for any new university that wish to set up a social work programme.

The development of other universities in offering social work programme at their respective universities have raised certain issues of concern. Many of these emerging new social work programmes lack of trained and qualified personnel to teach social work. Furthermore, many do not belong to the IASSW and were not aware that social work is a professional programme. Thus, this has affected the kind of curriculum being offered in each of this higher learning institution. Recognizing this problem in 2000, USM has decided to form a Council on Social Work Education in order to overcome some of the issues pertaining to standard and quality of social work education in Malaysia. All universities that offered social work programmes were invited to be members of this council. Over the years the council has managed to conduct series of workshops to help less experienced social work educators and higher learning institutions to ensure quality and standard of social work education. This council is seen as a support group to those who need help in social work education.

Analysis and Discussion

This chapter has examined the essential characteristics of Malaysia as a country briefly during pre-colonial and comprehensively during colonial (1946-1957), and until the present day. The impact that these periods had on the social work education in the country is enormous.

British colonisation provided the country with various social services, such as education to support and uphold “colonial duty”. Social welfare development was characterised by residual approach that is, which targeted the needy group in the society. The government also made attempts for a more comprehensive welfare provision to the Malayan population. The aftermath of the Second World War created a multitude of social problems. Thousands of families were left destitute and traditional welfare services were no longer capable of meeting the needs of the people. The necessary organization and resources to handle the aftermath of the war ‘with any effect clearly lay in the hands of the government’ (Sushama, 1992: 56). It was the responsibility of the colonial government to organise measures for the relief and recovery of the Malayan people. The government indicated a move to provide welfare services to the whole population of Malaya, irrespective of ethnic groups. Apart from marking the British re-occupation of Malaya, the Department of Social Welfare (DSW) was established in 1946 as a major government agency authorised to provide social welfare services.

From the discussion, the authors discussed possible explanation for the emergence of social work education in the country that has been carried out through textbooks, curricula and theories which were imported from Western countries by educators, studied in Europe, the United States and Australia. Though we have learned much from the West, the discussion so far has shown that the British colonial government was concerned about the importation of Western ideas and practices about welfare to suit the local circumstances. It has also revealed the underlying factors of resolving welfare provision such as religion, traditions, and values, indicating the need to modify Western welfare ideas and practices to the Malayan circumstances. Although their knowledge of local circumstances was insufficient, the colonial officers used their judgment as to what was right, trialing to see to what extent their ideas were workable and acceptable.

On training of social welfare workers, the data revealed that the government did not dismiss the importance of the knowledge about local circumstances as well as considering the needs of the local people. However, based on the data, no active steps were taken by the colonial government to examine and discuss the needs of the local people with representatives of the indigenous groups, even though the study showed the colonial government had sent a Malay, a Chinese and an Indian for training in the UK. This step suggests the colonial government had taken an initiative to train a representative of each major ethnic group. By doing so, the government had hoped these three candidates would be able to learn the UK welfare ideas and apply them to Malaya.

The content of training, both in the UK and in Malaya, consisted of theoretical and practical work. As stated above, voluntary bodies (for example, the British Red Cross Workers) contributed to the training programme

by giving lectures and training facilities to course participants. One significant difference between the training in the UK and that in Malaya was regarding the places where the participants carried out the practical component of the course. In the case of the UK, the students were placed in different parts of the UK, and thus they would have been exposed to the UK welfare ideas and experiences. They would then have to translate these ideas and adapted them to the local conditions when they came back to Malaya. On the other hand, participants who were trained in Malaya, were placed at various parts of Malaya, in an 'unstructured as well as structured settings, where in addition to the traditional agencies, where there were supervisors, there was developed wider geographical and social settings in the community, the district, the aboriginal settlement and the housing estate' (Robertson, 1980: 75). Thus these groups of students have had the opportunity to gain a variety of interests and experiences within the local context which would not be available otherwise.

Malaysia is a very complex social structure, because of the different cultural values and practices of three major communities. The discussion has shown that the presence of the three main ethnic groups, was rather unique compared to other British colonies because no other colonies were comprised of such ethnic composition. Each ethnic group relied on its own ways in dealing with welfare issues. It may be argued that the existence of a multiethnic society had a significant effect on the establishment and execution of social welfare services in Malaysia since the government needs to consider the implications of the services for each ethnic group.

As the first Chief Social Welfare Officer in the DSW, Harvey held the view that social welfare workers should be properly trained and knowledgeable about the East, in relation to its religion and outlook. He suggested that workers could only derive all this knowledge from years of experience in the field. A social worker new to the country should not only be very careful before implementing any new policy, but also needed to consult local opinion. Interestingly, Harvey exhibited an endeavour to understand the local cultures when he stressed that any attempt to apply Western experience without tempering it to local conditions and opinions would only lead to difficulties and resentment (MU 2247/46). Harvey pointed out the importance of local opinion in matters concerning their welfare, and he was cautious as evidenced by his remarks '...new facets of welfare work are a different matter but in each case we must bear in mind the fact that local opinion and modern thought are not necessarily at one on this matter (MU 2247/46).

Harvey also revealed that the local Chinese in Malaya, at any rate, had never accepted works of this kind as an obligation to the country. In fact, it was questionable whether they wanted to accept the work because in doing so, it would mean that they would have to make a break with tradition (MU 2247/46). For instance, in order to maintain their own culture and tradition within Malaya, the Chinese built their own schools, erected their own maternity hospitals, and their own homes for orphans. In various ways, the Chinese, through their clans, exhibited strong independence of government aid in welfare matters. On the other hand, the Indians, according to Harvey, although generally accepted responsibility for the welfare and upbringing of the under privileged and the neglected members of their community, indicated a willingness to accept the state's intervention in welfare services.

Harvey had spoken out about the importance of knowledge about local circumstances among the welfare officers. If his views were taken up by the government, on the one hand, it would have had funding implication because it would have needed research and repeated meetings to consider local needs within the welfare policy, which the government could not afford to do so. On the other hand, the colonial power would not have wanted to provide welfare to the people of Malaya at a similar, or almost similar, scale as what was being done in Britain, that is by resorting to a universal approach. Moreover, it needs to be borne in mind that Britain, a colonial power, had always considered itself (and its people) as superior and Malaya was only one of its many colonies.

The colonial government's role in the provision of welfare also changed after the War. It began to take charge of the welfare work that had been, to a considerable extent, sustained and managed by voluntary bodies preceding the war. For instance, the government intervened by supporting the establishment and operation of some welfare homes and by encouraging voluntary and non-governmental bodies to aid in providing welfare services. Nevertheless, the colonial government's involvement in the provision of welfare services was minimal and welfare provision was provided to the needy group only such as orphans, destitute and delinquent in the homes administered by the DSW, whereas the bulk of the welfare work (forty-eight children homes, for instance) was still undertaken by the voluntary bodies (Shaffie, 2006). Thus, it can be said that the government was engaging in a residual approach to social welfare.

This study has shown that non-governmental bodies significantly contributed to the development of early social welfare services in Malaya. The study's findings thus support the viewpoint of Hardiman and Midgley (1982) and MacPherson (1987) who claimed that provision in the early welfare services was not provided by the colonial governments but by missionary organisations such as the London Missionary Society (LMS). An integrated relationship between the voluntary sectors and the government existed during the period of study (1946-1957). The government had relied heavily on the cooperation and support of the voluntary bodies. These findings concur with Midgley's (1981, 1997) views on the importance of the non-governmental sector, whereby the colonial government was content to let voluntary organisations cater for welfare needs of the colonised people while its own interventions were kept to a minimum.

Shaffie's (2006) has illustrated the modes in which welfare ideas and practises of the UK were diffused. The transfer of welfare knowledge, ideas and practices was done by modifying and adapting them to fit the local circumstances, needs and culture. The findings in this study support Midgley's (1984) assertion that the diffusion of the colonial government's welfare ideas, practices and experiences took place in either an 'uncritical replication of alien welfare policies,' or through a mode of diffusion that would be described as a 'discerning adaptation of foreign experience' (Midgley, 1984).

The colonial government practised a residual approach to social welfare services in Malaya and provided limited welfare services for the relatively needy groups of people. This is in line with the views of researchers like Rodney (1972), Hodge (1973), Midgley (1981; 1990), MacPherson (1982; 1987), Hardiman and Midgley (1982), and Harper (1991) who assert that social policies and welfare services in the colonies

were not only limited in scope but also were characterised by a residual nature. Though they did not specifically refer to Malaya, nevertheless the current study findings had supported their assertion.

On training of social welfare workers, the abovementioned discussions shows that the colonial government had sent a Malay, a Chinese and an Indian for training in the UK. This step suggests the colonial government had taken an initiative to train a representative of each major ethnic group. By doing so, the government had hoped these three candidates would be able to learn the UK welfare ideas and apply them to Malaya.

On welfare matters, the measures undertaken by the government suggested the government did not have specific welfare guidelines for Malaya that could be relied on when resolving welfare matters that arose. Thus, the government resorted to adapt existing legislation and adapted British welfare ideas to suit the local circumstances. On training workers, the government showed a move to consider its welfare ideas and practices that were worthy of being translated and adapted to suit local context.

Thus far, the evidence provided indicates that the mode of diffusion practiced by the colonial government during the period of 1946-1957 involved the process of translation and adaptation. Hence Midgley's (1981) assertions that within colonialism, knowledge and skills were identified, selected and modified before resolving local issues is accurate. The government, in short, subscribed to the adaptation of social welfare policies and practices through the exchange of information and views. Consequently, the development of policy and practice was shaped in response to local needs.

It can be said that, generally, the post-independent government's approach towards welfare provision in Malaysia has not significantly changed from that during the British rule during the period of 1946-1957. In a sense, the post-independent social welfare policy is never fully elucidated by the pre-independent government. Nevertheless, Malaysia's post-independence policy is intent on enacting welfare policies according to the nation's multiethnic population because the tensions as well as the opportunities inherent in the ethnic mix have had a profound influence on the post-independence period shaping the Malaysian approach to welfare provision (Doling and Omar, 2002).

Challenges and Way Forward

The development of social work education in Malaysia as a whole appears to be slow, difficult and complex as compare to the development of social work practice in Malaysia. As mentioned earlier, the social work practice was first introduced in the early 1900 when Malaya was colonized by the British. Part of the problems stamped from the fact that the social work education was interrupted when the University of Malaya in Singapore had to discontinue taking Malaysians to study social work in 1975. The separation between Singapore and Malaysia had forced Malaysia to start its own professional training in social work and this has some impact on the development social work in Malaysia.

As a whole, social work as a profession is still having its own problems. As a profession social work needs to build its own identity. The public still perceives social work as a voluntary work that does not require professional training. As a result many claim that they are “social workers” when the actual fact they are merely volunteers.

Even though the country have produced many graduates in social work the relevant ministries such as the DSW and the Ministry of Health are still hire graduates who are not trained in social work. Graduates in social work often complaints that they are unable to secure jobs in social work.

With regards to curriculum in social work in Malaysia the authors feel that content is appropriate, universal and global. The social work knowledge, skills and values that are taught in social work are suitable for Malaysians. Malaysia consists of many races and different ethnic groups with different belief systems and culture backgrounds. Therefore, students in social work need to be taught how to work with different groups and populations. Perhaps Malaysia needs to have more text books in social work written by Malaysians so that it would reflect local issues and indigenization.

Some Final Remarks

From the above discussions, it can be assumed that social work education in Malaysia, since its early development, was adapted from various international curriculum. The theories, knowledge and practices of the social work educators who had obtained their trainings – diplomas, degrees, Masters and Ph.Ds – from countries outside Malaysia (for instance, United Kingdom, United States, Australia) were brought back to Malaysia and had been adapted and modified to fit the local context. As pointed out by Midgley (1984), a ‘discerning adaptation of foreign experience’ had indeed happened within the social work education in Malaysia. In a sense, the knowledge gained from the West and United States was taken to ‘meet the needs of this country [Malaya]’ which indeed had supported what Robertson (1980) had voiced out. Thus, within the context of Malaysia, social work education was disseminated from the West and/or United States but with modification – to fit the local context of the country - a very much a multiethnic, multicultural and multiracial country.

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Appendix 1

The Interview Sessions with Ex-Welfare Officers (EWO) (2003)

A. Interview session dates

<i>Participants</i>	<i>Dates</i>
Ex-Welfare Officers 1	20/8/2003
Ex-Welfare Officers 2	21/8/2003
Ex-Welfare Officers 3	24/8/2003
Ex-Welfare Officers 4	12/7/2003 (telephone) 14/7/2003
Ex-Welfare Officers 5	21/7/2003; 14/8/2003

B. Biodata of the participants (2003).

<i>Participants</i>	<i>Length of experience</i>	<i>Current work/post</i>	<i>Area of work</i>	<i>Education (Local)</i>	<i>Education (Overseas)</i>
EWO 1	More than 15 years	Various NGOs	i. Health ii. Probation iii. Admin	i. University of Malaya (Dip. in Soc. Studies)	i. LSE (Dip. in Soc. Planning) ii. LSE (M.Sc in Soc. Planning)
EWO 2	Less than 15 years	NGO	i. Youth ii. Admin	i. University of Malaya (Soc. Science Studies)	i. LSE (Cert. in Soc. Science)
EWO 3	Less than 15 years	-	i. Children ii. Admin	-	i. LSE (Cert. in Soc. Science – rural aspect)
EWO 4	Less than 15 years	Various NGOs	i. Admin	-	i. LSE (Cert. in Soc. Science)
EWO 5	More than 15 years	NGO	i. Children ii. Admin	-	i. LSE (Cert. in Soc. Science) ii. LSE (Cert. of the Central Training Council in Child Care)

The participants in the sample were aged between 42 to 80 (in 2003). During the interview sessions, the participants were asked for biographical details about themselves, their age, length of time of their involvement in social work, their duties, area of practice, education background and working experiences.

Review and Record of the History of Social Work Education in Sri Lanka

Internationalization of Social Work Education in Asia

History Review

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Sri Lanka

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Introductory Section

1 Introduction to the country

1.1 Location

The geographical location of Sri Lanka in the world map has been an important factor throughout the country's history of development from ancient times up to date. The physical location, just above the equator between 5° 55'N and 9° 55' N and between the eastern longitudes 79° 42' and 81° 52' has defined its tropical climatic conditions. It is an island in the Indian Ocean with an extent of land of 65610 sq km, which has provided a natural identity and safe for the country. Further the country's location near to the subcontinent of India and separated from a narrow water stripe of Palk Strait has made a significant impact not only with the natural environment but also with the politics and the culture of the society. The maximum length and width of Sri Lanka, which is 435 km and 225 km respectively, enable easy communication and travelling within the country.

From ancient times Sri Lanka has been a landmark, a port, a destination and a commercial center for the travelers travelling from west to east and vice versa. Almost all the world famous travelers have mentioned about the beauty of the island and the people of Sri Lanka. It also became an important military strategic point during the world wars.

Sri Lanka is a tropical country with the average yearly temperature as a whole ranges from 28 to 32 °C. The country consists of distinct wet and dry seasons. The southwest receives around 4000mm of rainfall and the northern and eastern parts receive approximately 1000mm of rainfall each year. The country has a variety of vegetation due to these climatic conditions and it has been a major factor for the development of the agriculture sector in the country. The varied features of topography and the high degree of biodiversity have made Sri Lanka one of the most scenic places in the world. In addition, the country has become a famous place for supporting ecotourism.

1.2 The name

Sri Lanka was known by several names before 1972. The ancient chronicles which set the dates of the colonization of the country in the 6th century BC named the island as "Thambaparni" meaning an island having brown beaches. In the 4th century AD Roman historians called the inhabitants of the island "Serandives" and in the 6th century AD, Greek sailors called Sri Lanka as "Serandib" meaning "island". The Portuguese and the Dutch who invaded Sri Lanka in 14th and 15th centuries used similar names. The English word used by the British during their occupation of this country was "Ceylon" and after the political independence from the United Kingdom in 1948 it was called as "Lanka". The name "Sri Lanka" was given to this country when it became a Socialist Republic State under the Sri Lanka Republic Act, 1972.

1.3 Population

Population enumerated at the census

Sri Lanka has a long history of census takings. The first systematic and scientific Population Census was conducted in 1871. Since then censuses were conducted, usually in 10 years with certain exceptions. The census, which was scheduled to be conducted in 1991, could not be implemented due to the disturbances in Northern and Eastern provinces of the country. The census in 2001, which is the 13th in the series, was conducted after a time lag of 20 years. The last census, which was conducted in March 2012 covering the whole island, provides important data on the characteristics of the population in the country.

Table No. 1

Average annual growth rate of the population of Sri Lanka - 1871-2012

No.	Year	Census date	Total population	Growth Percentage
1	1871	March 27	2,400,380	-
2	1881	February 17	2,759,738	1.4
3	1891	February 26	3,007,789	0.9
4	1901	March 01	3,565,954	1.7
5	1911	March 10	4,106,350	1.4
6	1921	March 18	4,498,605	0.9
7	1931	February 26	5,306,871	1.7
8	1946	March 19	6,657,339	1.5
9	1953	March 20	8,097,895	2.8
10	1963	July 08	10,582,064	2.6
11	1971	October 09	12,689,897	2.2
12	1981	March 17	14,846,750	1.7
13	2001	July 17	18,797,257	1.2
14	2012	March 19	20,263,723	0.7

Source: Report of the Census of Population and Housing – 2012, Department of Census and Statistics

It has been observed that during the last 141 years the population of Sri Lanka has been increased from 2 million to 20 million which is an increase of 18 million; ten times bigger than the population the country had in 1871. The percentage of population growth rate had been on the increase from 1.4% in 1881 to 2.8% in 1953 and started decreasing to 0.7% in 2012 recording the lowest value. It is predicted that this number will further decrease in the years to come. The population growth has created an impact on all the aspects of development in the country. At present the land and the resources have to be shared by a 10 times bigger

population than it was in 1871. It has created conflicts among the communities as well as between the animals and the humans.

Table No. 2

Distribution of population by sex and age in 2012

Total	Sex		Age group in years			
	Male	Female	Less than 15	15-59	60 and above	
20,263,723	9,832,401	10,431,322	5,228,927	12,566,467	2,468,329	
%	100	48.5	51.5	25.8	62.0	12.2

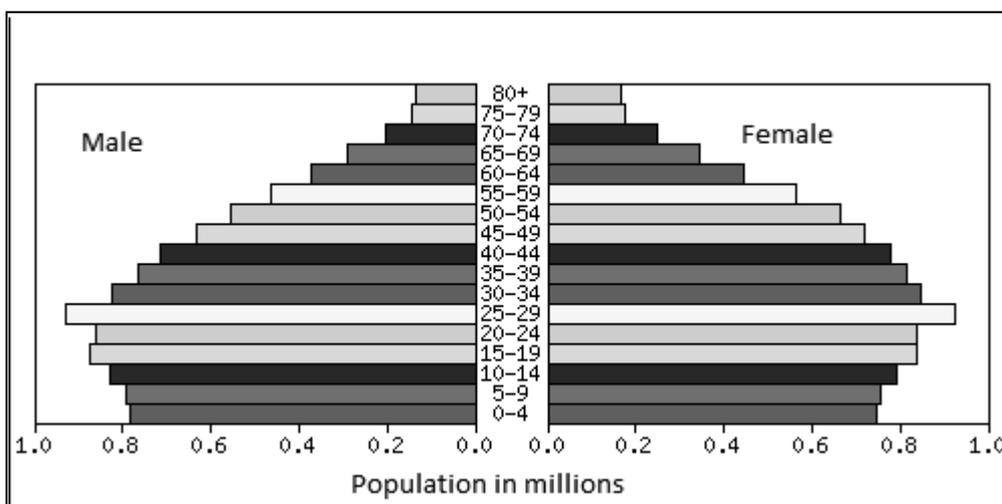
Source: Department of Census and statistics – Sri Lanka.

The female population is 3% higher than the male population in the country. This is due to the longer life expectancy achieved by women (76 yrs.) than men (72 yrs.). Furthermore, many men must have been killed at the prolong conflict situations and also during the natural disasters.

Sri Lanka is enjoying the population bonus at present. The majority (60%) of the population belongs to the working labor force but this situation will change within a few years. Among the South Asian countries, Sri Lanka is prominent for having a rapidly ageing population. In 2000, 10% of the population belonged to the age group above 60 years. Today it has been increased up to 12.2%. In 2030 Sri Lanka is expected to have 22% of its population aged over 60 years. The proportion of young elderly and old elderly will increase over the present and future decades. This needs more attention towards the needs of the youth and care of elderly persons by the social workers.

Graph No. 1

Population Pyramid of Sri Lanka (2010)



The shape of the population pyramid has been changed from a triangle, to a shape where the middle has been expanded relative to the bottom and the top. This indicates that the majority of the population belongs to the

category of youth. They are in between the ages of 25 – 29. This is an asset for the country as they do not belong under the dependant's category.

Economy of the country

Sri Lanka has been classified as a middle income country in the lower category by the International Monetary Fund in 2011. After the independence from 1948 the development policy of Sri Lanka was focused on achieving the objectives of equity and economic growth. The country restricted imports from other countries and encouraged domestic production. In the period of 1951-1976 Sri Lanka had an average per capita GDP growth of 0.2% per year. In 1977, Sri Lanka shifted the economy away from a socialistic orientation and opened its country to foreign investments. During this period policies were designed to accelerate economic growth by stimulating private investments through various incentives and also to increase the country's foreign earnings by promoting export-oriented economic activities.

The liberalization policies met with success. It enhanced levels of foreign aid and investment and recorded real growth rates of about 6 % per year up to 1986. During the fallow period of 5 years there was a marked deceleration of growth caused mainly by the ethnic conflicts and the disruptive effects by the terrorist activities on the economy. GDP grew at an annual average of 2.7% from 1986 to 1989 and at an annual average of 5% from 1990 to 2000. After 1975 per capita gross domestic product increased from US\$ 382 in 1975 to US\$ 802 by 2000 and the level of income in the economy had been growing up. During the last ten years Sri Lanka had an average GDP growth around 5%. In 2009 the growth was 3.5% despite the world crisis. The Gross Domestic Product in Sri Lanka was worth 59.17 billion US dollars in 2011. The GDP value of Sri Lanka represents 0.10 percent of the world economy. (GDP in Sri Lanka is reported by the World Bank.)

1.4 Industrial structure

According to the International Standard Industrial Classification (ISIC) Revision 3 of the United Nations (UN), the Census of Industry held in 2003 is the sixth Industrial Census in a series of Industrial Censuses conducted by the Department of Census and Statistics for over nearly six decades. However the data is not available on all the classifications. Therefore data have been quoted from the most recently available reports and sometimes it may lead to some problems of comparisons. According to the Central Bank Report of Sri Lanka (*2012*) the percentage share of the three sectors of the economy was agriculture: 13%, industry: 29.6% and services: 57.4%.

The agricultural sector

The agricultural sector of the country produces mainly rice, coconut and grain, largely for domestic consumption and occasionally for export. The tea industry which has existed since 1867 is not usually regarded as part of the agricultural sector, which is mainly focused on export rather than for the domestic use.

Further, sugarcane, pulses, oilseed, spices, vegetables, fruit, rubber, milk, eggs, beef and fish are produced mainly for domestic consumption.

The industrial sector

The industrial sector consists of mining and quarrying, manufacturing, electricity, gas and water supply. The following table provides the available data about the number of establishments and the number of persons engaged in this sector in 2003 based on the International Standard Industrial Classification.

Table No. 3
Number of establishments and the number of persons engaged in the industrial sector in 2003.

Major division of ISIC	Establishments	Percentage	Persons engaged	Percentage
Mining & Quarrying	6,248	4.8	36,948	3.6
Manufacturing	124,351	94.6	990,348	95.8
Electricity, Gas & Water supply	788	0.6	6,155	0.6
Total	131,387	100.0	1,033,451	100.0

Source: Department of Census and Statistics – Industrial survey - 2003

The majority of the persons were engaged in the manufacturing industry. The manufacturing industries are mainly on processing of rubber, tea, coconut, tobacco and textiles and apparel, spices, precious stones, fish and other agricultural commodities.

The service sector

According to the Central Bank report (2010) the Service sector contributes 59.3% of the GDP in the country. The following table illustrates the major share of the services.

Table No. 4
Service sector as the share of GDP – 2010

Service sector	Percentage of share
Wholesale and retail trade	23.3
Hotel and restaurants	0.4
Transport and communication	13.5
Banking, Insurance and Real Estate etc.	8.9
Ownership of dwellings	3.0
Government services	7.8
Private sector	2.4
Service sector contribution	59.3

According to the table, the majority of the share in the service sector is with the wholesale and retail trade. Transport and communication has become the second contributor.

Labour force 2011

Indicator	Total	Male	Female	Urban	Rural
Population (15 years & over)	16122111	7570144	8551967	2171213	13950898
Labour force in this age group	8543776	5605446	2938329	1038677	7505099
Labour force participation rate	53.0	74.0	34.4	47.8	53.8
Employed population	8186305	5452723	2733582	995328	7190977
Employment rate	95.8	97.3	93.0	95.8	95.8
Unemployed population	357471	152723	204748	43349	314122
Unemployment rate	4.2	2.7	7.0	4.2	4.2
Not in labour force	7578335	1964698	5613637	1132537	6445798

Source: Department of Census and Statistics – Statistical data sheet - 2012

The majority of the population in Sri Lanka belongs to the working age group of 15 – 60 years. That constitutes nearly 60% of the total population. However the labor force participation is about 50% of the labor force. People in the age groups who are not counted as participating in the labor force are typically students, homemakers, and persons who are not in a position to work. There has been a gradual increase of the employment rate and decrease of the unemployment rate during the past five years. Female participation in the labor force is about half of the male participation. Participation in rural areas is a slightly higher than in urban areas. Foreign employment has been encouraged from 1977 and it has become one of the major sources of income in the country. There were 250,499 migrant workers in 2008 and it was reported by the Foreign Employment Bureau that there were 262,960 migrant workers in 2011. This constitutes 3.3% of the total employment.

Unemployment rate

Table No.6

UNEMPLOYMENT RATE percentage	2008	2009	2010	2011
Male	3.6	4.3	3.5	2.7
Female	8.0	8.2	7.5	6.3
Total	5.2	5.7	4.9	4.0

Source: Department of Census and Statistics – Statistical data sheet - 2012

The economic crisis faced by other countries did not affect the Sri Lanka economy. The current unemployment rate is the lowest rate recorded in the economic history of Sri Lanka. Among the unemployed, it has been reported that the highest numbers are with the youth from the age of 19 to 24, who have completed their education up to the secondary level.

Employment by occupation –

Table No. 5. Percentage of employed population by occupation – 2011 (ISCO 88)

Occupation	Total	Male	Female	% contribution by females
Total	100.0	100.0	100.0	33.4
Senior Officials & Managers	1.6	1.9	1.3	25.4
Professionals	6.2	3.7	11.1	60.3
Technical & Associate Professionals	5.0	5.1	4.9	32.7
Clerks	4.1	3.4	5.6	45.0
Proprietors & Managers of Enterprises	6.7	7.8	4.6	22.8
Sales & Service workers	8.7	8.8	8.5	32.8
Skilled Agri. & Fishery Workers	23.1	21.9	25.3	36.7
Craft & Related workers	15.9	15.7	15.9	33.5
Plant/Machine operators & Assemblers	7.2	9.5	2.5	11.6
Elementary occupations	20.6	20.9	20.1	32.5
Unidentified	0.9	1.3	0.2	4.6

Source: Department of Census and Statistics – Labor Force Survey – Annual Report 2011

The occupational profiles indicate that the majority are engaged in Agriculture and Fishery occupations. Women are heavily concentrated in certain occupations. 11.1 percent of females work in “Professional” occupations compared with 3.7 percent of males. Table 5 also shows the contribution of females to the total employment by each occupational group. It indicates that 60.3 percent contribution of professional services is done by women. Social work has been given a higher position in the professional category according to the ISCO 88 classification done by the Sri Lankan Government.

1.5 Health

Health services are provided to all citizens in Sri Lanka free of charge. “Government of Sri Lanka spends more on health sector development compared to other South Asian countries. It was around 5 percent of total

government expenditure during the recent past years. Due to the significant resources devoted by the Ministry of Health to conduct public health programs, develop health researches, improve health education and installation of medical equipments health sector of the country has been improved.” Ministry of Health – Health Bulletin (2011). The average life expectancy at birth is 74.6 years which is the highest in the South Asian region. The life expectancy of a female, at birth, is 76 years and the male life expectancy is 72 years. The child mortality rate is 16.5 deaths per 1,000 children under age of five in 2011. The mortality pattern in Sri Lanka is in a transitional stage. It appears to be changing from a pattern seen in developing countries to a pattern in developed countries.

The following figures indicates the health personnel available in the country in 2007.

Table No.7

Indicator	2007
Medical Officers per 100,000 population	55.1
Population per Medical officer	1815
Dental Surgeons per 100,000 population	6.6
Nurses per 100,000 population	157.3
Public Health Midwives per 100,000 population	30.8

Source: Annual Health Statistics, Ministry of Health (2008)

Although the availability of health personnel is not enough to cater the population in the country it is comparatively higher than in most of the South Asian countries.

1.6 Education

The education system in Sri Lanka

It is important to know the education system in Sri Lanka to understand the system of social work education in this country. In 1938 the education in the country was made free to all the citizens following the granting of universal franchise in 1931. Since then Sri Lanka has been following the British model of education system. Sri Lanka's education structure is divided into four parts: Primary, Secondary (junior & senior), Collegiate and Tertiary. Primary education lasts five to six years (Grades 1-5) and at the end of this period, the students may elect to write a national exam called the Grade-five Scholarship examinations. This examination allows students with exceptional skills to move on to better, privileged and prestigious schools. After primary education, the junior secondary level lasts for 4 years (Grades 6-9) followed by 2 years (Grades 10-11) of the senior secondary level which is the preparation for the General Certificate of Education (G.C.E) Ordinary Level (O/Ls). According to the Sri Lankan Constitution education has been made a right of the children and it has made compulsory that all children above the age of five should attend

to a school up to the age 14 (to grade 9), at which point they can choose to continue their education or drop out and engage in apprenticeship for a job or engage in any vocation. However it is expected all students to continue with their studies at least to the G.C.E Ordinary Level. Students who are pursuing tertiary education must pass the G.C.E O/Ls in order to enter the collegiate level to study for another two years (grades 12-13) to sit for the G.C.E Advanced Level (A/Ls). On successful completion of this examination, students can move on to tertiary education. The GCE A/Ls is the university entrance examination in Sri Lanka. The following table illustrates the performances of the candidates at G.C.E (O/L) and G.C.E.(A/L) from 2008 to 2011. It indicates that an average of 55% students enter the higher education in Sri Lanka. However a considerable number of students who do not qualify for higher education are faced with the problems of finding employment. That is the reason for the prevalence of higher number of unemployment with the youth in this category in Sri Lanka.

Table No.8 Performance of candidates at G.C.E (O/L) and G.C.E. (A/L)

Year	2008	2009	2010	2011
All candidates sat for the GCE (O/L)	283,197	379,280	433,673	443,298
Percentage of all candidates qualifying for GCE (A/L)	56.83	48.44	57.62	56.54
All candidates applied for the GCE (A/L)	240,436	238,921	265,388	287,915
All candidates sat for the GCE (A/L)	210,100	207536	233354	239775
Percentage of all candidates qualifying for GCE (A/L)	56.83	48.44	57.62	56.54
All candidates qualifying to enter University	130,120	125,146	142,415	141,411
Percentage qualifying to enter University	61.93	60.30	61.03	58.99

Sources: Ministry of Education, Department of Examinations, University Grants Commission (2012), Adopted from Statistical data sheet: Census and Statistic Department

It can be observed that an average of 50 to 60 percentage of students have been successful in their examinations. However only about 5% of the students those who sat for the General Certificate of Education at Ordinary Level, will be able to enter the universities. The remaining students need to get some vocational or some apprenticeship training and it is not sufficiently available in the country. There are some programs conducted for them by the vocational training authority, technical colleges and some private institutions in Sri Lanka but the demand is higher than the supply of training.

Tertiary Education

The tertiary education in Sri Lanka was commenced with the establishment of the University of Ceylon in 1942. Today there are four categories of institutions provide tertiary level education in the country. They are the State Universities, Private educational institutes in collaboration with the foreign universities, Professional organizations and the Government and Private educational institutes which provide technical education up to diploma and higher diploma levels. The government shares more than 80% responsibility in providing tertiary education. At present there are 17 universities in the country and out of them 15

universities are functioning under the University Grants commission (UGC), which is functioning under the Ministry of Higher Education. Four Universities are functioning under two other Ministries. Apart from those universities there is an open university which provides distance education at tertiary level and eight degree awarding institutes, out of them three are providing post graduate programs approved by the UGC. The National Institute of Social Development is coming under the institutions recognized by the UGC for providing higher education.

The students who sit for the General Certificate in Education (Advanced Level) have to obtain minimum passes in all three subjects they offered and a pass in a general test to be qualified to enter the university. The university selections are done on the “Z – score” obtained by the student, which is calculated by the UGC. The admissions will be done on the merit and district basis. This examination is highly competitive and its content, in terms of all disciplines, are of international standards.

University Education in Sri Lanka

Table No. 9. Admissions to the Universities

Category	2008	2009	2010	2011
Number of universities under UGC	15	15	15	15
Number of other higher educational institutions	17	17	17	17
Number of students (Undergraduates)				
Universities	66891	68768	70477	74440
Institutes	2600	2703	2921	3217
Open University	10153	10904	12818	14915
Total No. of lecturers	4452	4735	4984	5064
No. graduated (Excluding external degree courses)				
Basic degree	13000	13655	13042	16639
Post graduate degree	4665	6518	6330	5228
New admissions for basic degree	20069	20846	21547	22016
Admissions as a percentage eligible for university entrance	16.53	16.01	17.2	15.45

Sources: Ministry of Education, Department of Examinations, University Grants Commission (2012).
Adopted from Statistical data sheet: Census and Statistic Department

There is a big competition for the admission to the universities. “In recent years the numbers ranging from 118,000 – 142,000 have obtained the minimum requirements for admission to universities, but the actual number admitted has been only about 17,000 – 22,000. The number selected as a proportion of the number sat the Advanced Level Examination has been only about 10% and as a proportion of the number satisfying minimum requirements for admission has been around 16%. (UGC, “Admission to Undergraduate Courses

of the Universities in Sri Lanka, Academic Year 2011/2012”). The number of students qualified for university admission was 142,516, but 54,124 only applied to enter the universities and out of that number 22,016 students was selected to the universities in the year 2012.

The top students from urban districts get more chances of having a tertiary education due to more facilities they have in their schools. A certain percentage of students from remote districts can get into the universities with lower marks. As a result, many students who are not granted admission are forced to find other means of higher education. Children of affluent families go abroad to pursue their studies in foreign universities, others enroll themselves at the Open University of Sri Lanka or at the few state-owned degree awarding institutes or study as external students of traditional universities or at private institutes that conduct classes and exams on behalf of foreign universities. Some study for the membership of professional bodies both foreign and local or do vocational studies at vocational technical colleges which specialize in mechanical and electronic subjects. But the majority gives up any hope for higher education due to inability to fund their studies since no financial support is given by the government except for those qualified to get admission to the State Universities.

Most of the students, even though they are qualified to enter the universities but do not get chances due to unavailability of seats, tend to follow other professional courses. The students seeking admissions to follow the Bachelor of Social Work degree generally belong to that category.

Streams of education

The Sri Lankan Advanced Level (A-level), is a General Certificate of Education (GCE) qualification in Sri Lanka, conducted by the Department of Examinations of the Ministry of Education. Similar to the British Advanced Level. It is usually taken by students during the optional final two years of collegiate level (Grades 12 & 13) or external (non-school) candidate, after they have completed GCE Ordinary Level exams. The majority of candidates enter the exams via their respective schools, while candidates who have finished school education can also apply as a private applicant. The qualification is also used as an entrance exam for Sri Lankan state universities. The exams are held in three mediums - Sinhala, Tamil (native languages) and English. The students should study for 2 years at collegiate level before taking the examination. The examination diversifies over 4 major fields of study viz. Physical Science Stream (Combined mathematics, Physics and Chemistry), Biological Science Stream (Biology (Botany and Zoology), Physics and Chemistry), Commerce and Accounting Stream (Accounting, Business Studies, Economics), Arts Stream (Subjects included; Languages, Fine arts, Religion and Social sciences) Students offered for a particular stream has to continue the university education in the same stream.

Classification of Tertiary Education

There are five levels of classification of tertiary qualifications in Sri Lanka. They are the Certificate, Diploma, Bachelors degree, Masters Degree and Doctorates. The duration of the course of study for Certificate courses could be one year or less than one year and for the Diploma Courses it extends from one

year to two years. Degrees are conducted only by the higher education institutes approved by the UGC. The duration of the course of study for a Bachelors degree (General) is three years of course work without a major subject area and for Special/ Honors degree it is four years of course work and research with a specialization in a particular field. Masters degrees are undertaken after the completion of the Bachelors degree. There are some diploma programs conducted by some professional bodies which are recognized by the UGC to directly follow Master's degrees. The duration of the course of study at Master's degree is generally two years. Master's degrees deal with a subject at a more advanced level than Bachelor's degrees, and can consist either of research, coursework, or a mixture of the two. Master's and Doctoral programs in Sri Lanka are not as full-time courses as almost all the students who follow these courses are employed. Doctor of Philosophy, which are undertaken after an Honors Bachelors or Masters degree, by an original research project resulting in a thesis or dissertation.

Professional Education

Most of the degrees offered by the Sri Lankan Universities are academic in nature. This is more applicable with the degrees offered by the Faculties of Humanities and Social Sciences. The professional education is provided by few faculties. They are the faculties of Medicine, Engineering, Law, Education and Architecture. Some of the students follow the professional education courses conducted by other institutes after their graduation. The Medical College is a part of the university system, in contrast to the Law College which is not a part of the university system. The Bachelor of Law graduates have to follow a three months practical course at the Law College for them to be quailed as Lawyers. The Institute of Chartered Accountants, Chartered Engineers, and Architects are some of the professional institutes which offer professional education courses in their respective fields.

There are 447 undergraduate and 108 postgraduate programs conducted by the state universities. Further, there are 21 undergraduate and 5 postgraduate degree programs recognized by the UGC in Sri Lanka. Bachelor of Social Work and the Master of Social Work degrees, conducted only by the NISD, were also recognized by the UGC. There are no state universities or any other higher educational institutes, other than the National Institute of Social Development, to conduct social work education degree programs in Sri Lanka. Since there is no social work education accreditation body established in Sri Lanka, the University Grants Commission is the only institution to get the recognition for the courses.

Section one

Birth and Development of Social Work Education in Sri Lanka

2.1 Introduction

There has been only one school of social work throughout the 60 years of the history of social work education in Sri Lanka. Therefore a discussion of the development and the history of social work education coincide with the development of the school of social work in this country. The University of Colombo has introduced some course units in Social Work for the under graduates in Sociology in 2005. It is called as social work stream in Sociology, which is not either titled as a social work degree or considered as a professional course in social work according to the international standards. Apart from that there are introductory course units in social work especially at the Sociology courses conducted by some other universities in Sri Lanka but they also cannot be considered as professional training in social work. Hence the discussion of social work education is confined to one institution in Sri Lanka. This chapter will discuss the development of the social work education institution, the curriculum, the staff, foreign academic involvement and the assistance received by the school of social work for the development of social work education in Sri Lanka.

2.2 The welfare state and the initiative for social work education

Sri Lanka became an independent state, in 1948, from British colonial rule in the country that lasted nearly one and half a century. During their occupation British have tried to reform almost all the existing systems of the Sri Lankan society. They have particularly introduced new political, administrative, judicial, economic and education systems. The British social welfare system was introduced and Sri Lanka became a welfare state of British model after the independence.

“The foundations of the Sri Lankan welfare state, exemplifying the collective action for social welfare, are represented by the Education Act of 1945 (Government of Ceylon 1943: Kannagara report), the establishment of the Department of social services, 1948 (Jennings report 1947) and the Health Services Act of 1952 (Compton report 1950)” (Laksiri Jayasuriya 2010). It was the British model of Social Welfare based on the three pillars of welfare state as described by T.H. Marshall (1973). Education, Health and Social Services were provided by the government free of charge to all the citizens of the country. This system of social welfare services have been continuing despite there were some attempts made by the successive governments to curtail them. The universities started providing courses to train the students to cater the

needs of the health and education services but the training needs of the social services were not commenced at the university levels for unknown reasons.

In 1950, the Department of Social Services has received a report of recommendations from United Nations, based on an international survey on training for social work. It has been mentioned in the Ceylon Administrative report 1950 in Part one, page No 6 as follows;

“an international survey of the training of social workers prepared by the Social Commission Secretariat of the United Nations was referred to this Department (Social Services) for comments. The Government of Ceylon expressed its agreement in general with the recommendations made regarding the steps that should be taken for social work training on an institutional basis. It endorsed in particular the views expressed with regard to the following,

1. Government sponsored training bodies.
2. Standardization by an international body of the obligation expected of the trained social worker and provision by the various governments concerned for compensation commensurate with the responsibilities, which the social workers are called on to shoulder.
3. Social Work Schools with the necessary experience and research facilities should be given sole authority for social work education throughout the world. Minimum standards of social work education should be formulated.
4. A scheme of theoretical study of social work transcending national differences and having due regard to the flexibility for national social needs. Preventive side of social work activity should be stressed.
5. The supply by Department of the Social Affairs, United Nations, Geneva of all necessary technical information and concrete advice required by countries generally classified as under developed.
6. The establishment in each of the under developed countries of effective permanent training centers through universities or separate institutions for social work and the creation and encouragement of permanent education facilities.”

This was the first attempt of introducing social work education (western) in the country. It has been stated that though social work education transcend national differences it should have due regard to the flexibility of national social needs. Even though Sri Lanka has endorsed the proposals, the government has not taken any actions in the implementation of the proposals except providing some funds to one organization to conduct social work training programs.

2.3 Establishment of the Institute of Social Work

Sri Lanka has been receiving technical assistance from the United Nations and the Commonwealth for the development of the welfare programs in the country. Training of Rural Development officers was initiated in 1950s and the program was supported by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Dr. Dorothy Moses, the first principal of the Delhi School of Social Work at the Delhi University came to Sri Lanka as a consultant under the UNESCO program to provide technical assistance to develop the training programs. She had been an active member of the Young Christian Association of India. She developed her contacts with a group of elites in Colombo and the YMCA in Sri Lanka and established the Institute of Social Work on 29.04.1952. This marked the birth of social work education in Sri Lanka and the establishment of the first formal organization to provide professional education for social work.

2.4 Ceylon School of Social Work

However after some years the Institute of Social Work faced with the problems in terms of finding expenses for maintenance and running the educational program. It had been depending on the funds provided by international nongovernmental organizations such as Asia Foundation. The Department of Social Services provided some help by providing annual grant from the government but that was not enough for the institute. Considering the need of social work training the Government has appointed an inter ministerial committee to inquire the situation and based on the recommendations of the committee, Ceylon School of Social Work was established under the Department of Social Services in 1964. That was a mile stone of the development of social work education in this country and afterwards the government has undertaken the responsibility of providing social work training.

Several difficulties were encountered in the establishment of the Ceylon School of Social Work. The country's lack of finances and the prevailing controversy of the status of the Institute of Social Work tended to prolong the discussion. The recognition of the need to provide social work education to public service employees was another major factor warranting the establishment of the new School of Social Work. (Gregory De Silva 2002)

The progress of the Ceylon School of Social Work at the beginning was commendable. It organized a Diploma in Social Work within one year. During this period the Ceylon School of Social Work was badly affected by brain drain. Most of the faculty members obtained Masters Degrees in Social Work from USA and UK migrated and the school had been virtually closed down from 1966 to 1970.

2.5 The Sri Lanka School of Social Work (SLSSW)

The Ceylon School of Social Work renamed as the Sri Lanka School of Social Work after the country became the Republic of Sri Lanka in 1972. The School had been suffering from lack of staff to run the programs. Dr. Dudley Dissanayake (MSW, Minnesota University) became the vice principle of the School in 1973, commenced a Family and Child Welfare training program with the assistance provided by the UNICEF in 1975. Dr. (Mrs.) D.B.Lasan, Director of the Philippine School of Social Work sponsored by the UNICEF came as a consultant to the School. Upon her arrival she started a Training of Trainers program and the School commenced the training of Child Care workers which had been very successful. “The dormant Sri Lanka School of Social Work suddenly has awakened. We were becoming important and appreciated all over the island. Both the government institutions and NGO institutions discovered their common identity. UNICEF was pleased and provided more and more support to the School of Social Work” (Dudley Dissanayaka 2002). A full time Diploma in Social Work designed and commenced in 1978. The International Association of Schools of Social Work has sent a consultant for the purpose of the development of the curriculum. This will be discussed in detail later under international cooperation.

2.6 National Institute of Social Development

The Diploma holders did not have the opportunity to continue their education as there was no degree level education programs in Sri Lanka. The Sri Lanka School of Social Work has been negotiating with Sri Lankan Universities to commence a Degree program but none of the universities have taken any interest for that. The SLSSW made a request to the University Grants Commission (UGC) which is the authority in granting and recognition of degree programs. The UGC after doing an assessment recommended that SLSSW should be established as an independent institution by changing its structure from a government department.

Toronto University in Canada came forward in assisting the SLSSW to upgrade the diploma curriculum and develop a degree level program. Further they assisted the SLSSW to develop a proposal for the establishment of an independent institution. The project was implemented for three years starting from 1983 to 1986. The details of this project will be discussed under international cooperation.

There had been a number of discussions about the new structure of the institution. Nobody thought of having an affiliated college as the universities were not ready for social work education. “to the very first cabinet paper to upgrade the SLSSW to a degree awarding institution to which I coined the new name National Institute of Social Development (NISD). The establishment of the NISD was an unforgettable milestone in the history of social work education in Sri Lanka.” (Sarath Chandrasekare 2012). The NISD was established by an Act of Parliament in 1992. The structure of the institution was more flexible in terms of taking decisions than earlier. The Governing Council has the power in taking decisions and an Academic Board was established to deal the matters related with the academic programs. Four divisions were created and the

SLSSW became a division under the NISD. The NISD made a request again to the UGC to commence a Bachelor of Social Work degree and the advice was to get the help of a local university. The University of Colombo provided assistance for the development of the undergraduate program after signing a Memorandum of Understanding between the two institutions in 2003 . The UGC recognized the NISD as a degree awarding institute in 2005. The first degree program in Social Work (BSW) commenced by the NISD in 2005 and after three years it was able to commenced the Master of Social Work degree program in 2008.

2.7 The Development of the Curricula and Teaching

The stages of curriculum development for the entire period of social work education in Sri Lanka starting from 1954 up to date can be divided into four as follows:

1. Formative stage from 1954 to 1964
2. Development of the diploma courses based on western models from 1965 to 1982.
3. Attempts to modify the curricula to suit to local social situations from 1983 to 1993
4. Graduate level curriculum development

2.8 Formative stage from 1954 to 1964

The Institute of Social Work started providing short term training soon after its establishment. The first **Certificate course in Child and Youth Welfare** for duration of six months was designed by Mr. N.Vishvanadan, M.A in Social Work graduate from Delhi University, appointed as the Director of studies at the ISW. There were ten course units in the certificate course. They were; Nature and Scope of Social Work, Socio Cultural Elements in Social Work, Government and Social Welfare, Economic Problems and Social Work, Psychology for Social Workers, Medical Information, Social and Economic history of Ceylon, History and development of social services in Ceylon, Methods of conducting social welfare programs and Child and Youth welfare. The students were sent to 12 organizations for field visits and a rural camp was held. In the second term the students were sent to two residential agencies for field practicum.

Mr. N. Vishvanadan had been a student of Dr. Dorothy Moses who did her higher studies at the New York School of Social Work. The examination of the curriculum indicates the western model of social work courses had been introduced with some course units to describe the local situations. This certificate course had been conducting up to 1958.

A **Certificate Course in Social Work** was commenced in 1960 at the Institute of Social Work. It was a one year course. There were seven course units. They were; Individual and Society, Human Growth, Philosophy of Social Work, Social Research, Social Case Work method, Group Work method and Community organization method. The students were given three field placements to practice case work, group work and community work.

The course content and the teaching were explained by one of the students in this batch in his own words; “as we commenced the certificate course, I can remember the academic staff and the students coming together for celebrate introductions. The methodology of conducting the certificate course was explained in detail giving us firm message that “It is” an interesting but exhausting and strenuous program of work. The introduction to social work was done during the first month where elaborate arrangements were made to visit and study as much Social Welfare institutions as possible. In between these visits there were the introductory classroom lectures on the “Profile of social work in Sri Lanka”, “Principles and concepts of Social Work”, “Social Welfare”, ”Social Justice”, “Social Economics”, “Medical Information” , “Nutrition” and a host of presentations that were useful to the social workers at that time. The certificate course concentrated mainly on the three methods of social work viz. Social Case Work for three months, Social Group Work for three months and Community Organization for four months. The balance one month was given for reference and revision to prepare for final written examination”.

This curriculum was prepared by the teachers educated in USA guided by a UN advisor on social work education in Sri Lanka one Professor E.L.Hooker from Washington University. The course units, contents and the teaching methodology were based on western teachings with some modifications to suit to Sri Lanka.

2.9 Development of the Diploma Courses Based on Western Modules

After the establishment of the Ceylon School of Social Work under the government patronage a two year **Diploma in Social Work** was introduced. Two faculty members who were educated in prestigious universities in USA were appointed to design the curriculum. Dr. Gregory De Siva one of them describes the contents of the curriculum. “The program of professional social work education at the Ceylon School of Social Work was designed to prepare students for professional practice in social work. It was a two year program leading to a Diploma in Social Work. The first year at the School, consisting of three terms of class and field instruction was followed by the second year of supervised practical work in the student own job during which he/she would also work in a research project. Basically the objective of this second year was to assist the student to transfer his/her learning at the School to his/her own practice. This would also help the School to understand how relevant its curriculum was to social work practice in Sri Lanka and modify its Program accordingly.”

The core curriculum of the Diploma in Social Work designed in 1960s consisted of following course units in classroom teaching.

1. Human behavior in normal and abnormal contexts
2. Socio cultural elements in social work
3. Social welfare services
4. Research and its role in social welfare
5. The practice methods utilized in social work

(Working with individuals, groups and communities)

Late Dr. Dudley Dissanayaka, the first Director of the Sri Lanka School of Social Work had made tremendous efforts in reorganization of the School which was affected by brain drain. He made a request to the International Association of Schools of Social Work to assist him to develop a new curriculum. According to him “the former Diploma curriculum was almost a carbon copy of the US social work curriculum and was not applicable to the present day social welfare and social development needs of the country.” (Dissanayaka 2002)

The common criticism against these curricula has been that they were based on western social conditions, values and beliefs. The methods introduced were more individual centered, therapeutic and clinical oriented which have little relevance to Sri Lankan social conditions and problems. These criticisms paved the way to the revision of the

2.10 Attempts to modify the curricula to suit to local social situations

The concept of Social Development was popularized in the world by the United Nations during 1970s and 1980s. It had made some impact on social work education. Majority of the Social Work educators from the developing countries started writing on social development approach in social work. Some social work educators migrated from Sri Lanka became famous in the field of social development practice. One of them was Prof. Daniel Sanders, one time staff member of the Institute of Social Work. He became the Dean of the Hawaii School of Social Work and he organized an International organization named Inter University Consortium on International Social Development. Another one was Prof. F.J.X. Paiva who was also a famous writer in Social Development.

According to the writers of social development, the problems faced by the individuals were more related with wider social systems than with individuals in the society. The social problems prevail at that time in Sri Lanka were poverty, malnutrition, poor sanitation, high infant mortality rates, unemployment, and youth unrest. These social problems could not be dealt with micro level practice methodologies taught in social work. They had to be seen as structural problems which needed to be dealt through with social policy and program interventions. The government had started massive irrigation settlements and integrated rural development projects in the country during this period. “The government’s accelerated development projects have had a range of implications for social policies and social workers in Sri Lanka. Projects such as the “Mahaveli” Development, Integrated Rural Development, the Child and Youth Development programs and new human development settlements invariably demand qualified social workers. Prior to its identification with the development trust, the profession of social work was unknown or generally accepted as one involved only in the implementation of remedial welfare services.” (Abraham and Shera 1985)

Then Director of the Sri Lanka School of Social Work was a MSW graduate of the School of Social Development of the University of Minnesota, USA was familiar with the social development practice. This combination had made a demand for revising the social work curriculum to suit the needs of the country. A Memorandum of Understanding between the University of Toronto in Canada and the Sri Lanka School of

Social Work was signed to upgrade the curriculum. The first objective of the project was to revise and develop the curriculum within the context of social development efforts in Sri Lanka through continuous development of social work technology and course syllabi within an integrated plan. The project objectives have been planned to be achieved through providing suitable Canadian Social Work educators to serve as consultants to the Sri Lankan faculty counterparts in the areas of general curriculum planning, social work education technology, resource development, planning and teaching courses in specific content areas and strengthening field instruction components, continuous evaluation, program orientations, joint workshops and providing advanced educational opportunities for the faculty members of the SLSSW.

The new curriculum of the **Diploma in Social Work** was consisted of 14 course units. The social development approach was visible in the curriculum. The new or revised course units in the Diploma, which had more social development orientation were;

1. Introduction to the social work and social development
2. Social work and social development practice I
3. Social welfare and social development programs
4. Social work and social development practice II
5. Social policy and planning
6. Social work and social development practice III
7. Social development project formulation

The duration of the Diploma was two years. During this period the students spent 13 months in the field. After the classroom orientation for 3 days students were provided with introductory courses on the concepts of social work and social development, human growth and development etc. Next they were taken on an observation trip to various social welfare organizations for six days. This provided them an opportunity to get an understanding of the remedial and developmental services provided in the country. After giving them knowledge on working with individuals and families they were placed directly to the communities for field practice. The duration was six weeks. At the end of the field placement a seminar was held to share their experiences. Then the students had to learn about working with groups and communities and second field placement followed. Students were directly placed in communities for practice. Students had to follow courses on social policy, project planning and implementation before they were placed for the final field placement for duration of eight months. Most of the students were placed in development projects such as integrated rural development, Mahaveli development and colonization schemes implemented by the government and nongovernment organizations.

The social development perspective in social work practice was clearly identified in the field practicum. “Previously the provision of field work instruction (field practicum) is done through agency based programs which are somewhat traditional. As a developing country we have experienced some of the disadvantages of agency based field work instruction. Working mainly in an agency, students are constrained by agency policies and practices and are expected to function as an “agency officer”. In addition, most of our agencies

with field work instruction facilities are still functioning within the policies of custodial care developed nearly three or four decade's age. Can we expect them to facilitate our students to develop skills in developmental social work practice while they offer only remedial services at micro levels? If our aim is to provide students with opportunities to develop competencies in case work practice, we can get benefits to certain extent from these agencies. However to prepare for social development practice students need from the beginning a community based perspective within which to understand individual and family problems. Therefore it is necessary to search for an alternative approach to field instruction which will promote developmental aspects of social work. In Sri Lanka the family is the basic component of the community, having face to face relationships among its members. It has close ties with neighboring groups as well as other segments of the community. The family is the useful entry point in organizing communities for their qualitative growth. Therefore instead of placing students in agencies, placement in selected geographical communities where they can practice social work with families and communities is suggested as a developmental alternative.” (Kothalawala 1985).

The researcher and the author of this report had been working as the field work coordinator at the SLSSW during this period. It has been observed that the students had relative freedom in working with the communities based on the common needs of the communities where they had worked. They got an understanding about the nature and problems faced by the communities, acquired skills in community organization, mobilization and resource generation and implementation of social development projects which fulfilled the common needs of the community. However some students faced with the problems of limitation that the activities of the projects implemented by the students in collaboration with government and non government organizations were more confined to the objectives of the bigger projects where the students were placed. The repercussion of this change of curriculum revision for the development of social work profession in Sri Lanka will be discussed in the next chapter.

2.11 Graduate level curriculum development

There was a need for expansion of social work education at undergraduate and post graduate levels in Sri Lanka. The social work diploma holders did not have any opportunity for continuing their education and social work should have degree level programs if it is to be recognized as a profession in the country. According to the instructions given by the University Grants Commission the National Institute of Social Development was created as an independent institution. The influence of the social development concepts adopted by the SLSSW has made the institution to name it as NISD to provide social work professional educations as well as social policy research and training in the field of social development. SLSSW became a division of the NISD providing professional education in social work. The UGC further instructed the NISD to collaborate with the University of Colombo in order to commence the Bachelor of Social Work degree program.

The **Bachelor of Social Work degree** was designed as a four year undergraduate honors degree following the national and international standards. The aim of the curriculum is to train social workers to engage in

direct practice and at middle level management. As the diploma in social work is more practice oriented the BSW curriculum was made with a mixture of academic and practice focus. Several workshops had been conducted with the academics of the University of Colombo. Since there were no social work educators at the University of Colombo the faculty of the SLSSW formulated the practice course units and field practicum and University staff developed liberal art course units. The degree program was based on the semester system. Forty five hours were allocated for each course unit and two block field practice placements designed to be conducted in two full semesters.

By this period of time the impact of the introduction of the free market economic system in 1977 in Sri Lanka could be observed. There has been gradual decline of the size of the family. New employment opportunities emerged in garment factories and people started to migrate to foreign countries seeking employment. As a result of the market economy predominant social values such as cooperation has been decreasing against competition. People have been becoming more individual oriented than social oriented. The high competition among students to enter the universities has created more and more mental related health problems among the youth. Some of these needs of the country were discussed at the consultative workshops. The development focus of the curriculum had to be reformulated based on the present needs of the country. As a result in the Bachelor of Social Work degree curriculum twenty five course units were identified including two block field placements.

The course units were; Introduction to Social Work, Introduction to Sociology, Introduction to Psychology, Law and Human Rights, Practice Lab, Social Work Practice I (Case Work method), Economics for Social Work, Human Settlements and Service Delivery, Social Psychology, Social Work Practice II (Group Work method), Social Problems in Sri Lanka , Counseling, Field Placement I, Community Health, Basic Research Methods, Social Work Management, Elective I, Social Work Practice 111(Community Work method), Applied Social Research, Social Policy, Elective II, Social Development – Global and National Context , Research Project, Conflict Resolution and Social Work and Field Placement II.

Field practice placements have been changed. The first placement is given in an agency setting and the second placement is given in a community. The mental hospital, prisons, schools and some private organizations have given opportunities for the students to do their field placements. Students have more practice placements and opportunities than earlier.

2.12 Text books and theories used in BSW program

The text books and theories used in social work teaching in Sri Lanka are 99% written in English language by western social work academics. Very few publications done by Indian scholars are also available. There are two publications done in national languages and they are more or less mere translations of western writings. Text book authored by Dr. Chandrarathna (2008) titled “Social Work Education and Practice: A Sri Lankan Perspective” is been used in teaching Sri Lankan social work. Further there are two publications on Contemporary Social Policy in Sri Lanka authored by him. There are several scholarly articles published by

Sri Lankan academics on the subject of social work in Sri Lanka. Apart from that the SLSSW use the publications done in the west. There are publications done by Sri Lankan scholars in other disciplines such as in Sociology, Economics and Political sciences are available in the library. The academics are absolutely depending on the western text books.

To mention a few text books used for teaching social work methods are Compton and Galaway, (1994), **Social Work Processes**, 5th Edition, published in California; Reamer G. Frederic (2005) **Social Work Values and Ethics**, Rawat Publications, New Delhi; Biestek, Felix (1957), **The Casework Relationship**, Loyala Press, Chicago; Helen Harris Perlman (1957): **Social Case Work: A problem solving process**; Gesella Konopka (1983) **Social Group Work**, Prentice-Hall, Murray G. Ross, **Community organization** (Harper & Row, 1967) Canada.

The text books and theories used in teaching Sociology to the social work students are also mostly written by western writers. Some of the publications to be mentioned are Alex Inkeles (ed), (1997), **What is Sociology**, Prentice Hall Inc., N'Jressey. Gelles R.J. & Levine Ann (1995), **Sociology**, 5th Edition, McGraw- Hill Inc., UK., Giddens Anthony, (2000), **Sociology Polity Press**, U.K., Graham Allan (ed), (2000), **The Sociology of the Family**, Black well Publishers, U.K.

The text books and theories used in teaching Psychology are also western oriented. Some of the text books are Atkinson R.I., Atkinson C., Hilgard E.R. (1983), **Introduction to Psychology**, 8th edition, Harcourt Brace Jovanovich, USA, Eyesenk. M.W (1990) the **Blackwell Dictionary of Cognitive Psychology and You**. Cambridge, Massachusetts, Frank B. McMahon, Judith W.McMahon, Tony Romana (1995) **Psychology and You**, 2nd edition, West Publishing Company, Greene,R.R.(Ed) (1999), **Human behavior theory and social work practice**, Hawthorne, NY: Aldine de Gruyter., Schultz & Schulez, (1986) **A History of modern Psychology**, 6th edition, Add Wesley, New York, Weiten, W. (1997). **Psychology: Themes and Variations**, Briefer Version. 3rd. ed. Pacific Grove, CA: Brooks/Cole.

Teaching of the course units that are related with Sri Lankan situations such as Law and Human Rights, Welfare Services, Human settlements are based on the local literature. Theories mostly used in social work practice are Person in environment, Systems theory, Strength based and Right based social work. Theories mainly used in teaching Psychology are Cause and function theory, Psychoanalytic theory, Attachment theory, Behavioral therapy theory and Cognitive therapy theory.

Teaching methods used in the classrooms depend on the nature of the course unit. The popular methods are lecture/discussions, role plays, debates, small group discussions, presentations and case studies. The students are encouraged to have active learning in the classroom. Their participation is expected and marks are given for the participation. Continuous evaluation is done in each course unit. Field work has made compulsory. Each student is supervised by a field work supervisor at the site. There is a faculty supervisor assigned to two to three field supervisors. Students have to meet the supervisor at least for one hour in a week during the

field practice. They are given field assignments to meet their learning goals. Evaluation is done together with the student, field supervisor and the faculty supervisor.

The staff

During the 60 years of social work education there has been three generations of academics served at the institute. It has been observed that there was a heavy involvement of foreign western academics in teaching social work at the beginning. They also facilitated the local staff to receive higher education in prestigious universities mostly in USA. Seven members of the staff before the establishment of the SLSSW had followed their Masters Degrees in USA. Some of them never returned and others except one migrated back to USA after servicing in the country for about couple of years. Only Dr. Dudley Dissanayaka remained in the country and he was the one who revitalized the Ceylon School of Social Work. They belonged to the first generation of social work educators. Second generation of social work educators was engaged in teaching after the establishment of the SLSSW. There were eight members in the staff and out of them six were sent to the Asian countries to follow Masters Degrees in Social Work. The countries were Philippine, Indonesia and India. All of them returned home. All of them except two served at the School up to their retirements. The third generation is still engaged in teaching at the SLSSW. At the moment there are 14 members in the faculty. All of them have obtained MSW degrees, some of them from India and others from NISD. There is only one member with a doctoral degree in social work. She has obtained her Doctoral degree from Dharam University, UK in 2012.

Though the staff was being trained in different universities in the world all of the staff have gone through similar kind of training everywhere. They are mostly based on western social work teaching.

2.14 Special contributors

All the persons who worked and working at the School of Social Work at present are special because it has been a struggle since the inception of the institute up to now to maintain and run the programs in social work in this country. The role of the social work educator is not only limited to teach social work. They have to popularize the concept of social work in the country, influence the policy makers to recognize social work, struggle with the bureaucrats for maintaining and running the programs and the institute, do research on the practice, teach supervise and guide the students and lobby to recognize social work as a profession in Sri Lanka. However there are some distinguished persons who have done significant contributions for the development of social work education in this country.

Dr. Dorothy Moses, Principle of the Delhi University initiated the establishment of the Social Work Institute in Sri Lanka in 1952. She was trained at the New York School of Social Work. Mr. Vishvanadan, former student of Dr. Moses and a faculty member of the Madras School of Social Work developed the first program and became the first director of studies at the Institute of Social Work in 1954. Professor E.L.Hooker from USA contributed for the development of social work education by developing the Diploma program in social work, negotiated with the universities to commence a degree and provided consultation to

the inter-ministerial committee to establish the Ceylon School of Social Work. Dr. Gregory De Silva educated at the Pittsburgh University contributed in the establishment of the Ceylon School of Social Work and the deployment of the two year diploma in social work. Dr. Dudley Dissanayaka (MSW Minnesota, PhD Monash University, Australia) can be considered as the founding father of the Sri Lanka School of Social Work. His yeoman services are much valued in the establishment of the institute, recruitment of the staff, training of the staff, engaged in teaching and training, organizing international and local conferences in social work and do some writings on social work in Sri Lanka. Dr. D. Chararathna who had been an Associate professor from the Curtin University of Technology has been very active in negotiations with the UGC to commence the BSW degree. He drafted the 1st curriculum in BSW and the MSW programs. He has done some valuable publications on social work in Sri Lanka.

It can be observed that much has not been written on the practice of social work in this country and there is very little research carried out about indigenous social work practice.

2.15 International cooperation for the development of social work education

Sri Lanka has received considerable assistance from international organizations to develop the social work education in the country. They were from the United Nations, especially from the UNICEF, Asia Foundation, Canadian International Development Agency, Australian Government Overseas Development Program, Save the Children in Sri Lanka, Asia Pacific Association for Social Work Education, the International Association of Schools of Social Work and Curtin University of Technology in Australia, Toronto University and Queens University in Canada. This assistance were in the form of providing individual consultants, group consultants, assistance for the development of curriculum and training programs, capacity building of the staff, funds for the training of the staff in foreign universities and providing equipment for teaching and training.

After Dr .Dorothy Moses a number of social work education and training consultants came to the Department of Social Services and they provided consultation to the Institute of Social Work to develop social work education programs. Dr. Jack Parsons from the School of Social Work in Seattle, Washington served here from 1955 to 1957. Prof. E.L. Hooker from USA served as a consultant for a period of four years from 1958 to 1962. Mrs. M.M. Desai, Head of the Department of Family and Child Welfare, Tata Institute of Social Sciences was the successor to Prof. Hooker. She was the additional UN advisor in social work and training to the Government of Ceylon. She engaged in curriculum development and teaching from 1963 to 1964. After that Dr. Irving Wiseman from the New York University, School of Social Work and Dr. Malcolm Stinson from UCLA School of Social Work had served here for a period of one year each.

After the temporary suspension of the educational programs due to brain drain Dr. Dudley Dissanayaka was able to conduct some training programs for the welfare of the children through the funds provided by UNICEF in 1975. Dr. Dolares B. Lasan, Director of the Philippines School of Social Work was sponsored by UNICEF, assisted the SLSSW to develop the child care training programs. Further Dr. Dissanayaka was able to get the assistance from the IASSW to develop the diploma curriculum. Dr. (Ms.) Mildred Sikeeman, a senior faculty member of the University of Hawaii and Dr. (Ms.) Angelina Almonso, vice President of the IASSW, Asia and Pacific Region were sent to Sri Lanka to assist the SLSSW in early 1970s. Dr. Catherine Kendall had also made some visits to Sri Lanka. The UNICEF has allocated funds for ten faculty members to be trained in foreign Universities in Asia.

The next stage of international assistance was started by launching a Canada/Sri Lanka Social Work Education Linkage Project. An agreement was signed between the Toronto University, Faculty of Social Work and the Sri Lanka School of Social Work. The project had been implemented for three years even though it was planned for five years started from 1983 to 1986 and it was funded by the Canadian International Development Agency. Senior academics of the University of Toronto Prof. Ralph Garber, Prof. Caryl Abrahams, Prof. Wes Shera, Dr. Marian Boggo, and Dr. Winnifred Herington provided consultation and facilitated workshops for staff development under this project. The project was disturbed and had a premature winding up due to the civil disturbances happening in the country during this period.

In 2002 Save the Children in Sri Lanka has provided some financial assistance to revise the Diploma in Social Work curriculum to suit the needs of the country. It has been felt that social workers should be more knowledgeable and skillful working towards ethnic harmony, peace and conflict resolution. The consultative workshops were conducted with the participation of the local resource persons and there was no foreign consultants got involved in the process.

The Australian Government Overseas Development Program provided funding to get three consultants for the development of the BSW curriculum. Dr. Donald Chandraratha from Curtin University of Technology, Dr. Rajaram from the Nimhans College in Karnataka in India and Prof. Tan Nghoh Tiong (PhD. Minnesota University) from National University of Singapore visited Sri Lanka to assist the SLSSW to commence the under graduate degree. However two of them could not provide the services as expected due to the bureaucratic hassles and finally Dr. Chandrarathna worked with the faculty of the SLSW to complete the task.

After the Asian Tsunami happened in 2004 several international organizations came forward to assist Sri Lanka. Among them was the Queens University in Canada. They provided training to the Social Care Center workers working under the Ministry of Social Services. They agreed to provide funding and assistance to commence the Master of Social Work program at the NISD. Their inputs were more on material help and teaching of some course units as the university did not have a School of Social Work to provide consultation on the development of a social work curriculum.

2.16 International conferences and seminars

Sri Lanka School of Social Work had been a member of international social work organizations from the very beginning. It has become a member of the International Association of Schools of Social Work in 1979. According to Dr.Dudley Dissanayaka “The (Sri Lanka) School of Social Work was a founder member of the Asian Regional Association of Social Work Education (ARASWE) which was later re-designated Asia Pacific Association for Social Work Education. These were founded under the auspices of IASSW. The School of Social Work also became associated with the founding of the Inter University Consortium on International Social Development.

The Sri Lanka School of Social Work hosted a seminar titled “Asian Regional Seminar on Para-Professional Training for Social Development”. It was held in Colombo from 21-23 May 1979. The representatives from Philippine, India, Thailand, Hong Kong and Singapore have participated at this seminar.

Another regional conference of APASWE was held from 24 to 28 August 1981 in Colombo, hosted by the SLSSW. The theme of the conference was “Social Development and the disadvantage groups in the decade of 1980”. It was attended by 40 participants.

The biggest international conference hosted by the SLSSW together with the Sri Lanka Association of Professional Social Workers was held in 1994 in Kandy, Sri Lanka. It was the IFSW bi-annual conference, attend by nearly 150 delegates. There was a parallel conference of the IUCISD held in the same venue on the same days.

Section two Analysis and Discussion

3 Introduction

“Social Work – a professional activity, as defined in the west” is totally a new concept introduced to Sri Lanka during 1950s. Professional education for social work completes 61 years of service in this country in this year. In relation to the objectives of providing this education it is worth to examine on what has been achieved during this period of time. Why there is very little awareness of professional social work among the administrators, policy makers and the citizens in this country? Why the growth of the education has been very slow? Why there has been only one institution providing social work education in this country? Why social work has not been recognized as a profession in this country? Is it due to dissemination of the concept and practice without making any modifications to suit it to the socio-cultural context of the country? All of these questions and many more are related with the theme of this research. It provided us an opportunity to

recall and discuss these issues to verify the hypothesis provided by the core research team “Dissemination of western social work without modification” under the research project on Internationalization of Social Work Education in Asia funded and implemented by the Social Work Research Institute Asian Center for Welfare in Society (ACWels), Japan college of Social Work and sponsored by the APASWE. Dissemination is done widely by spreading the concepts, ideas, perspectives, increasing awareness, exchanging of information and so on. The concept of social work introduced to Sri Lanka as a recommendation from the UN in 1950. In this section the focus of the discussion will be whether there was enough dissemination of western concept of social work in the country and whether there were any modifications made to the concept. Further the discussion will be focused to answer those questions raised in relation to the hypothesis.

3.1 Dissemination of the concept among the administrators

It has been mentioned at the beginning in this report that Sri Lanka became a welfare state after the political independence in 1948. Since then the state has been providing Health, Education and Social Services free of charge to all citizens in the country. The need of providing professional training in the field of Health and Education was well identified by the administrators of those services from the very beginning but the administrators of the Social service sector did not identify the training needs of that sector. The administrators are the higher level officials appointed to the Ministries and to the Departments from the Sri Lanka Administrative service. They consult the Ministers to take decisions. They were unaware about social work as a professional activity to be used for the provision of quality social service. This has become a major cause of slow development of social work in Sri Lanka.

“In this country social work is basically practiced within the Sri Lankan welfare state. The social workers are the agents of the state who intervene in lives of the people to ensure that they access to material necessities of life, build relationships which meet their social and emotional needs, secure an environment within which needs can be cared for and finally achieve opportunities to participate in Social life of the community.” (Chandrarathna 2008). The administrators are aware of providing money and material help but not aware of the rest of psycho social aspects of the problems of needy people. Their attitude is charity as social work.

The Ministry of Social Services, Ministry of Child Development and Women’s affairs, Youth Affairs, Rural Development, Health, Education and Economic Development are the key Ministries which need professional social workers partly or totally to implement their programs. A survey conducted by the NISD in 2004 found that there were 31,303 officers working under different designations in the field of social work in the state sector without having any training in social work. They are practicing by using their common sense with a little guidance or without any guidance provided by their supervisors. The reluctance on the part of welfare state to take the discipline of social work seriously as an essential science of practice has to be studied in detail.

3.2 Dissemination of the concept among the policy makers

Policy makers are the politicians and the very higher level administrators in this country. The international organizations such as IMF, World Bank and Aid Donors play an important role in directing the policies. The influence of citizens' organizations in policy making process has been not much significant. It can be observed throughout the history that the political ideology held by the politicians has been a mixture of liberal democratic ideals and socialistic ideals. The policies are formulated to get the popularity for receiving majority of votes based on electoral politics. Their thinking of social service is charity. The priority is given to donate money and material. They explain themselves as social workers. This is another drawback for popularization of social work in Sri Lanka. The western style of social work is alienated for them.

Hence the welfare policy of the government was to redistribute income among the poor by providing welfare services viz. Health, Education and Social services free of charge. Sri Lanka also committed to social development and millennium development goals. Poverty reduction programs, income generation, development projects have been given priorities than working at individual, family, group and community levels as practiced in western social work. This kind of thinking will not promote western social work which places more emphasis on working at individual levels.

3.3 Dissemination of the concept among academics

Tertiary level education for health and education has been providing from a number of universities and higher educational institutes in the country since independence but it has taken 57 years to commence tertiary level education in social work. "Sri Lankans in general knew a bit about Sociology as it was taught in two campuses of the University of Ceylon. Many social work educators had obtained their first degrees in Sociology in Sri Lanka or abroad. In 1960s Prof. E.L.Hooker, UN advisor on social work training wrote to the Ceylon Institute of Social Work that the Institute of Social Work should be affiliated with the University of Ceylon as a two year graduate School of Social Work" (Sarath Chandarasekara 2011). However the universities in Sri Lanka have not been responsive to these requests. Firstly there had been no academics trained in the field of social work. Secondly most of the university academics except very few in the departments of Sociology are unaware of professional social work. Third reason is that university academics have given low value to the practice of social work. "The fact of the matter is that the discipline could not even get tertiary acceptance for over half a century is testimony to this under developed state of the science as a university discipline. The supremacy of Sociology in the tertiary sector with all its appeal of the political radicalism inherent in discourse worked against social work" (Chandrarathna 2011). The personal experience of the writer of this report is that the recognition of the BSW by the UGC was done through lobbying more than conceptually convincing the authorities.

3.4 Dissemination of the concept of social work through education

There has been only one academic institution throughout the history of social work education in Sri Lanka. It was functioning under the Ministry of Social Services from 1964 up to now. SLSSW is an exception to other international Schools of Social Work. Almost all the Schools of Social Work established in Universities but SLSSW is functioning under a Ministry of social services. It functions like a government department. This has led to lack of recognition of the SLSSW as a higher education institute. Regular change of Ministers and the administrators disturb the continuation of policies and programs as they try to impose their values on the School rather than them learning from the School. Further the Social Service Ministry is not considered as a strong Ministry in the government and the programs implemented by the Ministry are regarded as residual or remedial in nature. Hence the Ministry received least attention in national planning. Funds allocated for the Ministry considered consumptive expenditures and any increases were resisted by the treasury. This situation has affected the growth of the SLSSW and social work education in this country. The School has not physically developed as an educational institute. Lack of infrastructure facilities of the School and lack of knowledge on academic administration have an adverse effect in dissemination of knowledge on social work in the country. The staff recruitment, inadequate salaries, staff development, lack of funds for research and related issues has been there throughout the history. The institute has trained around 1300 professional social workers which is totally inadequate for a country of having 20 million population. The BSW degree level training is approved after the establishment of relatively independent institution named NISD after 43 years of the commencement of the social work education. Dissemination of the concept of social work was badly affected due to the slow growth and the under development of the social work education and the institute in this country.

Throughout the history up to the establishment of the SLSSW the sole responsibility of providing education in social work was shouldered by the foreign staff mainly came from USA. Even after the establishment of the SLSSW there were foreign staff serving at the School time to time. The Sri Lankan staff trained abroad has been continuing teaching same curricula without much modification. It is a fact that in Sri Lanka the dissemination of the western concept of social work has been not that successful. It is not that easy to explain why social work of western origin is not widely accepted in Sri Lanka because other professions such as western medicine are widely accepted in contrast to social work.

3.5 Meaning of “social work” in Sri Lankan context

The term “Social Service” is known to everybody in Sri Lanka but the term “Social Work” is known only to those studied social work at the SLSSW. The author of this report has more than 25 years of experience at the SLSSW in introducing the concept of social work to the new students found that it was a difficult task especially with the students study in vernacular languages. There is no word in vernacular language Sinhala synonymous the English term social work. Service providers are called as officers rather than calling them

workers. In Sri Lanka workers are included at the very bottom level employment doing manual work. This is the reason that in the state sector there are no positions called social workers. Instead their designations are titled as “Social Service officer”, “Probation and child care officer”, “Women’s development officer” etc. Some argue that social work is an imported and alienated term to Sri Lanka because it takes time for the people to understand that social work is a method and technology to work with marginalized groups.

The vast majority of the people cannot understand the difference between social service and social work. There is an old tradition of helping the needy people and marginalized in the society called as social service. Social Service is done mostly by providing charity and philanthropy. Any kind of generous act people habitually label them as social service. Hence the clergy, politicians, volunteers, government officers etc. call themselves as social workers. The difficulty in understanding the concept of social work has to be discussed within the socio-cultural context of Sri Lankan society.

3.6 Social Work within Socio-cultural context of Sri Lanka

It was explained in the first section of this report that there has been a rapid population growth in this country. The Gross Domestic Product and the Per Capita Income of the country is relatively low. Majority of the population is living in rural areas. Majority of the people are engaged in agriculture work. This indicates that Sri Lanka is predominantly an agricultural and rural society. It is not only an agricultural rural society but a traditional society. The people in the country claim that they have a history of more than 2500 years old. They have a rich culture of traditions within it there has been a way of looking after the poor, disadvantaged and distressed.

Sri Lanka is a pluralistic society. The three major ethnic groups have been living together for centuries. Each ethnic group has its own history and rich cultural heritage. Their ideologies are more based on religious teachings than on modern day thinking. Buddhism and Hinduism are two major South Asian religious systems. They are based on the moral ideology of caring for those in need. Buddhists believe in rebirth. They believe that stopping rebirth would be the ultimate solution to human sufferings. Rebirth takes place due to having selfishness. To stop selfishness one has to practice giving and sharing, compassion towards others and loving kindness towards all in the society. The philosophical value base of these religions has encouraged not only charity and philanthropy but also the psycho social needs of the people. Traditional family plays play an important role in providing care to the children, old aged, disabled, sick and distressed. They have the structural view of the problems rather than looking them as the problems related with individuals. For example the western view of mental health is that they are located with individual’s physical systems but the indigenous view is that it is the outside systems such as the movement of the planets and superficial powers that created the problem. Hence there are mental healing methods developed by the people.

In this context people may have the difficulty in conceptualization of the western concept of social work. Western social work concepts, value base, ethics, principles, methods, approaches, skills and practice models

developed within that socio economic background. It was developed as a response to the problems faced by individuals in a free market oriented liberal industrialized and urbanized societies. “the western version of social work reflects the issues associated with the later stages of advanced capitalism which are unsuitable to other economies and they point out while there is much to be gained by international experiences, “one should be careful not to import without question the approaches and methodologies developed in different contexts to respond to the concerns of our own context”. (O’Corner 2003)

3.7 Western concept of social work as technology

It has been already mentioned that social work was imported and introduced to Sri Lanka. The curricula, course contents, social work methods and text books used are still more western oriented. Western social work technology developed within that western social context. Does it mean that social work technology can not apply in our societies? One can argue that this situation is the same with other professions practice in our countries. The medical profession, Nursing, Law and several other professions in Sri Lanka use the technologies developed in the western countries. Why can’t social workers adapt the western technology to develop social work in our countries? “Modernization theories accept the thesis that local adaptation of universal technologies account for progressive change. Social Work training and education may be one of those technologies that may be particularly appropriate for local adaptation. The forms of adaptation might be in the recruitment and preparation of the instructors, the use of local experience for application of the technology and the reconstruction of practice theory” (Ralph Garber 1983)

3.8 Modification of western technology of social work

One can conclude by examination of the history of social work education, the involvement of foreign experts, the curricula, the course contents, qualifications of the teaching staff that social work in Sri Lanka is a photocopy of western social work. It cannot be agreed with this conclusion as pointed out under 2.7.3 there were some modifications made to adapt western social work into local situations. It was the adaptation of social development model of social work practice. It was well accepted by the communities in Sri Lanka. There were a number of social development projects in the country by that time. A cadre of volunteers as well as paid workers worked in these projects at the same time. Sometimes they were provided with job specific short term training. The social development practice of social work lost its identity in this scenario. Social workers practice social development was put under the same category. Social Work needs recognition as a profession in Sri Lanka. There should be employment opportunities for social workers or else there will not be any demand for social work education. Professional social work should be separately identified from volunteer work and faith based social work. Hence social workers have to have developed knowledge, skills and ethical practice peculiar to them.

3.9 Conclusion

Internationalization of social work has begun from the birth of social work as a profession in Europe and it was developed in USA. It has been spreading all over the world during the middle of the 20th century. Globalization will further enhance this situation. The concept was introduced to Sri Lanka in the same period of time as its taking in other countries in Asia. The international organizations such as IASSW and IFSW are proposing to set standards for the social work education and practice which is good for the development of the profession of social work. But we have to be critical on how far these western standards would be applicable in social work practice in Asia Pacific countries as our socio cultural backgrounds are different from the west.

The historical review research on social work education in Sri Lanka to test the hypothesis “Dissemination without modification” has been a very good opportunity to reflect on what has happened and what should be done in the field of social work education and practice in this country.

The review study based on empirical data verifies the hypothesis to a greater extent and nullifies the hypothesis to a certain extent on the grounds that western social work has been teaching based on western model curricula and text books as a technology, but to some extent some modifications have been done to the original methods.

It is a fact that dissemination of the western concept of social work in this country has been very slow. There are a number of contributing factors for the slow development and out of them one of the reasons could be due to the alienation of the concept to Sri Lankan society which needs further study.

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Dedicated to

René Sand (1877-1953)

His Contribution to International Social Work

Secretary, First International Conference of Social Work (Paris, July 1928)

IASSW-President 1946 – 1953



“René Sand was a truly remarkable person – a medical doctor with a social mission and all the attributes of a Renaissance man, he was knowledgeable about everything from the humanities to the far reaches of science. His faith in social work was deep and enduring; his advocacy of social work education led, directly and indirectly, to the establishment of schools of social work in Europe and Latin America.” (Kendall 1998, 8)

Internationalization of Social Work in Nepal:

Case Study of Nepal School of Social Work

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Executive Summary

This report is an outcome of research supported by the APASWE and Japan College of Social Work. In this report we document in detail the International social work education, practice and research at the Nepal School of Social work from 2007-2012. We are aware that the range of organisations, agencies and associations which provide the context and the focus for international social work activity with in Nepal and in the South Asian region. The report particularly focuses on educating young social work students for internal social work at the Nepal School of Social Work. However, this report documents the NSSW's strategy and activities and how it fulfills its objective of international social work.

The central question that was answered in this report: *What has been the experience of Nepal with internationalization of social work education in the last one decade and how has internationalization of social work education taken place at Nepal school of social work?*

NSSW believes that a true recognition to social work profession in Nepal is only possible by uniting social work graduates, students, professionals, practitioners, policy makers and social welfare institutions in Nepal and make their voices heard at local, National and International forums.

This report is divided into 5 chapters. Chapter 1 is the brief introduction to the report. Chapter 2 presents historical development of social work education in South Asia. Chapter 3 discusses development of Social Work Education and its opportunities and challenges in Nepal. Chapter 4 documents Internationalisation of Social Work at Nepal School of Social Work. Chapter 5 presents major findings and conclusions.

This report outlines the process whereby a school of social work in Nepal (NSSW) made its programme comprehensively international while integrating indigenous social work approaches. According to Healy (2001), professional exchange is one of the core elements of international social work (see also Midgley, 1990, Midgley and Toors, 1992). Professional exchanges have been one of the core strategies of NSSW and in the last five years. It has successfully engaged and enhanced its institutional profile by establishing professional exchanges with a wide variety of social work professionals and practitioners across all the five continents. Many of them had the chances to visit the school in Kathmandu physically and had fruitful exchanges with the students on campus and staff of NSSW also utilized opportunities to visit other schools of social work and shared their insights. We conclude that the core of social work is international.

Chapter 1: Introduction

Internationalization of Social Work Education in Asia is not a new phenomenon as there is growing demand for recognition of the international dimension of social work education that has lead to increase in number of schools of social work worldwide. Further recent debates on the meaning and role of 'internationalisation'

have stimulated an interest in redefining internationalization. Internationalisation has always meant different things to different people, institutions and countries and it will continue to be the same for some time.

The growing importance of international social work is further evident through the setting up of the Commission on Global Social Work Education of the Council on Social Work Education (CSWE, USA) that works with other international organizations, including the International Association of Schools of Social Work (IASSW), to promote international programs and projects and to develop the international dimension of the social work curricula. This commission currently has two councils: Council on External Relations and a Council on Global Learning, Research, and Practice. CSWE's Educational Policy and Accreditation Standards (EPAS) require that educational programs prepare "social workers to recognize the global context of social work practice." CSWE makes it clear that this requirement applies to all students and not just to those specializing in an international concentration.

Social work as a profession began in Europe and later spread to the United States and to other parts of the globe that includes Asia. By 1920s, social work found its way to other places in the world including South America, the Caribbean, India, and South Africa (Kendall, 2000). Increasingly, as the social work profession continues to develop worldwide, an effort has been made to address social work from a global perspective - as one profession practicing in many different countries (Popple & Leighninger, 2002 cf Estes, 2010).

The discipline has recently been influenced by international issues such as immigration, war, poverty, famine, human trafficking, HIV and Aids and climate change. These events have further advanced the globalization of the social work profession. Cross Cultural Collaboration, quick ways of exchange of information and networking, curricular innovations, shared values and problems have also shaped international social work.

International social work is a discrete field of practice within social work that seeks to improve the social and material well-being of people everywhere. It is practiced across geopolitical borders and at all levels of social and economic organization. International social work also is development-focused and, as such, much of international social work practice occurs at the local, state, and provincial levels within individual countries (Estes, 2010:5).

This report focuses on international social work in South Asia particularly Nepal. This work is an outcome of research work carried out 2012-13 supported by the APASWE and Japan College of Social Work as part of the Internationalization of Social Work Education in Asia, History Review Research project.

1.1 International Social Work (ISW): The Concept

When we discuss about international Social work, we think it is a must to understand indigenisation of social work debate to further understand the internationalization of social work. The first mention of indigenization in the field of social work was in 1971, when the Fifth United Nations international survey of social work

training used it with reference to the inappropriateness of American social work theories to other societies (United Nations, 1971). Indigenization is also referred to as 'adapting imported ideas to fit local needs' (Shawky, 1972: 3). A recent definition of indigenization is given by Midgley (1983: 170):

Indigenization means appropriateness, which means professional social work roles must be appropriate to the needs of different countries and social work education must be appropriate to the demands of social work practice.

In contrast to the concept of indigenization, authentization has been defined as 'the identification of genuine and authentic roots in the local system, which would be used for guiding its future development in a mature, relevant and original fashion' (Ragab, 1982: 21).

As a result of the indigenous and authentisation discourses (see Anders, 1975; Eaton, 1973; Hokenstad and Druga, 1984) and the global changes, the concept of international social work is further researched and well debated in the social work literature (Hokenstad et al., 1992; Johnson, 1996; Lyons, 1999; Healy, 2001; Ahmadi, 2003; Cox and Pawar, 2006; Dominelli, 2005) Lyons et al., 2006; Payne and Askeland, 2008; Hugman, 2010) though there may not be a clear consensus on what it should constitute (Pawar, 2010).

In recent ISW textbooks (Healy, 2001; Cox and Pawar, 2006), ISW has been defined as follows:

Healy (2001, p. 7) defined international social work as international professional practice and the capacity for international action by the social work profession and its members. International action has four dimensions: (1) internationally related domestic practice and advocacy, (2) professional exchange, (3) international practice, and (4) international policy development and advocacy.

Cox and Pawar (2006) defined it as: international social work is the promotion of social work education and practice globally and locally, with the purpose of building a truly integrated international profession that reflects social work's capacity to respond appropriately and effectively, in education and practice terms, to the various global challenges that are having a significant impact on the well-being of large sections of the world's population. (p. 20)

1.2 Methodology

Considering the time and resource at disposal and also the nature of research work, we have used qualitative research tools like phenomenology and narrative research. The phenomenological approach helped us to illuminate the specific and to identify phenomena (in this case internationalization) through how they (schools/ department of social work, the social work educators, students and other actors) are perceived by the actors in a situation.

We began the research by focusing on a single concept- internationalization of social work education at Nepal School of Social Work in Nepal in particular and South Asia in general. As a study developed over time, other sub themes/ concepts emerged and may have influenced this single phenomenon.

Beginning the study with a single focus on capturing the level and scope of internationalisation has helped the researcher to explore in great detail. I describe the experiences (phenomenology) of selected social work educators with a minimum of three years experience and capture their stories, views, observations and aspirations (narrative research) which further validates the data and analysis carried out for this research report.

The central research question is: *What has been the experience of Nepal with internationalization of social work education in the last one decade and how has internationalization taken place at Nepal school of social work (2005-2012)?*

Moustakas (1994) discusses about asking what the participants experienced and the contexts or situations in which they experienced it. Since the history of social work education in Nepal is very nascent, applying phenomenological research approach justifies its use in this study. Using Phenomenological tolls means the research question is broadly stated without specific reference to the existing literature or a typology of questions.

1.3 Structure of the Report

This report is divided into 5 chapters. Chapter 1 is the brief introduction to the report. Chapter 2 presents historical development of social work education in South Asia. Chapter 3 discusses development of Social Work Education and its opportunities and challenges in Nepal. Chapter 4 documents Internationalisation of Social Work at Nepal School of Social Work. Chapter 5 presents major findings and conclusions.

Chapter 2: Historical development of social work education in South Asia

2.1 Context:

Social work profession, education and practice present a diverse, imbalanced, inconsistent and mixed picture in the Asian region. By and large, in many countries in the region the social work profession appears to be

weak and not well established, and mostly urban-based and biased as it mainly focuses on urban areas and issues, often with a remedial perspective (Cox et al., 1997 cf Pawar 2010).

Today Social Work is recognised as a global profession but is struggling for its legitimate identity in the South Asia. South Asia is home to well over one fifth of the world's population, making the region both the most populous and culturally diverse geographical region in Asia. South Asia is a distinct geographical entity comprising seven countries– Afghanistan, Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka and the Maldives (situated in the Indian Ocean). The countries of South Asia are internally diverse and part of global flows of people, goods and ideas. Different forms of governance, language, culture and markets make this region a vibrant one in the global affairs.

This region constitutes a little over one fifth of all world population, about 40 per cent of the world's absolute poor live in this region. It also contains nearly 400 million or half of the world's non-literate population. The modernization of education in South Asia started after the end of Second World War in 1945 and has continued over the last two decades. The process is far from complete.

Out of 8 countries of the South Asia, three are land locked (Nepal, Afghanistan and Bhutan) and six are included as the least developed countries (LDCs) currently in the world. The LDCs represent the poorest and weakest segment of the international community. The political, economic, social and cultural milieu of the SA region offers vast potential for social work. The cultures and philosophies of this region are rich and diverse. Social work, like the diversity of people, is not a homogeneous entity in the region. Different models of social welfare and social work have developed over the past decades.

2.2 Development of social work education in South Asia

India

Social work in India has a chequered history, originating from a pre-modern charitable response of individuals or groups of people to address the problems of society, and evolving to the more modern professionalisation of social work underlined by formal training in theory and practice (Palattiyil and Sidhva, 2012).

Social work was introduced into India in the 1930's by Americans eager to share the new treatment methods that were proving successful in helping many Americans to handle personal problems. India, receptive to new approaches, began under American leadership to develop schools of social work based on the American model and adopted all its basic principles (Howard, 1971). These social workers came to colonial India with a sense of adventure and excitement in introducing their ideas into a new culture. As a result, 1936 first school of social work now known as Tata Institute of Social Sciences was established. The first

undergraduate degree in generic social work was started in 1974 in the Nirmala Niketan College of Social Work in Mumbai.

Prompted by the domestic as well as global demand, social work education in India is said to be on an expansionary route. In the last 25 years however number of departments offering social work under private colleges has increased due to demand for social workers in India in NGO and private sectors. The increasing monetisation, outsourcing, and western style human resource policies are impacting the world view of Indian social workers.

Despite its 75 years of social work education India could neither come up with national standards for social work education, coherence in curricula nor implement a licensure procedure nor it could form a national association of social workers to implement and regulate the professional standards? The enactment of a national Bill on social work is necessary not only in the contemporary scenario of the unregulated and haphazard growth of social work profession without any uniform norms of education and practice but also to get Social Work its respectable deserving place in the stream of professions in India. Major Schools of Social Work are teaching structural social work within the radical paradigm, but practice occurs within the community arena, thus lacking the depth and vigour that social activism strategy entails (Palattiyil and Sidhva, 2012).

To address some of the quality issues, a national network of schools for quality enhancement of social work education in India was launched at the Tata Institute of Social Sciences (TISS) during May 2012. Prof. Armaity Desai, who has headed both TISS and the UGC, was angry at how long this process has taken: “We first felt the need for such regulatory network in 1976, and following several meetings and consultations, a paper was drafted and sent to the UGC which simply sat on it. By sheer luck I became the UGC chairperson in 1995, and pushed for this proposal and forwarded it to the HRD ministry,” stated Prof. Desai. Despite of these pioneering efforts by eminent social work educators’ organisation of schools of social work and social workers in the country remains a distant dream.

India is currently witnessing a sea change in the attitudes and aspirations of its one billion plus population. In all this, social work education could not be left unaffected. ‘Contemporary social work issues in India cannot be addressed without a shift to a more politically aware definition of the profession, guiding both national and international goals for social work (Alphonse, George and Moffatt, 2008).

Pakistan :

In Pakistan, the first In Service Training Course, sponsored by the Government of Pakistan and the United Nations Technical Assistance Administration (UNCTAA), trained its first 65 Pakistani social workers in 1953 (Rehmatullah, 2002: 1). Rehmatullah (2002) describes the country's 50-year history with social work as one of lost promise. The profession 'started [in the 1950s] with high idealism and a desire to practice new unconventional methods'. But it 'became victim of political and bureaucratic designs of the powers that be at a given period in time. In the process, some of its programmes and services survived, others fell by the wayside.' The profession continues to have 'western oriented methods of problem solving' (Rehmatullah, 2002: 180). And 'it still falls short of the original ideal of developing indigenous social work literature of our own and developing Pakistani methodology' (Rehmatullah, 2002: 180). It must, in short, 'rise again into a scientific programme, to review the achievements as well as its failures, and inject new blood into it [and it must] reshape the practice of social work in the context of our strong family system as advised by the first UN advisors who came to Pakistan fifty years ago'. (Rehmatullah, 2002: xiv).

Presently only five universities are offering social work at post graduate level while the need of professional and qualified persons is increasing day by day in the society at national and international level. Keeping in view the Curriculum Review Committee of 2003 recommends that social work departments should be introduced as soon as possible in other universities particularly in B.Z. University Multan, Islamic University Bahawalpur, Shah Abdul Latif University, Khairpur and AJK University Muzaffarabad.

Bangladesh:

The social work education also traveled when Bangladesh got independence from Pakistan. The advent of academic social work in Bangladesh has come from the recommendations made by UN experts on welfare for the establishment of a programme of professional welfare practice. The recommendation highlighted the need for scientific knowledge in the solution of acute and large-scale social problems (Watts, 1995). In response to the proposal for establishment of a school of social work, the Government established the College of Social Welfare and Research Center in 1958, and it commenced its educational program in the academic year 1958-59 with 15 students registered for an MA degree in social welfare at the University of Dhaka (Ahmadullah, 1986). The College of Social Welfare and Research Center, the first social work school of Bangladesh, was merged with the University of Dhaka (DU) as the Institute of Social Welfare and Research (ISWR) in 1973. Currently, the Institute of Social Welfare and Research at Dhaka University runs a 2 year MA degree in Social Welfare and a 3 year BA Hon's degree in Social Work. The College of Social Work under Rajshahi University also runs a 3 year Hon's degree in Social Work.

Currently few more universities have started social work programs. To produce local knowledge, the Institute at Dhaka University has now set up the Bangladesh Social Work Teachers Association for developing indigenous materials. Efforts are also being made to translate the standard foreign textbooks to make learners familiar with basic social work concepts in Bengali language.

Nepal:

In 1996 the first department of social work with a university affiliation was started with the support of Nirmala Niketan, an Indian social work school. The initiation of social work education in Nepal was taken by the affiliated colleges of the Universities (Nikku, 2010a). All most all these colleges providing social work are located in the Kathmandu, the capital city of Nepal, resulting less access to social work education for students from poor and disadvantages students from rural areas of Nepal. Detailed discussion is presented in the Chapter 3.

Sri Lanka:

It was in department of Social Services set up in 1948 under the recommendation of Royal Commission headed by Sir Ivor Jennings and Department was entrusted with implementation of social welfare schemes for the disabled people.

The Institute of Social Work was thus created in 1952 in Colombo, the first formal attempt to establish professional social work in the country. Dr Dorothy Moses, first principal of the YWCA School of Social Work (later on the Delhi School of Social Work under Delhi University), provided the initiative to create the Ceylon Institute of Social Work in 1952. The School of Social Work has become part of the National Institute of Social Development (under the Ministry of Social Services and Social Welfare).

In 2005 the National Institute of Social Development became a degree granting authority (BSW) (Chandraratna, 2008). The master programmes in social work (MSW) were established in 2008 (Zaviršek and Herath, 2010). The National Institute of Social Development (NISD) is an institution of higher learning in social work education in Sri Lanka established by the National Institute of Social Development Act No.41 of 1992. It is recognized by the University Grants Commission of Sri Lanka as a degree awarding institution in Sri Lanka. After the tsunami disaster of 2004, the need for social workers became greater, and the University of Colombo started to develop a stream of social work within the Department of Sociology together with the University of Ljubljana (Lesnik and Urek, 2010). Recently the University of Ruhuna has

started a Community Development Diploma Programme and the University of Kelaniya and University of Perdeniya are planning to introduce some courses in social work (Zaviršek and Herath, 2010). According to expert estimations there were some '800 practicing social workers, while the country would need about 30,000 trained social workers' (Lesnik and Urek, 2010, p. 273).

Bhutan:

The review suggests that there are no opportunities available for professional social work education in Bhutan.

Maldives:

The Ministry of Gender and Family of Maldives and the University of New Castle, Australia, supported by UNICEF helped the Maldives College of Higher Education to offer a one year advanced certificate in Social Service Work in 2007 (Plath 2011).

Afghanistan:

The country has a history of turmoil and conflict especially in the past 30 years. These conflicts have had a dramatically deleterious impact on the education system within Afghanistan. University campuses became relative war zones, which resulted in a shattered infrastructure and forced many faculty members into exile and/or intellectual isolation. Some faculty members were even killed for their commitment to education (Tierney, 2006). The relevant Ministries are trying to introduce social work education. In May 2006, the Ministry of Labour Social Affairs, Martyrs and Disabled (MoLSAMD) launched the National Strategy for Children at-risk (NSFCAR) and supported by UNICEF. The Government recognizes that professional social workers are critical to the effective delivery of family support and child protection services in Afghanistan. One of the key tenets of the NSFCAR is the development of staff trained as child protection social workers. Social work does not yet exist as a 'profession' in Afghanistan. There is no school of social work or other accredited training programme. There are no standardized tools, quality benchmarks for service delivery, or established minimum standards of care. Relevant legislation and policy is outdated at best, absent otherwise (UNICEF Afghanistan, 2009).

2.3 Conclusion

There are abundant opportunities for social work to grow in this region. At the same time there are countless challenges due to the variations and differences of educational systems and standards within the region. Social work in the region is in various stages of maturity as an academic discipline and a profession. Despite the diversity, common threads we see in the life and work experiences of social work educators and practitioners are: commitment to social justice, social work values and ethics, skills and competencies.

Social Work education in the South Asia region is facing an uncertain future within the academy as it has to compete with other market oriented disciplines. The social work educational programs are yet to gain public and state support and perceived relevancy.

We conclude that social work in the South Asia region is diverse and divided. There is a need for governments, university administrators, international and regional organisations to come forward to help social work educators and leaders to strengthen social work training and practice in their respective countries.

Chapter 3: Historical development of social work education in Nepal

3.1 Context

Nepal a landlocked country with 30 million peoples is currently going through a series of political, social and cultural transition. A decade long Maoist conflict (1996-2006) ended and the country is rewriting its constitution and declared as a federal republic in 2008 by abolishing the centuries old monarchy. Social Work education in Nepal is relatively brief history compared to its neighboring Country- India which boasts 75 five years of history.

Nepal is country of ethnic, linguistic and cultural minorities; a country of 82 languages, 100 castes and ethnic groups, and 10 religions. Out of 75 districts, certain ethnic groups have a relative majority in 14 districts, whereas no particular group has a majority in the remaining 61 districts (Shrestha, 2009). The country has gone through a series of transitions and is currently rewriting its constitution. The hope is that the new federal state will address the issues of inclusion, decentralization, balanced and sustainable regional development and a sense of national unity. This context provides ample opportunities and challenges for a young profession like social work to take root in Nepal.

Nepal's transition in the last 250 years from a land of many principalities to a youngest federal republic can be classified as : Nepal's Unification, Shah Regime and Instability (1769- 1846); Rana Regime

(1846- 1950); The Democracy Project (1955-1980); Movement to Restore Democracy (1980-90), Maoist insurgency (1996-2006); declaring Nepal as a republic in 2008 and the exercise of rewriting the constitution.

3.2 Reviving Democracy: Feudalistic to Constitutional Monarchy

Until 1990, Nepal was a feudalistic monarchy. In 1990, the political parties again pressed the King Birendra and the government for change. This “Movement to Restore Democracy” was initially dealt with severely, with more than 50 persons killed by police gunfire and hundreds arrested. In April, the King capitulated. Consequently, he dissolved the *Panchayat* system, lifted the ban on political parties, and released all political prisoners. The popular protests forced the King Birendra to introduce democratic politics in 1991 but was marked by frequent changes of government. The 1990 people’s movement displaced the absolute monarchy to a constitutional monarchy. The next five years saw five successive unstable coalition governments and the beginning of a Maoist insurgency.

Maoist Peoples Movement and Armed Conflict (13 February 1996 to 21 November 2006)

In February 1996, the leaders of the Maoist United People's Front began a violent insurgency with an aim to reform and restructure society and governance. The Maoists identified the weakness and fault-lines of the Nepali society and used them to their advantage. They exploited the feelings of discrimination, and exclusion amongst the Dalits, the indigenous, and Tarai Madhesis. In four years time i.e. by February 2000, the Maoists claimed that there were only 9 (out of a total 75) districts that had not come ‘under their direct influence’ (*Mulprabaha*, 14 February 2000). To address the influence of the Maoists, the last king of Nepal, Gyanendra, twice assumed executive powers in 2002 and 2005. Citing a steady deterioration of conditions in the country, King Gyanendra dismissed the Cabinet and constituted a Council of Ministers under his own leadership on February 1, 2005. The 10-year Maoist insurgency was punctuated by cease-fires in 2001, 2003, 2005 and 2006.

3.3 Birth and Development of Social Work Education

Social services and reforms in Nepal can be traced back through many forms of voluntary work by religious and cultural institutions such as *guthi* (clan based association), *dharmashala* (free residences for the poor) and *patipauwa* (public resting place) in Nepal. Alms giving to the poor and disabled are widely practiced even today. This practice is rooted in the concept of Dan (charity) in order to please the gods and to seek a better life both at present and in the next life (Nikku, 2010 : 821).

It was only in 1996 with the support of an Indian school of social work, St. Xavier's College, affiliated to Kathmandu University has started a bachelors in Arts in Social work program. This is however a sign of international collaboration that led to a small but humble beginning. Until 2005 it was the only department offering a social work degree. Kadambari Memorial College of Science and Management (affiliated to Purbanchal University in 2005) have started to offer Bachelors in Social Work (BSW) degree. In both these colleges the social work course is offered in semester system and credits are awarded. To develop these courses in both the cases Indian academics and institutions were involved (sign of internationalization?). The field work practicum is also ensured to meet the social work (global) standards. From these two colleges, about 65 BSW students graduate every year. The graduates from these colleges are offered jobs in the NGO sector and other sectors in Nepal.

In addition to these two colleges, there about 15 affiliated colleges of Tribhuvan University (TU) have started to offer social work as one of the two major courses at the bachelor's level with a less focus on field work practicum and annual examination system. As a result we have three different focuses when it comes to Social Work training: The social work training of the three different universities that exist in Nepal promote different pedagogy and values of social work. For example the Purbanchal University (PU) promote right based values, the Kathmandu university (KU) focuses more on clinical social work and the Tribhuvan University (TU) bases more on generic social work. The social work curricula developed over a period of time (1996-2005) under three different Universities in Nepal shows the evidence of indigenous and international influences in developing social work curricula suitable to train social workers who are relevant for Nepal and its growing needs.

In this section, we further discuss the evolution of social work education in Nepal over the last one and half decades. Currently, three universities out of five, i.e. Tribhuvan, Kathmandu and Purbanchal universities, have given permission to their affiliated colleges to offer social work programs. The evolution of higher education in Nepal suggests that access for the masses was only realized after the beginning of democracy in 1990. The growing number of international agencies, increasing poverty, regional imbalances, and the need for professional social workers might have influenced the initiation of the first bachelors program in social work in 1996 under the aegis of Kathmandu University. This was the only Bachelor of Arts in Social Work program in the whole of the country, until 2005 when Purbanchal University initiated a Bachelor of Social Work (BSW) program at Kadambari College and a Masters in Social Work (MSW) program at St Xavier's College. Kadambari Memorial College (founding member of Nepal School of Social Work) became an institutional member of the APASWE in 2007 and of IASSW in 2010.

Since 2005 the Master of Social Work (MSW) degree from Purbanchal University has been offered at St Xavier's college and is affiliated to Purbanchal University. This college has also offered a BA in Social Work degree since 1996 and a one year Post Graduate Degree in Social Work initiated in 2010, both recognized by the Kathmandu University.

As of date about twenty affiliated colleges of Tribhuvan University currently offer Bachelor of Arts with social work as a major subject. Both Purbanchal and Kathmandu universities offer a three year, semester and credit based social work program, whereas the Tribhuvan University offers an annual and non-credit based examination system. The minimum qualification to enter a bachelor's program is completion of a higher secondary degree (12 years of education) from a recognized institution. All these affiliated colleges are located in Kathmandu, the capital city of Nepal, and are thus not accessible to those living outside the city. There was some effort made to introduce social work at the higher secondary level so as to spread social work education far and wide throughout the school system. However, this proposal has not yet been accepted till date.

As a result of these initiatives, opportunities to study social work have increased in Nepal but only in the capital city Kathmandu, leaving the rest of the country without any access to social work education. Many of these colleges offering this course are lacking the required human resources and field practicum placements. To quote a social work educator regarding the strengthening of social work in Nepal:

“the Universities should monitor the colleges running social work programs and ensure that the needs of the course are met and that the products meet professional standards. Minimum criteria should be set for all the colleges offering social work training in order to minimize malpractices. An association of social workers and social work institutions is an immediate need, so that a common platform is created where social workers can discuss on pertaining issues”(Interview with Sanjeev Dahal, Trained Social Worker, March 2012)

The unchecked and unplanned growth of private and affiliated colleges of Tribhuvan University (TU) fueled by market for social work jobs could not lead to leapfrogging of the profession and become instrumental in shaping social policy that rebuilds livelihoods of communities affected by the conflict in the country. Lack of Council on social work education as a central coordinating body further resulted in to lack of coherence in social work curriculum contents, code, teaching and practice standards. It is going to be a lost opportunity for social work education in Nepal if not attuned soon to societal demands.

The social work education in Nepal till date remained mainly urban-centric. As of now social work programs are offered only at the affiliated colleges and are yet to be offered at the University campuses. As all these colleges are located in the Kathmandu Valley resulting in less access to social work education for students from poor and disadvantaged rural areas of Nepal. One of the main issues of social work education in Nepal is the focus on promotion of social work values and ethical standards. To quote Kesh Malla (2012), social work graduate from Delhi School of Social Work and former head of academics of Kadambari Memorial College:

Social work in Nepal already has some 15 years history, with mushrooming of colleges offering the course-- that is good point-- compared to many other neighboring countries. We have now our social work graduates working in different fields. But still the institutionalization of the subject and recognition has not happened yet. And there are I think the human resource issues in social work institutions. Social work now is being heard of; people know about it. That's positive aspect.

In some countries (like USA, UK and South Africa), practice of social work without registration is a punishable offense. Whereas, in some countries (as the case in Nepal currently) one does not have to have a formal social work degree from a recognised academic institution or university to be employed as a social worker in government or non governmental agencies.

This brief over view of the Nepal's social work education which is less than two decades shows the evidence for both internationalization and indigenization efforts in their embryonic form by concerned institutions and individuals involved. This proposed research further supports these efforts by collecting further evidence.

Chapter 4: Internationalisation of Social Work: Case of Nepal School of Social Work

4.1 Context:

In the current century we not only see Northern American, European, and Pacific universities promote the international agenda, but also upcoming economies in Asia, Latin America, and the Middle East have become pro-active in stimulating the internationalization of their higher education. Social Work education is not an exception to this global trend in Asia.

Due to globalization and mobility of talent, skills and resources, the boundaries between countries in the west (like the USA and the UK) and countries in the east (India, Malaysia, Japan for example) regarding the internationalization of education have started to become blurred. The conclusion one could draw from this distorted picture is that internationalisation is on the rise in higher education at one hand, but there are also other concerns like the impact of internationalization and the factors that are influencing this phenomenon. Republic of Nepal within the South Asia region is not a remote case when it comes to initiation of internationalization of its higher education in general and social work education in particular.

Who could have imagined that internationalization of social work / higher education would evolve from what has been traditionally considered a process based on values of cooperation, exchange of ideas, partnership, mutual monetary and non monetary benefits and capacity building to one that is increasingly characterized by competition, commercialization, self-interest, and status building (Knight,2011) .

Eastes (1992) stated that ‘the source of the social work profession's renewed commitment to the international dimensions of its practice are rooted in two parallel developments: (1) those profound social, political, and economic changes occurring throughout the world and (2) the fundamental changes that are occurring within social work concerning the nature and scope of its practice within an international perspective.

Xu (2006) argued that ‘while social work educators and researchers have thoroughly discussed and defined international social work, and have documented the importance of internationalizing social work, they have focused very little on the international social work practice involved in real world settings’ (p.680).

Midgley (1990, 1997) described international social work as a ‘two way street’. Professor Midgley might have meant that social work educators who are involved in international issues (like human trafficking) have benefited by learning from their international partners and vice versa.

Asamoah et al (1997) argued that despite the increasing global changes, the social work curriculum in many parts of the world remains narrowly focused on domestic perspectives. Thus a first step toward preparing students for practice in the new millennium is the internationalization of the social work curriculum (cited from Johnson, 2004, p. 7).

As internationalization of social work education and profession happening at a rapid speed, it is becoming a more important and complex process. At times it is also becoming a confused and misunderstood concept with few myths. In this context we have further explored in this research how and what was the need to "internationalize" social work? Is it to prepare social work students for the complexities of social work and policy practice in an increasingly complex and interdependent world? And if this is true, how to internationalise? Is Internationalization of Social Work Education taking place in countries like Nepal in the South Asia? If yes how? What are the ways and what are the implications? What has been the influence of the outside world on the development of social work in Nepal?

4.2 Nepal School of Social Work (NSSW) : beginnings of international social work

The Nepal School of Social Work (NSSW) is a joint initiative of two colleges i.e. Kadambari Memorial College of Science and Management affiliated to Purbanchal University in 2005 and Nepal College of Development Studies, affiliated to Thribhuvan University in 2007. Both these colleges are initiated by a not for profit organisation named Sutra Centre for Development Education and Research , registered with Nepal Government, social welfare council.

The mission of NSSW is to *create quality learning environment and enhance access to social work education in Nepal and in the South Asia region*. To achieve its mission the school have collaborated with many national and international institutions especially schools of social work from USA, UK, Asia and from

Nordic countries. As policy international visitors, students are encouraged to visit the school and spend some time to carry out research activities of their own interest in align with the NSSW priorities. They are also expected to further strengthen the ongoing educational and practicum initiatives.

NSSW believes that a true recognition to social work profession in Nepal is only possible by *uniting social work graduates, students, professionals, practitioners, policy makers and social welfare institutions in Nepal and make their voices heard at local, National and International forums.*

To further elaborate this point: Kadambari Memorial College, one of the founding members of the NSSW became the first member school of the Asian and Pacific Association of Social Work Education (APASWE) in 2007 and a member of International Association of Schools of Social Work (IASSW) in 2009 with the help of Hong Kong Poly technique, Department of Applied Social Sciences. Since then the faculty members of NSSW are active in international Social Work activities. Through staff representation on various bodies, NSSW brings local voices to the regional and global bodies/forums and seeks solidarity to shape social work education and profession in Nepal.

An indigenous approach to international social work:

In the past 7 years NSSW successfully established contacts with international social work organisations like International Council of Social Welfare (ICSW) in 2009 and through the support of ICSW South Asia it developed its overarching aims to facilitate Civil Society involvement in the social development policies of Nepal.

In 2008 NSSW established links with international Federation of Social Workers (IFSW) the then secretary general David Jones and with John Ang Chair of the IFSW Asia Pacific. The school organized a week long World Social Work Day celebrations in Nepal for the first time in 2008 and honoured social workers, invited political leaders to bring awareness and recognition to professional social work. Since then NSSW continued to organize every year the WORLD SOCIAL WORK DAY to reach society at large. This initiative helped to bring social work faculty, practitioners and students to a common platform to discuss the challenges of social work education and role of social workers in the country's reconstruction efforts.

Few other affiliated colleges in Kathmandu valley like St. Xavier's college that are offering social work as a course have also initiated international linkages as part of their strategies resulting in to further internationalizing social work education in Nepal as a whole. A brief analysis shows that these initiatives are ranging from one time activity (for example a lecture by a social work educator or a visit of local students to social work schools in other countries or presenting a paper in an international conference to a long term policy of the institution.

Faculty members interviewed at Nepal School of Social Work (NSSW) stated that ‘international social work (ISW) is vital and crucial for their work at the school and also believe that it could further strengthen social work education in Nepal. ISW also can help in solving 21st century’s complex human issues like human trafficking and HIV and AIDS. They further stated that : for us ‘ISW is a macro social work practice in which we use professional application of social work values, principles and techniques to reach a wider community to address cultural and cross boarder issues. So for us international Social work is not only crossing boarder but disciplinary boundaries too. For us both international and indigenous social work are not only complementary each other but two side of the same coin!! We believe this is the right strategy to establish professional social work in a country like Nepal which is going through series of transitions and social work is not recognized as a profession even today’.

Seeds for International Social Work (2005- 2007)

It all started in 2007 with a call for help by Dr.Nikku the founding Director of the NSSW to strengthen social work activities at the NSSW on the World Wide Web. Department of Social Work, Kadambari Memorial College (one of the core founding member of the Nepal School of Social Work) realized the importance of Regional and International bodies like APASWE and IASSW and wanted to become a member of these organisations. It was difficult as there were no resources to pay the membership fees and hence sought international help. The help came from Prof. Angie of Hong Kong Polytechnique University who has paid a two years membership to APASWE and also extended an invitation to participate at the 15th International Symposium, Hong Kong SAR, China (July 16-20, 2007),hosted at the Hong Kong Polytech university. Dr.Nikku represented at this global symposium and for the first time of his social work career and had the opportunity to meet and learn from the international social work and social development scholars and practitioners. The doors for the international networking have opened.

In this conference Dr.Nikku had the chance to meet Prof. Manohar Pawar the chair of the ICSD Asia Pacific and that association had led to organize the 2008 ICSD Asia-Pacific Regional Seminar at Kathmandu, Nepal under the aegis of ICSD Asia Pacific and Nepal School of Social Work and supported by Charles Sturt University, Yonsei University, Hong Kong Polytechnique. The Students, faculty and practitioners from NSSW and other colleges in Nepal have been benefited by the participation and academic exchanges that took place. Dr.Venkat Pulla of Brisbane Institute of Strength Based Practices of Australia mentored students of social work and Ms. Medha Patker from India has been the Chief Guest and Prof. Brij Mohan delivered the key note lecture and Prof. Frank Raymond President of the ICSD international was also present among many stalwarts of social development all over the world. The seeds for the international social work networking and development at NSSW were sown firmly.

Working with the ICSW: 2008-2012

The efforts of NSSW to work with International Council of Social Work (ICSW) also resulted in to some action. Dr.Nikku's paper on Indigenous Social Work was accepted at the 33rd Global Conference of ICSW, Tours, France (June 30 - 3 July, 2008) and he took the opportunity to meet Dr.Denys Correl, the executive Director and many other leaders of ICSW all over the world. The idea of strengthening the civil society movement in Nepal took shape. The beginning was made to organize a 3 days capacity building and consultation workshop National Consultation Workshop on LOCAL AND SOCIAL GLOBAL WELFARE: Role of Civil Society in Nepal, 12 -13 July 2009 that led to form a National Network of Social Welfare, Nepal (NNSW) with the help of ICSW South Asia Working Group. The report can be downloaded at http://www.icsw.org/doc/Nepal_National_Consultation_Workshop_%2039pp_Jul09.pdf

Ms. Samjhana Betuwal , Faculty member of the NSSW has been unanimously elected as the chair of the network. Under her leadership the network is registered and action plans were made and discussed with the Mr. A.Shenoy, the President of the ICSW South Asia during his visit to NSSW in 2011. Ms. Betuwal has been awarded a scholarship to attend the 2012 joint world conference at Stockholm and she will be further network with ICSW leaders to bring their focus and support to civil society strengthening and policy involvement in the current stalemate political environment of Nepal.

4.3 Celebrating International Social Work Day: alliance with International Federation of Social Work (IFSW)

In 2008 and 2010 various colleges offering social work courses came together under the leadership of Kadambari College and implemented different activities to mark the World Social Work Day celebrations. The objectives were to share and publicize the work of the social work students and faculty in these colleges and to build solidarity among different stakeholders. Another objective was the translation of international social work values into local practices. The global theme for the 2010 day was 'Making Human Rights Real: The Social Work Agenda'. Under this broad international theme the social work colleges in Nepal came up with a theme entitled 'Social Work in Nepal: Quest for Identity'. The organizing committee was able to bring the Minister for Education to the inaugural ceremony and a member of the National Human Rights Commission of Nepal for the closing ceremony. In addition, the committee sought support from many organizations and as a result Nepal Scouts, a national organization (established in 1952), and TDH Foundation, an international organization, came forward and supported different activities. The committee also received a message from David Jones, the President of the IFSW, expressing solidarity and wishing Nepali social workers success in their endeavors.

I am very pleased to send the greetings of the International Federation of Social Workers (IFSW) to social workers in Nepal and my best wishes for a successful Conference. I am well aware of the social challenges

faced by the people of Nepal but also the great beauty of your country! I have flown over your country several times but hope to be able to visit you on the ground one day . . . Please accept my best wishes for this World Social Work Day 2010. I hope that the conference helps to strengthen the profession in Nepal, enabling you to celebrate this day with dignity and confidence, motivated by a commitment to make human rights real and to build the social work agenda for a confident professional future. (Dr David N. Jones, IFSW President, Northampton, UK, 10 March 2010)

Summary Report of World Social Work Week (20-26 March 2012) :

Report by Kriti Bhattarai, BSW, Field Work Coordinator, NSSW



It is the 4th year in a row that Nepal School of Social Work comes together and resonates the power of social workers and their contribution to the post conflict Nepalese society. This day is very special to all of us at the school as it reminds our existence and struggle for identity of our own self as social workers. World social work week 2012 celebrations kick started on 20th of March 2012 at Nepal School of Social Work. There were more than 170 participants along with students and guests from different walks of life. Social work day was celebrated with the theme **“Let us work together to address the root causes of oppression and inequality to create a socially just society where people feel proud to live in.”** Constitution Assembly

Member Law Maker **Mr. Satya Lal Moon** kindly graced the celebrations and was the Chief Guest of the day long program. The need for recognition of social work education and the contributions of Nepal School of social work in Nepal was highlighted in his speech. He also promised to discuss about the recognition of social work profession in constitution assembly. Principal of NSSW **Dr. Dilli Ram Adhikari** expressed his views on celebrating World Social Work Day and highlighted that should be celebrated every year without fail so that all the social work institution will come together which help each of us to move ahead. In same way NSSW faculty members share about the Importance of Social Work in Nepal and focused on the Buddha’s philosophy of peace and non violence. Some of the major initiative which NSSW took on the year 2011 to promote social work such as training, research program was shared on the same day. Certificates were distributed to those members who contributed on the certificate course on Volunteerism, Civic Skills and Social Work organized by NSSW on 2011.

There were altogether 15 members who include college faculties, staff and some other people who voluntarily contributed to the course. Students also actively participate on the event by performing drama,

songs and other cultural activities. As students initiation and participation was appreciative. Ms. Pranita Bhusan Udas, Founding Member of the organization gave her closing remarks at the end of the formal program. Dr. Bala Raju Nikku founding Director of the school sends his warmest wishes to all members of the school from University of Sains Malaysia where he is currently on a visiting teaching Assignment. Dr.Nikku mentioned that a group of MSW students are making preparations to visit Nepal and Nepal School of Social Work during the end of May 2012 to learn and exchange ideas on community social work and acquire competency in human rights issues.



Nepal school of social work has been chosen to host Australian Youth Ambassador (AYAD) for the year 2012-13. As part of this in the month of April 2012, Ms. Eva Vani Kaufman from Australia, a trained social worker will be working with Nepal School of Social Work for one year to learn from and to contribute the activities of NSSW. Welcome to Ms.Eva!!

Faculty Members Ms. Samjhana Oli; Ms. Pratigyna Neupane, Ms.Subarna Pandey, Ms. Noma Rayamaji, Mr.Hari Slival extended fraternity greetings and shared their thoughts on the occasion.

4.4 Nepal School of Social Work: a catalyst for change⁷

Social work education is where a large component of the socialisation into the profession takes place, and where awareness of the crucial role of social workers in political conflict should begin. Recent research also indicates that what teachers know and do is the most important influence on what students learn (Wenglinsky, 2000). What is formally taught in classrooms and the students activities inherently is also crucial for social work learning. Nepal School of Social Work (NSSW) strives to facilitate such social work learning beyond classrooms through creating new forums and platforms for advocacy and collective learning. NSSW believes that a true recognition to social work profession in Nepal is only possible by uniting social

⁷ This section is heavily drawn from Nikku (2012) published work in Asian Social Work and Policy Review Journal.

work graduates, students, professionals, practitioners, policy makers and social welfare institutions in Nepal and make their voices heard at local, National and International forums.

To achieve its vision, NSSW uses a multipronged strategy. One such strategy is to employ political social work tools to bring political consciousness among Nepalese. NSSW focuses on macro practice and place students in appropriate field placements (in Networking organisations, Federations and Unions) to emphasize importance of macro social work and provide greater depth of knowledge resulting students. This is the only BSW program to move in this direction. The faculty members of NSSW are also associated with other organisations in which social work students work along side by side.

As the NSSW has been actively engaged in local and global social work discourses another opportunity came for it. The founding Director of NSSW, Dr. Nikku has been given the opportunity to serve on the board of the APSWE as a co-opted member during 2009-11. He served as the chair of the Nominations committee for APASWE during 2010-11 and currently serving as the chair of the small grants program. Through these representations, NSSW represents local voices to regional and global forums and seek solidarity to shape social work education and profession in Nepal.

Conducting Social work research is another strategy to contribute to policy debates and peoples participation on policy formulation in Nepal. NSSW faculty members have conducted research on issues like Children Rights in Disasters (2006) international children adoptions (2008), Children with HIV and Aids (2010), Ageing issue (2011) to cite a few. The research results are used to advocate and lobbying activities. The research on international child adoption policies have been referred widely (Nikku and Khadkha 2011). Presentations were made to different embassy representatives and care home representatives in Kathmandu to bring the politics of adoption policies and practices to light.

To create a local knowledge base the faculty and the alumina joined the efforts of government organisations like Central Child Welfare Board (CCWB) of Nepal. As a joint initiative a reader on the role of social workers in Juvenile Justice System in Nepal was prepared, published in Nepali language and disseminated widely (Thapa et al, 2011). Social Work students were placed at the CCWB since 2005 to conduct their practicum and research on children related issues (Poudel, 2009; Pokharel, 2009) contributing to its work with and for children in Nepal.

In the absence of state/ University sponsored continuing education opportunities NSSW organizes special courses to meet the professional continuing requirements of development workers who often do not possess formal BSW or MSW degrees. With the support of IDEA International (in 2007) NSSW organized a course on Political Theory and Constitution Building. In 2011 NSSW jointly With Center of Cooperation and Development (CCS Italy) Nepal office and other International NGOs like United National Volunteers (UNV) and VSO Nepal office successfully organized a course on Voluntarism, Civic Skills and Social Work (Nikku and Galimberti, 2011a). The strategy is to engage citizens to undertake with social education and training with a belief that it promotes Citizen social work or Civic Social Work. To

promote this initiative further NSSW established linkages with National Development Volunteer Service (NDVS) was launched under the auspices of the National Planning Commission (NPC) on 6 March 2000 to support the poverty alleviation program of the 9th Plan (1997-2002) of the Nepal (Nikku and Galimberti, 2011b). In 2008 NSSW initiated a dialogue with the University Grants Commission of Nepal to develop a National Code of Ethics and formation of Council for Social Work Education.

The more the communities are poor and powerless, the higher the expectations placed on Schools. They are being asked to perform at higher levels than ever, with the most challenging issues, with fewer resources and for a digital age of learning that is unmatched. NSSW is not an exception to this and tries to follow the conviction of Dame Eileen Younghusband (1902-81) an eminent British Social Work educator avowed back in 1963:

“If a school of social work does not live dangerously, is not always seeking for change and progress in its own teaching and in social work practice, then it is not making the contribution to social improvement which society has the right to demand of it and the obligation to make possible”

To make a further impact and bring visible changes, NSSW continue to encourage and support its current students and alumni to form associations and organisations in order to reach and empower local communities. The first of batch of social work students (2005-



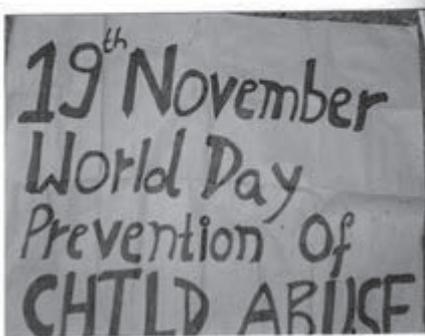
08) were encouraged to participate in Peoples movement for democracy in Nepal in 2006 (known as *Jana Andolan 2*).



During this time, educational institutions were closed. The faculty of NSSW and Students came together, decided to organize campaign for protection of children rights, and raised awareness against using children in these protest movements. The students donated and organized blood donation camps to collect blood for children who were caught in between the police and the rebels. They spoke on the local radios, met with the local young politicians with a request that rights of children and citizens should be guaranteed and ran a poster campaign on peace.



In 2007 the second batch of students organized a month long campaign on prevention of **Child Sexual Abuse** marking **19th November- World day for the prevention of child abuse**. Different forms of Child Abuse are evident in Nepalese society and was further



aggravated due to the internal conflict, but kept under the carpet and not recognized as a societal issue. The campaign received wide attention and many local NGOs later have taken up the issue later. Some of the activities implemented:

- Desk Review on Child Sexual Abuse (Sep-Nov 2006)
- Class discussion on the issue with special reference to Nepal and legal framework (17-18 November 2006) for the students of social work
- Talk Programme on Nov 19th by a practitioner/activist
- Awareness and Campaign program on 19th November 2006
- Discussion of the issue as part of the Child Rights Course
- Poster Campaign

I Never Realized: *A Note from Mr. Sanjay First Year BSW student*

There have been many programs since years for the prevention of child abuse. November 19th is viewed as the day against child abuse. But the programs have rarely been able to address the grass root personalities. We the students of Kadambari Memorial College on the same very day organized an event for addressing such people who are locals and work all day to sustain their lives. This is first time I ever thought about this issue that is so much rooted in the Nepali Society. First, Kabita Shah from an organization called *Sath-Sath* addressed us, the students of the college and gave a detailed idea and issue of child abuse. In her emotional lecture, she cited some of her personal experiences and discussed more on the topic headed sexual abuse on children. Then we took out a rally from Babarmahal to Mandala which carried banners chanting slogans and other information were conveyed to different government office staff (bureaucrats) from Babarmahal area. As there were some other programs at Mandala, there were more than expected people there. We the students and faculty, then, took this opportunity to convey our message on the child sexual abuse to the general public gathered at Mandala (the meeting point). At last a candle lightening program was done in remembrance of those children who have become victims of child abuse in Nepal and other countries. Different media people attended the event and conveyed the message further to people through their communication means. We left the Mandala after a sense of commitment to the issue.

Karnali Alliance of Development (KAD Nepal) is registered association of five social work students from batch of 2007-10. KAD Nepal has started its operations on child protection issues in poverty-stricken Karnali region of Nepal since 2010. Another Student group named 'Young and Hopeless' staged a 48 hours hunger strike in 2011 demanding constitution from the current members of the Constituent Assembly of Nepal. This action would not be something that would appear as a social work tool of practice in a formal curriculum. But for the students it is a part of their responsibility as young citizens of Nepal and also as students of social workers putting their conscience in to practice.



Other student groups : Nepal Unites for Social Work , We Stand to Understand , Yug Activist Group, United Hands for Social Development at NSSW staged silent protests in different parts of Kathmandu Valley to raise the public awareness about current consensus politics and delays in constitution writing. These groups are actively using web technologies to mobilize public wakefulness and participation on crucial social, political, cultural and educational issues in Nepal.

Mr.Gaj and Mr. Resahm (II semester BSW students) were selected to attend 11 days (June 8-18, 2006) residential seminar "I, Society and Public Policy" organized by Centre for Civil Society, New Delhi. After returning to college the students shared their learning and experiences with other students.

Currently NSSW has 8 full time staff and 17 adjunct faculty members, 136 students and more than 50 alumni working with different organisations throughout the country. A number of graduates are working in the area of reproductive health, people living HIV and AIDS, Sex Workers Union, Juvenile Justice, Geriatric Social work to mention few settings both in rural and urban Nepal using both developmental social work and individual intervention models.

At present NSSW is working on a five year strategy (2012-2016) to determine ways to unite various social activities in to an overarching collective social work response so that these activities will become part of bigger campaign and ultimately turn in to movement for social work and its recognition and identity the in post conflict Nepal. NSSW aims to further dedicate its expertise and resources to expand the role of social workers in politics and public policy making in Nepal taking the evidence from the political social work motivating social work graduates who could play an active roles in politics and address conflict within the Nepalese society. Learning to grow with a professional mindset in an age of multiple transitions requires Nepalese Social Workers an updated knowledge, skills, leadership and passion to build the social work profession by contributing to the ongoing reconstruction process and cope up with the ongoing challenges of conflict stricken Nepal.

4.5 Professional Exchanges and Academic Linkages (developed mainly 2007 onwards)

According to Healy (2001), professional exchange is one of the core elements of international social work (see also Midgley, 1990). This is one of the core strategies of NSSW and in the last five years it has successfully engaged and enhanced its institutional profile by establishing professional exchanges with a wide variety of social work professionals and practitioners across all the five continents. Many of them had the chances to visit the school in Kathmandu physically and had fruitful exchanges with the students on campus and staff of NSSW also utilized opportunities to visit other schools of social work and shared their insights.

Building academic linkages with other social work educators all over the globe has been an important strategy for NSSW to strengthen its academic activities. Over the years it has been successfully made linkages with the following social work academics. The professional exchanges with Social work academics from the USA to cite as an example:

1. Adelpi University: Prof. Roni Berger (will be visiting NSSW in March 2013 for few weeks to strengthen the staff capacity on research methods and working with refugee populations)
2. Winona State University, Prof. Cathy Faruque (helped us in capacity building and nominated Dr.Nikku to serve on their journal editorial board)
3. College of Social Work, University of South Carolina: Frank B. Raymond, Dean Emeritus (helped us in organizing ICSD AP 2008 conference in Nepal and also supported our resource centre)
4. Brown School, Washington University: with Prof., Shanta Pandey (we have applied for funds together to set up a maternal help line and we were also involved in the Mental health summer school organized by them in Kathmandu and also supported our resource centre)
5. The University of North Dakota: Dr. Dheeshana (Developed a student communication project)
6. Alverenia University, Prof. Susan Macdonald (developed a student exchange project)
7. University of Toledo: Dr. Pasupualti Sudershan (a former professor of Dr.Nikku at India and currently helping us to publish our work)
8. University of Wisconsin: Prof. Lynn (had some discussions at Stockholm joint world conference, used our work as a case in her teaching and interested in hearing about social work from other perspectives)
9. New York University, Hunter College: Prof. Martha Bragain (visited and helping us to strengthen our program in Nepal and also connected us to social work initiatives in Afghanistan)

10. Jini L. Roby, Professor, School of Social Work, Brigham Young University, Provo, UT (visited our school and also helped us to get connected to UNICEF child protection unit in Nepal)

In the United Kingdom

Prof. Lena Dominelli, Professor of Applied Social Sciences University of Durham (since 2008 we have been exchanging ideas through emails. That culminated in to a partnership with Durham University's IHRR to carry out a research project in Nepal on Risk and Resilience of Communities and now NSSW is part of a bigger consortium,)

Dr. Sara Parker, Senior Lecturer in the School of Humanities and Social Science, Liverpool John Moores University. Since 2008 visiting our school and providing lectures, culminated in to a age care research in Nepal supported by British Academy. Also helping us in joint writing for publications)

Prof. Dialanthi Amaratunga , Professor of Disaster Management at the School of the Built Environment, University of Salford, UK (supported our 2008 conference and since then we are working on children rights in disasters. Provided an opportunity Dr. Nikku, Kadambari Memorial College to serve on the editorial board of the International Journal of Disaster Resilience in the Built Environment co-edited by Prof. Amaratunga and encouraged to publish)

4.6 Local and International Field Practicum Education

From the very beginning, social work education has always emphasized the importance of field experience in the curriculum for preparing social workers for practice (Kilpatrick and Holland, 1993). Without field instruction, professional training would be just a mental exercise (Shawky, 1972). Its purpose is to provide a context for applying classroom learning in working with client populations (Sheafor and Jenkins, 1982). It is generally believed that 'field instruction is the most significant, most productive, and most memorable component of social work education' (Kadushin, 1991: 5).

It is not enough to teach students Knowledge and skills for practice in social work classrooms, but they must learn how to use knowledge in practice. This section describes efforts of Nepal School of Social Work to integrate learning experiences of the students in to social work education which is at nascent stage in Nepal

Recognizing the challenges of social work education, training and practice social work educators have been innovating appropriate models of field work practicum in their respective institutions. We asked some of

selected social work students to reflect and write narratives and learning experiences during their field placements in different organisations. In addition personal experiences of Dr.Nikku the author of this report, serving as field work supervisor and educator are also collected and analyzed. The insights from this analysis further help the faculty members at NSSW and may be in other schools of social work in developing an appropriate model for application of field practice and may lead to an increased level of appreciation among social work students. These insights further can be used to identify the issues which students on placements have been confronting with. One of the main limitations is the gap between the social work students and the agency field supervisors who are practitioners with a trained social work degree. We observe that in the countries where social work education is at nascent stage, a critically reflective framework based on student-centered field practice is crucial to professional development. We conclude on the basis of NSSW experiencing in field education over seven years that overcoming, rather than reinforcing, the potential division between social work theory and practice strands is possible through the use of personal narratives, reflective and indigenous practices.

In their recent study Bell and Anscombe (2012) indicated that the international study experience (of social work students both on the campus and distance education) had significant positive impacts on student learning, student group cohesion, professional commitment and motivation as well as an enhanced appreciation of international social work, grassroots community development work, cultural diversity, human rights and social justice issues. They also cited that Lough (2009), Funge (2011: 81) and Mukherjee (2011) encourage social work educators to focus not only on the development of students' professional competencies, but also on the 'active cultivation' of an educationally 'transformative experience' to 'promote social change' and mutually beneficial relationships between the host country and the source country; international field experiences have the potential to provide transformative learning and teaching experiences. International field experiences can broaden participants' perspectives on core social work values, ethics and purpose by taking students and staff from familiar to unfamiliar contexts of practice (Lyons, 2006). The international field work experience is a critical component in globalising the profession as it directly exposes participants to cross-cultural issues as well as diversity in theory and modes of practice (Cleak and Wilson, 2004; Panos et al., 2004).

January 2009: Study Visits to India

Urban study camp to Kerala, India: Students and faculty members Participated in the international conference on Child Protection, Rajgiri School of Social Work, Kerala, India and Participated in ICSW South Asia Meeting at Kerala. Dr. Nikku, lectured at Department of Social work, Dr. Ambedkar University, Srikakulam, Andhra Pradesh and explored mutually important projects. As a result MSW graduate Mr. SriRam from this University was given an opportunity to serve as a faculty member for one year 2009-2010 at the NSSW.

4.7 Promoting of a volunteering based society in Nepal: Certificate Course on Voluntarism, Civic skills and Social Work

By : Bala Raju Nikku and Simone Galimberti

The promotion of a truly volunteering based society has been the major objective of the first ever course held in Nepal on Volunteerism, Civic Skills and Social Work promoted by Nepal School of Social Work and CCS Italy- Nepal Country Office.

With weekly classes held on Sunday, the Course tried to clarify the role that volunteerism can play in a developing country like Nepal with its recent story of internal turmoil and conflict and a stalled peace process causing chronic political instability.

Fifteen young professionals got engaged in the first edition of the Course with passion, commitment and determination to turn Nepal into a “volunteering based society”, a society united and cohesive because more and more common people decide to do something for the others.

Indeed there is a great need to demystify the different interpretations of volunteerism in societies besieged by poverty but also beset with the illusions of aid industry. Wherever there are levels of high youth unemployment like in Nepal with lack of job opportunities for the new generations, volunteering, especially when it implies full time experience, is also often misinterpreted and ends up to be considered as an alternative to any type of employment. Therefore, there is confusion about the “boundaries” of the volunteering experience with an almost complete overlooking of the genuine forms of community engagement.

The Course is a unique experience that brought together local expertise from national and internal actors like UNV, VSO, Restless Development and Global Action Nepal, all institutions involved in the promotion of volunteerism in Nepal. In this way the participants were offered unique perspectives, understandings, vision on ways to “live” and practice the volunteer experience.

CCS Italy Nepal Country Office and Nepal School of Social Work, the organizers of the Course, succeeded to pull together the right “ingredients” for an innovative curriculum that covered broad areas of advocacy, policy analysis through case studies, access to local and internal expertise.

The Course importantly underlined the bond existing between social work and volunteerism. Indeed social work is an essential discipline for bringing cohesion, reducing social and economical disparities in a still strongly stratified society like the Nepali where vast inequalities are still pervasive among large sections of the populations still somehow fragmented by ethnic and caste driven divides. In this way social work should be considered as an indispensable subject of study for a considerable portion of volunteers all around the world involved in service delivery activities like care and fostering.

With enhanced ties between volunteerism and social work the Course advocated for a revolution in the mindset of the average citizens that should actively promote and practice volunteerism in order to lay the foundations for the so called “volunteering based society” where volunteerism should be seen as an opportunity to change and improve the local communities regardless of age, caste or economic conditions. Considerable time was devoted to analyze traditional forms of solidarity that are embedded in the Nepali society, shying away misconceptions that volunteerism is a western construct.

The Course started with review and discussions of different meaning and terminologies of volunteerism with efforts to review and analyze different definitions starting from what has been defined by the Commission on the Future of Volunteerism in UK.



Referring to the most important international literature proved to be crucial as it helped the participants to come up with a locally grounded understanding of volunteerism whose features and characteristics has been reviewed and shaped by the participants through local perceptions and ideas.

Professional social work in Nepal is in its infancy and is linked with both international and local events. Social work must be seen as a new, developing and relevant profession in/for Nepal. We believed that courses like this help further students who are not signed for social work courses but are interested in social work as a profession. The full report can be accessed at

<http://files.arvac.org.uk/bulletin/arvacbulletin116.pdf>

4.8 Profiles

In this section, we present some reflections of NSSW alumni and researchers volunteers who have spend time at NSSW. Their insights provide us useful feedback and further help to develop international social work at NSSW.

International Social Work at NSSW

By : Eva Vani Kaufman, current Australian Youth Ambassadors for Development at NSSW,

Although there are some central tenets that we recognise in international social work, it is interesting when we see them develop organically in other contexts that do not have immediate or easy access to global social work practice and theory.

Through working at NSSW I have been able to experience this first hand. As a social worker trained and employed within an international social work context, I have had the advantage of learning and then later practicing within established and innovative theoretical and practical frameworks that are utilised and accepted globally. I have had easy access to new and current methods and discussions around international social work and have drawn my own practice from internationally recognised tertiary institutions. So it is interesting when engaging in social work in a developing country such as Nepal, to see processes such as Strengths Based Practice is carried out outside of the westernised theoretical framework and training.

Something I have come to realise about Nepal (and perhaps other developing countries) is that just because something is not done within the western format with the usual legitimate frameworks and strict referencing to established theories, does not make it any less legitimate, it can in fact however provide us with a fresh insight.

We can observe strengths based practice in Nepal and I almost argue that it has been occurring here for a long time – however it has developed organically rather than through an academic institution or influence.

An example of this is the use of traditional Nepali culture in community development work, youth work and many other areas of social work and development. Many human service programs work with their target groups and communities through tapping into valuable cultural resources and using them as resourceful and accessible tools in urban and rural communities, whilst promoting self-determination, group led processes and empowerment.

Although Nepali social work is still developing its identity and as a profession on a national scale, one can almost argue that international social work can learn from this work being carried out in Nepal, and it is precisely the lack of western influence that makes it so effective within its local context.

Discussing and working in social work in Nepal for almost a year has been a roller coaster process of trying to understand that although the profession is still in its early stages of its life, the developments over the past decade are significant and well worth recognition, particularly given Nepal's turbulent political and social past. It has further become apparent to the professional social worker that Nepali social work does not have to mirror international social work, but take to the task of incorporating the parts of international and western

social work that work in the Nepali context with reference to Indian social work (as this can be far more relevant) and through that carve its own unique identity.

For example we see an emphasis on the individualization of society in the west and this is naturally reflected in many areas of basic social work. In other cultural contexts such as Nepal, we see a significant shift into a collective context, which impacts considerably on all aspects of social work practice and theory.

I look forward to Nepali social work growing and developing into a rich and respected profession through combining international and home grown social work methods, theory and practice, and when the day comes that Nepalese realise that yes, you are a social worker and not an sociologist, and I look forward most of all to see the inauguration of the Nepal Association of Social Workers, which will facilitate a unified voice for Nepali social work on a global scale.

The journey begins from knowing social work to understanding it...

Mahesh Bhatt, BSW alumna (2006-2009), Academic Associate at NSSW and currently Masters Student at Pondicherry University, India

My name is Mahesh and Social work is just not an accident for me though I never had come across with this profession before. The journey begins in 2008 from a small town of Far Western Nepal to Nepal School of social Work in Kathmandu. I had a passion in social work field but may be not in social work as profession because I was not well aware about it. After intermediate studies, I was also confused like many other Nepalese youths regarding choosing further studies. Because of my brother and his knowledge about social work, I came to know about social work as a professional course and I have decided to go for it. Fortunately my journey begins with Kadambari Memorial College of Nepal School of social work.

Today after completion of my course in 2009 I could say that “My brother introduced me social work course but Nepal school of social work made me understood social work profession and nurtured me as a social worker”. It was not simply understanding of the profession of social work but it was about to experience the importance, relevance and need of true social workers in the Nepalese society and beyond. Before joining the social work studies I knew what social work is but after joining Nepal School of social work I have understood what it is all about.

I have spent a wonderful journey of learning, reflecting and action four years at Nepal School of Social Work; three years as a student and one year as an academic associate. The institution gave me space to understand the power of social work from perspective, student as well as faculty member. Let me go back to six years’ time in 2006 when I first introduced myself with Nepal school of Social work as a student. The institution approach of *let the students learn by themselves rather than banking knowledge on them* made me understood my strengths and pushed me ahead with an enormous amounts of confidence and it was not just

my case but similar with my other friends as well. I came to, very first time, about the practical education system which equally believes in both theoretical as well as practical perspectives of knowledge.

During my three years course of BSW, I was placed in six different development agencies with different settings (NGOs and INGOs) as a social work trainee. As a trainee, I got the opportunity of working in different settings, from drug rehabilitation centers, HIV and AIDS setting, community and development sectors to media. The students can choose their practicum sites according to their interest and the Field work department at NSSW finds a suitable agency for you. It was not an easy task but it is I think one of the core strengths of NSSW. In addition to these, the international visits of our faculty members and their sharing sessions upon their return enriched our understanding of cross cultural social work and global social work issues. Social work profession was/is still a new arena in Nepalese society. Most of the developmental organizations are not well aware of the profession and its value base and following the basic norms and values of social work and highly molded as a social service centers. As a social work trainee of Nepal school of social work it was righteousness for me to share my knowledge with them and introduce the tools, techniques and methods of social work according to the needs of the particular agencies.

As a student of Nepal school of Social Work, I got opportunities to meet with various national and international teachers, researchers and practitioners from social work and developmental backgrounds. I do remember, mostly once or twice of an every week we used to have an interaction programs with the national and international guests. I remember meeting students of George Warren Brown School of Social Work from the USA, students from Camosun College, Canada and students from many Indian universities to name few visited our campus and interacted with us. We used to take them to our field sites and we have exchanged many ideas and these interactions laid foundations for an international understanding of social work issues. These interaction programs were indeed worked to boost up the students' knowledge and confidence and I am one of the examples of that process. Apart from the national level organizations, Nepal school of social work gave me platform to work with international organizations like TdH Nepal, World Vision, Restless Development, MTV Staying Alive Foundation and many more. Getting all these valuable opportunities and put them in to use while still studying was in a way an achievement for me. And also a motivating factor for many of my co-students as well as junior students at the school. We have also celebrated World Social Work day for the first time in 2008 and I was graduating the very next year. This gave me idea of how international organisations like

Now, let me go three years back when I introduced myself as an academic associate at Nepal School of Social Work. It was indeed a special opportunity for me to work in the same institution from where I graduated and for what I have immense of respect and attachments. The institution made me see the social work from both the lenses of trainee and trainer. I have worked at Nepal school of social work for almost one year. During the period, I have got new insights and experiences of teaching, supervising students, dealing with developmental agencies, organizing and participating local and international conferences and seminars,

involving in research work, conducting talk shows etc in deed gave me a life time experience and nurtured me further to become a professional.

At present I am a student of South Asian Studies, doing a Masters as a winner of UNESCO Madanjeet Singh award at Pondicherry Central University, India. My social work knowledge and exposure to local, national and international activities at NSSW had played an important role in getting my masters scholarship. Before joining of masters I had done a certificate course on peace and conflict studies from Oslo University, Norway in Pondicherry. I am glad to say that even for getting that scholarship, my knowledge, skills and confidence from Nepal School of Social work training had played a huge role. These are some of among the many wonderful opportunities I have got from Nepal School of Social work. Through these opportunities the institutions has taught me to know the importance of social work and helped to realize the fact that my country needs hundreds of true social workers and I should be one of them. I am and will always be grateful to Nepal School of Social Work for trained me as a social worker and motivates to create a just society for a human kind. To conclude my Alma mater- NSSW is a local school with a global vision!

**My experiences in Nepal at Kadambari College, Nepal School of Social Work
Elena Sophie Tibler , PRIVATE PÄDAGOGISCHE, HOCHSCHULE DER DIÖZESE,**

LINZ, AUSTRIA

When I came to Kathmandu in Nepal in the end of August 2011 for the first time, everything was completely new for me. I was the first student of my college, who came to Nepal for an exchange program for one semester and I didn't know much about Nepal before. My first ride in a taxi from the airport to my host family was a journey through an absolutely different world. Everything was so unlike the things I saw before, the buildings, the traffic, the people, and animals on the street... It was spectacular and I felt in love with the country within seconds. I was warmly welcomed by my family and also in Kadambari College, where I joined the classes after some time. Like all the other students at Nepal School of Social Work I had to attend fieldwork, where I had an amazing time with the girls of the shelter home. I had the great opportunity to go with the 4th semester students to the rural camp in Dolakha district, where I experienced the village life of Nepalese people. It was a wonderful time there and even though I couldn't talk to the people, because of the language barrier, I had touching meetings and the friendliness and hospitality of the Nepalese was unbelievable. Something I could experience everywhere in Nepal at any time. In the end of my stay, I had the chance to join the now 5th semester students for another urban camp again. We travelled to India, where we first participated in the "Rural Youth Festival" in Tulsapur in the state of Maharashtra and then visited different organizations in Mumbai, Pune and Delhi. The teaching methods at Nepal school are student centred and each one of us can plan for field practicum that suits to one's own interests and passion. The lectures are in both in English and Nepali. The school is so active and you will feel vibrant as students from different cultures,

class, gender orientation and come from different parts of Nepal. This makes the class room as a real place of learning!! My experiences in Nepal were crucial for my personal growth and the time I spent there had a magnificent impact for my life. The farewell was very hard for me but after five months I already came back to visit my family and friends. I'm sure I will enjoy the diversity of Nepal many more times in my life.

Volunteers and interns from Nepal and abroad are encouraged to participate in day to day activities of the NSSW and also to contribute to them. Mr. Paul van Essen, student of Master in Development Studies at Wageningen University, the Netherlands joined the college from June to September 2006 to conduct a research on drinking water issues in Nepal. Below is the reflection note from Paul.

My Reflections:

My name is Paul van Essen from the Netherlands. In 2006 I gained the opportunity from Kadambari Memorial College for Science and Management (Nepal School of Social Work) to conduct my fieldwork for my Master of Science in International Development Studies at Wageningen University and Research Centre. Following a minor in International Land and Water Management I decided to conduct my research around socio-political issues around the Melamchi Water Supply Project. This research resulted in the thesis: **“Governance in the Melamchi Water Supply Project, Nepal: Social struggle and project development”**.



I could not have done my work without the support of Kadambari Memorial College for Science and Management. I am very thankful and grateful for the opportunity they have given to me. Their facilities at their school in Kathmandu, their wide network of people and organizations around Nepal and their passion and enthusiasm made my fieldwork very efficient and pleasant within an inspiring environment. Also their airport-pick up on my arrival in Kathmandu and their help in finding a place to live made it easier for me to find my way quickly at ease which made it possible to focus on my research. I enjoyed all the inspiring conversations I had with the initiators, teachers and students of Kadambari Memorial College for Science and Management and their capability to let me feel at home at a place so far away from my life in the Netherlands. I loved the mountain bike they let me borrow which made it awesome to explore Kathmandu Valley.

Being back in the Netherlands our ties are still strongly connected. I have warm memories of my stay in Nepal. In 2009 I went for a short work related trip to Nepal which made it possible for me to visit Kadambari Memorial College for Science and Management and witness myself the growth they have been going through since their establishment in 2005. In addition, in order to give more students of Wageningen University the opportunity to study in Nepal I tried to strengthen the connections between the two institutions. The study organization “Ipso Facto” of International Development Studies and “Otherwise”, Dialogue for Development (<http://www.st-otherwise.org/>) are now linked to Kadambari Memorial College for Science and Management. In this sense we can continue to contribute to the world of knowledge through exchange.

Chapter 5: Findings and Conclusion

Social Work education today reflects the realities of global interdependence. To quote Hokenstad “the global shapes the local where social work is practiced’. A variety of collaborative models have been developed to enhance the international dimension of social work education. The case of NSSW shows the evidence for this right from its inception. The founders (the author of this report is the founding director) and their values and ideologies and views about international social work did made an impact on the overall planning of the academic, research, training and field practicum activities of NSSW.

Schools of social work are continually challenged to provide professional training which effectively prepares students and faculty members for the ever-changing and increasingly demanding complex human issues and contemporary practice context. In the report we have tried to explain how the Neal School of Social Work has tried to prepare its students and faculty members to face the local and global complexities in human services.

In this concluding chapter we present the core findings of this research and provide some conclusions. This report outlines the process whereby a school of social work in Nepal (NSSW) made its programme comprehensively international while integrating indigenous social work approaches.

Three conceptions of the social work profession seem to be prevailing in developing or third World countries such as Nepal and in the countries of South Asia region. These models are indigenization, authentisation and international social work. Related concepts to indigenisation and authentisation have appeared in some of these developing countries, for example, the concept of ‘re-conceptualization’ and ‘conscientization’ in the Latin American countries (Costa 1987: 115-27, Resnick,1976: 21-9; Walfe, 1972: 41; Alfero, 1973 cf Walton and El Nasr, 1988).

5.1 Educating for International Social Work

How do we educate for international social work practice? This report is an answer to this question. We have tried to anchor our analysis by collecting and analyzing responses from different stakeholders of Nepal School of Social Work especially focusing on their exposure and experiences with international social work. If International social work should result in an increased understanding by students and faculty of global issues (social, economic, political, legal, ethical, and environmental) this has been achieved by the NSSW. The previous chapters have shown that how the students and faculty members have been engaging with cross boarder issues (for example the international adoptions research and policy influence) which have resulted in increasing understanding of cross boundary issues in social work. It was only possible because at NSSW international social work is result of systematic and comprehensive planning efforts. It was also evident that NSSW has been able to form international linkages and implemented projects which benefited both the schools and their students and faculty members. The successful partnerships with some schools of social work have lead to sustainable relationships between NSSW and international partners from across the world (see with Sara Parker, LJM University on ageing research and With Prof. Lena Dominelli of Durham University, Risk and Resilience Project).

The both BSW and BA in Social Work and Rural Development programs that are offered in affiliation with Purbanchal University and Tribhuvan university respectively does not have a specified curriculum on International Social Work within their social work degree programs. Both internal reflections, learnings on the content and impact of pedagogic tools and also external suggestions due to these professional exchanges have had an impact on the content and NSSW's approach to the social work education. NSSW is currently working and relooking at review of social work curricula and inclusion of a course on international social work is appropriately considered.

5.2 Internationalising Social Work Education

Johnson (2004) has asserted that progress along Healy's 1986 continuum of internationalization is desirable for the international involvements of schools of social work. At one end of Healy's continuum is "tolerance," in the middle is "responsiveness," and at the other end is "commitment."

Commitment entails: (1) a well-articulated program of study and independent work; (2) an international practicum program with "adequate preparation;" and (3) a school-maintained program that has a specified purpose and accountability. Heron (2006) adds a fourth category to the continuum, that of "critical commitment," which would include: (1) the development of a shared, critical analysis of North-South relations within the Canadian school of social work intending to support international practice (2) a periodic review of the ethics of participating in international work as a school; (3) the development of long-term, reciprocal partnerships with Southern schools of social work in respect to international practice; and (4) the

creation of effective critical learning for limited numbers of students participating in international practica. The first point is necessary for all the others.

The case of NSSW shows the evidence that it could be placed towards the commitment end Healy's (1986) continuum. It is at one end of Healy's continuum is "tolerance," in the middle is "responsiveness," and at the other end is "commitment." The NSSW and its activities show that the school has been responsive to many international activities since its inception and current and future allocation of resources shows an evidence for its long term commitment. This commitment can be further evidenced by professional exchanges, opportunities for international practicum placements, representation to international and regional social work organisations, curriculum enrichment plans and use of social work day celebrations for further networking and raising public awareness.

5.3 An indigenous approach to international social work

We have started this research by asking our respondents: What has been the experience of Nepal with internationalization of social work education in the last one decade and how has internationalization taken place at Nepal school of social work? The answers are very diverse but majority of them reflected the indigenous approach to international social work at Nepal School of Social Work. In this section we further explain this. International social work at NSSW is not a haphazard activity but a core activity with well thought out strategies.

Social work resulted from a failure or breakdown of the traditional systems of support and cohesion in society. These systems are the family, the neighbourhood and the local community (Wilensky and Lebeaux, 1965). The ten years internal conflict (1996-006) and decades of oppressive regimes we started to the failure of traditional institutions in Nepal. Hence social work education and trained social work education could play an important role in the country's reconstruction process and rebuilding lives of people who are affected by these processes.

Some scholars have also documented development of social work by describing stages approach. Walter and ElNasar (1988) documented that Egypt has gone through three stages of social work development. They are: transmission stage, Indigenisation stage and authentisation stage. They have also argued that the balance in the process of indigenization and authentization will change depending on the phase of economic and social development and on how social work relates to the broad changes in society (1988: 143). Where as faculty members at NSSW stated that they believed in emphasizing the indigenous approach to international social work by strategizing both indigenous and international social work as two sides of the same coin (see Nikku 2009, 2010 and 2011). Hence indigenous approach to international social work of NSSW helped the school being culturally relevant and globally active at the same time. These two are complementary to each other rather mutually exclusive. It was also clear and evident that the quality of social work practice is largely

dependent on the knowledge and skills acquired in departments/ schools of social work, and through the research of their faculties. NSSW an institution initiated by a group of young academics as a not for profit organisation shows the evidence that it is laying good foundations to increase the quality of social work practice in Nepal.

We like to end this report with a note of caution. As much as we at NSSW are enthusiastic about our work with diverse partners from all over the world, we don't want to pretend that global collaboration is natural and a walk on the beach. Our experience shows that it needs a lot of resources, time and trust. We need to be clear about our goals, partnership modalities, and expected outcomes. We must ensure that all partners involved, and people and communities we work with and for benefit from our actions. We should only engage in international social work if we have a clear vision and plan to implement it and importantly sufficient training and capacity structures should be in place. In absence of these elements, international social work becomes a one way street.

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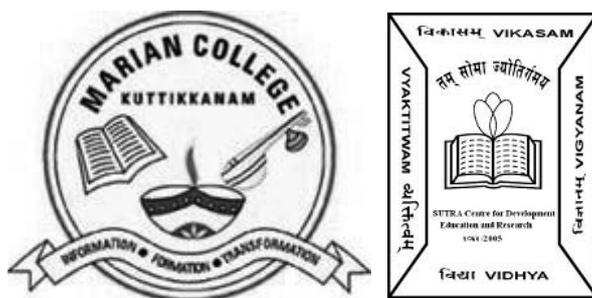
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Annexure 1: CONSOLIDATED REPORT OF FIELD PLACEMENT
at Nepal School of Social Work (3rd August, 2012 to 2nd October, 2012)



Submitted by : **Deepti Ann Joseph and Lims Thomas**, II MSW students

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INTRODUCTION

As part of their final Field practicum requirement Deepti Joseph and Lims Thomas, the social work trainees from School of social work, Marian College, Kerala, India were placed in Nepal School of School of Social Work, Kathmandu, Nepal for 2 months (3rd August, 2012 to 2thOctober, 2012). This was a field work which focused more on Social work education and management unlike their other social work placements where they were placed at an NGO or a hospital. During their placement they got an opportunity to familiarise themselves with the working and activities of the various departments in NSSW. They were supervised by Ms Kriti Bhattarai , also Dr Dilli Ram Adhikari and Ms Eva Vani Kauffman, representative of Australian youth Ambassador at NSSW, helped them during their course of field work. Some of the objectives during the field placement were as follows:

OBJECTIVES

1. To understand the functioning of the NSSW in terms of its history, philosophy, programmes, client population, funding and organisational structure.
2. To understand the country in terms of its geographical, social, economic and political systems, power structures etc.
3. To learn the college's role and contribution in the field of social work education.
4. To develop knowledge base for direct practice in different field settings.
5. To develop skills in working as a team.
6. To learn about the cultural background, living pattern and interact with the local communities.
7. To gain knowledge of the NSSW's projects other than social work education.
8. To interact with the students, motivate them to be ambitious, make them aware of the importance and the motive of social work education.
9. To observe the relationship and interaction among the children and with the faculties to get an idea of their attitude towards education.
10. To learn and enhance skills in teaching.
11. To understand the concept of social work profession and education in Nepal, its need and benefits.
12. To develop knowledge on the administration of human service organisations and visit organisation working in different fields of Social work in Nepal.

AGENCY PROFILE

Nepal School of Social Work is a unique program of SUTRA Centre for Development and Research a not for profit organisation registered with Social Welfare Council of Nepal. In 2005, the organization collaborated with St. Xavier's college to initiate Master and Bachelor Programme of Social Work with Purbanchal University in semester system. Kadambari Memorial College was established in 2005 in affiliation with Purbanchal University to run Bachelor of Social Work. In 2007, Nepal College of Development Studies was established in affiliation with Tribhuvan University to run Bachelor program on Social Work and Rural Development. NSSW is a joint initiative of these two colleges has been involved in nurturing trained professional social workers since 2005.

Vision

NSSW is a leading centre for Professional Social Work Education and Centre for excellence for social work training and research and partners with national regional and International social work organisations to strengthen social work in Nepal and South Asia.

Mission

The College aspires to create a supportive and students' centred learning environment that promotes equity, respect, responsibility, curiosity, collaboration, flexibility, risk-taking and creativity. By translating these values in to action, the College prepares generalist social work practitioners skilled in critical self-reflection, innovation, create collective knowledge and understanding on social issues and to work with individuals, families, groups and communities aiming to prepare indigenous professional social workers.

Objectives of NSSW

- To prepare professional social workers who are professionally competent and adept at integrating professional knowledge, values, and skills for practice with diverse populations and human service organizational setting.
- To foster a respect for diversity and a commitment to the professionally quality service through the advancement of social equity and justice.
- To instil a sense of responsibility, integrity, human dignity, respect to human being as a citizen of the Nepal who is committed to ongoing professional growth and peaceful social development.
- To nurture competent professional social workers for providing quality services to oppressed and marginalized section of the society and improve their socio-economic wellbeing.
- To prepare generalist social workers to become informed and effective leaders able to take action against injustice and inequalities.
- To foster a comparative and critical examination of social welfare and social work practice, policies, social justice, research and interventions in the education, social development in various human service organizational settings.
- To prepare entry-level baccalaureate social workers for generalist practice in a multiethnic, multicultural context rooted in knowledge and skills for understanding and solving complex social problems within the values and ethic of professional social work.

Programmes offered:

- ⇒ Bachelors of Social Work (BSW) under the Purbanchal University
Duration: 3 years
Curriculum: 6 Semesters

- ⇒ BA Social work and Rural Development (BASWRD) under the Tribhuvan University
Duration: 3 years
Curriculum: Annual system

Activities during the Field Placement

During the two months long placement the trainees undertook many activities a brief of which is given below:

Organisational Visits

The trainees visited a total of six organisations during their field placement. Each of these were very different from each other in respect of their functioning, area and field of work etc.

1. Children for Green New Nepal (CGNN):

During their first week the trainees visited Children for Green New Nepal (CGNN) and met with Ms Manisha the treasurer who told the trainees about the organisation and its activities. The trainees also got an opportunity to visit one of their compost sites in a nearby school and also visited their Flower project in the Patan Durbar square. CGNN, the trainees found that was not very big organisation with a lot of reach but it managed to undertake small projects on solid waste management in the community and is successful in them. They do their activities with the help of a number of youth volunteers.

2. Parichaya Samaj

Parichaya Samaj is a sister organisation of the Blue Diamond Society which is Nepal largest society run by the third gender for the third gender. Parichaya samaj is also a CBO like the BDS. All the permanent staff, the outreach and the field staff are from the LGBTI community. The trainees got an opportunity to meet with Manoranjan Baidya who is the project officer and Ms. Rabina the Admin. Officer who briefed the trainees about the organisation and its activities. The trainees also interacted with the outreach and the field staff and learnt about their activities on the field etc.

3. Society for Women Awareness Nepal (SWAN)

SWAN is an organisation run by the CSWs. They work for spreading awareness about HIV/AIDS and promote safe sex practices. They also rehabilitate CSWs who wish to come out of the Sex trade by collaborating with Maiti which with the rehabilitation of

trafficked women. The trainees met the programme coordinator Mr. Amish Poudel and also interacted with the field staff and outreach workers who told them about their work on the field and the strategies that they use in the identification and awareness generation

4. Amnesty International

The trainees also visited Amnesty International's Nepal Section. Here they met the Campaign officer Mr. Bhola Bhattarai who told the trainees about all the current project of the organisation and also about the challenges that they face during their work in Nepal. This was a very new experience for the trainees as this was for the first time that they were visiting a Human rights organisation. The meeting helped them understand the role an HR organisation plays in the society and were also able to learn about the functioning, activities and the administrative structure of an International NGO.

5. Transcultural Psychosocial Organisation (TPO)

Mental health is an almost neglected area of work in Nepal therefore to learn more on the work and current scenario the trainees visited TPO. TPO is one of Nepal's leading psychosocial organisations. Established in 2005 TPO aims at promoting psychosocial well being and mental health of children and families in conflict affected and vulnerable communities. TPO is affiliated with Health Net TPO, an Amsterdam based international organisation that works in conflict and disaster settings, with the aim of re-establishing and improving public health and mental health care system. The trainees met with Ms. Clare Logan, Mr. Pitamber Koirala the project coordinator of the Trafficking in person project who discussed about the current project and also told the trainees about the work they are doing in order to promote psychosocial and mental well being in the community.

6. HatemaloSanchar

Hatemalo Sanchar is an NGO involved in promotion of child rights in Nepal since 1982 with a special focus on promoting children's participation rights by enabling children to exercise their rights. Hatemalo works through various school based clubs facilitated by the volunteers. The trainees met the programme officer of the organisation who shared with the trainees about the current projects and initiatives and also the challenges that they face.

Skill Labs

The trainees were required to conduct skill labs for the students of BSW as well as BA (Social work) students. The trainees took skill labs on Life skills which was a workshop based format. It was conducted for the second and the fourth semester BSW students and

as well as for the second year students of BA (Social work). A total of two sessions of two hours each for each of the batches was conducted by the trainees. This was a very new and unique experience for the trainees as it helped them enhance their teaching skills as well as gave them an opportunity to interact with the students directly. The feedback obtained from each class helped the trainees to evaluate themselves on where they stand. The trainees also prepared a life skill training module which could be of use to the staff and the students in case they planned to conduct similar sessions for any target group.

Conducting social work Classes

As part of the sixth semester's syllabus requirement the students have to study about the juvenile justice systems. The trainees based on this requirement conducted a session on the Juvenile justice system in India for the students. The students were introduced to the juvenile justice system in India also there was a discussion on the differences in the Juvenile justice system of both the countries. This gave the trainees a chance to learn about the JJ system in Nepal and also a chance to draw comparison of both the systems.

Participation in field activities

The trainees also participated in the field activities of the students. They got an opportunity to be a part of the college community partnership programme initiated by the fourth semester BSW students. The programmes on *promoting cultural sustainability* have been planned with the nearby schools. The students from the college take sessions for the children on different topics relating to sustainability. The trainees participated in one such session interacted with the school students and played games with them. It was an enriching experience for the trainees and a very innovative step taken on the part of the fourth semester students.

Research proposal and seminar paper writing workshops

The sixth semester students are required to do a research as part of their course for the purpose of which the trainees along with Mrs Subarna, Mr Raj Yadav and Dr. Dilli Ram Adhikari conducted a research proposal writing workshop for the sixth semester students of BSW. They also guided the students with their research proposal writing.

The trainees also took two sessions on seminar paper writing for the second year TU students. During the sessions the students were told how they were expected to write a seminar paper and the steps that were involved in it. They were also told about problem

identification and formulation of the research problem and also introduced to tools and methods of data collection.

OBSERVATIONS AND SUGGESTIONS

- It was clear from our organisational analysis that within a short span of time NSSW (in less than 7 years of its establishment) was able to establish itself as a renowned institution in the field of social work both within Nepal, regionally and also internationally.
- It was observed that the faculty and the students were very welcoming and made sure that the trainees felt comfortable in and around the college. All efforts were made to make the trainees feel like a part of the NSSW family. Also that the people in general were very friendly and there is a lot Indians could learn from Nepalese when it comes to hospitality.
- NSSW is an organisation with great potential provided it manages to make good use of its national and international networks, and also all the untapped positive energy amongst its faculty and student body. It has a committed teaching body who in possible try to help the students learn and grow more.
- The trainees observed that there was a slight lack of utilisation of all this energy and also that effort has to be made to keep in mind that the students must benefit in some way or the other from even the smallest of activity or the project that the college undertakes as the main aim of the institution is to bring out competent professional social workers.
- The students on the campus are very active and innovative. Some of the initiatives taken by many of the students are highly commendable. An observation made during when the trainees got to participate in the field programme was that many of the students were keen to give back something to the community in which they live. They were ready to take risks, experiment and do something in whatever possible way they could to help the others around them. Many of the students had great ideas and wanted to do a lot and only needed a little guidance to plan and put these ideas into action.
- During their participation in a number of college events the trainees also observed that the participation of the students during the planning phase of the programmes was very limited and that a minority only took part during the implementation or that they were only a part of the audience. Efforts could be made to involve students more in such activities as it is only during one's student life that one is free to make mistakes and learn from it so it is important that the students are given more of such chances. Moreover involving them right at the beginning will also increase the responsibility of the students towards that particular event and also there will be an ownership feeling for it.
- During their visits to the field work organisations the trainees observed that the social work students doing their field work in various agencies were seen as volunteers rather than social work trainees. Many were made to do petty tasks which would in no way

enhance their social work skills. Therefore it would be good if there was an evaluation conducted for each of the organisations and take opinions from the students regarding the agencies. It would also be helpful to have a set of objectives that the students are supposed to meet during the field placement and in case of little or no scope of meeting these objectives the students are not placed with those organisations. These objectives could act as grounds for deciding where to place the students.

- From the organisation visits the trainees observed that a majority of the organisation lacked a proper structure and things were very casual in the organisation. Though members of the organisation were very welcoming and ready to share about their experiences and the work they do at the organisation many were unaware of
- During their stay in Nepal and their time spent with Nepal school of Social work the trainees observed the differences in the system and structure of education in Nepal and in India. They observed that Nepal's system was in a transition phase and had a long way to go and when compared to Nepal, the Indian education system is more organised and well established and that many Nepali students migrate to India for further studies.
- Observed that many of the students who took up social work courses at NSSW were highly motivated and wanted in some way or the other bring about a change in the society. Among such students also there were a few who halfway through their course become hopeless and lose their hope due to lack of proper guidance on achieving their dreams. There are also students who take up the course just for a degree, as they feel it's easy to study social work; on interacting with such student the trainees felt that this set defeated the whole purpose of social work education.

LEARNINGS

- This field placement gave an opportunity to the trainees to learn about the social, economic and political systems, the cultural background, and living pattern of different communities in Nepal.
- Learnt that Nepal is a very young nation that is still in the process of framing its constitution and that the people of the country have to face the brunt of its political instability.
- Learnt the functioning of the institution in terms of its history, philosophy, programmes, resources and organisational structure.
- Learnt the concept of social work profession and education in Nepal, its need and benefits, also the role of NSSW in the field of social work education.

- The interaction with professionals of various organisations during their organisation visits helped the trainees to learn about advanced and emerging strategies and methodologies in various fields of social work in Nepal.
- Learnt and realized how much effort and preparation goes into teaching , also that one needs to be very sure of what one is imparting to the students so it is important to prepare well.
- Through their visits to various NGOs and INGOs the trainees were able to learn about the administration of human service organisations working in different fields of Social work in Nepal.
- The trainees learnt that all things do not turn out how one plans and wants them to be, so there should always be a plan B and that one has to be open to new ideas and be flexible according to the need of the hour.
- Learned the value of quality education received by the youth of Nepal, they are really very less accessible to quality education
- Learnt to be courageous and not to be affected by minor disappointments in life and to take it all in a learning spirit.
- Through their interactions and the classes they took for the students they learnt to be patient and understand that no one can be forced to do or participate in anything unless he/she wishes to do so.

EVALUATION AND CONCLUSION

The two months spent at NSSW was surely an enriching and learning experience for the trainees. They got a firsthand opportunity to learn about the social work perspective, approaches etc in Nepal. They were also able to draw comparisons of the social work practices in both the countries (India and Nepal). An opportunity to take classes for the social work students was very useful for the trainees as it helped to try and enhance their teaching skills. Also as it is rightly said that one learns the most when one teaches, these gave the trainees a chance to read and refer a many books and articles related to the topics they were to deal with. In spite of all this the trainees feel that they could have done a lot more for the institution had they been utilised and involved in the various ongoing activities. The trainees felt that a lot of quality time was wasted as they were not informed of their duties and also because the supervisors seemed to be confused as to how to guide the trainees. The trainees also could not conduct a number of skill labs that had been planned and were a part of their action plan.

On a whole the two month field placement was satisfactory and the trainees to learn of various aspects of social work education and social work as a profession in Nepal. It was

also a new experience for the trainees when compared to other field placements where they are normally placed with an NGO or a hospital and are involved in their work. This was different from any of their prior placements as it dealt with social work education. They also visited many renowned NGOs and INGOs working in Nepal. These visits helped them to understand the functioning and activities of various human service organisations in Nepal.

The staff and students at NSSW made sure that the trainees were made to feel at home and were treated very well. It was surely a great learning experience which the trainees will cherish forever.

Annexure 2: Brief Activity/ Study Report (July - Sep 2009) of
visiting lectureship at Faculty of Social Administration,
Thammasat University, Thailand

Bala Raju Nikku, PHD

This is a summary report of Dr.Nikku's appointment as a visiting Lecturer and his activities at the Thammasat University. This visiting opportunity has created further opportunities to institutional linkages and Capacity building of faculty members.

August 2009: Various Lectures

24 July: PhD students: International social work education: opportunities and challenges, with special focus on Nepal (room no 503)

18 August: PHD/ Social Welfare Models (System and Policies): insights from India and Nepal (room no 503)

20 August : Rangasit- Nepalese model of social work / participated in the TU open house forum (prime minister Abisit gave the speech) , visited Lampang campus study stall along with other stalls

23 August: Pattaya-lecture on Community Development –Nepalese models (along with Dr.Jitti)

September 2009

11 Sep: PhD/ Social Work practice Models / India study centre

12 September: Guest lecture at faculty of social work and social welfare, HCU- Social Work and Law enforcement and welfare Policies- Insights from Nepal

15 September: Career counseling session - at the pre graduation session for BSW – Lampang campus

22Sep: Bachelor and Master/ Social Work and Social Policy: what social workers can learn from policy studies? (Dr. Niruman and Ajaran Chanon present) room no 208.

Research on Social Work Education in Thailand and Nepal:

25 July- 25 August: Review of Literature conducted and questionnaire pilot tested and translated in to Thai and circulated

25 August - 15 September: questionnaires are collected and additional interviews are conducted

15-30 September: additional discussions

1-15 October: draft paper and suggestions for final research report

Study visits to Communities/ NGOs/GOs

July 26: participated with Dr. Nirumol in get together meeting: Association ATD Fourth World, Bangkok. Interacted with ATD core workers, volunteers and students from Laos

11 August: participated in the research presentation of Dr. Renu at Office of the National Research Council of Thailand (with Prof. Nunlaksena and Ajaran Harutai)

16 August: visit to floating market (with Ajaran Chanon)

22 August: Pattaya- visited with CD students – Waste Treatment plant (along with Dr)

27 August: Visit to SIAM museum (with Ajaran Chanon)

28 August: Rangasit / Meeting with Prof. Hayagriva and with students from Japan/ participated in the Social welfare system and social work education in Thailand by Dr.Jitti / visited hospital and slum community (with student of CD)

31 August: participated in the MoU ceremony of TU and Narcotic Control Board of Thailand (along with Dr. Jitti, Ajaran Kittiya)

SEPTEMBER 2009

7 Sep.: Discussion with secretary general of National council of Social welfare of Thailand (NCSWT), member of the ICSW.

14 Sep: visit to Village TU social lab project- ban Workaew (district Hangchat/ Lampang province- North Thailand) and participated in the community dinner – shared about Nepal culture and religion

16 Sep: Discussions with Staff of Holt Sahathai Foundation (HSF) on adoption laws and policies and practices

18-19-20: Study Visit to south of Thailand (ban khlong ruea/ choompon province and Nakhonsi Thammarat province) along with EGAT staff

23 Sep.: Study visit to Community based rehabilitation project of Mo SD and HS.

24 Sep: Discussion with orphan care staff/ at Rajvithi home for girls, Bureau of Anti-trafficking in women and Children (with Ajaran Harutai)

22, 24, Sep: Visits to India study centre, Thmmasat University and discussion with Prof. Nunglaksana and Ajaran Harutai about Indian culture, Social work education and Orphan care in Thailand

25 Sep: Discussion with Director (Ms. Chalatip Punnabutr) of the Centre and staff member and chief of the Inter-country adoption section Ms. Prapimdao SaTake of the Adoption centre. Exchanged views on Adoption policy and programs between Nepal and Thailand.

Workshops/ Conferences/ Ceremonies

28 July: Conference on Medical Psychiatry- course curriculum on Drug Rehabilitation and design (contributed the status of drug issue and education in Nepal)

9 August: Graduation photo- The prachan campus- Opportunity to meet many faculty members

13 August: participated in the graduation day celebrations of TU (crown prince presided)

15 August: Room no 208: meeting of Medical Social Workers – preparation of standards and guidelines- had a chance to discuss Dr. Onopas from HCU

21 August: participated in the Field work presentations (along with Prof. Nunglaksana and Ajaran Rapeepan)

24 August: with Dr. Jitti and Dr. Kitpat and Ajaran Rapeepan on Disadvantaged sections in Thai society

25 August: visited Thammasat University Savings and Credit Co-operative limited (along with Dr. Jitti) also observed the Mahidol University cooperative society

26 August: Ministry of Social Development and Human Security Award ceremony and Exhibition (with Ajaran Rapeepan/ Dr. Jitti and) panel discussions on youth

3-4 September: KhonKhen University- CD National conference

5 September: participated in Dr.Pawar writing workshop and lunch meeting of ICSD Asia Pacific with (Dr. Pawar, Dr. Jitti)

19 Sep: Blue print handing over ceremony and Ban Khlong Ruea community meeting

20 Sep: blue print handing over to other two communities and meeting on formation of network of community power projects.

23 Sep: Disability Conference (Ministry of Social Development and Human security) and organized by the FSA, Thammasat. Team Leader: Dr.Jitti M.

25 Sep: Fare well ceremony at SD Avenue of FSA staff members

27 September: key note speaker: 'Medical Social Work in Nepal: challenges and opportunities' at Change: smart social care. Organized by the **Association of Medical Social Workers Thailand**. Awarded the Honorary Membership of the Association (venue: Richmond Hotel, Nonthaburi).

Collaborative Ideas/ projects

6 August: visited and discussion with TU Tourism centre for poverty reduction (with Dr. Jitti)

6 August: Discussion with Researchers of Creative space

visited Ban Watluak (Nonthaburi province) and discussion with Creative space researchers on youth issues (with Ajaran Chanon) Team members: Ajaran Suchart, Krue Kuen pet. The team was studying five provinces (Non buri (central Thailand), Chengamail (North Thailand), NoKhonsi Thammarat (south Thailand) and Nakorn Ratseema (Northeast) and Chantaburi (east of Thailand). The main objective of the research project is: to make/document the lessons learned. The role and space of creativity among the youth and students in these regions. This is a pilot project with an aim to expand all over Thailand, funded by ministry of Social Development and Human security. In Chengmai region the young people found much more creative than their counter parts in the rest of the Thailand. The reasons for this are the presence of youth organisation and many activities are designed and implemented by the youth. In Nonthaburi also the team found good practices in the community, (*lokhan nitan/parampara practice*) which provided a good platform for young people to learn from the old people. Many factors do influence the creativity of the young people. In Nakorn Ratseemsa the team members found that young people are involved in preparation of traditional food (khnom chin). The knowledge is passed by the adults to the young people. These documented practices suggest that the opportunities for creativity do exist in each community bit they need opportunities to be implemented. The most important is the availability spaces in which the young people could explore their innate talents.

Climate change and Food security Study:

Joint research proposal to be applied to various funding organizations including Research Council of Thailand.

- Draft proposal is ready
- Three Asian capitals — Bangkok, Jakarta and Dhaka — are currently fighting what feels like a rearguard action to keep the water at bay. The threat of sea-level rise and flooding makes Bangkok a "climate hazard hotspot," says a May report by

the Economy and Environment Program for Southeast Asia (EEPSEA) in Singapore.

- The rains dramatically illustrate how vulnerable Asia's densely populated coastal cities are to climate change. Breakneck growth and dilapidated infrastructure have already made flooding a fact of life in many cities. Now urban Asia must brace for sea-level rises, tidal surges, extreme weather and other climatic horrors. From ports in China and India to delta populations in Vietnam and Burma, this fast-developing region has most of our planet's urban dwellers — and its most vulnerable cities. Asia is not alone, however. From Mombasa to Miami, climate change imperils 3,351 cities lying in low-elevation coastal zones, says UN-HABITAT, the U.N. agency for human settlements. Places that once thrived because of their proximity to rivers and oceans now seem cursed by it. (source : <http://www.time.com/time/magazine/article/0,9171,1924372,00.html>)

Dinner Discussions

24 August: with Ajaran Chanon and Ajaran Pui- social work in Nepal and opportunities to visit

27 August: with Ajaran Chanon – discussion about Thailand National Association of Social Workers and dissemination of research Questionnaire to different interest groups

22 Sep: discussion with Prof. Leena Kashyap and Ajaran Harutai- about social work education India, Thailand and Nepal

27 Sep: with Dr. Jitti and Ajaran Lyviang and other member of the University of Laos

THANK YOU



Annexure 3: A brief report on Travel Exhibition on Gender and Water: Insights, Innovation and Transformation

Submitted to: Rural Programs Group, Centre for Environment Education,
Ahemdabad, India

By: Pranita Bhshan Udas, MSc, PhD Fellow, Subha Kayasta, BSW, Samjhana
Betuwal, BSW and Bala Raju Nikku, MSW, PHD

Gender and Water: Insights, Innovation and Transformation

Introduction:

The SUTRA center for development education and research a Nepal based not for profit organisation which initiated the Kadambari Memorial College and Nepal College of Development Studies received a contract from the Centre of Environment Education (CEE) and Gender and Water Alliance to develop and organize the South Asian Chapter of the traveling exhibit on Gender and Water in Nepal. The travel exhibits contained eight exhibits related to Gender and Water and they were displayed in six different stations with various participants. This is a brief report of the process involved in successful organisation of the Travel Exhibition in Nepal

Activities Implemented :

Activities included the designing, translated and printing of the exhibits. Then, the exhibits were demonstrated in six different venues in Kathmandu, Bhaktapur, Lalitpur and Rupendehi Districts targeting various levels of participants. The reports on the exhibition of different places are given below;

Kathmandu : targeting young social work students

On April 17th, 2009 the occasion of third international Social work day and second National celebration, exhibits on mainstreaming Gender in water, agriculture and livelihood was demonstrated at Rastriya Nach ghar. The program was inaugurated by Rector of Tribhuvan University, Dr. Surya Lal Amatya.

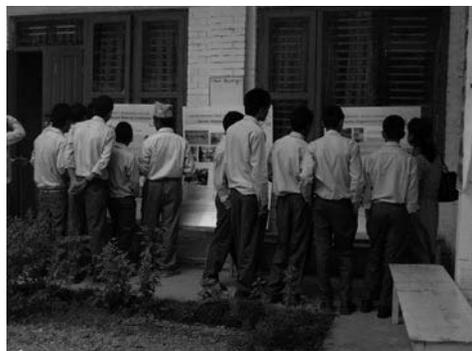
Students of different Social Work colleges and other participants including social work practitioners and NGO representatives observed the exhibition. Participants were aware about problems of gender roles in the use and management of water sources can be found in South Asian Countries after going through the eight flexes on various issues. Natural resources such as land and water are not equitably distributed to men and women. For e.g. Women have low access to water, they have to go far away to fetch the water.

One of the participants at the exhibition suggested that, “in our new constitution there should be law on water right as "Water for all". In Nepal water is becoming privatized and it is going to be a multi billion dollar business”. Participants stated that there are problems in balancing between preserving nature (including both land and water) and economic achievements. It is not easy to achieve. There should also be gender balance in water management.

Sita Rai, a student of Social Work expressed her view that NGOs /Ingo's /Civil Societies and other development organization should launch program on targeting for gender sensitization in sanitation and hygiene. They should provide equitable access to income generating opportunities such as: toilet construction, brick making etc. Unfortunately, there is less importance in sanitation and hygiene education. Urban sanitation is an increasing challenge due to the migration from rural/urban population balances.

Pharping: A school for the Community

On 2nd June, 2009 the exhibits on Gender, water and livelihood was organized in a community based organization 'A School for Community (ASC)' at Pharping, Kathmandu. ASC is developing and running concept of a model village which is conducting various program for the community people including women literacy program, open school, training and skill development, etc. In the exhibition, women from the literacy classed observed the flexes, who was having training in a hall of ASC with the support of sub health post, so the participants of the training also visited our exhibition.



One of FCHV after observing the exhibits said that she has analyzed that problems related to water is just the problem of Nepal but it is a worldwide issue. She added that

both male and female should work together for good results. There is to be gender equality.

One of the staff after observing the exhibits shared that water consumption for female is more for e.g. during menstruation, for household activities like; washing, cleaning, etc. It is one of the essential elements in our life so water system shouldn't be privatized.



Shesh Narayan VDC

Shikharapur Community school is an educational initiative of the Community trust at Sheshnarayan V.D.C. of Pharping. The exhibits on Gender, water and livelihood was demonstrated at the premises of Shikharapur community school on 2nd June. Viewers of the demonstration were students from class 8, 9 and 10 and some teachers. Along with the teachers, total no of participants were approximately about 75. Principle of the school Mr. Shyam Krishna Shrestha asked students to write a paper after observing the exhibition so; students seem to be motivated in understanding the pictures and written sentences in the flexes. One of the student shared that, use of water by both male and female is equal so there should be no gender disparity. Use of water is to be optimum.



Sapana Vatika Higher Academy



On 10th June 2009, the exhibits demonstration program was inaugurated by Principal of Sapana Vatika Higher Academy, Mr. Narendra B. Rajbhandari. The participants of the exhibition are the students of Bachelor of Arts (BA) and Bachelors of Business Studies (BBS). There were about 60 students and teachers who observe the exhibition. Students got knowledge on gender mainstreaming as it was new concept for them. We briefly described

that gender mainstreaming is the process of involvement of both male and female in planning and policy making.

Students suggested that government/Stakeholders/NGOs should launch specific programme in rural as well as urban areas of Nepal on promoting women's equal access in water management policies .They should focus on gender sensitization aspect by

motivating men and women for equitable access to water resources including safe drinking water hygiene and sanitation. Another main factor is that poverty is also closely related to unsustainable use and inequitable distribution of natural resources such as land and water.

Mr. Ramesh Sapkota expresses his views “In Nepal many water development programmes and projects have had disappointing outcomes.” Water is now becoming privatization.



Ms. Prajana Shrestha after observing the exhibition said that, she has now understood linkage between the gender and water and how it has played an important role in our day to day life. Both male and female should work together for societal benefit.

Kadambari Memorial College and Nepal College of Development Studies:

On 12th June, 2009, exhibits on mainstreaming Gender and water were demonstrated at premises of Kadambari Memorial College of Science and Management. The focused participants were passed out students and present students of Kadambari Memorial College and Nepal College of Development Studies.

After going through the exhibits, students said that, even being students of social work, they are not equipped with detailed knowledge on gender prescribed roles and attitudes on the family and community.

Another student shared that, caste conflict on water is also a serious problem as high caste people do not allow low caste people to touch the taps neither to fetch water. In this case there should be gender sensitization programme. Dikesh Maharjan seriously expressed his views that now in South Asian Countries water has become an increasingly scarce resource. Scarcity of water has direct impact on family, health, agriculture, livelihood etc.

One of the graduate students of Kadambari Memorial College expressed that, in reality when women are usually involved in project implementation, they often lack access to decision making in planning and management due to their low status, powerless and no opportunity to express their correct views. Most of the decisions are taken by men. Water resource planners, government, agencies should understand the value of water to rural men and women and analyze how it can be used more productively and sustainably. There should be equal participation of men and women in using natural resources for sustainable development. Now we are aware that concept of gender mainstreaming is seen as means of addressing gender discrimination.

Butuwal – Rupendehi District

On 18th July, 2009, the travel exhibits on Gender, Water and livelihood were displayed in the Tulsi Bhawan located at Rupendehi district of Western Development Region. Local people were our main observers. Along with them, we had some professors of Pokhara University who observed the exhibition. Altogether about 40 participants observed the exhibition.

One of the local youth said, the exhibition was good and educating. He said "I never knew water could have gender component in it".

Annexure 4: National Conference on
LOCAL AND SOCIAL GLOBAL WELFARE: Role of Civil Society in
Nepal

Date: 12th-13th July 2009

Venue: High View Resort, Dhulikhel, Nepal



Jointly Organized by:

International Council on Social Welfare, South Asia Working Group

SUTRA Centre for Development, Education and Research

&

Department of Social Work,

Kadambari Memorial College of Science and Management

(Purbhanchal University Affiliate)

Annexure 5: Brief Report Submitted to: Lila Kirilik Social Justice Fund,
Charles Sturt University, Australia

By: Bala Raju Nikku, PhD, Co-Chair, ICSD Asia Pacific Conference in Nepal, Head,
Department of Social Work, Kadambari Memorial College of Science and Management,
Purbanchal University affiliate

1. Title of Project:

Support South Asia Social Work students' participation in the ICSD AP conference titled 'Social Development and Transition: Paths for Global Local Partnerships' to be held during 26-28, 2008 in Kathmandu, Nepal

2. Purpose:

Education is the ladder to development of a nation and should be made equally accessible to all citizens irrespective of their caste, economic class or geographic location. Unfortunately, the higher education facilities in Nepal and in the region are concentrated mainly in few urban centers. Enhancing access to quality social work education is one of the main agenda of the Department of Social Work at Kadambari Memorial College of Science and Management, an affiliate of Purbanchal University.

The department of Social Work at Kadambari Memorial College in association with other schools of social work successfully organised the international conference on '**Social Development and Transition: Paths for Local-Global Partnership**', under the aegis of the Asia-Pacific Branch of the International Consortium for Social Development from 26 to 28 November 2008, in Kathmandu, Nepal.

3. Process:

We believe that organising this conference in Nepal, a landlocked country has further strengthened the social work education in Nepal and in the region. As part of the conference, we have organised special activities for social work students. The

participation in these activities and in the main conference directly helped the young social work students academically and personally. The participation of 150 young social work students in the conference is a hall mark of success of the conference.

We extend our sincere thanks to LKJSF for its financial support. With this financial assistance we could help as many as 25 students were supported (4 from India and 21 from Nepal) to meet their partial travel, accommodation and registration costs. Originally we have requested for support of 10 students but in the case of no applications from Pakistan, Bangladesh and Sri Lanka we decided to increase the number of students from Nepal who could receive support. Dr. Manahar Pawar and Dr. Bala Raju Nikku were involved in selection of the students for the support.

The participation of selected students must have stimulated their motivation to involve further in academic and research activities in Social Work and Social Development disciplines and acquire new skills. The full participation which is a requirement to receive the support from LKSJF resulted in active participation of the students. The conference provided the students with ample opportunities and access to meet senior researchers, practitioners and professors. We hope that these interactions will result in to long time mentoring and professional development of the social work students.

The selected students were asked to write a brief report on how their participation has been useful in pursuing their own career goals and the reports are here with enclosed.

The activities meet the requirements of the LKSJF. It specifically addresses:

1. develop practice skill of a student in the application of principles of social justice, equity, empowerment and self determination
2. promote access to human services education for an individual academic staff member, student or practitioner in one of the equity groups
3. promotion of access to human services educational resources for many academic staff members, students and practitioners in a developing nation that has a strong commitment to human rights

Budget items:

The entire budget was used to support the registration, accommodation and partial travel assistance to 25 selected Social Work, Social Development students (both Bachelors and Master level) from India and Nepal in the South Asia region. The expenses in the form of a statement of accounts are here with enclosed.

Annexure 6: Report on World Social Work Day (April 15th 2008)

By: Kadambari Memorial College , NCDS, KMC, K&K

Background

Social Workers from every part of the world celebrated the first ever World Social Work Day in the year 2007. The theme was Social Work: Making a World of Difference highlighting that social workers help people to make positive changes in their lives. The celebration of World Social Work day further reinforces the role of social workers as the agents of change that makes the world a better place to live. The day unites all the social workers around the globe. As the saying goes "stick to the winner". The Social Workers around the World join together to celebrate the Second World Social Work Day on April 15, 2008.

The International Federation of Social Workers (IFSW) aims to work with partner organizations to achieve United Nations recognition for World Social Work Day and to work in partnership with other global organizations to ensure proper recognition of social work. The IFSW has since its original establishment in 1928 been the representative body of professional social workers globally. Today, IFSW represents social work associations in 84 countries with a total membership of more than 500,000 social workers.

Nepalese context of social work: In Nepal, the celebration of this Day is going to be for the first time to our knowledge and the timing of the annual World Social Work Day interestingly coincide with the historical changes that are taking place in the country.

The social work in the form of charity and welfare existed in Nepal since the time immemorial. The religion, culture and the patriarchic traditions of the society always dominated the values of social work. The birth of democracy in Nepal in 1990 provided a fertile opportunity for the NGO sector to grow. As a result need for trained social workers grew in the country. The restoration of democracy and the recent Jana Andolan II further brought about land mark changes in the field of social work with the emergence of large number of NGOs; Community based organizations and the strong presence of INGOs in the country contributing the social development. The celebration of World Social Work day in Nepal is visualized as there has been a need for formation a national association of social workers in the country.

Rationale : The international days(March 8 as International Day, December 10th as a Human Rights Day for example) that are celebrated for different issues provide recognition to a particular issue and also generate greater awareness about the issue among the public.

By marking the World Social Work Day in Nepal from First April on 15th of April, we aim to raise awareness among the general public and various stakeholders about the contribution and challenges of the social work profession. We also would like to seek the attention and support of the concerned stakeholders of the profession around the globe. We hope that it also provide a platform for the dialogue between practitioners and young social workers.

Introduction to the secretariat (coordination committee):

Students and Faculty from different colleges that are offering Social Work training have come together to form the secretariat to function as a collective organizer. It was decided that the department of social work at Kadambari College will be the coordinating agency. The College is an educational initiative of Sutra Centre a not for profit organization registered with Nepal Government.

The partner organizers to mark the event are the Kathmandu Model College (KMC), K and K College, Classic College, Padma Kanya College and Nepal College of Development Studies. In addition the activities are also supported by Fr. P.T. Augustine Resource Centre and Sutra Centre for Development Education and Research.

The central co-ordination committee is headed by the students from all these colleges with proportional representation including other committees of media, poster campaign and street drama.

Activities: Street Theatre

The street theatre was based on the subject of social work and social work profession. The main objective of the theatre was to make people aware of the existence of social work profession in the country, bachelor's level study of social work and how social work has been able to establish as a profession in many countries worldwide.

The theatre was the part of the 15 days celebration of social work day. The script was not written but the theatre was directed by the group themselves. One of the guest team members, Mr. Ram Chandra Ghaire was invited for the same since he has experience in

street theatre. He also facilitated and guided the theatre from the very beginning to the end. Mr. Ram also gave few theories that would help practically in the theatre.

The concept of the theatre was a full team work result. During the sessions and rehearsals of the theatre acting, various recreational activities were also done which also helped the participants to be open. Most of the participants in the theatre team were totally new to the area because of which the theatre sessions needed much more creative activities such as games to ignore the shyness.

The students performing and taking the street theatre sessions were from different school of social work in the Kathmandu which was the partner colleges for the event of World Social Work Day celebration. The theatre starts with three humorous scenes to attract the crowd but also criticizing about various issues. Only after that the real theatre starts with the plot open for a family having shown their daily lifestyle and one of the characters playing the role of social work student. The story relies on the village and the theatre shows the major problems in the village such as girl trafficking, violence among villages and so on. The two main characters, a young boy and a girl studying social work and jointly with other youths of the village establish a club and start a campaign for problem solving and for the development of their village. They celebrate World Social Work Day where the villagers too get concerned about the significance of social work and support the newly formed youth group. This is how the theatre reaches to the end screening the importance of social work.

On 14th of April, 08' the street theatre was performed by the team in the Shiva-Parwati Dawali at Basantapur, Kathmandu. It was 10 am in the morning and even hard to gather the crowd but still finally the team slightly changed its plan and added a scene at the beginning and could gather crowd. While performing the artists didn't look like new to the field and the street theatre went on its flow with an ease to the people and for the one who were performing as well. The World Social Work Day, 15th of April was celebrated in the Kadambari College of Science and Management premises where the street theatre was re-performed. On the very day social workers meet was also organized and the theatre was appreciated by the crowd. Overall, it was a festival for social workers and the message could flow simultaneously that the social work should have its own space and identity as a profession in the country.

Public Rally on 14th April, 2008:

It was the first attempt to celebrate the International Social Work Day in Nepal. On this day the program was set by showing the street drama in Basantpur and rally from Basantpur to Maitighar Mandala. The program was organized by Kadambari Memorial College with the collaboration of other colleges like K&K College, Classic College, Kathmandu Model College, Padmakanya College and Nepal Development Study. The

main purpose of organizing the rally program was to sensitize the people about social work and to aware about the international social work day.

The program started by showing the street drama. After the completion of drama the rally program started from Basantpur to Maitighar Mandala with banner and play cards. The students from different colleges were participated and there were around hundred participants. When the rally program finished the students from different colleges expressed their views and opinion about the social work and social work day in Maitighar Mandala. And they also introduced about their colleges as a good platform for BSW. However the program was successful.

Media

On April 8th 2008, on two Newspapers- Nepal Samachar Patra and Annapurna Post the Articles were published giving the information to the person that for the first time in Nepal Social Work Day is going to be celebrated in April 15th.

Televisions Channels like Avenues and Kantipur took the interview with the teachers and students about the World Social Work Day on 15th April, 2008.

On April 12th 2008, on Image Fm Program –Bring the House Down, from 8 to 9 pm, the interview of Shruti (Kadambari Memorial Collge), interview was taken about the World Social Work Day. Similarly, on CJMC Fm, on 16th April, 2008, program Koshish 9 to 10 pm, Shiva (Kadambari Memorial College) and Kohinoor from Kathmandu Model College gave interview about the activities done on 14th and 15th April, 2008. On 16th April, 2008 on Capital Fm, 5 to 6 pm Program called Generation Talk Amit from Kathmandu Model College and Shiva from Kadambari Memorial College gave their interview about the profession Social Work and about the Social Work Program.

On 15th April, social work day was also celebrated in Bhairahawa with social work friendly media partners. The information regarding social work, importance of social work day celebration and so on has been well covered in local newspaper of Bhairahawa.

Poster competition

World social work day was celebrated in Nepal for the first time on 15 April, 2008. For the celebration of this special day Kadambari Memorial College of Science and Management in partnership with K&K College, Padmakanya Campus, Kathmandu Model College, Classic College International and Nepal College of Development Studies in association with Fr. Augustine Resource Centre, Sutra Center for Development Education and Research organized different programs including street drama shows, public rally, meet the press, social workers meet and cultural program. On the very day a poster campaign

was also organized at Kadambari Memorial College which included participation of active and eager social workers and everybody interested. The poster campaign was more like a competition.

The poster campaign started from 1st April. The posters and pictures submitted were supposed to be related to social issue and were to share a common theme "MAKING A WORLD OF DIFFERENCE". All the students were expected to submit posters. Though many were found to attend the program only few of them were found to participate as a competitor for the poster campaign among them some of the participants were late in submitting the poster which led to their disqualifications. Each poster had their own specialty some of them were related to women right where as some were related to child rights and equality. All the posters were prepared by the social work students of different colleges who are more into social issues; this helped the posters to be more informative and effective. The posters were attractive as well.

Besides, all the posters submitted by the participants were displayed at the very day and the results were disclosed as well. Before the announcement of the result all the participants were called and asked to explain their own posters to the judges and the judge vote to the best poster according to their explanation and creativity as well. There was two categories one was individual and second was group poster making and the winner were from K&K college student named Saroj Giri.

1st phase program on 15th April

Today 15th April, the greatest day for all social worker because it is celebrated as a World Social Worker Day. Though it is 2nd World Social Worker Day but it is celebrated 1st time in Asian country. Kadambari College, a College of Science and Management has organized a program with partnership with other colleges like Kathmandu Model College and K College, Padma Kanya College, Classic College and National College of Development.

The whole day program was divided into two phase. The MC of the program was done by two student one from Kadambari Memorial College and other from Kathmandu Model College. The formal program started 11am. There were three chief guests, Ms. Namita Lamsal, Mr. Raja Ram Adhikari Vice Principle from Kathmandu Model College and Prawachan KC as a representative from student. At the beginning of the program there was national anthem were all student as well as chief guest stand up to give priority for national song.

After this there was a short speech by student studying in different college to share their experience studying social work. After then three guests spoke on the social work profession and hard for the social worker to bring their work in real picture. People in

common sense understand social work as giving charity to poor and needy people but it is not all about charity but, it is helping people to help themselves. They didn't speak much but what they said it was very much encouraging for all social worker. After their short speech then they were provided token of love from college.

After the formal program there was cultural program where different college student participated in different program like dance, singing song, reciting a poem, showing street drama etc. These all program were done to address the 1st social worker day in Asian country. The first phase program completed at this stage.

2nd phase program on 15th April

In the second phase of the celebration of the Social work day, Dr. Bala Raju Nikku started with the welcome speech. Then guests were sited on the stage. Honoring the guest was done. Dr.Padam Lal Devkota was the key speaker for this phase. D.R. Adhikari stood as guest of honor and Purshottam Pradhan, principle of K and K college as the chairperson. Akmal Sarik from Save the children Sweden also gave speech. The program was then followed by cultural shows in which songs, dances and poems were presented by the students of different organizer colleges.

Result of the poster competition was announced and Saroj Giri, BSW student of K and K college won. Prize and certificate distribution was done to the winners and volunteers. The thanking speech was given by Amit Raj Shrestha, a student of KMC College.

Financial report:

Total Fund Received: 26,365

S.N.	Name of the Organization	Amount
1	Association of Computer Engineers in Nepal	2500
2	HOLT International	5120
3	CWISH	3000
4	K and K College	2000
5	A School For Community	1000
6	Kadambari College and NCDS	12745
	Total	26,365

Expenditure: Activities/Item Wise

S. N.	Particulars	Amount
1	Flex	2460
2	Medal	410
3	Rope for ID	75
4	Transportation	70
5	Communication and printing	2022
6	Fax	168
7	Certificate	760
8	Dress	1000
9	Posters	3000
10	Food	12000
11	Token of love	1700
12	Venue logistics	2000
12	Flex Design	500
14	Miscellaneous	200
	Total	26,365

Contribution from Kadambari Memorial College and NCDS: Main organizer

S.N.	Particulars	<u>Amount</u>
1	Communication and printing	2022
2	Posters, publicity materials	3000
3	Venue logistics, decoration	2000
4	Token of love	1700
5	Financial Support for other communication etc	4023
	Total	12745

Annexure: 7 A Report on Neighborhood camp

at TALKU DUDECHAUR AND CHAIMALE VDCs



**KADAMBARI MEMORIAL COLLEGE
OF
SCIENCE AND MANAGEMENT**

PREPARED BY: STUDENTS OF BATCH 2006-09

SUBMITTED TO: WORLD VISION INTERNATIONAL

(KATHMANDU ADP)

ACKNOWLEDGEMENTs

We, the second batch (2006-09) of Kadambari Memorial College, would like to thank World Vision International (Kathmandu ADP) for granting us fund for making our neighbourhood camp a success. Not only monetary wise, World Vision was also there to motivate us and build professionalism in us while conducting FGDs, interviews and accessories. We would also like to thank the residents Talku Dudechaur and Chaimale VDCs and 'A School for Community' for helping us in conducting our works and prepare the report. We would always be thankful to all the members of women's groups, especially Ms. Ramila Tamang and Ms. Kabita Adhikari. All schools, women's groups, children's groups and youth groups have sincerely helped us in gathering the required information on various issues. We are grateful to our college, Kadambari Memorial College of Science and Management, and the faculty members. Ms. Shanti Shapkota and Mr. Padam Raj Kandel were there to help us in every obstacle we faced and timely provided us worthy suggestions.

CONFESSIONS

Due to lack of enough time and material, this report has limited information on the two VDCs. We had to complete two VDCs in six days and due to the very reason, the data collection part has been not so strong. This is not a quantitative research as the data are included are in very few instances. But this report is an explanatory and in some ways exploratory. The data collected here are from the VDC head offices, sub health posts, schools and local level in a relatively short span of time. Being students, at times we may not have been able to maintain the required amount of professionalism in the report, but we have made sure that we have added all the gathered information that would highlight the most sensitive issues and areas. Due to busy schedule of the college, the Constituent Assembly Polls and our exams, we have delayed the submission of the report by quiet a long time. We confess these issues by heart to the World Vision, the residents of Talku and Chaimale VDCs and every other affected institutions and individuals.

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1. ABSTRACT

Visit, Goals and Expectations

The urban-based Nepalese have always been separated from the true flavour of Nepali life style. More than 80% of Nepalese still follow traditional belief and more than half of them are completely regardless of the outer world. Nepali have always been happy on what they have and this has made them development wise lagging as compared to the world. Many of the Nepali communities have suffered huge developmental lags and similar was found in both the VDCs of Talku and Chaimale. We got the taste of rural Nepali lifestyle, the bitter realities of the lives of the people; we heard their breath taking stories and shared their experiences. Being students, it was a tough task for us to compile the data in a short period of time. But the work that we have done would probably yield in its best results in the development of the lives of the residents of Talku Dudechaur and Chaimale VDCs.

For neighborhood camp, we went to Talku and Chaimale VDCs of Pharping. Accompanied by two teachers, seventeen students worked for six days in those places, three days each in Talku and Chaimale VDCs. On February 6th, 2008 at around 10 o'clock NST; our entourage from Kadambari Memorial College reached the office of World Vision, Kathmandu, ADP. After some instructional orientation, our entire group of nineteen went to Pharping, 'A School for Community (ASC)'. After the second interaction and orientation of the day in ASC, we went to Talku Dudechaur VDC. The program was for three days each in Talku Dudechaur and Chaimale VDCs. To prepare a report on the village profile of the two VDCs, WORLD VISION International (Kathmandu ADP) had granted us fund.

Work began from Thursday morning, the 7th of February, the day on which the agenda was set and work division took place. We had divided our group into three subgroups so that we could cover all the wards within limited time. Accordingly, every subgroup had to cover three wards. Consignment was as follows: First group: Mahesh Bhatta, Man Bahadur Thapa, Mandira Singh, Susmita Hamal, Binita Shrestha and Samjhana Gurung- Ward no. 2, 5, 8, Second group: Susanna Sharma, Ruja Pokhrel, Medha Singh Bhandari, Srija Shrestha, Ashish G. C. and Rajat Bastola- Ward no. 1, 4, 6, Third group: Sanjay Sharma, Anita Khadka, Ankita Ghimire, Aarati Poudel and Anju Regmi- Ward no. 3, 7, 9. To meet the expectations of the organization, we gathered the basic information of Talku and Chaimale by conducting focal group discussions (FGDs), formal and informal interviews, transact walk and active and passive observations.

The residency program was a success in that we fulfilled the objectives that we had set up as our primary goals. The details of the residency are in the succeeding pages. We have an expectation that our report sheds light on the various topics/issues the minimal of which have been observed.

2. INTRODUCTION

2.1. THE COLLEGE

Kadambari Memorial College of Science and Management, established in 2005 and affiliated to Purbanchal University, is an emerging, motivated and determined institute of social work in Nepal.

BSW, Bachelor of Social Work, is the only stream of study in the college. BSW is relatively novel subject in Nepal, which cultivates the students to produce professional social worker for the betterment of the society. Case work, group work, community organization, gender studies, sociology, social action, child rights, urban and rural community development, social welfare administration, report and proposal writing, expose to different settings, etc. are the basic tenets of the course.

2.2. NEIGHBOURHOOD CAMP

Neighbourhood camp is compulsory course of one credit, where students are taken to nearby places of the valley for a few days to help them apply their theoretical knowledge into practice. Neighbourhood camp enables the student to acknowledge the socio-psycho-economic condition of the neighbouring places of the valley and also provides platform for the students to get an exposure in that setting.

3. OBJECTIVES

- Apply skills that are learned in the classroom in the field setting.
- To strengthen the local communities by mobilizing them to plan for their future activities (using PRA skills).
- To play facilitative role (To disseminate the information).
- To prepare a village profile of Talku and Chaimale VDCs to World Vision.

4. THE CHIEF AGENDA

Our most conspicuous agenda on getting to know Talku and Chaimale VDCs in the following topics:

- + Village profile
- + Geography
- + Population and demography
- + Ethnic group and composition
- + Community infrastructure
 - Roads

- Telecommunication
- Electricity
 - Bank and other financial institutions
 - Water supply
- Toilets
- + Health and nutrition
- + Traditional healers
- + Water
- + Education
- + Livelihood
- + Agriculture and animal husbandry
- + Industry
- + Natural disaster
- + HIV/AIDS
- + Local organizations and NGOs
- + Political system
- + Media and information
- + Environment
- + Gender discrimination
- + Peace and conflict
- + Security and protection (child labor)
- + Different ability
- + Religion and cultural beliefs
- + Family structure (Joint / Nuclear)
- + Occupation
- + Drugs and alcohol
- + Shelter

5. VDC PROFILE

5.1. INTRODUCTION TO VDC

A VDC is a collection of villages under one development committee. A VDC has nine zones called wards aptly named 'wards one to nine'. Each ward has a chairman and eight members in a governing body called the ward development committee that looks after the ward. Generally, a VDC has a workforce of 53 members: a chairman, a vice chairman and members of the wards along with six other members nominated by the VDC chairman. Each VDC has a Sub Health Post where a CMA and a VHW are stationed. Besides these, the VDC looks after its forest, water supply through different committees.

[Source: VDC profile of Pharping, prepared by the students of Kathmandu University]

5.2. CHAIMALE VDC

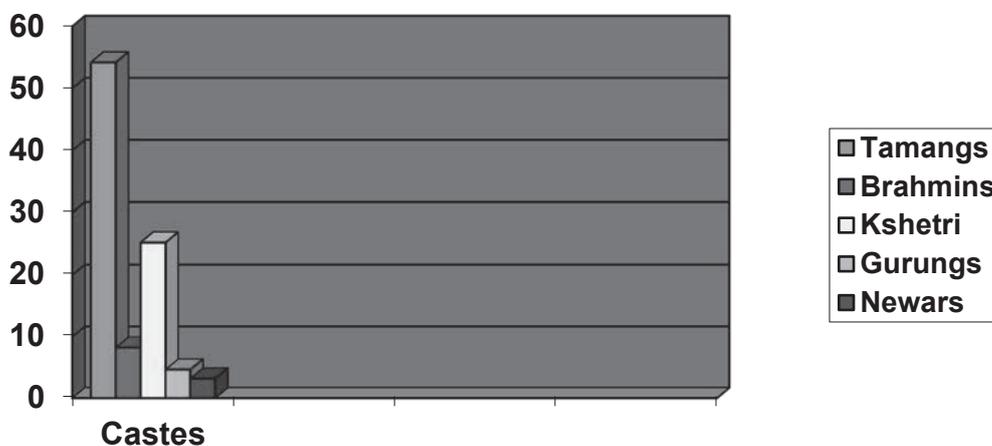
5.2.1. GEOGRAPHY

Chaimale VDC is 22 km south from Kathmandu. It is surrounded by Makwanpur district in the southwest and Lalitpur district in the east. The road system to this VDC starts from ward number seven and ends in ward number four. Among 57 VDCs of Kathmandu district, it is considered as a rural one. There is one private school and two government schools in this VDC. There is a sub-health post in this VDC. Simpani, ward number one, is deprived of electricity facility. The main occupation of the people of this VDC is agriculture.

[Source: VDC office of Chaimale ward no. 2]

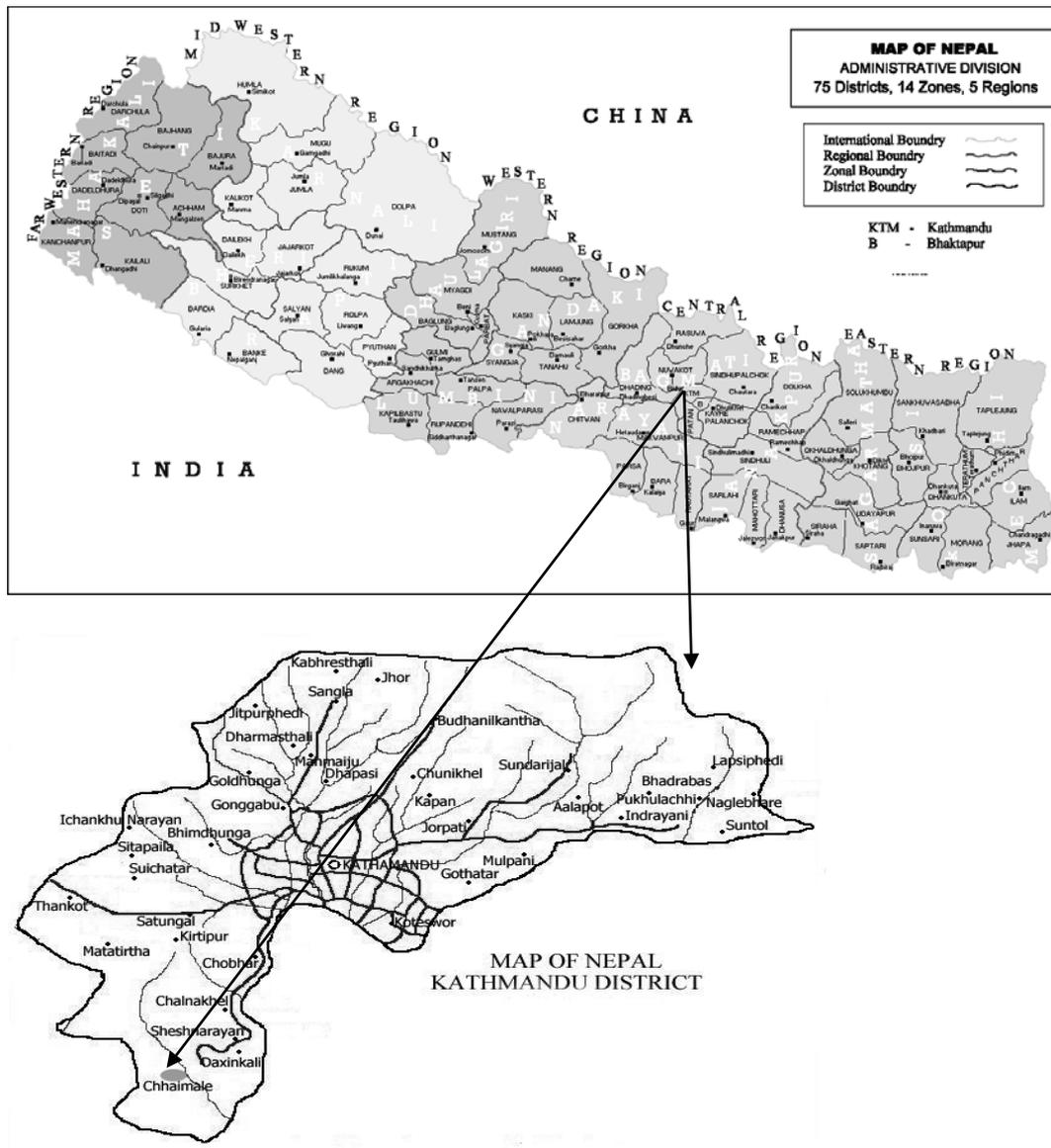
5.2.2. POPULATION AND DEMOGRAPHY

There are 662 households in the VDC. Tamangs are the majority in the VDC. Brahmin, Kshetri, Newar, Gurung and Magar and others are also part of the VDC. Hinduism is the major religion there. The population of Tamang is 54.17%, Newar is 3.20%, Kshetri is 25.23%, Gurung-Magar is 4.66% and Brahmin is 8.25%. 4.6% of the total population is illiterate of which women have the majority. Most of the people use Tamang, Newari and Nepali language. Most of the people are from lower-middle class. Lohsar, Dashain and Tihar are the major festivals celebrate by them.



[Source: VDC office of Chaimale ward no. 2]

5.2.3. MAP SHOWING CHAIMALE VDC



[Source: www.ncthakur.com]

5.3. TALKU VDC

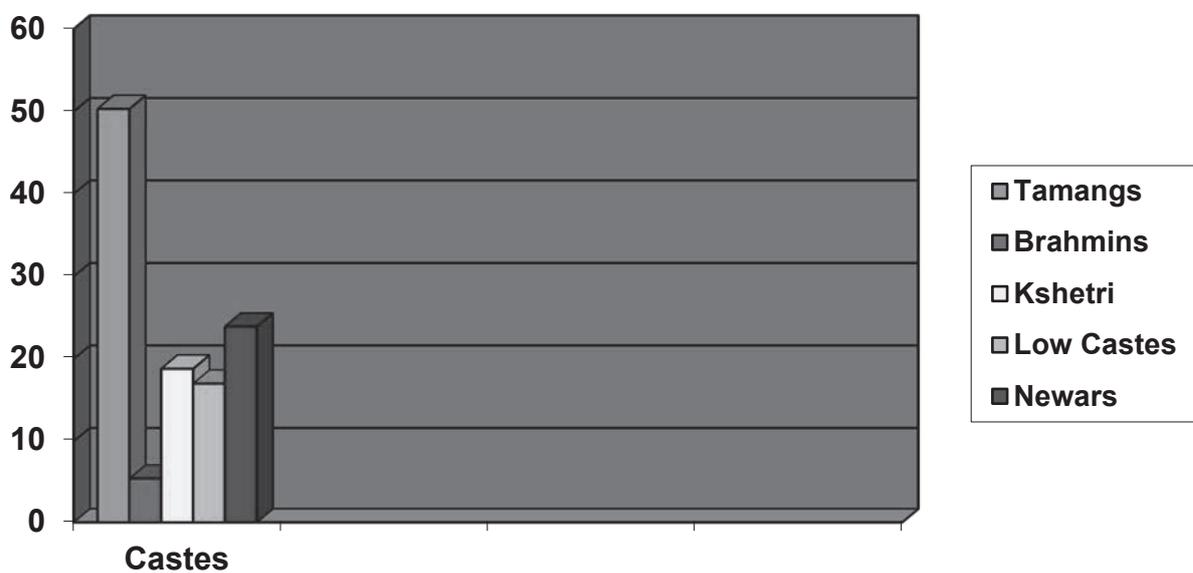
5.3.1. GEOGRAPHY

Talku VDC is 25 km southwest of Kathmandu. This VDC is rich in green forest and scenic beauty. Dakshinkali VDC and Seshnarayan VDC surround it in east and Fakhel and Chhaimale VDC in the north. Accessibility is good in comparison to other VDCs of this area. The road to Talku begins from central Pharping and is a 12-foot wide-non-gravelled road, unpaved road leading to Makwanpur district. Currently there are only two-time-a day public transportation services to Talku but private vehicles are vigorously seen. Reserved buses and taxis are easily available to reach there. Locals find walking more convenient than waiting for the buses.

[Source: VDC office of Talku Dudechaur ward no. 6]

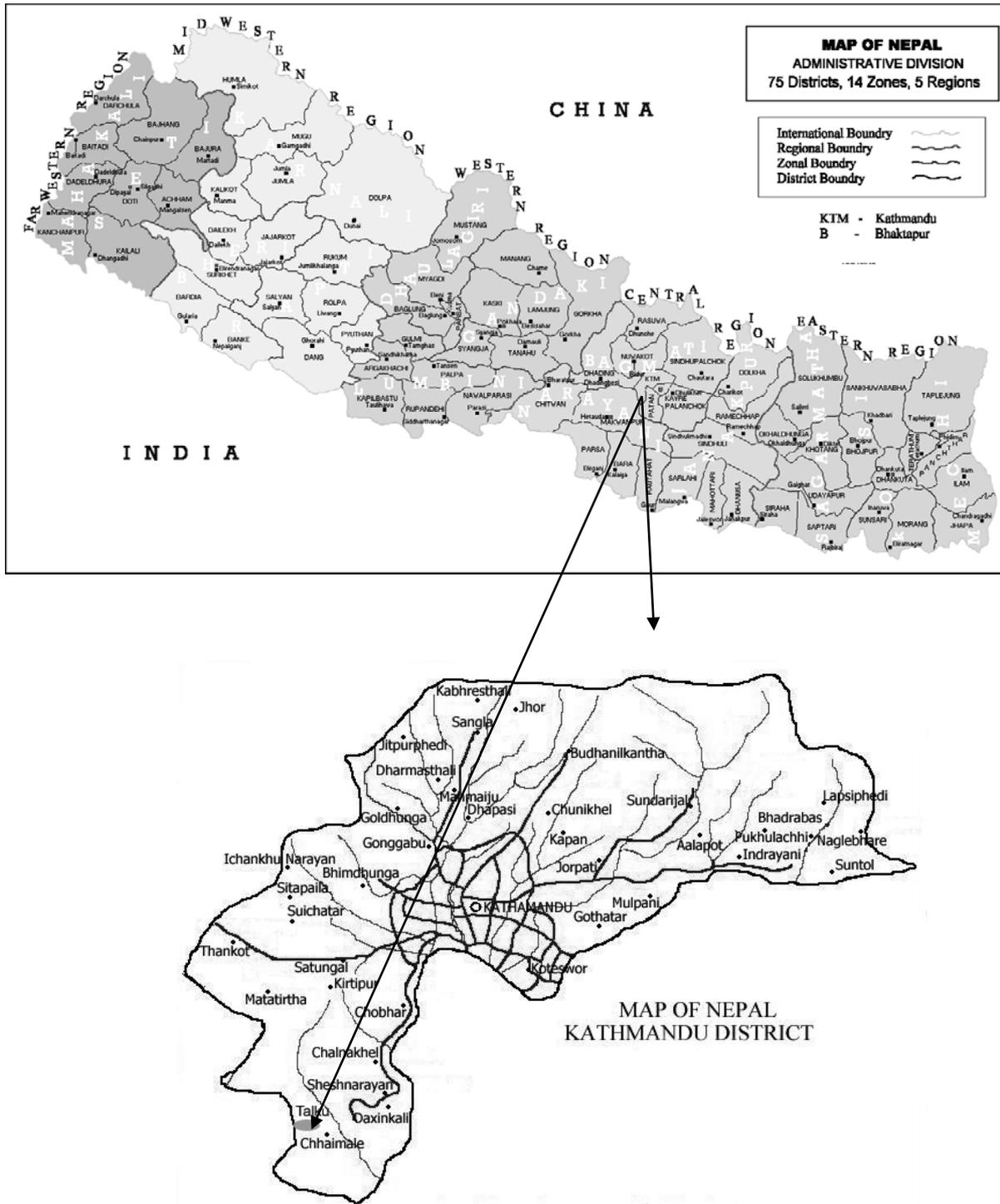
5.3.2. POPULATION AND DEMOGRAPHY

Of the total population, 35.2% people are engaged in agriculture. Most of the farmers are engaged in fruit and vegetable farming. There are 533 households in this VDC. 50.3% are Tamang, Gurung and Lama, 23.9% are Newars, 18.8% are Kshetri, 5.4% are Brahmin and 17% are so called untouchables. Most of the people use Gurung, Tamang, Newari and Nepali languages. They celebrate Dashain, Tihar, Lohsar, Teej and many others. 66.6% population are literate.



[Source: VDC office of Talku Dudechaur ward no. 6]

5.3.3. MAP SHOWING TALKU VDC



[Source: www.ncthakur.com]

6. ACTIVITIES

We carried out FGDs with different groups of children, women and youths. All of them had more or less different perspectives regarding the issues of their ward and saw the

problem with different perspectives. Age, experience and education played a tripartite role in manipulating the answers of the different age groups. A group of three students carried out each FGDs while we simultaneously carried out interviews with old aged persons, youths and others. Apart from FGDs and interviews, we took part in active observations of the ward's level of sanitation, common vegetation, animal domestication, gender equality, etc. Each day at evening, we consulted amongst ourselves and repeatedly intermingled the group members while conducting the FGDs. We made certain dos and don'ts for the camp. We also discussed about and conducted PRA, social mapping, transect walk etc. We interacted with the members of *Mahila Sanjal* (women's group network). They gave us information about the VDCs and about their own groups.

7. FINDINGS

The major findings of the camp, mainly collected through FGDs and interviews are:

7.1. ETHNIC COMPOSITION

The people in the community are as diverse as in other parts of Nepal. There is a clear dominance of Tamangs, Kshetris, Newars and Brahmins in both the VDCs in terms of population. As the major percentage (around 50%) is Tamangs in the VDCs, they are the beneficiaries in one way or the other. Needless to say, the Brahmins are the well respected and elites here as well, followed by the Kshetris.

7.2. AGRICULTURE AND ANIMAL HUSBANDRY

Major occupations are agriculture and animal husbandry. Chief cereals grown are rice, maize, wheat and millet. Legumes grown are pulses, soybeans, peas and beans. Vegetables commonly grown are green leafy vegetables, potatoes, mustard, spinach, radish, cauliflower, tomato, cucumber, pumpkin, *tarul* and *bakulla*. Fruits grown are pear, orange, banana, peach, carrot, *lapsi* and *jyamir*. Cash crops grown are bitter gourd, *lapsi*, corn, cucumber, mustard etc.

Almost 90% of the houses had animal sheds in the ground floor adjoining the kitchen. Health-wise, we found it as a risk and World Vision should put a concern here in terms of sanitation. Some houses had sheds that are uphill and some near to the house. Hybrid (developed) goat breeds are found to be domesticated widely, while buffalos and cows are also found in a good number in almost every household. This shows that they feed milk and milk products quiet often, which is nutritious and is good for health. General public have animal husbandry or/and poultry at the domestic level to enhance their income. Most have been trained by different NGOs while others took the training on their own finances.

7.3. FAMILY STRUCTURE

There are more joint families found in both the VDCs. Joint families are common in the ethnic groups of Nepal and similar is found in Talku and Chhaimale VDCs. Nuclear families are common in Brahmin-Kshetri caste groups and in other ethnic groups in small proportion. There is an estimated 533 household in Talku VDC while the same ranged about 662 for Chaimale.

[Source: VDC offices of Talku and Chaimale]

7.4. OCCUPATION

Majority of the population is unemployed as very few attend formal institutions to make money. Most of them work in fields or carry out other alternative occupations like animal husbandry and poultry farming at small scale and labouring in construction and maintenance sites. Women seem to be doing more work than men and men seem to sit idle in the day, either playing cards or drinking alcohol or both. Most people are not educated enough to get jobs in the cities and there are very less employment opportunities for nearly every kinds of work. Some male youths have gone overseas, especially Malaysia to work. The male workers and a handful of females are working mostly in Kathmandu and Pharping for income generation. As almost are involved in agriculture and farming, 10-15% do alternative occupations. Youths are also interested in applying for the British and Indian Army apart from the Nepal Army. Some educated ones are teachers in schools in Talku and Pharping while educated women are working as Volunteer Health Workers.

Agriculture being the easiest income generating option, World Vision should hit this part to elevate the living standards of the residents. More use of technology should be focussed and newer experiments should be done in the agricultural sector. As education pays off in a greater span of time, an alternative should be there for the locals as an instant pay-off and agricultural reform would be the best thing to do for income generation.

7.5. COMMUNITY INFRASTRUCTURE

7.5.1. Roads

The ward is connected to Pharping and Makwanpur by a gravelled road. The road is used as a shortcut way to reach Hetauda from Kathmandu and vice-versa. The road serves the purpose of agriculture goods transportation and a good linkage with Kathmandu and Pharping for a wide range of purposes. Ambulance services are made easy by this road and newspapers are dropped in here on their way to Hetauda. But inside the VDC, there is no good and pitched road in wards. While conducting FGDs, few male adults focused that the construction of road is the first thing they want for their VDCs. As per them,

tarred road linkages to Kathmandu and Hetaunda would make their VDCs a transit point and this would help in an overall development of the VDCs.

7.5.2. Telecommunication

Around one – fourth of the population was found using NTC and Mero Mobiles in both the VDCs. CDMA phones are also found in small proportion. The network coverage of NTC (pre- and post-paid) is not very good. There is an easy rich to communication facility as the landline numbers were found remarkably.

7.5.3. Electricity

Both the VDCs have access to electricity, except in Simpani of Chaimale ward 1. Almost all houses have electricity supply except those whose income standard is very low. Electricity use is mostly for lighting purposes and operating electrical appliances like TVs and radios. Widespread use of electricity for operating motor pumps and big machines were seen in few places, mainly in the mustard oil producing cottage industries and grinding mills. World Vision can also ponder in granting monetary help to the poorer families in electrifying their dark houses.

7.5.4. Banks and other financial institutions

No banks (neither governmental nor private) are working in these VDCs, but women's groups have initiated the concept of saving money, lending and borrowing through small-scale cooperatives. With small interest rates the women's group cooperatives lend the money and the depositors get a satisfactory interest rates by depositing their savings. Cooperatives are too popular in these areas.

7.5.5. Toilets

Most toilets are temporary and pit/dug well. Majority of the houses used temporary toilets. Most of the people just go to the bushes for defecation. Toilets are near the houses in an average distance of 3 to 5 meters. We found that toilets are not cleaned regularly. So, this is another part for World Vision to check upon. Improper use and lack of toilets cause serious health hazards in these areas each year. It was known that Plan International, an INGO, had earlier funded for toilets but very few permanent toilets were seen. The Tamang communities of Talku used the funded money in festivities and celebrations rather than on building toilets. So, a close monitoring is required for initiation and success of any program.

7.5.6. Water supply

Source of water, the spring water, is available more or less whole twelve months of the year but scarcely. Though no chemical tests have been done, people here are confident in the purity of the source. The locals say that there are no such cases of water borne diseases but the cases of diarrhoea, typhoid and jaundice are reported quiet often. When asked, the residents think these diseases are due to carelessness in health care and sanitation rather than the polluted source of water. Level of sanitation is not satisfactory in the houses of the 'so called' "lower classes". Similarly, houses of Brahmin, Kshetri are more conscious sanitation wise than the ethnic groups.

Because of insufficient water resources, people of the community are not able produce sufficient agricultural products. So, water for irrigation is the essential and immediate need of the community. As the farmers depend hugely on agricultural goods for income generation, a proper irrigation system would help them quiet enough in producing more than what they currently do. The chief outcomes from the FDGs conducted with the farmers' group were: a vital necessity of irrigation and sufficient water supply. Some even thought that the basis of their VDC's development lies in proper water supply. So, another point of focus for the World Vision would be ensuring the water supply in both the VDCs.

7.6. DRUGS AND ALCOHOL

Few years ago, the locals used to cultivate marijuana and supply it to the consumers. No such practice is prevalent nowadays but the drug users from Pharping visit around these VDCs searching for lonely places. No injecting drug users are reported from these VDCs but alcohol consumption rate is near 100%. '*Jaatai le diyeko*' (given by their own caste) say the Tamangs and freely consume alcohol. Even children are allowed to drink in the families of Tamangs, Gurungs and Newars while the adult males of Brahmin – Kshetri are also into alcohol consumption. Alcoholism is the major factor of violence over women. Alcoholism, we think plays a detrimental role in the economy and psychology of the family ultimately leading the anomaly into the society. If people are given options (like work, creative income generative activities) and made aware about ill effects of alcohol, it would have less deleterious effects.

7.7. HEALTH AND NUTRITION

A renowned medical doctor Migendra Raj Pandey has a chief role in establishing the SHPs in these VDCs in the yesteryears. Health facility, like any other basic necessity, in these VDCs is not very efficient. The sub health post of Talku Dudechaur is located in ward 5 and that of Chhaimale is in ward 1. Working hour is from 10 am to 2 pm. All the services are provided free of cost to the patients. Minimum charge is extracted from the registration. All the villagers from different wards come to the same health post in their

respective VDCs for treatment and medicines. We found an unsatisfactory condition of both the health posts of the VDCs. There are insufficient medicines and other treatment instruments. Even for blood tests, villagers have to go Pharping. Every year, health workers of the SHP aware the villagers about health and family planning issue. They provide condoms, Depo-Provera pills and other medicines and services free. Volunteer women health workers provide immunization. In severe cases SHP refers patients to Pharping's Manmohan Memorial Hospital or Kathmandu's hospitals for treatment. Around 100 to 150 patients visit each of the SHP every month and among them only 50 to 60 are women. Women and children are the main victims of diseases. Major health problems in the VDCs, according to the SHP, are ARI (Pneumonia) in children and in females are uterine diseases (Uterine Prolapse). Reasons for most diseases are: improper hygiene, water contamination and improper sanitation. The major causes of child malnutrition are poverty, ill sanitation level and illiteracy. We also found that, a superstitious belief is deeply rooted in the villagers. Although villagers have some faith in doctors and medicines, they first go to traditional healers for treatment.

7.8. TRADITIONAL HEALERS

Help is still sought from traditional healers once someone gets ill. Generally, they act as the first therapists. A Guthi run by Mrigendra Raj Pandey has made some provisions of awarding the traditional healers in referring the complicated cases to the medical personnel. So, the patients first go to the traditional healers and through their referral visit the SHP. With the increasing level of awareness, the number of patients visiting the traditional healers is decreasing and so do the healers as they also have started to realize the effectiveness of biomedicine.

7.9. SHELTER

Houses are made up of stone and mud and the roof are generally of zinc plate. They are scattered and relatively few. Few cemented houses are also there whose owners were economically sound enough to possess motorbikes. The major source of fuel is firewood. Bio (*gobar*) gas plants are also found in a couple of houses and are increasing.

7.10. EDUCATION

There are five schools in the Talku VDC, which includes three primaries, one lower secondary and a secondary school. Some wards have no school, so for further education the children go to other wards or to Pharping. Higher schooling is in Pharping while some students travel daily to Kathmandu for their college level studies. School bunking and drop out rates are high due to more focus on household works than studies. The strikes largely affect the studies of the children. Only few children are noted to be in age appropriate class while others are old enough to attend the respective classes. The poor economic conditions, lack of encouragement by teachers in schools and lack of attention are the main factors that limit higher enrolment or attendance in education. Unqualified

teachers and lack of educational resources are the main reasons for low education quality. Over to all other general and obvious reasons, a remarkable reason for high girl student drop out rate is eloping. Girls elope in their school going ages and stop their studies after that. The attitude towards learning in the village seems to be positive in that the villagers are aware that literacy is important to avoid getting cheated and get moving with the current trends. However, some senior citizens have their own opinion that higher education is not necessary. In fact in the Tamang community, boys and girls are enrolment just for the reason there is no one to look after domestic matters. However recent figures have shown that more and more children study and girls and boys are all sent to schools.

Needless to say, education is the most necessary requirements for any community to develop. World Vision should focus in establishing more and more schools around the areas and education should be on top of any developmental activities that are to be carried out by World Vision. The organization should also check on dropout rates and higher enrolment of girls. In the wide range of FGDs that we conducted, the children, that too of ethnic communities focused on the importance of education.

7.11. LIVELIHOOD

As they are agriculture-based communities, the exact income in monetary terms is hard to predict. But it is found to be around NRs. 2000 to 3000 per month. There is low income generating activities, as the linkage with the market is not perfect. The pay off of agriculture products is not satisfactory. There are few shops, teachers and migration for income generation. Tress felling is also found as a source of income generation. Lack of proper education and skills is the chief cause of unemployment. Due to less cultivable land most of the population have low-income rates. Favouritism, nepotism and sycophancy are the chief causes of ethnic groups' back position in work places.

Another area for World Vision to hit would be giving life-skill training to the locals as a part of income generation. As agriculture depends much on environmental conditions and a simple drought can devastate all the investments in farming, alternative life-skill training would help the locals in their free time and would also help the unskilled and semi-skilled workers. Females and the differently able could easily make themselves economically sound as the life-skill goods have a good economic payoff.

7.12. NGOs AND LOCAL ORGANIZATIONS

I/NGOs working here are JICA, Share and Care, Asman Nepal, Plan International and Kanpur Nepal. NGOs were the ones that helped in forming and regulating women's group in their earlier days. A good rapport and networking with the I/NGOs and local leaders would make the job of World Vision easier than expected.

7.13. GENDER ISSUES

What we found in the FGDs was, “there is no gender discrimination”. But we observed contradictions on that statement. Nepal has suffered centuries’ long patriarchal thinking and this has a deep root inside our lives. The ward is completely dominated by males but women are trying to raise their voices and making themselves empowered by women’s groups and adult literacy classes. Men are in income generating activities while women are in household choices. Similarly, wages given to men and women is also different. Men get NRs. 100 to 120 per day whereas women get NRs. 80 to 100. As the girls' school dropout rate is high, they remain uneducated and lie behind while competing gender wise.

It would be a huge relief for the women around the area if World Vision provides awareness classes on gender discrimination were given to the locals. More focus should be on creating equal employment opportunities and equal wages to both men and women. Adult literacy classes to the women would strengthen their intellectual level in all the way help to compete with men.

7.14. DISABILITY

While talking about disability, we didn't find much more cases like that. But nearly each ward has around a couple of differently able persons by birth. Similarly, in ward no. 2 of Talku VDC, there were two boys who had the diseases called Albino because of hereditary problem.

Life skill training to the differently able will help them withstand with the competing outer world and help them survive on their own. World Vision should focus on rehabilitating the stigmatised and discriminated differently able groups and run awareness classes to the able ones to regard the differently able as a vital part of the society.

7.15. NATURAL DISASTERS

What we found through FGD is, there is no reporting of such big natural disasters in the last 50 years. But because of the sloppy land and slack nature of soil, in every rainy season people have to face the problem of soil erosion. But to get out from this kind of annual problem, community people have started afforestation programs. Similarly, in summer season also, they have to be the victim of dryness and drought. So every year, the poorer families have to spend lots of money for the recovery of the destruction of disaster.

7.16. POLITICAL SYSTEM

General public of both Talku and Chaimale VDCs are not very much aware about political system. They even don't have much more interest in politics (especially women and old people). But what we found is, there is a remarkable presence of different political parties (Nepali Congress, CPN-UML, CPN-Maoist, etc.) in the community. Recently, Maoist supremo Prachanda has won the CA polls from this constituency. Though different political parties are there in the community, people there are not interested and far from political activities. Even most of them, especially women are not interesting in voting. No political leaders from any parties went there to spread the information about CA elections, prior to the election. People are more pessimistic about the present political scenario.

7.17. MEDIA AND INFORMATION

Information has become the essential part of the human beings in the present time and at the same time it is the need and right of the people. The state should recognize the right to information of every citizen. It is an irony, in the today's time of twenty first century; the citizens of our country are not getting information and news in time. People of Talku and Chaimale VDC are also deprived from the facilities of news and information. TV, FM, radio and newspapers are the main sources of information in that VDC. There is no facility of internet and post office. People conveyed and transferred information through phones and cell phones. Even people themselves are not very much aware about the right to information.

7.18. PEACE AND CONFLICT

Both Talku and Chaimale VDCs are the closest but underdeveloped neighbours of Kathmandu valley. During the period of twelve years civil war, both VDCs Talku and Chaimale were not safe from the conflict situation. Innocent people were highly victimized both from the conflicting and state's side. But now-a-days people are relieved after a long anticipation of twelve years. People are still not very much optimistic about a sustainable peace building. They were waiting for the Constitution Assembly (CA) election. There is even no single police station in both Talku and Chaimale VDC. They are examples of a perfect heterogeneous community. People from different religion, culture, tradition and beliefs lived together with peace and harmony. We can easily find the sense of fraternity among the people of different groups. There is no history of conflict and violence in the VDCs in the name of religion and culture.

7.19. CHILD LABOUR

There is no child labour seen in the VDCs as such but children are more involved in the household daily activities. Some poor families' children are highly exploited inside their families due to the inadequate information about the issue of child labour. They are more involved in household activities rather than in education. We didn't find any cases of child trafficking there. According to the locals, child marriage is not practiced in their community though there were some exceptional cases. During the period of civil war, children were the most vulnerable group. They were highly victimized from both Maoist and state level.

7.20. RELIGION AND CULTURAL BELIEFS

As already mentioned, it is a heterogeneous community and people of different religion, culture, caste and many more lived together with harmony and value consensus. Hinduism, Buddhism, Christianity are the main religion of the area, respectively. Brahmin, Chhetri, Newar, Tamang, Gurung, Magar are some sounded caste groups. Because of the majority of Brahmin, Kshetri, Newar and Tamang; Newari, Nepali and Tamang are the main language of daily use. Dashain, Teej, Loshar are the major festivals of celebrate by the residences. Because of good numbers of Buddhist followers there are lots of Gumbas around the area, especially in Talku VDC and Pharping. We all know that most of the elements of our society are bounded by the traditional and conservative beliefs, so the people of the area are highly superstitious. With the changing of time, people also have started to believe in modern science, scientific treatment and hospitals but still they do equally believe and give importance to the traditional healers.

7.21. HIV/AIDS

HIV/AIDS is not a new thing for most of them. Nearly everyone, from child to old has at least once heard about HIV/AIDS. Because of awareness campaign organised by different organizations, agencies, volunteers and health post staffs, people of the village have got information about HIV/AIDS, which is really beneficiary. But almost of them have no deep understanding about it. Some (especially women and old aged) have very wrong notion about HIV/AIDS. During the time of survey we didn't find any case of HIV/AIDS infected person. People of village and health post records have not any authentic data of HIV/AIDS infected people in the VDCs.

8. OBSERVATIONS AND ANALYSIS

Many males are against the working pattern of women groups. Though it was called a women's group, men were continuously affecting the decisions of the group. Females have a work burden. They visit forest during the daytime to collect firewood and fodder for the

animals. During morning and evening, they make themselves busy in daily household chores. Though the males chanted that there was a quiet a good level of gender equality, they worked for minimum hours outside homes. But all men, women and even youths told that the gender equality level is quiet high. We found the discrimination level while talking to the children's group.

Culture plays a vital role in the backward position of the ethnic groups. While the children of caste groups are busy more hours in studying, the ethnic group children are busy in celebrations and liquor. The '*Bratabandha*' of Tamangs (*Chewar*) takes six days compared to that of Brahmin – Kshetris one day. Other caste groups celebrate '*Maghe Sankranti*' for a day while the same ranges for a month to the Tamangs: singing, playing and celebrating. More than education, which takes time to pay off, they wanted their children to get involved in agriculture which pays off soon and income is easily generated. They want to serve in the army rather than in bureaucracy and concentrate on physical build up rather than the mental one. Moreover, the dominance of Brahmin – Kshetri is so widespread that nepotism and favouritism allows very few other castes and ethnic groups to reach policy-making level. And even if they do, they are busy in making themselves rich rather than doing something for their people.

Though it was said that the level of sanitation is satisfactory, we found it contradictory. Cow and buffalo sheds are close to houses and even in some cases inside the houses. Due to poor education and awareness level, the sanitation level is poor. The cold climatic condition and a lack of enough water resources made the people not bath resulting into different diseases.

We observed that sort of drinking water facilities on the wards we went. The people of the area are largely dependent on agriculture. All the women's group are inactive and are for the name sake only as they do only mere collection of money without other activities in community development. Moreover, they were formed by some organization working in the area but could not function then after.

Due to the lack of modern agricultural facilities and proper irrigation system, the agricultural productivity is very low. Structural discrimination against women is vividly present due to their no representation in VDCs and schools.

As Pharping is marginalized from Kathmandu, problem of centralization is similar here as Talku and Chhaimale are marginalized from Pharping in access to the facilities. More workload for the women resulted in reproductive health problems in them. Among women also, elite domination is prevalent and they are more vocal during the FGDs.

Many cases of school dropout rate were observed due to poverty. Also internal migration due to unemployment and external migration to foreign countries like Dubai, Qatar were

observed. The most important aspects in farming system are mutual aid and cooperation i.e. exchange of labour in agriculture, e.g. *Parma* System.

The main occupation of the people are cattle rearing, farming and women's sources of income are making sweets and pickles of '*lapsi*' and exporting it to the valley. People are very down – to – earth and co-operative. Most of the people in the VDCs drink alcohol instead of tea. They think that alcohol gives them energy to work.

9. PUBLIC EXPECTATION

While conducting FGDs, few male adults focused that the construction of road is the first thing they want for their VDCs. As per them, tarred road linkages to Kathmandu and Hetaunda would make their VDCs a transit point and this would help in an overall development of the VDCs. Once it would be tarred, the road facility would be excellent and they could easily export their agricultural goods to the city areas and generate income.

People wish more NGOs and INGOs to come over their place and do good work for the development of their village. They hope and seem to be more dependent on different NGOs and INGOs helping them in different ways for improving their economic and health status and their lifestyles.

We found that most people here are unemployed. As they are jobless and have no work to do, men often most spend their time getting drunk and playing cards. Women here seem to be more active than man and they seem to work more. So employment opportunity is another vital need as presented by the locals.

Majority of the people in the VDCs are illiterate and even though they have facilities like water, electricity and roads, they are still deprived of good health services. Some locals think that people residing in the area do not seem very conscious about their health, as they should have been in order to live a healthy life. They are not very active in keeping their surroundings as well as themselves clean. To them, a good health seems to be a good diet. The sanitation standards and hygiene is less than adequate. People think that the health service is neither adequate nor qualitative. The service hours are short and the health staffs are few. Most of the people wished if they had better health services then would not have to seek expensive clinic or go to the city for treatment.

Another unforgettable need of the people is water for drinking and irrigation. Though there is the presence of spring sources, they are not adequate for drinking and farming. The locals are looking forward to development of water facilities, which would heighten the agricultural productivity and ultimately the income generation.

Most of the adolescents are not fully literate and older people are mostly illiterate. There are lots of dropouts mainly because of family reasons. Superstition persists, partly because of this illiteracy. But most families seem to be aware of sending children to school. Parents also consider their responsibilities to be over once they get their children admitted in the school. People have gradually understood the value of education. Those who are educated are conscious about their rights and are not satisfied with the system of different organizations, the VDC or SHP and also with the representatives and political leaders, as they do not always fulfil their responsible tasks. So quality education is another vital necessity for them.

10. RECOMMENDATIONS

Needless to say, education is the most necessary requirement for any community to develop. World Vision should focus in establishing more and more schools around the areas and education should be on top of any developmental activities that are to be carried out by World Vision. The organization should also check on dropout rates and higher enrolment of girls. In the wide range of FGDs that we conducted, the children, that too of ethnic communities focused on the importance of education. World Vision should also focus on adult literacy classes targeted at the adult females and the old aged. This would boost their confidence and they can probably help in the developmental activities.

Agriculture being the easiest income generating option, World Vision should hit this part to elevate the living standards of the residents. More use of scientific technology should be focused and newer experiments should be done in the agricultural sector. As education pays off in a greater span of time, an alternative should be there for the locals as an instant pay-off and agricultural reform would be the best thing to do for income generation.

Because of insufficient water resources, people of the community are not able produce sufficient agricultural products. So, water for irrigation is the essential and immediate need of the community. As the farmers depend hugely on agricultural goods for income generation, a proper irrigation system would help them quiet enough in producing more than what they currently do. The chief outcomes from the FDGs conducted with the farmers' group were: a vital necessity of irrigation and sufficient water supply. Some even thought that the basis of their VDC's development lies in proper water supply. So, another point of focus for the World Vision would be ensuring the water supply in both the VDCs.

Another area for World Vision to hit would be giving life-skill training to the locals as a part of income generation. As agriculture depends much on environmental conditions and a simple drought can devastate all the investments in farming, alternative life-skill training would help the locals in their free time and would also help the unskilled and

semi-skilled workers. Females and the differently able could easily make themselves economically sound as the life-skill goods have a good economic payoff. Life skill training to the differently able will help them withstand with the competing outer world and help them survive on their own. World Vision should focus on rehabilitating the stigmatised and discriminated differently able groups and run awareness classes to the able ones to regard the differently able as a vital part of the society.

Almost 90% of the houses had animal sheds in the ground floor adjoining the kitchen. Health-wise, we found it as a risk and World Vision should put a concern here in terms of sanitation. So making provisions for better animal husbandry would help the locals in improving the sanitation. World Vision should also focus in establishing health care homes and enrich the resources of the already established SHPs.

It was known that Plan International, an INGO, had earlier funded for toilets but very few permanent toilets were seen. The Tamang communities of Talku used the funded money in festivities and celebrations rather than on building toilets. So, a close monitoring is required for initiation and success of any program.

Any organizations, individuals or groups that would like to conduct a similar type of activity should focus on the sensitive issues like gender, education and health. The primary focus should be on identifying the problems related to the issues of developing community infrastructure. They should also focus on proper planning of the activities to be carried out and the group leaders, with full responsibility, should be conscious in effective deploying if the group members in the works. The group should remain within tight bonds from the initial days of field visits to the final days of report submission and presentation.

11. CONCLUSION

The chief areas to work are the educational sector, the agricultural reform, proper irrigation facilities, health improvements and road construction. Few previous programs initiated by different other I/NGOs have been successful as well as failed. A trend seen in different organizations working in the sector of community development is that they closely examine the areas in which they are working. In the wards of Talku and Chaimale, programs related to education and health have been relatively successful than the ones, which focus on sanitation and hygiene. Moreover, the families of caste groups (Brahmin-Kshetri) have responded well enough than the ethnic groups to such programs.

Social workers have always been known to be closer to the grass-root than the professionals in policymaking level. So, social workers should be deployed in the areas and in their initiation, policies should formulated. A close monitoring and a timely

evaluation of different activities that have been carried out in full participation of the community members. As Jack Rothman says, works involving the community members and the influential community leaders would produce best results.

12. SOME SNAPSHOTS



Photo 1 Group leader showing his enthusiasm



Photo 2: Ms. Ramila Tamang sharing about her Women's Group



Photo 3 FGDs with Women's Group of Talku ward 6



Photo 4 Locals participating in the social mapping of Talku ward 1

APPENDIX

Call For Papers & Guideline for the Research

Call for Papers

Internationalization of Social Work Education in Asia

History Review

Asian Center for Welfare in Societies (ACWels)
Social Work Research Institute
Japan College of Social Work

In Asia, people often say that our social work education is a simple copy of Western social work. A hypothetical conclusion of the recent history review conducted by the APASWE-related research team was “Dissemination (of Western social work) without Modification.” A hypothesis, of course, may or may not be rejected.

We would like to record the history of the internationalization* of social work education in Asia, or the relation of social work education of each country/region with the outside world,* and also test the above “hypothesis” using such empirical data as below. This would be an excellent opportunity for each country/region, or school, to review and record its own history of the social work education for future development.

* Includes both Western and non-Western countries

Examples of “Empirical Data”

- a. The existence of a specific person (educator, researcher, academician, practitioner, etc.) who studied in a foreign country and brought back its social work
- b. The existence of a specific person (educator, researcher, academician, practitioner, etc.) from other country who lived for a certain period in your country/region and introduced the social work of his/her own country
- c. The approach from and/or cooperation with specific schools (universities/ colleges) of Western or non-Western countries/regions
- d. The relationship with IASSW, APASWE and/or other international social work organizations, United Nations agencies such as UNICEF, and NGOs such as Save the Children
- e. Curriculum and teaching methods,
- f. Text books, theories and approaches
- g. Educational or academic background of social work teaching staff (degrees, experience of studying abroad, etc.)
- h. Joint degrees, transfer of credits, exchange of faculty (teaching/research/ academic staff) members, students, etc.

The research project has been funded and implemented by Social Work Research Institute Asian Center for Welfare in Society (ACWels), Japan College of Social Work, and will be cosponsored by Asian and Pacific Association for Social Work Education (APASWE).

The head of the project is Prof. Dr. Tatsuhiro Akimoto, Director of ACWels and President of APASWE, and the coordinator is Kana Matsuo, Collaborative Researcher of ACWels and Assistant to APASWE President.

The project this year is limited in terms of length and time, but is expected hopefully to grow to the second stage, if successfully completed.

Research Schedule and Procedure

1. Application: Fill out the attached application (proposal) form and send it to Prof. Dr. Tatsuhiro Akimoto (akimoto@jcs.w.ac.jp), Director of ACWELS. The deadline is September 15, 2012. The research project planning team will review it, and inform of the official acceptance by September 30, 2012.

Three or four applications will be selected on a basis of the quality of proposal. The geographic distributions will be considered. All applicants must be 2012 APASWE membership-holders.

2. Implementation of the research: September 15, 2012-January 31, 2013

Submission of paper: The deadline for the full paper (more than 72,000 words (without counting Tables and Figures) in English) is the end of January 2013.

3. Publication: all the accepted full papers will be published in hard copy to distribute to all APASWE member schools, and released on the website by the end of March 2013.

4. Honorarium: ¥75,000 (Approximately US\$1,000 as of 15 Aug. 2012) will be paid after the acceptance of the final paper.

For more details or inquiries, please feel free to contact with Kana Matsuo, Coordinator, at kwani215m@gmail.com.

Application (Proposal) Form for
Internationalization of Social Work Education in Asia
History Review Research

Asian Center for Welfare in Societies (ACWeIS)
Social Work Research Institute, Japan College of Social Work

Brief description of the historical development of social work education in your country/region:

The relation with, and involvement/influence of the outside world (foreign countries/regions, etc.) to the historical development of social work education in your country/region:

Methodology:

Name(s) of Researcher(s)/Final paper author(s):

Availability of empirical data:

Applicant 's Name and title:

Affiliation (Name and Postal address):

Email address and Tel. No. for contact:

Signature

Date:

Guideline for “Internationalization of Social Work Education in Asia” Research

Kana Matsuo, Coordinator

12 October 2012

“Dissemination without modification” is our hypothesis. Social work education in the Asian region has been carried out through textbooks, curricula and theories which were imported from Western countries by educators who studied in Europe and/or the United States. The role which the APASWE has largely played is a missionary. We have learned much from the West.

The core interest of this research is to record historical facts of social work education in your country in relation with the outside world. Based on the empirical data to be collected, each researcher is expected to make an analysis according to his/ her own interest, including the rejection of the hypothesis, of course.

Your paper should include the following content. Your discussion beyond this is of course welcomed and even encouraged. Feel free to enjoy your research intellectually.

<Guidelines>

Introductory Section

1. Provide basic information /data on your country, society, and social work, particularly its education to help readers understand your research and paper.
2. The “information/data” mean ones on population, its characteristics, industrial structure, its features, job classification distribution, ratios of children/youngsters who enroll (or complete) in elementary (primary) schools and bachelor level programs, social work education, and some other as well as some other indicators. Particularly the general information on the education system would be necessary for readers.
3. Fill out the attached table to use as a guiding stick for your writing and analysis. You may develop the table form as you need and want.

Section 1 Birth and Development of Social Work Education in your Country

1. Describe the first program for social work education in your country, in relation with the outside world. Including:
 - (1) The curriculum of the program, textbooks, skills and theories & approaches, teaching methods, teaching staff members (educational and career backgrounds) and any other indicators
 - (2) A specific person or a few (educator, researcher, academician, practitioner, etc.) who contributed to the establishment of the program.
 - (a) Your country person(s) who studied in a foreign country and brought back its social work, if any.
 - (b) A person from another country who lived for a certain period in your country and introduced the social work of his/her own country, if any.
 - (3) The approach from, support of, and/or cooperation with (a) specific schools (universities/colleges) of Western or non-Western countries/regions, and (b) IASSW, APASWE and/or other international social work organizations including United Nations agencies (e.g. UNICEF) and NGOs (e.g. Save the Children), if any.
 - (4) Any other facts and stories.
2. Describe the development, in relation with the outside world. Including:
 - (1) You may choose and focus on a school of a few, but the overview of the whole country would be appreciated, if possible.
 - (2) See 1.(1)~(4) above.
 - (3) Any relations (e.g. the exchange of information, experiences, students and human resources, the attendance at conferences, and the implementation of joint projects and researches) with the outside world including the initiative on your side.
 - (4) Any international conferences, workshops, symposiums, meetings, etc. in your school and/or country. Keep the record of agenda, presenters, etc. as much as possible.
3. Describe the present situation, in relation with the outside world. Including:
 - (1) See 2.(1)~(4) above.

Section 2 Analysis and Discussion

We look forward to learning from you.

<Important Date>

31st January, 2013 The final paper deadline

	1974 ¹	Milestone Years ²	2012 ³
Population			
Industrial Structure ⁴ Primary: Secondary: Tertiary	: :	: :	: :
Occupational Structure ⁵ Major groups	1 % 2 3 4 5 6 7 8 9 0 X		
School Enrolment % ⁶ Elementary schools Univ./College Bachelor	%		
Number of programs BSW MSW DSW/PhD Others (Specify) ⁷			

¹ You may start with the year when your first program was established. The year of 1974 is one when the APASWE was established.

² You may choose one or a few specific years for the development of your social work education. You may increase the number of columns.

³ The most recent year for which data are available.

⁴ The ratio among the primary, secondary and tertiary industries. Primary industries (A Agriculture, Hunting and forestry; and B Fishing), Secondary industries (C Mining and Quarrying; D Manufacturing; E Electricity, Gas and Water Supply; and F Construction) and Tertiary industries (G~Q All other industries). A~Q stand for the Tabulation categories of International Standard Industrial Classification of all Economic Activities (ISIC-Rev.3). You may use different classifications if ISIC-Rev.3 is not available.

⁵ International Standard Classification of Occupation (ISCO-88): 1 Legislators, senior officials and managers; 2 Professionals; 3 Technicians and associate professionals; 4 Clerks; 5 Service workers and shop and market sales workers; 6 Skilled agricultural and fishery workers; 7 Craft and related trade workers; 8 Plant and machine operators and assemblers; 9 Elementary occupation; 0 Armed forces; Other occupations. You may use different classifications if ISIC-88 is not available.

⁶ Among same cohorts.

⁷ E.g. diploma programs. Give a brief description on the programs (level, years, etc.)

平成 24 年度国際比較研究報告書

【ソーシャルワークの第 3 ステージ、アジアにおけるソーシャルワーク教育の国際化に関する研究】

International Joint Research Project
Internationalization of Social Work Education in Asia

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March 2013

Printed in Japan
KYOSHIN Co., Ltd.
