International Joint Research Project

Internationalization & Indigenization 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及び 現 地 化 （インディジナイゼイション）に関する研究】

Headed by Tatsuru Akimoto, DSW.

Edited by Kana Matsuo, MSW.

Social Work Research Institute Asian Center for Welfare in Society (ACWelS)

Japan College of Social Work

Asian and Pacific Association for Social Work Education (APASWE)

March 2014

FOREWARD

It is apparent that the APASWE (Asian and Pacific Association for Social Work Education) as well other social work associations and organizations and leading individual professors and practitioners--particularly from the outside—were in fact doing the work of a missionary. Viewed from the stance of social work, it was a "dissemination without modification." This was the hypothetical conclusion from our first year of research on the history of the APASWE in 2011.

The conclusion was tested in our second year of research on the process of the internationalization of social work education in Asia in 2012. The "hypothesis" seemed to be accepted although the word "indigenization" often appeared here and there in most chapters. Few concrete cases of indigenization were presented and recorded except for "negative modification" or compromise due to the lack of resources.

This report from the third year comprises two parts to fulfill the "homework" from the second year project: One is to repeat the same second year effort regarding the countries which played the double mission of being receivers of Western social work from the outside and missionaries to the other social work "developing countries"—India, the Philippines, and Thailand. Unfortunately, cooperation from Hong Kong, another important country, was not enlisted. The second part is to reconfirm that the reference to indigenization by social work writers is virtually only "lip service", or to dig out actual cases of indigenization in the Region to accumulate for records and for future research development.

The next year will be the roundup stage.   It is hoped that the history of the APASWE, a regional association, and the role it has played will stand out against the background history of the internationalization of social work education in Asia.

Prof. Tatsuru Akimoto, DSW
Director, ACWelS-JCSW
Immediate Past President, APASWE

Contents

Creating a Third Stage of Social Work Education

Responding to a revised global definition of social work

Kana Matsuo, CSW
Research Coordinator
Japan College of Social Work International Joint Research Project, 2013

Social work education in Asian countries has been implemented using textbooks, curricula, and theories imported by educators who studied in North America, Europe, and other Western regions. In the report entitled "Internationalization of Social Work Education in Asia" (March 2013), contributors referred to the terms "indigenize," "indigenous," and "indigenization" a total of repeatedly. [1] Indeed, it is noted throughout that "indigenization" is a keyword in Asian social work education.

On September 5, 2012, the Social Work Research Institute Asian Center for Welfare in Society (ACWelS), Japan College of Social Work (JCSW), issued a call for papers to participants of its prior publication, the "Internationalization of Social Work Education in Asia" to contribute to its successor, the "Indigenization of Social Work Education in Asia." In parallel, the JCSW conducted the second phase of its "Internationalization of Social Work Education in Asia" project. It was an initiative of the *Mizuho* APASWE History Review Research Team Project (Head: Tatsuru Akimoto) that was made possible by a generous grant from the *Mizuho Social Welfare Support Foundation* in 2010. Through this project, it was clarified the existence of several key member countries of APASWE such as; India, Thailand, and the Philippines.

Therefore, three research groups were also invited from India, Thailand, and the Philippines to address the internationalization of social work education in their respective countries; the resultant contributions comprised the second phase of the "Internationalization of Social Work Education in Asia."

The "Indigenization of Social Work Education in Asia" entailed the following goals:

---

[1] "Research guidelines for the "Indigenization of Social Work Education in Asia," Kana Matsuo, Coordinator, September 25, 2013

- To record and collect actual indigenization cases from each country's histories of social work education to further the field's development worldwide.

- To collect cases of indigenization factually, concretely, and empirically rather than merely discuss indigenization in general.[2]

It was a delight that all former contributors chose to rejoin the project, and to welcome a new author from Sri Lanka.

Methodology

Dr. Tatsuru Akimoto, a JCSW professor and the Immediate Past President of APASWE, oversaw the research project in its entirety. All contributors performed research in their respective countries and collected empirical data according to the guidelines developed by Dr. Akimoto, the Head of the Research Project, and Research Coordinator, Matsuo, between September 25, 2013 and January 25, 2014.

Below is a list of contributors categorized by their country in alphabetical order:

> **(A) Indigenization of Social Work Education in Asia team:**
> Muhammad Samad; Anwar Hossin, MD.   (Bangladesh)
> Tulshi Kumar Das   (Bangladesh)
> Adi Fahrudin; Husmiati Yusuf; Binahayati Rusyidi   (Indonesia)
> Ismail Baba; Fuziah Shaffie   (Malaysia)
> Bala Raju Nikku   (Nepal)
> Varathagowry Vasudevan   (Sri Lanka)
> Chulani Jayasrimalee Herath   (Sri Lanka)

> **(B) Internationalization of Social Work Education in Asia team II:**
> Suresh Pathare   (India)

---

[2] Call for Papers: "Indigenization of Social Work Education in Asia," Asian Center for Welfare in Societies, Social Work Research Institute, Japan College of Social Work, September 5, 2013

Anita Leyson; Lolita D. Pablo; Justin Francis V. Nicolas   (Philippines)

Sasipat Yodpet; Chanon Komonmarn; Aecjitra Kammersrisuk

(Thailand)

Summary of the Research Findings

Indigenization of social work education

As mentioned above, indigenization is a keyword in Asian social work education. It can also be said that internationalization and indigenization are complementary concepts in social work education in Asia. This research aimed to collect actual cases of indigenization from each participating country's social work education history, including data such as teaching materials and curricula. The next section investigates three elements that encompass the indigenization of social work education: textbooks, curricula, and practice.

1) Textbooks

According to Muhanmad Samad, scholars from Bangladesh composed textbooks in both English and Bengali (p. 9; Table 4). In Indonesia, the quantity of such books remains limited, however, and many lecturers continue to use textbooks from Western countries such as Australia, Canada, the United States, and the United Kingdom (p. 69). As for Sri Lanka, few textbooks are available that address social work concepts in a local context, or in the Sinhala or Tamil languages (p. 130).

2) Curriculum

A common theme throughout the present report is that most countries' social work curriculums have just recently evolved to accommodate specific aspects of societies and their people. For example, Herath describes the Sri Lankan curriculum as:

> *[This] curriculum focuses on to understand and utilize problem solving and capacities building skills based on a strength based model at all levels of social work practice, when working with individuals, families, groups, organizations, and communities (p. 137).*

Samad provides a detailed description of Bangladesh's social work curriculum (p. 16, Tables 1-2). Das further elaborates on the concept of "social work camping," an approach that considers Bangladeshi students' socio-cultural backgrounds and how they utilize their knowledge and social work skills in specific milieu (p. 47).

Adi Fahrudin describes the Indonesian curriculum as a *blended* one that adopts both American and local models, the latter of which being influenced by the Dutch educational model (p. 66). Fahrudin also discusses the role of spirituality in Asian social work education, focusing specifically on the Sunan Kalijaga Islamic University's curriculum, which includes unique courses such as Islamic philanthropy (p. 67). Regarding Malaysia, Shaffie stresses the need for more developed social work education programs throughout the country's learning institutions (pp. 91-92).

Finally, Nikku examines the social work education curriculum at Purbanchal University in Nepal, and notes that an *activity approach* is a common indigenization model applied at schools there (p. 110; pp. 115-117). Like Fahrudin, Nikku also examines the spiritual dimensions of indigenization, specifically those rooted in the concept of Dan (charity) (p. 111).

3) Practice

Three research groups provided examples and scenarios for Indonesia (pp. 75-81), Malaysia (pp. 94-98), and Sri Lanka (pp. 174-175) respectively. These examples indicate that practitioners of social work in Asia are constantly in conflict with their own cultural backgrounds and the Western ideas acquired during their studies. For good example, Vasudevan has mentioned the "integrating spirituality, meditation, religious activities in to social work practice in Sri Lanka" (p. 177). Specifically, they find it difficult to balance their understanding of both perspectives when interacting with "clients" outside of the field of social work education.

Internationalization of Social Work Education in Asia II

According to the first stage research project 2012, social work education was introduced to four research subject countries in Asia in the 1950s: Bangladesh, Indonesia, Malaysia, and Sri Lanka[3]. There were, however, other countries which had started the social work education much earlier. The research subject countries such as India, Thailand, and the Philippines are included in those "pioneer" countries. Several key-players from these countries took steps toward mediation of western-born social work education in Asia region. A report published by the Mizuho APASWE History Review Research Team named several key-players from those countries[4] such as Angelina C. Almanzor, the former vice-president of the International Association of Schools of Social Work (IASSW) from the Philippines, and Armaity S. Desai, the first president of the Asian Regional Association for Social Work Education (ARASWE) during 1974 to 1976, who hails from India. Due to these achievements and given their historical backgrounds, the 2013 JCSW Joint Research Project deemed India, the Philippines, and Thailand to be pioneers of Asian social work education.

1) The early period of social work education in Asia

Social work education in the first phase research group began in the following order:

1953	Bangladesh;
1950	Indonesia;
1952	Malaysia;
1952	Sri Lanka;
1996	Nepal

However, social work education in India, the Philippines, and Thailand started prior to the 1950s in the order below:

---

[3] Akimoto, Tatsuru and Matsuo, Kana (2013). *Internationalization of Social Work Education in Asia*. Social Work Research Institute Asian Center for Welfare Society (ACWelS), Japan College of Social Work, Japan. http://id.nii.ac.jp/1137/00000206/

[4] APASWE. (2013) "The Birth and Development of the APASWE: Its Forty Years of History – Rebellion, dissemination, and contribution"

1936	Sir Dorabji Tata Graduate School of Social Work	(India)
1950	The Philippine School of Social Work	(Philippines)
1944	School of Cultural Work Within the Culture Council of Thailand	
		(Thailand)

In the Philippines, the association for practitioners of social work was founded on November 12, 1947 – prior to the institution's official opening (p. 274).

2) Influences on the implementation of Asian social work education

The international joint research conducted in 2013 revealed the four following influences on the implementation of social work education in Asia:

1. Colonial administrations
2. The United Nations and other international organizations
3. The United States and other western countries
4. Neighboring multi-ethnic, English-speaking countries such as India, the Philippines, and Australia

A fifth influence proved to be particularly important, however: the passion of citizens. In India, for example, the Sir Dorabji Tata Trust established its Graduate School of Social Work (p. 215). In Thailand, the nation's leader and his wife visited locations where social work was conducted in the United States and Europe, and subsequently wished to establish an "authority with the academic skills and abilities to do social work for the people" (p. 338). Lastly, in the Philippines, social work education was initiated "to meet the training demands of professionals employed by the Associated Charities, among others, [to perform] social work functions" (p. 275). These facts shows the existence of non-social work citizens who had financially and politically influenced their society, and they had a passion as a mediators of social work education in research subject countries.

3) Initial purpose for the internationalization of social work education

As with each of the five countries, social work education was required for the development of human resources in what were then newly emancipated countries. In addition, global trends

necessitated the professional skills and knowledge of social workers in three specific research subject countries: India, the Philippines, and Thailand.

4) Challenges

In three separate reports, researchers stressed the importance of internal and international collaborations between academia and practitioners of social work, in addition to identifying solutions to the following four needs and issues:

1. A constant struggle between social work's identity as a profession and an academic discipline (Pathare, p.247)
2. A robust national level of organization that bonds schools, educators, and practitioners (Pathare, p. 248)
3. The establishment of partnerships with regional and international counterparts (Leyson, p. 297)
4. More collaboration between prominent universities in the field of social work education (Yodpet, p. 384)

Analysis of the Findings

As mentioned above, this report combines two historical reviews concerning social work education. Firstly, it discusses the indigenization of Asian social work education, which was implemented by the same group of researchers who participated in 2012's "Internationalization of social work education in Asia." Secondly, the historical background of social work education in three Asian countries where the field was introduced much earlier than in other nations was examined.

It is hoped that readers will sufficiently grasp, at multiple levels, the historical background of social work's internationalization. Specifically, findings concerning India, the Philippines, and Thailand had a major impact on ARASWE board, both past and present. Both reports regarding the internationalization and the indigenization of social work education attempt to shape the contextual history of the field in Asia.

Internationalization of social work in Asia

The analysis begins by examining the internationalization of social work in Asia, which began by way of the United States during the 1930-40s first in India, then Thailand, and finally the Philippines. Although it progressed differently in each context, a necessity existed for the training of professional social workers in these countries.

In the 1950s, social work education started in Bangladesh, Indonesia, Malaysia, and Sri Lanka in response to an increased and urgent need to develop human resources, coupled with reports and recommendations from the United Nation and other international organizations. In Nepal, social work education began in 1996. In the aforementioned countries, social workers played an essential role in social development and reconstruction following various wars, conflicts, and natural disasters. According to researchers of this project, in all cases, social work education was imported from Western countries, particularly, the United States. Thus, Asian social work education has been international in nature since its inception with regard to the implementation of its methods, skills, curricula, and theories. It can also be argued that the indigenization of Asian social work was triggered by a necessity to adapt Western forms of the practice to their countries' own unique circumstances.

Indigenization of social work in Asia

The international joint research conducted in 2012 revealed the following challenges facing the internationalization of social work education in Asia: (1) insufficient professional identity or recognition; (2) inability to secure jobs in social work; (3) a public perception that social work is a voluntary vocation requiring no professional training; and (4) the necessity of creating textbooks written in indigenized languages.

The above challenges are indicative of two primary conflicts in the discussed countries. The first stems from a difficulty in maintaining one's professional identity as a social worker, which could be described as a "longing for professionalism." Secondly, a contextually appropriate knowledge of social work is non-existent, a problem that one might call a "retrogression of indigenous knowledge."

As each contributor mentioned in their respective reports, either consciously or unconsciously, the longing for professionalism is a driving force for the validation of their profession at a level similar to Western countries. The retrogression of indigenous knowledge

is a second force, which necessitates the development of contextually appropriate curricula and courses that address Asian countries' unique social problems, traditions, and spirituality. The cumulative evidence from both reports indicates that the indigenization of Asian social work education is the product of the two abovementioned conflicts.

Conclusion

This research aimed to examine and discuss how social work education has been internationalized and indigenized in Asia. As mentioned earlier, Asian social work education began based on knowledge acquired from Western countries, for example, the United States. Throughout the research, all evidence indicated a conflict between social work education established in the West, and the unique indigenous of non-Western nations. While the results are limited to the countries researched, it can be said that social work education has faced similar challenges in other parts of the world. Indeed, our "clients" face comparable social dilemmas in leading their own lives in a contextually appropriate manner. The findings have also revealed that the indigenization of social work education was present since the field's introduction in Asia.

At the close of this research on January 31, 2014, the official IASSW website announced that final steps had been taken to implement a new global definition of social work as a profession. The final draft clearly notes the importance of indigenous knowledge, but what is indigenous knowledge precisely?

Throughout this research project, it is clarified that the internationalization and indigenization have been started since the western-born social work education has introduced and diffused to researched countries in Asia region. Educators and researchers are obligated to respond to the world and describe how they have indigenized social work education. This project has significant meaning in the historical review of not only Asian social work education, but also for the creation of a third stage of social work.

Indigenization of Social Work Education in Asia

Indigenization of Social Work Education in Bangladesh:
Knowledge, Perception and Realities

Muhammad Samad, Ph.D.
Vice Chancellor
University of Information Technology and Sciences—UITS

Professor of Social Work
Institute of Social Welfare and Research
University of Dhaka
Dhaka, Bangladesh
and
President
Bangladesh Council for Social Work Education (BCSWE)

Associate Researcher
Md. Anwar Hossain
Associate Professor
Department of Social Work
Jagannath University
Dhaka, Bangladesh

Acknowledgements

List of Abbreviations

ACSWES	Asian Center for Social Welfare Education in Societies
APASWE	Asian and Pacific Association for Social Work Education
ASA	Association for Social Advancement
AUB	Asian University of Bangladesh
BA	Bachelor of Arts
BBS	Bangladesh Bureau of Statistics
B.Com	Bachelor of Commerce
BCSWE	Bangladesh Council for Social Work Education
BEd	Bachelor of Education
BRAC	Bangladesh Rural Advancement Committee
BRDB	Bangladesh Rural Development Board
B.Sc	Bachelor of Science
BSS	Bachelor of Social Sciences
CSWRC	College of Social Welfare and Research Centre
DSS	Department of Social Services
DU	Dhaka University
FGD	Focus Group Discussion
Gas	Government Agencies
GB	*Gana Biswabidyalaya* (Peoples University)
HSC	Higher Secondary Certificate
ISWR	Institute of Social Welfare and Research
JCSW	Japan College of Social Work
JnU	Jagannath University
LCD	Liquid Crystal Display
MSS	Master of Social Sciences
MA	Master of Arts
M.Com	Master of Commerce
M.Sc	Master of Science
NCSWE	National Conference of Social Work Education
NGOs	Non-Government Organizations
PRA	Participatory Rural Appraisal
RU	Rajshahi University
RRA	Rapid Rural Appraisal
SSC	Secondary School Certificate
SUST	Shahjalal University of Science and Technology
SWRI	Social Work Research Institute
UITS	University of Information Technology and Sciences

Contents

List of Tables

01. Background

The term indigenization is primarily used by anthropologists to describe a process when locals take something from a society or community outside of their own and make it their own. It is a term which is used in a variety of ways depending upon the context of the society. However, indigenization indicates transformation of ideas, discourse and services into more native to suit them with local people and culture. In the context of social work education and practice, indigenization means imparting and applying knowledge and skill in a transformed and modified manner from the western social work instead of replication of the same. It is a phase of transition of putting an imported knowledge through a process of authentication to make it relevant to the local social, cultural, political and economic characteristics (Walton and Abo El Nasr, 1988). It is concerned with re-contextualization of the selective appropriation and tweaking of the Western social work discourse on values, theories and practices to frame a new local social work discourse (Yan and Cheung, 2006). It is one of the ways of over-coming professional imperialism and universalistic claims of the Western social work to the concept of cultural relevance.

However, it is evident that practice of professional social work as well as social work education originated in Western countries in late nineteenth century and spread out gradually allover the world. The unifying purpose of social work is to promote a mutually beneficial interaction between individuals and society in order to improve the quality of life for everyone (NASW, 1981, cited in Zastrow, 1989). It places much importance on cooperation among individuals, groups, and communities in order to maximize the welfare of the mankind. Because of altruistic nature of social work and purpose of maximizing wellbeing of the human beings, the social workers confront problems such as child abuse, homelessness, poverty, health care needs, drug abuse, domestic violence, etc. To address these problems, social work perform various roles in relation to social structure of a particular society that indicate the indigenization of social work practice (Dubois and Miley, 1996).

However, the social work profession is practice of knowledge, values and skills (Morales and Sheafor, 1986). It is important to note that although a good number of social work practitioners have been applying the theories and approaches of social work in implementing psycho-social and socio-economic program activities of governments and NGOs in the developing countries of the Asia and the Pacific but the NGOs are not to that extent

acquainted with and do not follow the professional code of ethics and values of social work. Therefore, there is a need to produce efficient and skilled social workers through indigenization of social work education and practice to combat local problems. Putting much importance toward that end, all contributors of the joint research project on *Internationalization of Social Work Education in Asia* have emphasized on indigenization of social work education and practice referring the terms 'indigenize', 'indigenous' and 'indigenization' (Akimoto and Matsuo ed., 2013). Therefore, the study on **Indigenization of Social Work Education in Asia** initiated by the Japan College of Social Work is significant and timely indeed. Relatively, as one of the countries of the Asia, it is pertinent to examine that, to what extent social work education is indigenized in Bangladesh. In this respect significantly mentionable fact is that so far the Researchers have surveyed, there has not been any study in the field of indigenization of social work education in Bangladesh. In this backdrop, the present research endeavor entitled **Indigenization of Social Work Education in Bangladesh: Knowledge, Perception and Realities** is highly significant and important.

02. Objectives

The general objective of this study is to analyze the mode and extent of indigenization of social work education and practice in Bangladesh. The study is guided by the three specific objectives as follows:

1. To study the history of social work education and practice in Bangladesh;
2. To examine the knowledge, perception and realities relating to indigenization of social work education and practice in the country; and
3. To explore the present challenges and potentials of social work education and practice in Bangladesh.

03. Methodology

03.1 Research Approach

Qualitative approach has been followed to pursue the research work to have a deeper understanding of indigenization of social work education and practice in Bangladesh. Accordingly, a non-experimental research design was prepared to conduct this study. The study has put emphasis on how and to what extent social work education and practice in Bangladesh have been indigenized.

03.2 Sampling and Sample Size

Purposive sampling method has been used for the study as it allows us to choose the subjects those who are useful to delineate specific features for which we are interested in (Silverman 2001). Besides, following purposive sampling method, a small number of samples/subjects would be highly useful for in-depth understanding the issues of the study. Considering this philosophical view in mind, five faculty members from different universities and five practitioners from various service sectors were purposively selected as subjects for the present study. The selected subjects were long-time experienced, well informative and skilled enough to provide authentic and relevant information about knowledge, perception and realities relating to indigenization of social work education and practice in the country. In addition, 20 students of master's level were also purposively selected as subjects to have an understanding of present challenges and potentials of indigenization of social work education and practice in Bangladesh.

03.3 Sources of Data

Data of the study were collected from both primary and secondary sources. Primary data were collected from selected subjects. Secondary data were gathered mainly from the syllabuses of all social work schools in Bangladesh. Moreover, textbooks, published and unpublished research reports, journals and various records and documents of the relevant on social work education and practice including field practicum manuals have also been consulted in this purpose.

03.4 Methods of Data Collection

Face-to-face interview was principal method of primary data collection. A pre-tested structured interview schedule, composed of both close-ended (predetermined) and open-ended questions, has been administered for collecting data from the selected subjects including the retired faculty members of social work school those who obtained higher degrees from Western universities, and practitioners as well as social work students. Data were also collected through informal discussion with the respondents. In addition, primary data were collected through focus group discussions (FGDs) to supplement the interview data. FGDs were organized with faculty members of Dhaka University and Jagannath University that help the researchers to have narrative and in-depth information. However, it is important to

mention that, for the present study, all the available social work course-curricula including older and current ones have been examined to understand the extent of indigenization of curriculums in Bangladesh.

03.5 Data Analysis

Both primary and secondary data have been analyzed and illustrated in accordance with conceptual clarity of themes in narrative ways. Besides, as an essential aspect of qualitative method some verbatim quotations have also been presented.

04. Findings of the Study

04.1 Indigenization Cases in Social Work Education in Bangladesh

Social work education has been commenced in Bangladesh during the then Pakistan regime in 1953 with the purpose of producing trained social workers to combat the socioeconomic problems of urban peoples in Dhaka City, in particular. It was started with an introductory course in social work of three months. The duration of the training course was increased from three to nine months in 1955. After that, the first social work school in the country, the College of Social Welfare and Research Center (CSWRC) was established in 1958. It launched its post-graduate program, i. e., MA degree in social welfare under the University of Dhaka in the academic year 1958-59. However, it was merged with Dhaka University (DU) as the Institute of Social Welfare and Research (ISWR) in 1973. The second school of social work was founded in 1964 under the University of Rajshahi and started under-graduate program for BA (Honors) in 1964-65 academic year. At present, ISWR of DU and Departments of Social Work at Rajshahi University (RU), Shahjalal University of Science and Technology (SUST), Jagannath University (JnU), and National University offer four-year graduation and one-year masters program for social work students. Besides, M. Phil. and Ph. D programs are also offered by the all social work schools of pubic universities in Bangladesh. In addition, currently some private universities such as Peoples University, University of Information Technology and Sciences (UITS) and *Gono Bishwabidyalay* are offering four-year graduation and one year masters programs for social work students in the country.

04.1.1 Indigenization of Curriculums

The foundation of professional social work education and practice in Bangladesh met some crucial demands of systematic social services to face the socioeconomic problems created due

to partisan of Indian Sub-continent and contemporary socioeconomic change of the society in 1947. It was felt that socioeconomic problems created due to arrival of huge number of refugees from India in the wake of partisan and the increasing urbanization and industrialization together with landlessness and impoverished condition had put serious limits on the role of existing voluntary and charitable sectors (Moore, 1958 cited in Watts, 1995). Organized service system was needed, in the country, to combat the problems sprung from the above situation as well as trained, efficient and skilled social workers were badly needed to proper implementation of social welfare services. In order to fulfill the crying needs of professional social workers the social work schools were gradually established and indigenized some courses in Bangladesh. It is observed from the all curriculums of social work schools in Bangladesh, some courses are offered at under-graduate and post-graduate levels in social work schools in the country to meet the needs of the people in the context of social, cultural and value system of the society, which may be considered as indigenized ones. The courses are developed in accordance with international standard as well as local social development needs and problems (Table 01 and Table 02).

Table 01: Indigenized Social Work Courses Offered at Under-graduate Level

Serial No.	Title of the Courses
01	Social Dynamics and Human Culture
02	Introduction to Life and Society of Bangladesh
03	Governance and Politics of Bangladesh
04	Socioeconomic Movements in Bangladesh
05	Social Problems and Social Welfare Services in Bangladesh
06	Social Legislation: Contexts and Processes
07	Social Policy Model, Planning and Welfare Functions
08	Bangladesh Studies: History, Culture and Heritage
09	Couture and Social Work Contextualization
10	Climate Change, Disaster Management and Rehabilitation
11	Human Rights, Social Justice and Social Work
12	Public Health Issues and Services
13	Social Work Camping
14	Medical and Psychiatric Social Work
15	Voluntary Social Services and NGOs in Bangladesh
16	Organization and Management of Social Services
17	Social Work with Individuals
18	Social Work with Groups
19	Social Work with Communities
20	Psycho-Social Counseling
21	Social Action and Social Development
22	Gender Issues and Women Development
23	Social Action, Social Legislation and Social Change
24	Rural and Urban Development in Bangladesh
25	Concepts and Theories of Social Work

Source: Syllabi of the all Social Work Schools of Bangladesh.

Table 02: Indigenized Social Work Courses Offered at Post-graduate Level

Serial No.	Title of the Courses
01	Social Administration: Theory and Practice
02	Environmental Issues and Sustainable Development
03	Social Work Practice with Disadvantaged Groups
04	Social Work Practice with Family and Children
05	Corrections and Correctional Services
06	Youth Welfare
07	Women Welfare and Women Emancipation
08	Gerontological Social Work
09	Welfare for the Disabled
10	Population Problems & Population Control Programs in Bangladesh
11	Crime and Society

Source: **Syllabi of all Social Work Schools in Bangladesh.**

At present, curriculums of social work education broadly cover the study of history and philosophy of social welfare and social work, society and culture, social problems and services, disaster management, gender issues, social work methods, social research, theories and approaches to social work and field practicum etc. at under-graduate level. However, administration and policy, social research, social development; and service disciplines, including family-child-youth and women welfare, labor welfare, corrections and correctional services and field practicum are taught at master's level.

It is found that the course curriculums have been designed in order to provide the students a better understanding about objectives, values and norms of professional social work and to acquaint the students with theories and approaches to social work and needed skills for practice in the relevant social service fields. In addition, the curriculums are also being prepared on the basis of the nature of social problems and needs, availability of resources, and programs available to address these needs at both local and national levels for the deserving people of Bangladesh.

Obviously the programs of social work education include theoretical knowledge base in their curriculum to develop skills and special competence of the learners for applying in practical settings through fieldwork practicum. Courses such as 'scientific principles of human behavior' and the 'structure of organization of social institutions' that are taught to equip social workers to understand social services so that they can work under specific social, cultural and emotional conditions (Taher & Rahman, 1993). The traditional social work courses and methods are included combined with development oriented courses such as population problems and family planning; social development and social work; policy planning and services; and problem analysis, social action and community development to enhance the knowledge and skill bases of the novices. Although various issues relating to social structure, problems, welfare needs and resource have been incorporated in social work curriculums but still there are some lacks to be indigenized. Opinions of the some respondents have been presented here:

One of our retired teachers, Professor Hafizul Islam says that *"Although the titles of many of these courses are different but the contents of their courses are almost the same. Besides, compulsory courses are almost same. No adequate emphasis is given in the syllabus. Even the syllabi are not tested in the field."*

Professor Rabiul Karim opines that *"Although sheds are given on local problems in some cases, but most of the syllabi are developed on the basis of foreign university and Western textbooks. It needs to be indigenized on the basis of needs and problems of local communities."*

Another respondent Amirul Islam, a student of masters program, expresses his grave concern about course contents. According to him,*" Course contents are more theoretical and dependent on foreign facts and examples. It is difficult for us to relate with the nature of our own local problems."*

It is noteworthy to mention about the course on methods of social research so far introduced in the curriculum of ISWR was of late 1950s. This course is taught to enhance the research capability of the social work students so that they can conduct research independently. Basic and action research methods are also taught in Bangladesh. However, case study method is taught to develop the expertise to conduct research related to clinical social work. On the other hand, techniques of social survey, PRA, RRA etc. are taught to conduct research related to social development program activities in Bangladesh.

04.1.2 Indigenization of Teaching Materials

Teaching materials is a generic term used to describe the resources teachers use to deliver instruction and practice purposes for the learners. Teaching materials can support student learning and increase their knowledge skills. Teaching materials come in many forms, shapes and sizes and they all have a common aim to support student in learning and developing their skills to serve in relevant fields with competence.

Table 03: List of Indigenized Social Work Textbooks in Bangladesh

Name of the Authors	Title of the Books	Place and Publisher	Year of Publication
Ahmad, Mohiuddin	Bottom Up: NGO Sector in Bangladesh	Dhaka: CDL	1999
Ahmed, S.	Urban Community Development in Bangladesh	Dhaka: Department of Social Welfare, GoB	n. d.
Akbar, M.A.	*Bangladesher Janosnkha Samosya ebong Paribar Porikalpona* (Population Problems of Bangladesh and family Planning)	Dhaka: ISWR, University of Dhaka	1989
Alamgir, M.K.	Development Strategies for Bangladesh	Dhaka: University of Dhaka	1980
Begum, Najmir Nur	*Samajik Gobeshana Porichiti* (Introduction to Social Research)	Dhaka: Knowledge View	1988
Government of Bangladesh	Activities of the Department of Social Services at a Glance	Dhaka: DSS	2008
Hussain, N. and Alauddin, M.	Introduction to Social Work Methods	Dacca: CSWRC	1970
Islam, M. Fakrul	*Bangladeshe Samajkamo: Siksa, Anushilon O Proyog Koushol* (Social Work in Bangladesh: Education, Practice and Application Strategies)	Dhaka: Gotidhara	2005
Karim, Nazmul	Changing Society in India, Pakistan and Bangladesh	Dacca: Ideal Publications	1961
Momen, M.A. (ed.)	Field Work Manual	Dhaka: CSWRC	1970
Rahman, M. Habibur	Social Development and Social Work	Dhaka: Gotidhara	2001
Sadeque, Mohammad and Halim, Abdul	*Bangladesher Samashti Unnayan O Palli Punargathon* (Community Development & Rural Reconstruction in Bangladesh)	Dacca: Bangla Academy	1976/ Reprint in 2004
Samad, Muhammad	*Grameen Daridro Bimochone NGO er Bhumika* (Role of NGOs in Reducing Rural Poverty)	Dhaka: Agami Prokashoni	1994
Sarker, Abdul Hakim	*Byakti Samajkarmo: Poddhoti o Prokria* (Social Case Work: Methods and Process	Dhaka: Ema Prokashoni	1994
Sarker, Abdul Hakim	*Aporadh Biggan: Totto o Bishleshan* (Criminology: Theory and Analysis	Dhaka: Kollol Prokashoni	2005
Taher, M. Abu	*Samajik Gobeshana Porichiti* (Introduction to Social Research)	Dhaka: Anu Prokashona	2008

Source: **Libraries of Social Work Schools and Government Offices**

Textbook is one of the most important components of teaching materials to impart knowledge to the students. Books written by foreign and local writers are recommended for studying at under-graduate and post-graduate levels in Bangladesh. As indigenization is important for the development of a locally relevant social work knowledge, skills, and practice (Young & Xiong, 2011), the local authors have written some textbooks in both Bengali and English languages. Of them, some are textbooks and some are outcome of research studies done by the local scholars. The scholars have presented some local cases/examples in their books for better understanding of the various issues for both the instructors and students (Table 03 and Table 04).

Table 04: List of Indigenized Social Work Reference Books as Outcome of Research Studies by Local Scholars

Name of the Authors	Title of the Books	Place and Publisher	Year of Publication
Alauddin, M.	Socioeconomic Determinates of Fertility in Bangladesh	Dhaka: ISWR, Dhaka University	1980
Faruque, Cathy Jo and Samad, Muhammad	The Visible People: Poverty and Resiliency in the Dhaka Slums	Baltimore, USA: Publish America	2009
Kamal, Mesbah; Samad, Muhammad and Banu, Nilufar	The *Santal* Community in Bangladesh	Dhaka:RDC	2003
Mia, A.; Alauddin, M. and Islam, H.	Impact Study of Mothers Club	Dhaka: ISWR, Dhaka University	1985
Mia, Ahmadullah and others	Social Stratification and Social Welfare Services in Emerging Urban Communities in Dhaka	Dacca: ISWR	1975
Nasrin, Shahana	Crime or Custom: Dowry Practice in Bangladesh	Saarbrucken: LAP LAMBERT Academic Publishing	2012
Noman, Ayshan	Status of Women and Fertility in Bangladesh	Dhaka: University Press Ltd.	1983
Quddus, Md. Abdul	Rural Development in Bangladesh: Strategies and Experience	Comilla: BARD	1996
Rahman, Atiur	Rural Power Structures	Bangladesh Books International	1981
Samad, Muhammad	Participation of the Rural Poor in Government and NGO Programs	Dhaka: Mowla Brothers	2002
Sarker, Abdul Hakim	Juvenile Delinquency	Dhaka: Human Nursery Development	2001
Sarker, P.C.	Social Structure: Fertility Behavior in Bangladesh: Across-Cultural Study	Dhaka: Center for Development Services	1997
Uddin, M.J.; Karim, K.M.R.; Emajuddin, M. and Hiossain, M.A.	Arrack Drinking in Northwestern Villages of Bangladesh	Saarbrucken: LAP LAMBERT Academic Publishing	2011

Source: Libraries of Social Work Schools and Government Offices

It is very significant to mention that the foreign scholars also produced reading material based on Bangladesh culture and society. For example, Norma Mumme, an American instructor and writer, wrote books entitled 'Social Case Work in Bangladesh and 'Social Work with Groups' during her teaching of social work in Bangladesh in the 1980s. Besides, Dr. Cathy Jo Faruque along with Dr. Muhammad Samad has conducted a study and published a book entitled The Visible People: Poverty and Resiliency in the Dhaka Slums, published by PublishAmerica, Baltimore, USA. In addition, some renowned researchers and teachers have conducted research on social issues and published their findings in national and international journals. Apart from this, annual magazines, periodicals and research studies published by government organizations and NGOs are also being used as a source of indigenous reading materials. These articles are also helpful for the students of social work. Despite these books and research articles, there is a lack of textbooks on social work in indigenous form, and social work education is dependent on reading materials written by foreign writers that conform to the following statements.

For example, a student named Habiba Sultana opines that *"The textbooks that are recommended as reading materials in our curriculums lack the local facts and examples and most of them are written by foreign scholars."* Sanjoy Kumar also expresses almost similar reaction regarding textbooks. He says: *"There is a great crisis of quality reading materials written in native language. Although there some textbooks are written in Bangla, their quality is not upto the mark and most of them are very weak translation of foreign ones."*

04.1.3 Indigenization of Class and Teaching Methods

In the context of the present study, the term class indicates a group of students who are taught together because they have roughly the same level of academic development. Normally they meet in classrooms regularly at a scheduled time to study a subject under the guidance and instruction of a faculty. With regard to higher education it varies one country to another and developed world to under-developed one, in particular. For example, due to financial ability and technological advancement, the classrooms in developed counties are well equipped with LCD Projector, webcam system, white board etc. On the other hand, students of the under-developed as well as developing counties are being deprived from the above mentioned supports with some exceptions. Although very recently some classrooms of social work schools in ISWR have been decorated with LCD Projectors and whiteboards but it is not at par with the requirement. Rahim, one of the students alleges: *We have no LCD projector in*

our classrooms. We have to present our seminar paper manually. It creates inconvenience to disseminate information among the students. In addition, time distribution also differs from developed countries to developing ones.

With regard to Teaching Methods, mainly lecture method is followed in social work education in the classrooms in Bangladesh. Social work educators disseminate information among the students in lecture mode. In addition, discussion and question methods are followed in classroom teaching to make the students understand more. However, seminars and comprehensive exercises are followed by all course teachers involved in the concerned semester. The procedural steps followed in doing so are: (a) form groups considering the roll-strength of students and manageability; (b) assign each group themes/topics in each course for presentation; and (c) ask the students of the class to participate in learning process by means of questions-answer session through concept review, review questions and critical thinking in order to develop insight, understanding and ability to practically use knowledge and experience in the professional field. Depending on individual's contribution and performance in the session(s) the students are graded by the participating teachers.

Moreover, students' counseling/consultations are arranged/organized by teachers for the students who face any problem to grasp the meaning of any lecture. Actually, students are not equally meritorious to grasp the intrinsic meaning of a topic. Therefore, in order to facilitate learning of slow-learners the faculty members follow this tactic.

04.1.4 Indigenization of Values and Ethical Principles[1]

The primary mission of the social work profession is to enhance human wellbeing and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty. Social work follows some core values as guidelines for behavior of practitioners in doing so. According to revisions of Code of Ethics approved by the NASW Delegate Assembly in 2008, the mission of the social work profession is rooted in six core values. These core values, embraced by social workers, are the foundation of social work's unique purpose and perspective that include: i) service, ii) social justice, iii) dignity and worth of the person, iv) importance of human relationships, v) integrity and vi) competence. Actually, this constellation of core

---

[1] Discussion of this section is based on NASW Code of Ethics of Social Work approved in 2008 and syllabus of various schools of social work in Bangladesh.

values reflects what is unique to the social work profession. Core values, and the ethical principles that flow from them, must be balanced within the context and complexity of the human experience (Table 05). It is important to mention that the nature of ethical issues have shifted over times and it does not have a permanent or unchanging value base (Meinert, Pardek and Sullivan, 1994).

Table 05: Professional Values and Ethical Principles

Values	Ethical Principle
Service	Social workers' primary goal is to help people in need and to address social problems.
Social justice	Social workers challenge social injustice
Dignity and worth of the person	Social workers respect the inherent dignity and worth of the person
Importance of human relationships	Social workers recognize the central importance of human relationships.
Integrity	Social workers behave in a trustworthy manner.
Competence	Social workers practice within their areas of competence and develop their professional expertise.

Source: **Congress, Elain P.** *Social Values and Ethics,* **Wadsworth, Australia, 1999. p. 19**

It is essential that social work educational programs help the students clarify their values and foster the development of values in students which are consistent with professional social work practice (Zastrow, 1989:25). Accordingly importance and necessity of the above-mentioned values in professional social work as well as how these values have operationalized are taught in all schools of social work in Bangladesh so that the students can clarify their values and foster the development of values in them.

i. Service

Social workers' primary goal is to provide the people in need with necessary services to fulfill their needs and to address social problems. They apply their knowledge, values and skills to improve services for others above self-interest for the well-being of the people. With regard to above mentioned values, nature of services and practice framework are taught at both under-graduate and post-graduate levels. From among the courses based on various social development services provided by the Government agencies (GAs) and NGOs include Social Problems and Social Welfare Services in Bangladesh, Public Health Issues and Services, Medical and Psychiatric Social Work, Voluntarism and NGOs in Bangladesh, Organization and Management of Social Services, Social Case Work and Social Group Work, Community

Social Work, Psycho-Social Counseling, Corrections and Correctional Services, Clinical Social Work, Family Youth and Child Welfare, Gerontology and Geriatric Welfare are the realities of indigenization.

ii. Social justice

Social justice is one of the core values of social work that is followed with utmost sincerity in practicing professional social work. Social workers promote social justice and social change. They do not discriminate among the people of different groups in providing services. They are sensitive to culture and ethnic diversity and put their endeavor to end discrimination, oppression, poverty, and other forms of social injustice from society. Social workers attempt to enhance the capacity of the people to address their own problems along with striving to ensure access to information, services and resources; equality of opportunity; and meaningful participation of people irrespective of class, caste, religion, gender and so forth. However, people of Bangladesh are deprived from many opportunities such as access to education, information, resources; women, children and poor people are victim of oppression; and their participation in decision-making process and development activities is quite poor. In order to provide the student with better understanding about these issues and to enhance their knowledge and skill bases about how to address these issues some courses have been incorporated in social work curriculums in Bangladesh. The courses taught relating to social justice are Human Rights, Social Justice and Social Work; Social Policy and Program Planning; Gender Issues and Women Development; Social Action, Social Legislation and Social Change; Rural and Urban Development in Bangladesh are the major examples in this respect.

iii. Dignity and worth of the person

Social workers respect the inherent dignity and worth of the individuals. They treat each person in a caring and respectful manner, aware of individual differences and cultural and ethnic diversity. Social workers believe in latent intelligence and creativity of the individuals and promote self-determination and seek to enhance clients' capacity. Social work curriculums have been designed in such a manner so that the student could understand the importance of the values in practicing social work; they can get an obvious idea about cultural and ethic diversity of Bangladeshi/local people by studying social work. It is found that some courses such as Introduction to Social Work, History and Philosophy of Social Welfare, Society and Culture, Bangladesh Studies: History, Culture and Heritage, and Psychology and

Human Behavior have been included in social work curriculums to maintain the value of dignity and worth of the person in an indigenous way.

iv. Importance of human relationship

Social workers believe that relationship between and among the people is an important vehicle for change. They create scope for ensuring partnership in the helping process. Social workers aim to strengthen relationships among the people in a purposeful manner to promote, restore, maintain and enhance the well-being of the people. They establish this relationship in the application of social case work, social group work and community organization. All the social work schools in Bangladesh teach the students how to build and maintain rapport in case work, how to make and maintain relationship among the group members in social group work and among the stakeholders in community organization for the well-being of the people.

v. Integrity

At all the social work schools of Bangladesh, the social work students are provided with thorough idea about mission, values, principles and ethical standard of social work through course curriculum so that they could perform their duties in trustworthy manner after entering professional practice. They try to perform their jobs honestly and responsibly and promote ethical practices on the part of the organizations with which they are affiliated. Therefore, they are considered as reliable to both beneficiaries and organization.

vi. Competence

Social workers practice within the area of their competence and strive to develop their professional expertise. They always try to augment their professional knowledge and skills and apply them in practice field. Social work curricula have included some measures such as field practicum, field visit and case presentation to enhance the expertise of the students. The field practicum students apply values, principles and code of ethics in accordance with social structure of Bangladesh to address problems of the clients.

04.1.5 Theoretical Knowledge Base and Indigenization

Theory refers to a general statement about the real world whose essential truth can be supported by evidence obtained through the scientific investigations. Theoretical orientation serves to explain socio-behavioral phenomena with which social worker is professionally concerned and establishes its basic approaches to the change process. But it is generally

accepted notion that social work suffers from theoretical knowledge base for its learners as well as practitioners. The relationship between social work practice and knowledge has always been ambivalent, sometimes even dismissive. The social work profession emphasizes the need to link theory and practice as requirement for qualification in building capacity of competent social workers. Toward that end, very recently in the curricula of social work education in Bangladesh has made commendable revision putting emphasis on theoretical knowledge base, but it varies a bit from one school to another. The theories and approaches included in Social Work Curriculum in Bangladesh are:

i. Human Growth and Behavior related theories: Theories of forgetting, theories of emotion, theories of personality, classical conditioning theory, 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 to 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.

However, the purpose of incorporating above-mentioned theories in social work curriculums is to provide the students with greater opportunity to gain a knowledge base so that they become able to understand local social structures and nature of problems properly and plan to address the various problems of their communities.

04.1.6 Indigenization of Field Work

Field work and field practicum is interchangeably used in Bangladesh. It is needless to say that field practicum is an integral part of student's total professional education in social work all over the world. In the social work schools of Bangladesh, field work practice is obligatory for the students of both Bachelor and Master degrees. Field work is designed to enable students to learn to apply and test theoretical knowledge and skills achieved in class that are 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. Block placement process is followed considering the practical limitations such as transportation, lack of field work agency and efficient and skilled external (agency) supervisor. Normal required time for field work is 420 hours spreading over 60 working days in block placement. Dhaka University sends their students to both rural and urban settings for field practicum. In addition, 10 days are allotted for each student for writing and submitting a comprehensive final report based on the field experience after completion of 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 in Bangladesh. 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. However, a one-credit course titled Field Visit is offered by the Department of Social Work of the University of Rajshahi in the country. The purpose of the course is to understand the management of social service system. The students are required to submit a report mentioning the objectives of the agency and working procedure as well as outcome of Field Visit. But the field practicum of social work education in Bangladesh has been encountering various problems since its inception. The problems are listed below:

i. Inadequate theoretical courses on field practicum

Theoretical courses on field practicum are inadequate in social work education in Bangladesh. Even about one decade ago none of the social work schools in Bangladesh offered such courses in their curriculum. Although, at present, all of the universities have incorporated theoretical courses on field practicum in their curriculum but little importance has been given on that. However, a short-time (3/4 days) field practicum orientation is arranged before placement. But it is quite insufficient to understand the pros and cons of the whole process of field practicum as well as to understand the mission, vision and services of various agency settings.

ii. Lack of field work setting/agency

Lack of professional social work agency for the placement of field work is one of the limitations of social work education in Bangladesh. Although there are some field settings in large cities but field settings are quite inadequate in small towns. Moreover, there are some government and non-government social service agencies in and around the social work schools/programs in Bangladesh whic are not professional social work agencies in strict rigorous sense. Although they provide their clients some social welfare services bur they do not follow the values and principles of social work. As a result, majority of the students in Bangladesh are being deprived from the opportunity of doing field work in professional sector.

iii. Weak supervision

Needless to say that likewise the most of the Asia-Pacific countries social work is not professionally recognized in Bangladesh. As a result, a considerable number of non-social work degree holders hold the executive posts of social agencies and supervise the field work students. They lack understanding of the goal, philosophy and procedure of field work as well as professional social work. Therefore, the students are not being guided in a proper way.

They are deprived from proper guidance of professional social worker and acquainted with the gamut of modern knowledge, techniques and skills of field practicum. On the other hand, internal supervisors, i. e., faculty members are not likely to be very serious in supervising the students. It is also found that some of them do not maintain proper communication with agency supervisors which hampers objective evaluation of students' performance. One of the respondents states that:

> *"Gaps of understanding in-between field work agencies and social work schools are one of the limitations of field practicum. Lack of understanding about vision and mission of professional discipline and field practicum is still existed in Bangladesh as most of the agency supervisors are not social worker graduates. In addition, lack of coordination and communication between field work agencies and social work schools hamper the field practicum,"* (Zaman, Executive Director of an NGO).

iv. Lack of job opportunity in professional social work

Job policy dose not ensure that graduates of social work will be employed in social work programs run by government and non-government organizations. Although people with social work backgrounds are hired as soon as they are being graduated in Social Work in USA, 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 loosing their interest in field practicum for being non-recipients of dividends accrued from field practicum, a fact that complies with the following statement:

"It is not ensured that I will get job in a social service agency after completion of my graduation in social work. I have to compete with other graduates having even degrees from different disciplines. Therefore, the students are not that much eager to put enormous efforts in field practicum," (Shoyeb, a student of Master Degree).

04.1.7 Indigenization of Practice Skills

Skill, in general, refers to the ability to use knowledge effectively and readily in execution or performance (Zastrow, 1993). It is obvious that appropriate skills are really needed to perform any job and responsibility. Social work practice also requires appropriate skills in applying theories to practice, facilitating a process of planed change and intervening with various types of clients as well as to run social work education program in accordance with the social and

cultural contexts of the country. The skills include observing, collecting and analyzing data, identifying social problems, communicating, interviewing, providing information, supporting, motivating, teaching, identifying goals, selecting appropriate intervention strategies, monitoring are important ones. These skills are used in various steps, such as beginning, exploring, assessing, contracting, working and evaluating and ending, in practicing professional social work.

However, there are some skilled and efficient faculty members in social work schools in Bangladesh. They have already proved their efficiency through teaching and research in-country and outside the country. They impart basic and indigenous knowledge among the students to enhance their skills by means of theoretical materials, practicing such skills (e.g. field practicum) as well as lecture, seminar and student counseling. The social work educators impart knowledge among the students how to begin problem solving process. They also advise the students to follow values of social work along with social values and cultural panorama of the particular society in doing so. With regard to exploring the students learn to explore the clients' situation through asking questions, seeking clarification, reflecting content, reflecting feeling and meaning. The teachers teach the students about how to assess the clients' condition, reach to a contract for solving the problems, and evaluate the effectiveness of the steps taken for solving the problems. Finally, the students learn how to reach at the end through evaluating overall progress and identify directions for future work during class room discussion and field practice.

04.2 Indigenization cases in social work Practice in Bangladesh

Bangladesh is one of the most densely populated countries in the world having about 150 million people (BBS, 2011). As a result, it is confronting with mostly various socioeconomic as well as psycho-social problems such as poverty, unemployment, illiteracy and poor health, juvenile delinquency, drug-addiction, trafficking and abuse of children and women and so on. Apart from this, physical, mental and social disabilities are also common in Bangladesh. Both government agencies (GAs) and non-governmental organization (NGOs) have been providing various types of services since 1950s. Social work programs were originated through starting Urban Community Development program in 1953. The field of social work has been expanding in Bangladesh through adopting various social services of which medical social work, rural social service, youth development, population control and family planning, correctional services, juvenile development, poverty reduction, rural development, training

and education for physically, mentally disabled and visually and hearing impaired and correctional services are remarkable. However, the Department of Social Service (DSS) under the Ministry of Social Welfare, Government of Bangladesh has been traditionally playing a key role to implement a number of social welfare projects. Besides, a large number of NGOs e.g. BRAC, Grameen Bank, Proshika, ASA, etc. have also been implementing various economic and social development programs through target group approach. The services include 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, 2002).

The government agencies (GAs), especially the Department of Social Service (DSS), follow specific principles to implement their social work programs. It follows community development approach to implement its community-based programs. It has prepared Implementation Manual of Rural Social Service Program in 1989 and amended in 1992 and 2010 respectively. Need assessment approach, program implementation strategies and evaluation techniques are included in this document. NGOs also follow their respective guidelines approved by their authority. However, the GAs and NGOs follow values and ethical principles, theoretical knowledge base and practice skills (discussed earlier) at minimum level to implement their social service programs. Actually, most of the officers and workers do not have graduation in social work and they are not acquainted with values and ethical principles, theoretical knowledge base and practice skills of professional social work.

05. Challenges in Indigenization of Social Work education and Practice in Bangladesh

A number of efforts has been made for indigenization of social work education and practice recently in Bangladesh. However, it is worth mentioning that the respondents of the present study, i. e., faculties, students, parishioners and other stakeholders observed some limitations and challenges in indigenizing social work education and practice in Bangladesh. The challenges are as follows:

05.1 Challenges in Indigenization of Social Work Education

i) It is found by consulting curriculums of various schools of social work and analyzing opinion of the respondents that the major parts/contents of the curriculums still are replication as well as influenced by Western ones. Thus, it is difficult for the students to relate local socioeconomic and psycho-social situations of Bangladesh.

ii) Although some changes and adjustments have been made in the current curriculums, still it is not sufficient in meeting the changing needs of Bangladesh society;

iii) The students have to depend mostly upon foreign textbooks. They face difficulties in using reading materials in respect of the practical situation in our country. In addition, most of the local scholars stated the methods, principles, values and philosophy of social work in their books that are identical to foreign writers because these are only faulty translations instead of creative ones. Therefore, standard textbooks in mother language—Bengali and indigenous reading materials are inadequate compared to needs of the students.

iv) As social work is not professionally recognized in the country, the student selection process for admission into social work schools in Bangladesh remains stereotyped like other disciplines at the universities of Bangladesh. There is no aptitude and attitude tests taken like developed countries in selecting students for admission in social work programs. Therefore, some students could not cope with social work education due to lack of motivation before admission;

v) Finally, the financial and other resource constraints such as education equipments, infrastructures etc. are limiting the development of social work education in Bangladesh.

05.2 Challenges in Indigenization of Social Work Practice

It has been mentioned in the foregoing sections that both GAs and NGOs have been implementing a number of social service/development programs where the social work students are placed for field practicum. Moreover, as the social work is administered by graduates of other disciplines in Bangladesh, it has certain challenges and limitations to be indigenized at practice level also. The major challenges in this regard are as follows:

05.2.1 Unfavorable Recruitment Policy

The recruitment policy of the Government of Bangladesh for social work graduates is not favorable to indigenize social work education and practice in the country. The Department of Social Service (DSS) under the Ministry of Social Welfare used to recruite only social work graduates for its various social service program till 1973. As social work is not professionally recognized, since 1974 the Government of Bangladesh has changed its recruitment policies to make these fields of services open for master's degree holders in any discipline. In this situation, a group of social work students of Rajshahi University met the then Prime Minster of Bangladesh Bangabandhu Sheikh Mujibur Rahman at Uttara Gono Bhaban (Office of the Prime Minister at North Bengal) in the same year in the month of October for the professional recognition of Social Work degree holders. They also requested Bangabandhu to take necessary measures to appoint social work/welfare graduates in social service programs. Bangabandhu showed his positive attitude to the demand of the students and gave instruction to appoint social work/welfare graduates in social service programs. Accordingly, in 1977 only the graduates of social work discipline were appointed as Social Welfare Organizer/Social Welfare Officer under the then Department of Social Welfare (Dainik Bangla, September 1974 & The Bangladesh Times, 31 August 1997). However, recruitment policy was changed in 1978 and the field of services was again opened for master's degree holders in any discipline. Thus, due to sudden policy change in recruitment, the professionalism attached to social work discipline was overnight ignored and legacy of the service was defunct.

05.2.2 Non-recognition of Social Work as Profession

Social work as a discipline of a practice oriented profession social services worldwide is undervalued and not recognized in Bangladesh. Therefore, most of the social work graduates are not eager to concentrate in practice and research properly. As a result, practice area of social work has not been developed to a considerable extent. On the other hand, due to absence of professional recognition, major portion of social work graduates are being sought employment in the different fields of job. Consequently application of professional knowledge and skills is being hindered and ignored frequently. Besides, due to absence of professional recognition, most of the social work learners prefer to view social work as a general discipline rather than a professional one that makes social work schools reluctant to indigenize the curriculums of the same with professional entity.

05.2.3 Lack of Professional Organizations

The study finds the lack of professional organizations and proper organizational network in building awareness and working relationships among the social work educators and practitioners in Bangladesh. There is no active professional organization except Bangladesh Council for Social Work Education (BCSWE) established in 2007 to make network between the above-mentioned stakeholders/parties and to develop standard of social work education and practice. On the other hand, due to lack of awareness and good network GAs and NGOs have been appointing non-social worker for implementing social program activities in the country. Therefore, values and principles of professional social work are not followed and the authorities and workers are not found committed.

06. Concluding Remarks

The social work education is being offered in Bangladesh by replicating Western as well as American for more than half a century. But mainly due to absence of professional recognition and lack of indigenization of course-curriculum it could not meet the needs of the clientele in accordance with the economic, psycho-social and cultural contexts of the country. And, it is evident from the present study that social work educators throughout the world including Bangladesh and Asia Pacific region, many of whom are Western educated, did not make any serious efforts to create an alternative initiative by following the American model. Instead, they tried to fit the American model of social work into a practice context which is located somewhere else outside America, the worldview of the people living in the context may be entirely different from that of American people, resulting in a failure as the expected outcomes are not produced. Against this backdrop, Bangladesh needs a new model of social work education and practice through indigenizing social work knowledge, techniques, strategies and skills to reduce poverty as well as psychosocial problems of people of the country. Thus problem solving process of social work should be innovated on the basis of the cultural pattern of local situation consisting of social, economic, political and religious aspects of people living in Bangladesh (Samad and Das, 2014).

07 Recommendations

However, in view of the preceding analysis and discussions, it is evident that due to several limitations, social work education and practice in Bangladesh has been facing challenges in its indigenization to a considerable extent. In order to the face the challenges and to overcome the aforementioned limitations the following measures may be adopted.

i) There is a dire need for readymade indigenous reading materials for indigenization of social work education. Availability of such materials may be made adequate through research works on contemporary issues, maintaining record of field practicum and practice research in one stream, and arranging professional seminars/workshops at the behest of membership's organizations in social work, on the other.

ii) Professional journals or periodicals of the discipline inviting indigenous components of social work literature on the basis of working with people from the qualified authors may be published to fulfill the needs of indigenous reading materials. However, professional seminars and workshops may also be organized to find out the ways to indigenize the curricula.

iii) Aptitude and attitude tests should be set as precondition or made compulsory in selecting students for admission into social work disciplines and courses.

iv) Awareness and advocacy campaign have to be arranged for governments and NGOs for applying social work knowledge and skills for enriching human services and sustainable development for the people that will also serve the purpose of indigenizing social work education and practice in the country.

v) Appropriate measures have to be taken to achieve recognition of social work as a profession and the jobs for social work graduates in relevant social service sectors including Department of Social Services (DSS), under the Ministry of Social Welfare should be ensured.

vi) All the social work schools in Bangladesh may agree to formulate 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 the country. Bangladesh Council for Social Work Education has already started to work in this respect.

vii) The educational as well as professional organizations like BCSWE, Association of Social Workers etc. should be founded to play active role in indigenization of

social work education in Bangladesh. In this connection, network building and cooperation of international professional organizations like CSWE, IFSW, IASSW, APASWE etc. may be helpful for Bangladesh.

Finally, indigenization of social work education requires more intensive promotion, appropriate legislation on practice, accreditation for social work schools and certification of professional social workers (APASWE, 2014). In Bangladesh, there is no accreditation system for Social Work Programs. Hence, some laymen are practicing social work in government agencies and NGOs without professional knowledge base and degrees in social work. In order to remove the limitation and to create greater impetus to indigenization of social work education and practice, syllabi should be tested at field levels and steps to be taken for accreditation of Social Work Programs in the country.

References

Akimoto, Tatsuru and Matsuo, Kana (2013). *Internationalization of Social Work Education in Asia*. Social Work Research Institute Asian Center for Welfare Society (ACWelS), Japan College of Social Work, Japan.

Aminuzzaman, M. Salahuddin (1991). *Introduction to Social Research.* Dhaka: Bangladesh Publishers.

APASWE (2014), *Stories from Indonesia: Social Work is Moving Ahead*, APASWE Check Out, No. 3 (2013 - 2015), January, 2014.

Bangladesh Bureau of Statistics (2011). Population and Housing Census (Preliminary Results). Statistics Division, Ministry of Planning, Government of the People's Republic of Bangladesh.

Congress, Elain P. (1999). *Social Values and Ethics.* Wadsworth, Australia.

Dubois, Brenda and Miley, Karla Krogsrud (1996). *Social Work: An Empowering Profession* (4th ed.). Boston: Allyn and Bacon.

Meinert, R. Pardek J. and Sullivan, W. (1994). *Issues in Social Work: A Critical Analysis.* Westport, CT, USA: Auburn House.

Morales, Armando and Sheafor, Breadford, W. (1998). *Social Work: A Profession of many Faces* (4th ed.), Boston, Allyn and Bacon.

Pincus, Allen and Minahan, Anne (1973). *Social Work Practice: Model and Method.* Illinois: F.E. Peacock Publishers, Inc.

Samad, Muhammad (2002). *Participation of the Rural Poor in Government and NGO Programs.* Mawla Brothers: Dhaka.

Samad, Muhammad and Das, Tulshi (2014) "Contextualizing Social Work Practice in Bangladesh" in *Social Work education and Practice: Scholarship and innovations in the Asia Pacific* edited by Bala Raju Nikku and Zulkarnain Ahmad Hatta, Primrose Hall Publishing Group, Brisbane, Australia.

Sarker, Abdul Hakim and Ahmadullah, A.K. (1995). *International Handbook on Social Work Education* (Bangladesh Chapter), Thomas D. Watts et al ed. London: Greenwood press.

Silverman, David (2001). *Interpreting Qualitative Data. Methods for Analysing Talk, Text and Interaction* (Second Edition). London: Sage Publications.

Taher, M. and Rahman, A (1993), Social Work in Bangladesh: Problems and Prospects, *The Indian Journal of Social Work*, Vol.4, Oct 1993.

Walton, R.G. and Abo El Nasr, M.M. (1988). Indigenization and Authentization in terms of Social Work in Egypt. *International Social Work*, 31, 2:135-144.

Watts, T. D., et al., (1995). ***International Handbook on social work Education***, London: Greenwood press.

Yan, M.C. and Cheung, K.W. (2006). The Politics of Indigenization: A Case Study of Development of Social Work in China. *Journal of Sociology and Social Welfare*, 33, 2:63-83.

Young, Hung and Xiong, Zhang (2011). Further discussion of indigenization in social work: A response to Gray and Coates. *International Social Work*, 55(1): 40-52.

Zastrow, Charles (1989). *The Practice of Social Work*. (3rd edition). Chicago: The Dorsey Press.

Zastrow, Charles (1993). *Introduction to Social Work and Social Welfare* (5th edition). California: Brooks/Cole Publishing Company.

Indigenization of Social Work Education in Bangladesh: History Review

Tulshi Kumar Das, PhD

Professor

Department of Social Work

Shahjalal University of Science & Technology
Bangladesh

Contents

Abstract

Social work education introduced in Bangladesh is heavily influenced by Western social work model which is often found inapplicable in the contexts of Bangladeshi society. Although it originated in 1950s with the suggestions and direct supervision of United Nations and which was in fact copied from Western social work approach without taking local contexts into consideration, the education of social work does not seem to have changed much to fit the situations that prevail in our society. The curriculum of social work has witnessed different modifications, accommodation, incorporation etc aiming at standardizing social work education followed at university level where it is taught. But the entire exercise was again flawed one as social work education was hardly connected with local culture or the curriculum was coordinated with local contexts, rather incorporation and modifications in education were undertaken in the light of new social work paradigm imported again from the Western societies, especially from United States of America. Whatever efforts are so far made to improve the curriculum of social work, that have been brought into only to internationalize or more specifically to Westernize or in other words, trying to make the curriculum to some extent indigenized, meaning fitting the Western knowledge of social work into the local situations, which may broadly be described as indigenization of social work education, but that is no way called indigenous social work. In the current study, social work education in Bangladesh has been explored to understand the nature, prevalence and importance of indigenization of social work education in the country. In-depth interview technique was followed to discuss the matter with working faculty members, students, social work graduates engaged in GO and NGO activities, and retired social work educators. The curriculum of social work followed at university level and books, articles and any other literature written on indigenization of social work education in Bangladesh have also been reviewed and analyzed in order to develop a better understanding of the process of Indigenization of social work education. The study finds out that efforts have been made at different times to indigenize Western social work education in the contexts of Bangladesh by introducing new courses along with old ones in the curriculum of social work basically imported from Western world, which is not completely indigenous social work that has emerged from the local socio-cultural milieu.

1. Introduction

After the partition of India in 1947, a new independent country named Pakistan came into being, and that was constituted on the basis of Islamic identity of people as the Indian Muslims dreamed of having a country of their own separating themselves from Hindu-dominated India. Since the current independent and sovereign country Bangladesh was a Muslim-majority state, and it therefore decided to join Pakistan in the name of East Pakistan

under the rule of Pakistani government. Pakistan had two major wings namely West Pakistan and East Pakistan, and East Pakistan itself is today's Bangladesh which emerged after a bloody war, sacrificing the lives of three million Bengali people and fighting and defeating the Pakistani army to achieve the victory of independence for Bangladesh in 1971. During the period of undivided India before 1947, 'Two-nation theory' of Muhammad Ali Jinnah, the founding father of Pakistan led the movement for Pakistan aiming at partitioning India along the line of religion and making an independent country, namely Pakistan—a place which would be entirely for Indian Muslims. Two independent countries, India and Pakistan emerged after the partition, and India was supposed to be the country of Hindus, and on the other hand Pakistan was considered as a country of Indian Muslims (Anisuzzaman, 2002; Das, 2013; Jahan, 1972). But the partition of India caused massive disaster for those Muslims who lived In India, and for those Hindus who lived in Pakistan. It is therefore, immediately after the partition, an exodus of Indian Muslims to Pakistan and in the same way an exodus of Pakistani Hindus to India took place in an uncontrolled manner. The situation went from bad to worse in Pakistan when law and order situation deteriorated immensely because of advent of huge number of Indian Muslims and also rehabilitation of these migrant homeless Muslims became a tremendous challenge before the Pakistani government. In these chaotic circumstances, the government of Pakistan was literally failing to bring the deteriorating situations under its strict control, forcing the government to seek help from the United Nations ((UN), aiming at rehabilitating the Muslim refugees as well as addressing the socioeconomic problems that erupted due to industrialization and urbanization that took place after the immediate partition of India in 1947. Consequently, UN in 1952 sent a team of six-member experts under the leadership of Dr. James R. Dumpson to West Pakistan in order to assess the overall socioeconomic and law and order situation that had come up because of migrant Muslim refugees. The same team also visited Dhaka, the then capital of East Pakistan for the same purpose after concluding their visits in West Pakistan in 1952. The UN team thoroughly studied the situation at both the places and recommended for three-month social work training program to address the problems (Akbar, 1965; Das, 2012 & 2013; Das, 2005; Islam, 2005; Samad, 2009; Sharif, 1964; Talukder, 2005). That is how social work education in Bangladesh began (Das, 2013; Roy, Hossain, Ali, & Biswas, 2007; Shahidullah, 2010; Talukder, 2005).

On the basis of the suggestions and recommendations made by UN experts, three-month social work training course was introduced in Dhaka in 1953 (Ahmadullah, 1964; Das, 2013; Das, 2005; Islam, 2005; Samad, 2009; Shaukatuzzaman, 2005 & 2006;). Later on in 1955, three-month course on urban community development was experimentally launched at Kaiyettuli in Dhaka which was extended to nine-month in the same year under the supervision of UN considering the success of initial three-month training program (Das, 2013; Samad, 2009 & 2013).

The policy makers and other concerned believed the short-term training program on social work which was already underway effective and highly successful and therefore decided to introduce social work education at university level aiming to produce skilled, efficient and professional social workers in the country (Das, 2013; Samad, 2009; Talukder, 2005). UN was again requested to conduct a feasibility study to justify the possibility of introducing social work education at university level; and UN subsequently did it with strong recommendations in its report in favor of opening social work education in the university to produce skilled and trained social workers. Taking the UN study report into consideration the government established 'College of Social Welfare and Research' under the University of Dhaka in 1958 with 15 students enrolled for two-year MA program in social welfare in its first academic session 1958-59. This college of social welfare and research is the first social work school in the country. In 1966, the college also introduced three-year undergraduate program in social welfare along with its two-year MA program. It was at last decided to merge the 'College of Social Welfare and Research' with the University of Dhaka in the name of Institute of Social Welfare and Research (ISWR) in 1973 (Ahmadullah, 1964; Das, 2013; Das, 2005; Rahman, 2002; Samad, 2009; Sarkar & Ahmadullah, 1995; Shahidullah, 2010; Shaukatuzzaman, 2006; Talukder, 2005). The Institute has so far been playing very instrumental role in producing social work graduates in the country.

Another social work school as 'College of Social Work' was established during the academic session of 1964-65 under the University of Rajshahi, the second public university in the country. In the beginning, college of social work launched three-year undergraduate course on social work, and from 1967 onwards, along with undergraduate course one-year MA program in social work was also introduced. The University of Rajshahi absorbed 'College of Social

Work' as the Department of Social Work after the Independence of Bangladesh in 1972, and has actively been contributing to produce social work graduates till today (Das, 2013; Das, 2005; Rahman, 2002; Talukder, 2005). The third public university named Shahjalal University of Science & Technology, Sylhet introduced Department of Social Work from 1994-95 academic session to provide three-year undergraduate course on social work, and from 1997-98 academic session the Department has also started one-year master's program. Both undergraduate and graduate programs on social work in Shahjalal University of Science & Technology have so far been successfully running. Jagannath Universiy situated in Dhaka, the fourth public university, opened up social work discipline at undergraduate and graduate levels at the same time from 2005-06 academic session. The university has also been producing social work graduates like other three public universities in the country. The fifth public university named National University under which 1415 colleges have been offering four-year undergraduate course on social work from different academic sessions, and some of those colleges have also introduced one-year graduate course on social work, making significant contribution to producing social work graduates in the country (Das, 2013; Samad, 2013 & 2009).

In all five public universities the duration of undergraduate and graduate program has now been made as four-year and one-year respectively. Moreover, these universities have started offering two-year MPhil and three-year PhD program on social work for interested students who are generally selected through written and viva-voce examinations. Apart from public universities, five private universities have also introduced mostly undergraduate program on social work in recent years (Das, 2013 & 2012).

2. What and why is indigenization?

It is evident that social work education in Bangladesh (erstwhile East Pakistan) started due to the efforts made by UN experts who in fact played key role in designing the curriculum of social work education, and who were Western educated without having sufficient knowledge about the ground reality of Bangladeshi society (Akbar, 1965; Das, 2013 & 2012; Samad, 2013& 2009).   Therefore, the curriculum of social work introduced in the beginning was definitely influenced by Western social work model which was later on found difficult to apply in the context of Bangladesh (Das, 2012). It was soon realized that social work

education in Bangladesh needed to be made indigenized or in other words it should have been made context-based without which social work education was found to some extent irrelevant (Das, 2013). It is noteworthy that several efforts have so far been made by social work educators teaching in different universities to bring about modifications and reforms even in some cases incorporation of new courses into the curriculum of social work, aiming to make social work education more relevant and so called standardized. Although steps were undertaken to improve the curriculum of social work to make it most modern by incorporating new courses which were again innovated in the Western social work education, little efforts were so far identified to formulate and implement some concrete planning to make Western influenced social work education which was still running more indigenized. Indigenization of social work education simply means indigenizing existing social work curriculum so that it could be applied in Bangladeshi context (Sharif, 1964; Das, 2013; Samad, 2009). But it seems difficult to indigenize Western social work education in the context of Bangladesh. Thus, social work graduates often feel confused while trying to apply social work knowledge and skills in the local context and end up their mission without success.

If social work knowledge and skills are to be made applicable and effective in our local context, then indigenization of social work is a must, though it is not indigenous social work which should have emerged from the local socio-cultural milieu. American model of social work which is generally followed in Bangladesh social work education needs to be made fit in the local situation in order to address the local problems or the knowledge and skills of social work studied theoretically must be made applicable while dealing with individuals, groups and communities in Bangladeshi society, and the process of making social work education applicable, effective and result-orientated in a particular context may be described as indigenization of social work education and practice. It has well been recognized that North American model or European model of social work education is hardy found appropriate and relevant in non-American and non-European societies and therefore a kind of consensus has been built up among the social work scholars in favor of indigenization of social work education as most of them find social work education without indigenization fruitless, ineffective and irrelevant considering its failure during practice in the local context in non-Western societies (Al-Krenawi & Graham, 2003; Barise, 2005; Gray, 2008; Haug, 2001; Nagpaul, 1972 &1993; Nimmagadda & Balgopal, 2000; Nimmagadda & Cowger, 1999; Walton & Abo El Nasr, 1988). Many of the scholars have even recently been talking about

indigenous social work instead of indigenized social work as they opine that indigenization of Western social work is also inapplicable, not best suited in different cultures as it practically produces little success (Bennett & Zubrzycki, 2003; Cheung & Liu, 2004; Gray, 2008; Hart, 2002; Mafile'o, 2004).

3. Methodology

The study has presented a qualitative analysis of different facts relating to indigenization of social work education in Bangladesh. It has been conducted only on five schools of social work under five public universities, since social work program in five private universities has recently been introduced and therefore not being selected for the study. The sample size of the study is 20; of which 5 senior teachers from five social work schools, 10 senior students (2 from each school) and 5 social work graduates working in NGOs have been selected for the study. In-depth interview technique has been adopted to extract relevant data from three categories of respondents. Separate check-list for each category of respondents was prepared for conducting in-depth interview. Moreover, there were three retired social work educators from two social work schools had also been met for informal discussions in relation to indigenization of social work education for collecting additional data from them. Therefore, another check-list for informal discussions with retired professors was prepared too. Apart from that, the curriculum offered in each social work school had thoroughly been reviewed for understanding the process of indigenization introduced there. Books, articles published in journals but written in Bangla about indigenization of social work education had been examined and investigated for better understanding of indigenization process. After collecting all the data, they have been analyzed in the light of objectives designed for the study; and descriptive analysis of the data has been presented according to each category of respondents. Moreover, reviews of curriculum, classes, field work activities, teaching materials, undergraduate and graduate programs, theories, values and skills acquired by social work graduates etc. have been presented in the findings for better understanding of indigenization process of social work education in Bangladesh.

Availability of empirical data for the study:

a） Empirical data have been collected from social work educators teaching in different social work schools;

b） Empirical data have been collected from social work students studying in different public universities;

c） Empirical data have been collected from social work graduates working in different NGOs as development workers; and

d） Empirical data have been collected from retired social work educators from different public universities.

4. Objectives of the study

General objective of the study is to explore the process of indigenization of social work education in Bangladesh. The specific objectives of the study are as follows:

a) To explore the evolution of social work education in Bangladesh;

b) To examine the influence of Western social work approach on social work education introduced at the university level in Bangladesh;

c) To understand the eagerness of all concerned for indigenization of social work education;

d) To identify the efforts made to indigenize social work education in the country;

e) To suggest and recommend a policy implication for effective social work education and practice in the context of Bangladesh.

5. Limitations of the study

Despite making cautious efforts there were certain limitations identified during the time of the study. The limitations are mentioned in the following:

a) This is basically a country-wide study as the universities with social work department are located at different parts of the country and therefore the researcher

had to travel a lot to meet social work educators and students which was painstaking and expensive. Even some of the senior faculties had to be communicated with over telephone as they were not found at the workplace during my stay. It in fact hampered collection of data; and in some cases it was not possible for the researcher to cross check the data collected over telephone.

b) One of the important limitations was that most of the faculties were found very busy with their academic and other activities and therefore were not in a position to spend sufficient time with the researcher for interview. Thus, in many cases, the researcher had no option but to cut short the time to finish the interview quickly.

c) Retired professors were found enthusiastic to talk about the process of indigenization of social work education in Bangladesh, but their health sometimes did not permit to talk with the researcher for a longer time.

Since the researcher could collect huge range of data from different sources, therefore the above-mentioned limitations could not make a hard barrier toward analyzing the situation of indigenization of social work education in Bangladesh.

6. Results of the study

6.1. Findings of in-depth interview with senior teachers:

The researcher had spent a long time with four senior teachers from four different social work schools, and one senior teacher from another social work school was interviewed over telephone as he could not be contacted physically. All these five senior teachers are professors of social work serving at different social work schools of five public universities. Each of them advocated indigenization of social work education in the context of Bangladesh and felt strongly in favor of taking more steps towards indigenizing social work education and practice. They agreed that in the beginning Western social work education was introduced in Bangladesh as per the suggestions and recommendations of UN experts, which had continued for a long time without achieving much success. Still social work education in Bangladesh is Western influenced, though it has gradually been realized that Western social work can hardly bring about success to address the problems of Bangladeshi society. All of them think that a number of steps have already been taken to indigenize social work education, but many more

steps are required to make social work education fully functional in our culture. They have particularly mentioned new courses introduced in the curriculum of social work education like 'life and society of Bangladesh', 'culture and social work contextualization', 'governance and politics in Bangladesh', 'socioeconomic movements in Bangladesh', 'approaches to community intervention', 'social problem analysis', 'human rights and social work', 'social welfare services in Bangladesh', 'social work camping' , 'climate change, disaster management and rehabilitation', 'strategies in social work practice', 'diversity, oppression and social work', 'gender issues and social work practice', 'guidance and counseling in social work', 'social work practice with family and children' etc. which are offered as mandatory courses for both undergraduate and graduate students of social work. The professors firmly believe that new courses have been contributing significantly to the process of indigenization of social work education. Most of the new courses, as the senior teachers feel, have been designed in such a way so that the students can understand the local situation; the very contexts constituted with deep-rooted socio-cultural background and learn as to how the knowledge and skills of social work can be made functional in a very particular socio-cultural milieu. Efforts are also made to take the students of social work to a village under a practical course named 'social work camping' where the students stay in a makeshift camp for 15 days and they thoroughly study the villagers, their privileges and facilities, their multifarious problems, the power structure of the village and everything that influences and affects the life of villagers under the supervision of two teachers. The students get an opportunity to explore the possibility of applying social work knowledge and skills while dealing with the villagers in order to address their multifarious problems, and all relevant activities are performed by the students along the line of the socio-cultural fabric implanted in the village, ensuring the spontaneous participation of the villagers in resolving their problems, conflicts etc and also in undertaking different initiatives towards socio-cultural and economic development. The senior faculties claim that the way 'social work camping' is exercised by the students that in fact helps indigenize social work education in Bangladesh to a great extent. The teachers have also given another example by talking about a course titled 'culture and social work contextualization' in which, as they have explained, the students are generally taught as to how social work can be applied in the local context or how social work knowledge can be contextualized. This is also an effort made by social work educators to indigenize social work so that it could be applicable in the context of Bangladeshi society. All of the teachers have opined that most of the new courses have been offered in the curriculum of social work with the aim of making social work education indigenized.

Although there was a kind of consensus among the teachers with regard to the issue of indigenization of social work education, difference of opinion was also found among them about the possibility of innovating indigenous social work which would completely emerge from the native socio-cultural background. Majority of the study participants excepting one considered ongoing indigenization process of social work education essential to ensure effective application of social work knowledge and skills in our context, but one of the teachers opined that indigenization is required but no way enough to make social work education effective and fruitful to address the problems of native people as the theoretical knowledge of social work had been developed in Western countries, especially in USA. He advocated indigenous social work approach instead of indigenization as he found only indigenous approach could bring about success for social work practice. Most of the teachers did not intend to differentiate between indigenization and indigenous approach and they emphatically said that Western social work education could not be nullified, rather might be utilized as the base for social work education and practice which needed to be indigenized in a particular context. They also felt that social work education could not be made 100% indigenized. But only one teacher very clearly described Western influenced social work education as useless outside the American society and therefore emphasized indigenous social work education to be developed if it was to be successful. Others felt that both the concepts indigenization and indigenous were very close to each other and both are essential to be developed for successful social work practice.

6.2. Findings of in-depth interview with senior students:

Ten senior students were selected from five social work schools (two students from each school). Most of the students enjoyed theoretical knowledge of social work in the classroom, but had lots of difficulties while they tried to apply that knowledge at field level during their internship. They also think that current social work knowledge cannot be fully applicable in the context of Bangladesh. Majority of them heavily favored the process of indigenization of social work education to ensure effective application of social work knowledge and skills. Many of them demanded more practical courses so that they could frequently go to the community to interact with the people, could understand the culture of the community and also could relate social work education with the culture of the locality which would help them

understand as to how social work could be practiced in a modified manner according to the cultural fabric of the community. That is what may be described as indigenization of social work education. Students have shared that during the period of internship they adopted many steps to build up rapport with the service recipients while dealing with sensitive cases, for example, female service recipients were found not interested to talk with the male internee social workers because of cultural taboo as well as religious restrictions and in such cases only female internee social workers had dealt with those female service recipients taking the cultural and religious norms into consideration. Here, the practice of social work was indigenized, having the cultural norms coordinated with the application of theoretical social work knowledge.

Some of the students had a tough time during their internship as they tried to interact with married females and wanted to talk about using contraceptives to prevent child birth. The females refused to talk as they considered talking about contraceptives before somebody ridiculous since the matter of using contraceptives was supposed to be very confidential. In these cases, the internee students first motivated the husbands of the females and then the students reached and talked with the female taking the help of her husband when she no more thought talking about contraceptives was confidential. This practice of social work can also be described as indigenized one as the female service recipient breached the norm of confidentiality because of providing counseling and motivation to the husband by apprentice social workers.

The students also shared that they were not in a position to work with village community directly during their internship while launching a campaign to make the community people aware about negative impact of early marriage of girls or dowry custom practiced by the villagers without taking the help of formal and informal rural power structure where informal community leaders and the elected chairman and members of the local government had to be motivated first to ensure their cooperation to enter into the village and then interacted with the community people to launch the campaign in presence of formal and informal community leaders. It is of course an indigenized approach without which social workers cannot work with the community people. Social work educators supervising internee students in their field

work practicum generally instruct the students to make a bridge first with community power structure and afterwards work with the people living in the community.

Most of the senior students feel that social work education in Bangladesh is still considerably influenced by American social work model and therefore does not fully fit or effectively applicable in our situation. They demanded more steps to be undertaken to indigenize social work education in Bangladesh so that the knowledge gained from social work education can be fruitfully applied in the context of Bangladesh. One strong point raised by all the participating students was that the students of social work should have more practical courses through which they can work more with the people directly and thereby learn more and more as to how social work can be practiced in a 'real situation'. This suggestion seems to be helpful if accepted in strengthening the process of indigenization of social work education in Bangladesh.

6.3. Findings of in-depth interview with five social work graduates working in NGOs:

Social work graduates working in NGOs mostly have expressed their satisfaction for being able to apply social work knowledge and skills in their assigned activities compared to the graduates of other disciplines working in the same NGOs as colleagues. But they feel that social work students should be assigned with more practical activities which will help them learn to practice social work in an indigenized manner. They shared that they had difficulty to understand and apply social work knowledge and skills during their studentship while being in the field to perform field work practicum as in many cases local culture contradicted with the application of social work knowledge. But after being employed in an NGO they have started applying social work knowledge in a different manner without falling into the trouble of contradiction, making multidimensional relationships with all concerned to ensure their cooperation while practicing social work with different categories of people. Social work graduates engaged with micro-finance activities of an NGO shared their experience of practicing social work with micro-credit borrowers as they apply rapport, acceptance, motivation, counseling, self determination, communication, sympathy and empathy techniques of social work to deal with the defaulters of micro-credit and in most cases successfully recovered the credit and also helped them engage with income-generating

activities which had brought them socioeconomic empowerment. Interestingly, other workers without social work background working beside social work graduates did not experience similar success in working with micro-credit borrowers. Social work graduates involved in NGO activities suggested that the knowledge gained from social work education should be applied in an indigenized manner and therefore social work students should be allowed to perform more and more practical activities with community people.

6.4. Findings of informal discussions with retired professors:

All three retired professors took keen interest in discussing the issue of indigenization of social work education in Bangladesh. They all found Western influenced social work education which was still running at university level across the country inapplicable and inappropriate, failed to bring about much success in addressing our problems. Two of them claimed that they also initiated some steps to indigenize social work education by introducing courses like 'culture and society of Bangladesh', 'social legislation in Bangladesh', 'social action and social development', 'project planning and development' and 'rural development'. During their tenure in the department of social work, students used to be sent to different slums located at different places so that students could learn multiple problems of slum dwellers and they could also learn as to how social work could be practiced with the slum dwellers in our context. A number of national seminars were arranged during their time to hold discussions regarding the strategies to be made for ensuring the application of social work knowledge and skills in Bangladeshi society which were in fact efforts made to indigenize social work education. 'Bangla' language was declared as the medium of instruction for the students of social work during the period of retired professors, aiming to help the students understand as to how social work knowledge and skills could be made applicable in the ground, which was again an effort taken towards indigenization of social work education. The professors also contributed to social work literature by writing many books and articles in different journals mostly in Bangla language, especially for social work students so that they could practice social work in our context with all socio-cultural features entrenched in the ground. That is how the retired professors contributed to the process of indigenization of social work education in the country.

But all of them feel that indigenization process is yet to be completed, rather social work education introduced by UN experts in 1950s which was basically American social work approach still continued with a little change towards indigenization. They demanded more efforts to be made to indigenize social work education.

6.5. Indigenization cases identified in programs, curriculums, classes, teaching materials, field work, values, theories & knowledge, skills, etc. of social work education

It has widely been recognized that indigenization of social work education is a must for effective application of social work knowledge and skills in the context of a particular society. Scattered efforts have sometimes been made by social work educators for indigenization of social work education in Bangladesh. Some of the cases relating to indigenization of social work education have been mentioned below:

Programs: In most of the social work schools social work program is by and large run in Bangla (local language) across the country. But there is a tendency among social work students these days that they want to study social work in English, since good proficiency in English and in-depth knowledge in social work can fetch better job. Even the teachers also encourage the students to study social work by using English as the medium of instruction. Majority students do not intend to study in English as their command over English is not up to the mark. Local language in social work program is used considering understanding capability of the students about the applicability of social work knowledge and skills in the cultural contexts of the locality which may be described as an effort made to indigenize social work.

Curriculum: Curriculum designed in social work program at different schools have included new courses relating to culture, society, welfare services, rural and urban development, legislation, demography, policy and planning etc. for obtaining overall understanding of Bangladeshi society and exploring the possibility of applying social work knowledge and skills in the local contexts and also for ensuring indigenization of social work practice in Bangladesh. These efforts are continuously made every year through which the curriculum of

social work is shaped and reshaped, constructed and reconstructed in order to make social work education and practice more indigenized.

Classes: In social work program, classes are held in such a way so that students can easily understand the applicability of social work education in the context of Bangladesh. It is therefore class lecture is presented mostly in local language with adequate indigenous examples where the students can fully participate in the discussion to perceive the application of social work education in the local contexts. For example: rural power structure and application of social work knowledge in Bangladesh- a topic on which class lecture is delivered for social work students.

Teaching Materials: Social work educators have developed a huge amount of indigenous literatures (written in Bangla) as teaching materials for social work education in Bangladesh, which are widely studied by the students, teachers and others interested. Although books written in Bangla for the students have been criticized for not ensuring the quality, students heavily depend on these Bangla books for better understanding of social work in the context of Bangladeshi society. Indigenous literatures help indigenize social work education in Bangladesh.

Field Work: Social work students perform their field work practice under different social welfare agencies where they can practically gain experience regarding the application of social work knowledge and skills in local cultural setting. The students get the opportunity during their field practice to examine as to how much the knowledge of social work is applicable in a local context; can also identify the gaps between theory and its application. They also learn and apply indigenous knowledge and skills along with Western social work knowledge and skills learnt in the classroom to address multifarious problems during field practice. For example: students learn to address marital conflicts during their field practice. Indigenization process is well understood here through field activities.

Values: Local values together with social work values play important role in social work practice. Therefore, social work students are taught social work values as well as indigenous societal values so that the students gain efficiency in handling any kind of situations while

working with indigenous culture. For example: paying special respects to the seniors. It indicates the process of indigenization of social work education.

Theories and Knowledge: Social work education has recently gone through a long way of reform. Indigenous theory and knowledge have been included in the curriculum of social work for effective application of social work knowledge in a local context. Social work graduates know how to deal with different categories of people with indigenous theory and local knowledge. For example: traditional children-parents relationship help resolve family conflicts. This effort may be described as significant one in relation to indigenization of social work education.

Skills: Apart from social work skills, the students are taught different indigenous skills as well in order to touch the heart of the service recipients so that they could be motivated, encouraged and optimistic in a particular context. For example: taking a cup of tea with a potential client at his residence could be very convincing for him as this skill may only be learnt locally which sometimes helps social worker make the service seekers fully functional. It also proves that the process of indigenization of social work education is a must.

6.6. Indigenization cases found in social work practice in relation to values, theories & knowledge, skills, etc.

Formal social work practice does not exist in Bangladesh as the profession is yet to be state recognized, but informal social work practice may be found in different forms undertaken by NGOs and GOs in Bangladesh (Das, 2012 & 2013). Considerable numbers of social work graduates work in NGOs, involved in multiple socioeconomic activities, especially implementing micro-credit programs to make the poor self-reliant and rehabilitated. Micro credit program is innovative as well as indigenous which has mostly been implemented by social work graduates working as the employees of NGOs and GOs. Micro credit may therefore be described as a particular program where social work can be practiced in an indigenized manner. According to the values of Bangladeshi society, the senior citizens who are old and workless should not be sent to 'old home'; rather they should remain integrated with their family as very respectable and experienced members. Social work graduates

working with older people strictly follow this indigenous value as they counsel the family members for not sending their old beloved ones to 'old home' and also provide the family with required supports for taking care of older members. Social workers never project themselves as powerful to the service recipients since indigenous philosophy of life is 'plain living and high thinking'; and therefore, social workers easily build up rapport with the service seekers and successfully achieve the goals in a particular context. Social workers locally learn the techniques of negotiation through which they engage themselves in resolving many conflicting situations which generally ensures successful application of social work knowledge in a local culture. Apprentice social workers help educated but unemployed youth to be admitted in vocational training program in a specific trade for becoming technically skilled which can fetch them employment; or technically skilled youth may become self-employed. This is again an indigenous approach often applied by social work students during their field practice. These internee students make serious efforts to repair and renovate broken rural roads that hamper smooth communication with the help of community resources collected through voluntary contributions made by the people themselves. This indigenous approach is highly effective and appreciable; and is followed by other likewise professionals in our societal context. So, it is not only Western social work education that works, rather Western social work education needs to be made indigenized that can only be effectively applicable in the context of Bangladesh.

7. Suggestions and recommendations

Findings of the study make a strong point that the process of indigenization of social work education in Bangladesh is very much essential and the process is required to be strengthened. The following steps may be undertaken to ensure indigenization of social work education in Bangladesh.

a) Social work educators from different universities should form a very powerful committee with senior social work experts, researchers, renowned educators, and practitioners who will review the curriculum thoroughly and will make necessary changes in the curriculum aiming to formulating a reconstructed curriculum that will be relevant in Bangladeshi socio-cultural context. The entire exercise has to be coordinated with the contents of field practice so that the students can clearly learn as to how social work can be practiced in a 'real situation'.

b) Social work students should be assigned with more practical courses so that they can easily understand the applicability of social work knowledge and also can identify inconsistencies between theoretical knowledge of social work and its application.

c) Social work educators should ensure 'participatory teaching' in the classroom or in other words, 'reflexive learning' needs to be introduced in the classroom so that students can avail enough opportunity to participate in the class discussion.

d) Students may be asked to identify the gaps between theoretical knowledge and its challenges towards application which will be helpful for future reconstruction of curriculum.

e) Social work educators should produce more and more indigenous literatures which may be developed particularly for the process of indigenization of social work education of social work.

f) Accreditation must be introduced to social work education at university level so that the applicability of social work education in the context of Bangladesh can be effectively ensured.

8. Conclusions

Social work education in Bangladesh is still Western influenced, though several steps have already been undertaken to indigenize social work education. There is a broader consensus among the social work educators, students, and social work graduates employed in NGOs with regard to ensuring indigenization of social work education in Bangladesh. The reasons behind the consensus are that Western social work education followed in Bangladesh does not seem to be fully applicable in our context and therefore needs to be made indigenized. The steps so far taken towards indigenization of social work education are considered not sufficient, and it is expected that more steps will taken as quickly as possible in near future. It is also to be noted that some of the steps introduced in social work education have greatly helped in the process of indigenization of social work education in Bangladesh. But it is all about indigenization of social work education, not indigenous social work in true sense. Most of the research participants believe that Western social work approach may not be fully applicable in our context, but it does not mean that Western social work education has lost its

relevance, rather it is all about 'a particular context' that is in fact important. Indigenization of social work education in the context of Bangladesh is the need of the hour.

References

Ahmadullah, A. K. (1964). Problems and Prospects of Social Welfare Education in Pakistan. In M. A. Momen (Ed.), *Social Work Education in Pakistan.* SWRC, Dhaka: University of Dhaka.

Akbar, M. A. (1965) *Elements of Social Welfare*. Dacca: College of Social Welfare and Research.

Al-Krenawi, A. and Graham, J. R. (2003). Principles of Social Work Practice in the Muslim Arab World. *Arab Studies Quarterly*. 25(4), 75-91.

Anisuzzaman, M. (2002). Identity Question and politics. In R. Jahan (Ed.), *Bangladesh: Promise and Performance.* Dhaka: The University Press Limited.

Barise, A. (2005). Social Work with Muslims: Insights from the Teachings of Islam. *Critical Social Work*. 6(2).

Bennett, B. & Zubrzycki, J. (2003), Hearing the Stories of Australian Aboriginal and Torres Strait Islander Social Workers: Challenging and Educating the System. *Australian Socail work.* 56(1), 6-70.

Cheung, M. & Liu, M. (2004). The Self-concept of Chinese Women and the Indigenization of Social Work in China. *International social work*. 47(1), 109-27.

Das, T. K. (2013). Internationalization of social work education in Bangladesh. In T. Akimoto & K. Matsuo (Eds.), *Internationalization of Socail Work Education in Asia.* Tokyo: ACWelS and APASWE.

Das, T. K. (2012). Applicability and Relevance of Social Work Knowledge and Skills in the Context of Bangladesh. *SUST STUDIES,* 15(1), 45-52.

Das, S. (2005). *Social Work: Concepts History and Philosophy* (in Bangla). Dhaka: Book choice.

Gray, M., Coates, J. & Bird, M. Y. (Eds.). (2008). *Indigenous Social Work around the World: Towards Cuturally Relevant Education and Practice.* England: Ashgate Publishing Limited.

Hart, M. A. (2002). *Seeking Mino—Pimatisiwin: An Aboriginal Approach to helping Halifax:* Fernwood Publishing

Haug, E. (2001). *Writing in the Margins: Critical Reflection on the Emerging Discourse of International Social Work*. Unpublished MSW Thesis. Faculty of Social work. Canada: University of Calgary.

Islam, M. N. (2005). Concepts, History and Philosophy of Social Work (in Bangla). Dhaka: New Age Publicaions.

Jahan, R. (1972). *Pakistan: Failure in National Integration (Bangla)*. New York: Columbia University Press.

Mafile'o, T. (2004). Exploring Togan Social Work: Fekau' aki (Conneting) and Fakatokilalo (Humility). *Qualitative Social Work.* 3(3), 239-57.

Nagpaul, H. (1993). Analysis of Social Work Teaching Materials from India: The Need for Indigenous Foundations. *International Social Work.* 36(3), 207-20.

Nagpaul, H. (1972) The Diffusion of American Social Work Education to India. *International Social Work.* 15(1), 3-17.

Nimmagadda, J. & Balgopal, P. R. (2000). Transfer of Knowledge: An Exercise of Adaptation and Indigenization. *Asia Pacific Journal of Social Work.* 10(2), 4-18.

Nimmagadda, J. & Cowger, C. (1999). Cross-Cultural Practice: Social Worker Ingenuity in the Indigenization of Practice Knowledge. *International Social Work.* 42(3). 261-76.

Rahman, M. H. (2002). *Social Work* (in Bangla). Dhaka: Ananya.

Roy, B. D., Hossain, M. M., Ali, M. E. & Biswas, B. K. (2007). *Social Work: Concepts, History and Philosophy* (in Bangla). Dhaka: Kabir Publications.

Samad, M. (2013). Social work education in Bangladesh: Internationalization and Challenges. In T. Akimoto & K. Matsuo (Eds.), *Internationalization of Socail Work Education in Asia.* Tokyo: ACWelS and APASWE.

Samad, M. (2009). Development of social work education in Bangladesh and need for Asia-Pacific regional cooperation. In *Proceedings, Seoul International Social Work Conference*. Seoul: Korea Association of Social Workers.

Sarkar, A. H. & Ahmadullah, A. K. (1995). Bangladesh. In Thomas D. Watts *et al* (Eds.), *International Handbook on Social Work Education.* London: Greenwood Press.

Shahidullah, M. (2010). *Social Work: History and Philosophy* (in Bangla). Dhaka: Grantha Kutir.

Sharif, A. (1964). First National Conference of Social Work Educators: An Evalauation. In *Report of the first National Conference of Social Work Education of Pakiatan.* Dhaka: National Conference.

Shaukatuzzaman, S. (2006). *Social Work: Concepts, History and Philosophy* (in Bangla). Dhaka: Rohel Publications.

Shaukatuzzaman, S. (2005). *Social Work* (in Bangla). Dhaka: Rohel Publications

Talukder, A. H. (2005). *Social Work: Concepts, History and Philosophy* (in Bangla). Dhaka: Titumir Library.

Walton, R. G. & Abo El Nasr, M. M. (1988), Indigenization and Authentization in Terms of Social Work in Egypt. *International Social Work.* 31(1), 135-44.

Indigenization of Social Work Education and Practice in Indonesia

Adi Fahrudin, PhD
Husmiati Yusuf, PhD
Binahayati Rusyidi, PhD

Department of Social Welfare,
Faculty of Social and Political Sciences

University of Muhammadiyah Jakarta

Contents

Introduction

Formal social work education in Indonesia starts in secondary level (Migley, 1981). 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 Java[1]. 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 *Kursus Dinas Sosial Menengah dan Atas* (KSDA) course extends to *Kursus Kejuruan Sosial Tingkat Menengah dan Tinggi* (KKSMT), a two year training program[2]. 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 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, 2013[3]). This program

---

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

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

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

supported by McGill's University 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).

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.

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 favorable 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. The debate on western social work education and indigenization will continue for some time to come (Fahrudin, 2013)

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 (Fahrudin & Husmiati, 2013).

As evident after the tsunami disaster in Aceh 2004, social work education and practice in Indonesia has been largely influenced by social workers, volunteers, and international humanitarian organization workers who provided assistance then. For example, after the 2004 tsunami the professional social worker organization, IPSPI, in collaboration with Families and Survivors of Tsunami (FAST Project) and supported by the International Federation of Social Workers (IFSW) and the Commonwealth Organization for Social Work (COSW), trained child protection workers. General development of indigenous social work education, further work remains. Teaching materials, reference books, and fieldwork models from the United States still need to be refined and transformed into indigenous social work education for Indonesia (Fahrudin, 2013).

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, at that time universities and colleges modify and adapt their program according to their perception and interests without direction and guidance from the Indonesia Association for Social Work Education (IPPSI).

Issues on social work indigenization have attracted attention and discussion of scholars from both developing and developed countries. While considered as a universal profession, social work practice cannot be separated from the ideological, political, cultural, and social contexts of particularly society (Ferguson, 2004). Indigenization in social work education and practice is mainly applied in developing or non-Western (Hall, 2012). Nevertheless, indigenization poses both positive and negative implications, therefore, calling for careful investigation from social work educators and professionals (Huang and Zhang, 2008). Gray (2010) argued that indigenization brought out different voices and ways of knowing within particular socio-historical and cultural locations and established a local basis for localized social work practice. In the context of Indonesia, how social work educator and social worker doing and making way to develop and using local knowledge in teaching and also in practice. Gray and Coastes (2010) also regarded indigenization as a way to develop indigenous social work knowledge, which is based on culturally and locally relevant and problem-oriented research. Walton and Abo El Nasr (1988), described 'Indigenization' as a three stage process involving adaptation of Anglo-American technology to the political and sociocultural patterns in the receiving country. Stage 1, *transmission*, involved the direct unquestioning transplanting of social work knowledge from Western to developing countries. This phase is similar to what Yip (2004) described as a static model of uncritically importing Western social work models to non-Western countries. Stage 2, *Indigenization*, was the phase which usually began as a reaction to the lack of 'goodness of fit' between Western social work theory and practice to local culture, and the subsequent realization that Western social work concepts needed to fit with

local values, needs, and problems. This phase was also similar to a passive model where receiving countries modified or extended the imported knowledge and practice to suit local culture. Stage 3, *authentization*, meaning 'to become genuine' essentially involved the creativity of local social work practitioners in developing their own strategies to address local problems and needs. We are believed that social work education in Indonesia still on the stage 1. Meanwhile, they have new reaction that Western social work lack of goodness of fit with local situation but they do not more action to develop social work theory and practice based on local values and culture.

Methodology

This research applied qualitative approach. The research targeted two groups: social work higher education and social welfare services institutions. Three universities/college were selected to represent the education domain: Bandung College of Social Welfare (Bandung, West Java), University of Padjadjaran (Sumedang, West Java), and Sunan Kalijaga State Islamic University in Jogjakarta. These three universities were chosen because these institutions have conducted indigenization efforts and have been accessible for the researchers.

Meanwhile, the cases of indigenization in social work practice were derived from four organizations: Muhammadiyah Organization, Inabah Psycho-Spiritual Service for Drug Users, Asiana Community Welfare Center, and Integrated Services for Women and Children.

Data for this study were collected from both primary and secondary sources. Primary data were collected from selected samples through face to face interviews, and informal discussion with eminent social work educator, students and practitioners. Secondary data were gathered

from published and unpublished research report, journal, syllabus, teaching material, and annual report of the institutions.

Indigenization in Social Work Education

Social Work Education Program

Social work education in Indonesia is administered under three national institutions: the Ministry of Education, the Ministry of Religious Affairs, and the Ministry of Social Affairs. Such variation also reflects the difference in its mainstream. Both public and private universities under the Ministry of Education run educational program labeled *social welfare science* program. Most of social welfare programs at the universities give more emphasis on knowledge and theoretical development. It's the same with *social welfare science* program in State Islamic University in Jogjakarta. On the other, Bandung College of Social Welfare administered by the Ministry of Social Affairs focuses on professional social work education with labeled *social work.*

Blended Curriculum: Secular and Islamic Social Work

In Indonesian undergraduate social work education, the indigenization has been implemented at a certain degree as represented by the adaptation of the elements, substance and direction of the curriculum. The curriculum consists of three major elements namely: core courses, field practicum and minor thesis. The first two elements adopt the United States model whereas the third element is the representation of Indonesian curriculum model was influenced by the Dutch education system.

Substantially, most programs deliver two categories of courses: social-work courses and non-social work courses. In social-work courses, students learn about social work theories (i.e. human behavior and social environment, social work practice theories) and social work methods (micro, mezzo, and macro) like one applied in the United States. Meanwhile in non-social work courses students are thought about the subjects assumed to have relevance or give foundation for practicing social work such as sociology, economics, politics, psychology, statistics, Indonesian social and cultural systems, English, Bahasa Indonesia, demography, and religion.

Overall, the content of the curriculum is designed to produce generalist social work, similar to the one applied in the United States. In reality the direction is slightly more toward macro social work practice; a general trend in the direction of social work education in developing countries. This can be seen from the classes taught in the program, especially at the universities under the Ministry of Education. For example, courses in community development, social development, program evaluation, international social work and social planning, social welfare policies are outnumbered the courses in micro social work. The direction toward macro social work practice is considered more realistic considering the presence of massive social problem that our society needs to be dealt with. Nevertheless, at Bandung College of Social Welfare, the orientation toward macro practice is given the equal emphasis as micro practice.

In State Islamic University (UIN) Sunan Kalijaga Jogjakarta, social work curriculum is different from other social work program in universities/colleges in Indonesia. The University includes some specific courses derived from Islamic teachings and practices such as *Hadis-hadis Kesejahteraan Sosial* (social welfare Hadist), *Tafsir Ayat-ayat Kesejahteraan Sosial*

(Social Welfare in al-Quran Interpretation), *Fiqih sosial* (Social Fiqih) include rhetoric or dakwah before intervention, and Islamic philanthropic.

In the last few years, the department of social welfare at Padjajaran University has offered two new courses as an attempt to further contextualize social work curriculum: social entrepreneurship and indigenous social welfare practice. Social entrepreneurship is a course that is primarily designed to promote creative and innovative mindset and practices among the students so that they will be able to recognize, anticipate and respond to society' emerging or potential needs on social services. It also aims at encouraging students to have entrepreneurship spirits that can be used to start their social entrepreneur activities to meet the society's demands. This course was offered because of a substantial limitation of Indonesian formal institutions (government and non-government institutions) to employ social work graduates, increase number of unemployment among social work graduates, and needs for contemporary social services. Meanwhile, the course on indigenous social welfare practice is trying to increase students' awareness and attention toward traditional or indigenous social welfare practice that has existed in society for centuries.

Class and Teaching materials

At undergraduate level, the teaching for social work students is usually done at a large class (30 to 75 students). In addition, higher education in social work or social welfare program is delivered only through regular classes. There is no online education or distance education system.

There is a growing attention toward student-centered learning model like the one applied in Western education. Student-centered learning requires students to have more initiative,

reflection, involvement and independence in learning whereas allows the lecturers play functions more as facilitator or resource person. This method has been applied at a certain degree but in general it still poses many challenges to apply. In practice, lecturers remain the center to which the students rely on in learning process. Large class, the hesitance to express own opinions in class among the students, and the lack of lecturer's capacities to encourage students are among the barriers to create a dynamic and interactive learning process. Many lecturers try to overcome these barriers by encouraging group discussions and presentations or giving extra scores for the students who are active in giving their opinions or asking questions.

The indigenization in teaching materials is still limited. The majority of social work textbooks used by the lecturers and students are those published and utilized in Canada, United States, Australia or United Kingdom. Some efforts to indigenize social work textbooks are the translation of some textbooks into Bahasa Indonesia to be utilized in classes, the use of textbooks written by local scholars as the references (especially for policy courses), and the use of textbooks in which the substances are closely related to Indonesian context. For examples, community development courses use some textbooks written by scholars from countries like the Philippines or Malaysia and some other cross-cultural textbooks.

Most lecturers also keep trying to contextualize teaching materials to suit the Indonesian context. In explaining the substance of courses they often use the examples or cases that are familiar in daily life of Indonesian society that can be easily understood by the students. For examples, in teaching about individual mental health issues, the lecturers will relate it to the victims of natural disasters because the events occur quite frequently in Indonesian settings.

The university continuously encourages the lecturers to write books for class reference by providing some financial incentives. However, writing skills, tight schedules and lack of mentorships are among the constraints for the lecturers to write and publish their own books.

Field work

In Indonesia, the field work is compulsory for all social work students. It is in this fieldwork that the students had been offered the opportunity to apply their theoretical knowledge in practical situation. From this fieldwork involvement, students are being taught to acquire basic skills which are necessary for working with an individual, group or community.

However, the fieldwork structure and content vary across the universities and college under ministry of education, ministry of social affair, and ministry of religious affair. For example, at Bandung College of Social Welfare, students must take three fieldworks namely Fieldwork I, an introduction to the social problem 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.

University of Padjajaran develops its own model of field practice that is quite different, especially with regard to the number of field practice. The students are obliged to have 5 (five) field practices namely: assessment, practicum with individuals, practicum with community, practicum with human service organizations, and social entrepreneurship practicum. Frequent practicum is due to several reasons, including assuring that the students understand well the coverage of social work practice. This is because social work practice still not well acknowledged by the society and that the students not commonly encounter social work practice in their daily life.

Similarly, State Islamic University has practicum model focuses on individual, group, and community practice using social welfare *hadist, al-quran* interpretation, social *fiqih* and Islamic philanthropic both at public social and private social welfare institutions (Muslim and non-Muslim institutions).

The structure of field practice also varies among universities/colleges. At social welfare program, fieldwork is not directly supervised by social work educator from university or trained social workers from social welfare agency. The supervisor, who is usually the university's lecturer, conducts the supervision when having the students reporting their activities. However, other college with professional education in social work has systematic system of fieldwork. Generally, the major handicap in fieldwork education in Indonesia is the lack of trained social workers to take up the supervisory role in the 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 (Fahrudin, 2004a; Fahrudin 2004b)

Program Accreditation

Indonesia has established the BAN-PT-Higher Education Institution National Accreditation Board *(Badan Akreditasi Nasional-Perguruan Tinggi)* administered by the Ministry of Education and Culture. The Board has a core function to conduct accreditation to all registered study programs every 5 years. Accredited universities/colleges are given grades A (the highest), B (middle) or C (the lowest). Non-accredited program will be revoked and the students will be transferred to registered institutions.

The Ministry of Education and Culture through BAN-PT just recently launched new model for self assessment and accreditation (*Lembaga Akreditasi Mandiri-LAM*). Under this mechanism, the responsibility to do accreditation is given to professional organization. In social work education, BAN-PT gives the mandate to Indonesian Association of Social Workers in 2013. At the moment, the work to prepare the development of self-assessment and accreditation body namely "*Lembaga Akreditasi Mandiri*" *Profesi Pekerjaan Sosial* is still ongoing. No definitive time limit is set for Lembaga Akreditasi Mandiri to start operating. However, when it is implemented, the program accreditation for social work in Indonesia will be conducted by professional association, the same as the system applied in Western countries. It is new shifting for quality assurance for social work education and practice in Indonesia.

Values, Knowledge and Skills,

Indonesia is a multicultural country. The Indonesian coat of arms enshrines the motto of Bhineka Tunggal Ika (Unity in Diversity), written on a banner held in an eagle's talons. *Pancasila* is the official philosophical foundation of the Indonesian state. *Pancasila* consists of two Sanskrit words, *"panca"* meaning five, and *"sila"* meaning principles. It comprises five principles: belief in the one and only God (*Ketuhanan Yang Maha Esa*), just and civilized humanity (*Kemanusiaan Yang Adil dan Beradab*), the unity of Indonesia (*Persatuan Indonesia*), democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (*Kerakyatan yang dimpimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan dan Perwakilan*), and social justice for all the people of Indonesia (*Keadilan Sosial Bagi Seluruh Rakyat Indonesia*). It is believed the Pancasila should be practiced and implemented in all aspects of life, including in social welfare (Fahrudin, 2013).

The Indonesian culture strongly encourages the spirit of the value *gotong royong*, or communal self-help. *Gotong-royong* is a very familiar social concept in many parts of Indonesia and forms one of the core tenets of Indonesian philosophy. Geertz (1983) describes the importance of gotong royong in Indonesian life as an enormous inventory of highly specific and often quite intricate institutions for effecting cooperation in work, politics, and personal relations alike. *Gotong royong* means *rukun*, or mutual adjustment, while *tolong-menolong*, another common value, means reciprocal assistance. These values are needed to complete a wide range of village community tasks and activities, such as maintaining rural roads and irrigation facilities, coping with emergencies in natural disasters, providing mutual help for house construction and daily agricultural operations, and contributing labor or financial support for important ceremonies.

These traditional types of cooperative relationships have developed naturally over extended periods of time. Some of these daily interactions enable economic and social survival by sharing the burden to accomplish tasks. Gotong royong activities also can organize people into a collective action group anxious to improve access to services and overall family welfare (Suyono, 2008). Cooperation in relationships in local community associations may well be more important than the specific functions of the associations. Social welfare programs must be based on the cultural values in the local community, especially gotong royong, which is an important source of social capital in the development of social welfare.

Some efforts have been applied to indigenize values, theories and knowledge as well as skills of social work education. In terms of values, the education combines both social values originated from Indonesian context (i.e. Islam, traditional values) and those come from foreign perspective (i.e. Western). With regards to theories and knowledge, in recent years, more spaces are given for the student to learn social construction theories or theories related

to multiculturalism, cross-culture practices and anti-oppression that may have greater relevance and potential use in Indonesian context. This space also allows the lecturers and students to develop their own critical thinking about the existing knowledge and encourage them to find out knowledge base relevant to Indonesia. However, this trend is not an institutional initiative or guidance but more on the lecturers' own initiative.

For example, at Bandung College of Social Welfare and University of Padjadjaran, to strengthen students' awareness of local values and improve their ability to contextualize the practice of social work values, the material on social work ethics is integrated with the material on Indonesian social philosophy (*Pancasila*) and local values. In social work method and practice with individuals or social work ethics, the lecturers also try to interpret some principles such client self-determination in a way that fits to Indonesian nature.

In other words, they try to relate the application of self-determination principle within collective society (i.e. the importance of parents, family), which is different from society that highly values individual independence in decision making. The theories, knowledge and techniques for working with rural population in community development course is given more loads considering that the majority of Indonesian still live in rural areas. Techniques like *Participatory Rural Appraisal* and approach to the local/indigenous/informal leaders in community are taught in classes due to their close relevance to the local realities. In addition, social entrepreneurship skill is introduced to the students because of its great potential benefits and utilization in the community.

Meanwhile, at State Islamic University, religious teaching/education (*da'wah*) is required as one of core sills. This skill is considered important to support social work practice in helping

individuals, families, groups, and communities ⁴. ***Da'wah*** means the proselytizing of Islam. *Da'wah* literally means "issuing a summons" or "making an invitation". A Muslim who practices *da'wah*, either as a religious worker or in a volunteer community effort, is called a *dā'i.*

A *da'i* is thus a person who invites people to understand Islam through dialogue, not unlike the Islamic equivalent of a missionary inviting people to the faith, prayer and manner of Islamic life. Graduates from social work program under State Islamic University to become as social worker also as *da'i.* As a social worker and da'i, they involve any number of role that assist the client in meeting identified needs. These role include that of Islamic therapist/counselor, educator, broker, case advocator, group leader, mediator and facilitator.

Indigenization in Social Work Practice

Ever since social work practice were exported into Indonesia at the end of the 1950s, their relevance and appropriateness to Indonesian development contexts has been questioned and debated. As we mention above that social work education and practice in Indonesia still on the transmission stage. Social work academia and practitioner have new reaction that Western social work lack of goodness of fit with local situation but they do very limited development social work practice based on local values and culture. Based on literature review and interview with practitioner, here an example to drawn an indigenization of social work.

Muhammadiyah Social Work Practice Model

Social work practice in most Islamic and developing countries such as Indonesia has followed the western model in the belief that professional practice is universal. After fifty years of social work practice in this country, however, this model has largely failed due to its exclusion of religious values and spiritual aspects. During the last decade, western professionals realized that the inefficacy of social work practice was due to its avoidance of spiritual and religious aspects in theory and methodology. Muhammadiyah as an Islamic organization in Indonesia. Muhammadiyah, means 'followers of Muhammad' in Arabic. The organization was founded in 1912 by KH Ahmad Dahlan in the city of Yogyakarta as a reformist socio-religious movement based on his genuine interpretations on Al-Ma'un, one of the surah (chapters) in the Qur'an (Nashir, 2010). The main value of the surah is to help those in poverty and orphans. Currently Muhammadiyah is the second largest Islamic organization in Indonesia with 29 million members, spread in all over Indonesia from national level to community level. Muhammadiyah actively shapes the politics of Indonesia; however Muhammadiyah is not a political party, instead devoting itself to social and educational activities. Muhammadiyah currently runs many charities and services, including nearly 8,000 educational facilities, over 450 medical service units, 11,000 religious facilities and 500 residential facilities for vulnerable groups.

In May 2013, Muhammadiyah and International NGO Family for Every Child have run a pilot of social work assessment tool which aims to identify and build upon good practice in the existing system. This pilot project was supported from Head of Policy Family for Every Child Emily Delap, Professor Andy Bilson and consultant Adriana Pacheco Graham. The assessment tool has been designed to build upon strengths within a social work system in order to improve services provision for vulnerable children and families. It uses an Appreciative Inquiry approach which focuses on positive experiences and encourages reflection and actions based on good practices (ww.familyforeverychild.org). The two-week

program included training, field testing through focus groups and interviews and meetings with key stakeholders. It built upon lessons learnt in a previous pilot in Brazil. Through this process Muhammadiyah identified several challenges in their own internal use of social work which they would like to address. In particular, they would like to ensure that social workers currently working in Muhammadiyah providing residential care and other services, are better equipped to support families to care for their own children, thus reducing the reliance on institutional care.

Psycho-Spiritual Therapy for Drug Abuser

Pondok Pesantren Suryalaya, an Islamic educational institutions was established on September 5th, 1905, by Mubarok Shaikh Abdullah bin Haji Nor Muhammad, who died in 1956 at the age of 120 years. The institution located at Tasikmalaya, about 90 km from Bandung; the capital city of West Java province. In addition to education, Pondok Pesantren Suryalaya also carries out its core function and role in promoting the goodness and preventing the evils ("*amar ma'ruf nahi munkar*") through community services. *Pondok Inabah* is part of the Pondok Pesantren Suryalaya that serves as a rehabilitation center for drugs users. At Pondok Pesantren Suryalaya, the addicted persons are placed in a special center for rehabilitation process before being allowed to follow the formal class at the institution (Nasution, 1990).

The Inabah rehabilitation center applied Islamic and psychosocial approach approach through repentance and worship activities such as remembrance and prayer following Qadiriyah Naqshabandiyah Sufism method to those suffer from drugs addiction. The focus of treatment and rehabilitation is the soul. The method believes that a positive and guided behavior is resulted from a clean and pure soul. Therefore, Inabah's main objectives are in accordance with the objectives of Qadiriyah Naqshabandiyah Sufism (Emo Kastama, 1990), which are:

Taqarrub is closeness to Allah, for Allah is nearer to each individual, *Marḍātillah* is to achieve a lifestyle blessed by Allah. This way for reach a quality and positive attitude such as asceticism, gentle, forgiving and love, and *Mahabbah* and *ma'rifah*. *Mahabbah* is a sense of love and obedience to Allah swt. On the other hand, *ma`rifah* means to know or recognize.

At Inabah Rehabilitation Centre, *zikir* (remembering and chanting the greatness of Allah) is considered as one of the methods for drug rehabilitation process. *Zikir* is not just spoken, but also instilled strong confidence in people's heart, good behavior and practices. It is practiced at all times after the completion of a number of prayers for at least 165 times. It is believed that *taqarrub* (closeness) and *mahabbah* (sense of love and obedience) to Allah through *zikir* are indeed important to combat the passions and temptations of Satan that leads to drug addiction.

ASIANA Community Welfare Center

ASIANA Community Welfare Center in Sukamanah Village, Pangalengan, West Java was established under ASIANA social welfare foundation in 10 June 2010 (Akte Notaris : Yeti Nurhayati,SH No. 1 Date 10 Juni 2010, Approval by Ministry of Law and Human Rights: No.AHU-1630.AH.01.04,31 Maret 2011). The foundation as non profit making focus on local social work practice development was adopted the Community Center model from South Korea. In early operation, the center was development service program for child, disabled youth and elderly handling by three staff as professional social worker. This foundation not only adopted social service model, also development new social work practice model with child, youth disabled and elderly in disaster situation. Another, the foundation creates the school-based disaster risk prevention manual for primary school student in the earthquake disaster area (Asiana Foundation, 2013).

Women and Children's Integrated Service Model

Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak (P2TP2A)   or The Center of Integrated Services for Women and Children' Empowerment was firstly introduced by the Ministry of Women Empowerment in 2002. According to the Minister of Women Empowerment and Children protection, by 2013, P2TP2A has been established in 29 provinces and 242 regencies/cities. The agency consists of the representatives of government, civil society, and academics sectors that have concerns on the empowerment of women and children. P2TP2A provides services for the women and children who are the victims of violence including trafficking, domestic violence, and public violence (http://www.kemenegpp.go.id).

The agency provides direct services for the victims such as shelter, counseling, legal service, and advocacy and indirect services like public education and awareness raising. P2TP2A collaborates with service providers including police office, hospitals, and other relevant parties to assure that the victims receive the needed services. In many P2TP2A, the services are provided by professionals trained in psychology, social work, law, and clergy and are supported by volunteers (Puslitbang Gender dan Anak, 2012).

The development of P2TP2A cannot be separated by the growing prevalence of   various forms of violence against women and children. Its establishment is considered a significant improvement in dealing with the issues because of its orientations toward integrated protection for the victims. In the past, most of victims of violence commonly relied on informal system for support and protection or kept their miseries in silent. Indonesian National Committee on Violence Against Women (2009) state that several NGOs have provided services for the victims, but the majority of services concentrated in big cities and usually only provided one type of services (i.e. legal aid).

From the surface, it is apparent that the protection model for the victims of violence toward wives adopted by P2TP2A is similar to the model applied widely in Western countries especially North America, Australia, and Western Europe. The integration of services is considered essential to assure victims' access toward the needed protection and support considering stigma and victim-blaming attitudes commonly associated with the victims of violence (Rusyidi, 2011).

Nevertheless, in practice, some modifications have been done, in particular to suit the Indonesian context. This can be seen from the ideology and approach used to justify the agency practice. Ideologically, the mission of P2TP2A in helping the victims of wife abuse focusing on family harmony or family preservation. Therefore, mediation and reconciliation becomes the main approach in dealing with the case of domestic abuse. In P2TP2A, the involvement of and confirmation of husband (perpetrator) and victim's family are parts of the process. The information and data gathered from husband and family will be used as the basis to make decision. In most cases, the husbands and wives will be advised by the counselors to consider reconciliation while receiving some religious education on how to be "good husband", "good wife" or manage the marriage. In some cases, the perpetrators will be asked to write and sign an agreement for not repeating the violence. Getting divorce or filing report to the police is considered as the last resort when mediation failed (Puslitbang Gender dan Anak, 2012).

Such an approach is different from the one commonly applied in many shelters of domestic abuse victims in Western countries in which the practices are predominantly influenced by radical feminist perspective. In feminist-oriented shelters, the emphasis is placed on the protection and freedom of individual victims. The method used mostly on critical awareness

of the victims and their rights to be free from violence. Leaving the abusers, safety plan, legal support and psychological empowerment are among the strategies advocated to assist the victims. Religious approach is not considered essential because some religious thoughts are presumed to be bias toward women or justify violence toward women (Rusyidi, 2011).

Conclusion

The indigenization of social work education and practice in Indonesia has been a topic of heated debate. The facts show that transmission of Western social work education is still with small modification. Social work education in university under ministry of education, college under ministry of social affair, and university under ministry of religion have different education program label, but content is similar in curriculum, field work, teaching material and other component. Practice of social work such values, principles, technique and skill is misfit with the nature of social problems in Indonesia. Very limited examples for localization of social work practice.

References

Allen, W. (2008). Preface –IISEP's Project Director, McGill University. In Kusmana, Eva Nugraha & Eva Fitriati (eds.), *Paradigma baru pendidikan Islam: Rekaman Implementasi IAIN Indonesia Social Equity Project (IISEP) 2002-2007*. Jakarta: PIC UIN Jakarta.

Asiana Foundation. (2013). *Annual progress report*. Bandung: Asiana Foundation.

Emo Kastama. (1990). *Inabah suatu metode penyadaran korban narkotika dengan menggunakan Zikrullah Thariqat Qodirriyah Naqsyabandiyyah di pondok pesantren suryalaya*. Tasikmalaya: Pondok Pesantren Suryalaya, Jawa Barat, Indonesia.

Fahrudin, A. (1999b). *Professional commitment among social work students' in Indonesia*. PhD Thesis (Social Work), Unpublished. Penang: Institute of Postgraduate Studies, Universiti Sains Malaysia.

Fahrudin, A. (1997). *Social work higher education: A history, problems agenda and relevance with national development*. In Proceeding of Indonesian Students Association in Malaysia. Penang: Indonesian Students Association Universiti Sains Malaysia.

Fahrudin, A. (2004b). *Social work education based competence training*. Paper presented at National Workshop on Social Work Education. Bandung: Bandung College of Social Welfare.

Ferguson, K. (2004). Beyond indigenization and reconceptualization: Towards a global, multidirectional model of technology transfer. *International Social Work*, *48*(5): 1-17.

Fahrudin, A. (2013). Social Welfare and Social Work in Indonesia. In Dr Sharlene Furuto (ed.), *Social Welfare and Social Work in Asia Pacific*. New York: Columbia University Press.

Fahrudin, A. & Husmiati Yusuf. (2013). Internationalization of social work education in Indonesia: The case of the Bandung College of Social Welfare. Dalam Tatsuru Akimoto & Kana Matsuo (Eds.), *Internationalization of Social Work Education in Asia*. Tokyo: Institute of Social Work Research and Asian and Pacific Association for Social Work Education.

Fahrudin, A. (2004a). *Global standard in social work education and critic to social work education curriculum in Indonesia*. Paper presented at International Seminar on Social Work Education Curriculum Development, Joint organized by Bandung School of Social Welfare and La Trobe University, Australia.

Family for Every Child. (2013). Muhammadiyah and Family for Every Child have run a pilot of social work assessment tool, access from www.familyforeverychild.org, retrieve on 12 January 2014.

Hall, R.E. (2012). Islamic spirituality vis-à-vis Asia Pacific Muslim population: A resource for Western social work practice. *International Social Work*, *55*(1): 109-124.

Huang, Y.N. and X. Zhang (2008) 'A Reflection on Indigenization Discourse in Social Work', *International Social Work,* 51(5): 611–22.

Huang, Y. & Zhang, X. (2011). Further discussion of indigenization in social work: A response to Gray and Coates *International Social Work,* 55(1) 40–52

Indonesian National Committee on Violence Against Women (2009). *The 2008 annual report on violence against women. Ten years after reformation: successes and failures on the fighting against gender-based violence and discrimination*. Retrieved from www.komnasperempuan.or.id, 12 January 2013.

Inabah http://www.suryalaya.org/ retrieve 31 December 2013

Geertz, C. (1983). Local knowledge: Fact and law in comparative perspective. In Geertz, C. (Ed.), *Local knowledge: Further essays in interpretive anthropology*, pp. 167–234. N.Y.: Basic Books.

Gray, M. (2010) 'Indigenization in a Globalizing World: A Response to Yunong and Xiong (2008)', *International Social Work* 53(1): 115–27.

Gray, M. & Coates, J. (2010) '"Indigenization" and Knowledge Development: Extending the Debate', *International Social Work,* 53(5): 613–27.

Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (2014). *Posisi P2TP2A Provinsi*. Retrieved from http://www.menegpp.go.id/v2/index.php/datadaninformasi/perlindungan-perempuan, 10 January 2014.

Kendall, K.A. (1986). Social work education in the 1980s: Accent on Change', *International Social Work,* 29: 15–28.

Midgley, J. (1981). *Professional imperialism: Social work in the third world*. London : Heineman.

Nasution, H. (1990). *Thoriqot Qodiriyyah Naqsabndiyyah: Sejarah, Asal-Usul dan Perkembangannya*. Tasikmalaya-Indonesia: Institut Agama Islam Latifah Mubarokiyah..

Nashir, H. (2010). *Muhammadiyah gerakan pembaruan*. Jogjakarta: Suara Muhammadiyah

Puslitbang Gender dan Anak. (2012). *Spotcheck Penanganan Korban Tindak Kekerasan: Studi di Provinsi Riau, Sumatera Selatan, DKI Jakarta, Jaw Timur, Gorontalo, dan Nusa Tenggara Barat*. Bandung: University of Padjajaran.

Rusyidi, B. (2011). *Perceptions and attitudes toward violence against wives in West Java, Indonesia.*. Albany, New York: State University of New York

Sulaiman, H. (1985). *Pemikiran Ke Arah Peningkatan dan Pengembangan Pendidikan Pekerjaan Sosial di Indonesia*. Bandung : Sekolah Tinggi Kesejahteraan Sosial.

Suyono, H. (2008, July). *Empowering the community as an effort to revive the culture of self-reliance in community social security.* Paper presented at 33rd Global Conference of ICSW, Tours, France.

Walton, R.G. & Abo El Nasr, M.M. (1988), Indigenization and Authentization in Terms of Social Work in Egypt. *International Social Work*, 31(1), 135–44.

Yip, K. (2004), A Chinese Cultural Critique of the Global Qualifying Standards for Social Work Education, *Social Work Education*, 23(5), 597–612.

Indigenization or Culturally Relevant vs. Advancing Universal of Social Work Education and Practice in Malaysia

Fuziah Shaffie, PhD

&

Ismail Baba, PhD

Social Work Program, School of Social Development,

Universiti Utara Malaysia(UUM), Malaysia

Contents

Abstract

As a developing nation, Malaysia is becoming more aware of the need to train professional social workers in order to enhance its citizens' quality of life. In responding to this need, the social workers in Malaysia often face with many challenges on how to apply their social work knowledge, skills and values particularly when they have to intervene with their clients. Being brought up in a multiracial society with different cultural background and religious beliefs, many have to readjust on what they think would be the best approach to practise social work in Malaysia. These social workers, having struggled with the abovementioned differences, have opted to practice social work based upon their own culturally-relevant approach which may or may not comply with the global professional practice of social work. The needs to indigenous social work education and practice have been discussed but how social work educators and practitioners understand the concept of indigenization is unclear. This paper looks at how social work students, educators and practitioners struggle with the concept of indigenization while at the same time, try to comply with the real meaning of social work values, knowledge and skills. The authors will examine some real life experiences that the social works students and practitioners have encountered when providing social work intervention with their clients. The authors hope to draw some conclusions on the indigenization of social work versus promoting a universal social work and standardized practice regardless of context in Malaysia.

Key words*: indigenization, universal social work, standardizes practice, social work students, social work practitioners, professional practice.*

Introduction

As Malaysia becomes more industrialized and urbanized, the need to train more qualified social workers becomes crucial. The evolution has steered a social change that affects individuals, families, groups and communities. Such shift may bring positive results to all, but it may require some forms of adjustment and reconstruction of social milieu. As social problems become more complex, Malaysia needs to be more sophisticated in dealing with some of the unresolved, complex social issues that necessitate the handling by professionals who are creative, sophisticated, open-minded and willing to put aside differences that may interfere with social work intervention.

Social workers play a vital role in promoting the social well-being of people, provided they are trained to help the latter in solving social problems. As a profession, social work has its own knowledge, skills and values; how these elements conform to the indigenous approach however, is yet to be explored. This paper aims to raise some issues in developing a sound social work practice in Malaysia when the indigenous or culturally-relevant practice is concerned. The authors are not going to provide the right answer in terms of what would be the best approach when delivering social work practice. Yet, by looking at some cases, the authors hope to raise some awareness in terms of challenges that await when providing a culturally-relevant practice of social work in Malaysia.

The Development of Social Work as a Profession in Malaysia

A formal social welfare program in Malaysia began with a special department established by the colonial administration in 1912 (Baba, 1990). The main objective of this department was to improve the well-being of migrant laborers. Due to financial constraints however, it

was abolished during the depression of the 1930s. It was not until 1937 that a separate Social Service Department was created within the Colonial Office in Malaysia (Mair, 1944).

The social welfare services in Malaysia during the colonial period included areas such as education, labor and health. The Colonial Office at that time not only concentrated on the welfare of migrants but also focused on some aspects of social development of the indigenous community. Mair (1944) described that during the colonial era, community works were implemented through various organizations like village councils, community associations and co-operative societies. Areas such as housing, relief for the destitute, youth services, home industries and prisons were also commissioned by the Social Welfare Department. Although the early development of the Social Service Department in the Colonial Office focused on labor conditions, it was the beginning of more systematic and formalized social services in Malaysia.

This was also the period when social work, as a profession, began to receive recognition as a discipline that required special knowledge and skills (Mair, 1944). To carry out the social welfare functions, the social welfare officers (mostly British in this period) required appropriate training and qualifications. They were provided with a two-year course of training at the London School of Economics in the field of social work. The three areas of specialized training at that time included youth services, industrial welfare and rural welfare (Mair, 1944). In a way, efforts had already been made as early as the 1940s to recognize social work as a profession that needed special knowledge and skills. This was the beginning of the development of the social work profession in Malaysia.

The first Department of Social Welfare was established in 1946. In 1964, the Department was elevated to become the Ministry of Social Welfare (Malaysia Association of

Professional Social Workers (MASW), 1973). However, this Ministry was abolished in 1985 and was placed back as a department under the Ministry of National Unity and Community Development (Baba, 1990). It has a duty not only to provide professional services, but also to implement government policies on matters pertaining to welfare. The social welfare services carried out by the Department included casework, foster care and adoption, juvenile probation and parole, protective services for the aged, institutions for delinquents, and child protection. To-date, the department is still the largest government agency and employer of professional social workers in the country (Baba, 1992).

The social work was not developed exclusively by the Social Welfare Department alone. In 1952, the Ministry of Health made a major contribution by introducing medical social work in local hospitals. One of the earliest medical social work departments in Malaysia was established in 1964 at the University Hospital Kuala Lumpur. During this era, most of the social workers received their social work training in England and Australia, but many were trained at the National University of Singapore, formally known as the University of Malaya (Baba, 1992).

The formation of Malaysian Association of Social Workers (MASW) was a major event in the development of social work in Malaysia. Formed in 1973, the objective of this professional body was to promote and maintain the standards of social work in the country. Nevertheless, this task had been difficult due to poor participation from members and relevant social service agencies. The fact that Malaysia had yet to implement its own social work act made it more difficult to safeguard the standard and sound quality of social work practices in Malaysia.

Additionally, the Non-Government Organizations (NGOs) have always been very supportive in assisting the government and local communities to carry out some of the social services that were often consigned to the Social Welfare Department (SWD). There is a considerable awareness among the NGOs today in hiring more trained social workers in their organizations (Baba, 1992; Sushama, 1992).Yet, documentation on the number of trained social workers in NGOs is difficult to obtain.

The Development of Social Work Education at Higher Learning Institutions

The development of undergraduate social work education at higher learning institutions in Malaysia began at the Universiti Sains Malaysia (USM) in 1975. The program was introduced following the need to produce more professionally-trained social workers (Ali, 1988, Baba, 1992; Yasas, 1974). The need to train social workers professionally was not only meant for the social workers at the Ministry of Social Welfare at that time, but also for other relevant ministries such as the Ministry of Health, the Ministry of Education, the Ministry of Culture, Youth and Sports and the Ministry of Rural and Economic Development (Yasas, 1974). The demand for professionally-qualified social workers hence, began to focus on the preventive and developmental aspects apart from dealing with the remedial functions that had been practiced in the past.

The undergraduate-level social work course at the School of Social Sciences, USM was established by the Ministry of Social Welfare after the 1968 United Nations Conference of Ministers Responsible for Social Welfare (Yasas, 1974). Following the advice from the United Nations Economic Commission for Asia and Far East (UNECAFE) to increase the number of professionally-trained social workers, the Ministry of Social Welfare has

appointed USM to introduce the social work program under the School of Social Sciences. The first four years saw the program being geared exclusively to train the staff of the Ministry of Social Welfare, who were already somewhat experienced in the areas relevant to social work (Baba, 1992, Yasas, 1974).

Prior to 1975, most social welfare workers were trained in social work at the University Malaya in Singapore. Few had received training in the Philippines, India, the United Kingdom's (UK), Australia and the United States of America (USA). Since Singapore could no longer accommodate enough university placements to train Malaysians' social workers of SWD, there was a need for Malaysia to develop its own social work training at higher learning institutions. This was also among the objectives of establishing the social work program in USM.

The Formation of Social Work Education Programs in Malaysia

In 1975, Malaysia made history by introducing the first social work program at bachelor level in USM. The program was proposed by the UNESCAP to be named "Social Work and Community Development' but was later changed to "Social Development and Administration (SDA)." It was noted that the latter name was more appropriate for Malaysia at that time, which intended to produce social developers or administrators (Baba, 1992; Fattahipor; 1992; Yasas, 1974). However, twenty years later, the program was renamed to "Social Work" following a rationale that related to identity issues: the previous name did not reflect the actual curriculum on social development and administration but was much focused on social work. As such, it had spurred confusion because the program was neither social work or social development and administration (Desai 1991, Fattahipor,

1991). The present name is very much in line with the discipline and the profession itself. It also reflects the existing organizations such as the Malaysian Association of Social Workers (MASW), the Asia-Pacific Association for Social Work Education (APASWE), the International Federation of Social Workers (IFSW), and the International Association Schools of Social Work (IASSW).

The Social Work program at USM has been housed under the School of Social Sciences along with other four programs: Anthropology and Sociology, Development study, Political Science, and Economics. Its position in the school enables the program to utilize other disciplines as foundations of social sciences to its students.

As mentioned, the first four years saw the program being geared exclusively to train the staff of the Ministry of Social Welfare. These staff were matriculated under a special intake program that still required them to go through a selection process set by USM (Baba, 1990). While this program is still ongoing today, it no longer limits its purpose to train these staff alone. Other relevant ministries have also been invited to train their staff through this intake so that they can also benefit from having professionally-trained workers.

Eventually, the program began to take in baccalaureate students who were interested in social work. At present, the student population is still small: it has not more than 50 students per intake and 10 seats have been allocated for special intake students. Since its inception, the Social Work program has produced more than 1000 trained social workers in the country.

The need to establish more social work education programs at other higher learning institutions in Malaysia came eighteen years later following several factors: (1) the need to

deal with old and new social problems such as HIV/AIDS and drug users, (2) the need for a campaign to create a caring and civil society in the late 80s' and early 90s', (3) the necessity to form new human service organizations by (NGOs) to meet the demands of clients and (4) the need to increase more trained social workers at the relevant ministries (Baba, 1992; Cho & Muhd Salleh, 1992).

The 90s marked the most crucial development of social work education in Malaysia. Between 1993 and 2002, seven higher learning institutions have introduced their own social work education programs. One university even offered two social work programs under two different faculties at the undergraduate and postgraduate levels.

"Professionally" Trained Social Workers

Whether social work is a "profession" or "semi-profession" has been argued by many (Baba; 1998; 2000; Carr-Sounders, Chong; 1999 (Gabriel); 1965; Etzioni, 1969; Flexner, 1915; Lee 1929; Specht & Coutney, 1994; Toren, 1972). Some argued that in order to award professional status to those who claimed to be a social worker, two core elements must be presented: a) social workers must operate based upon the philosophy and systematic knowledge of the social work domain, and b) they must apply professional norms when practice social work (Etzioni, 1969; Torin, 1972). The issue of whether or not social workers in Malaysia are professional is still being debated. It will not be resolved until the country is able introduce its own social work act and develop a proper infrastructure for competency and a set of practice standards.

Social work continues to flourish as a "profession" and has been recognized as a discipline that needs further development despite our own diversified perceptions on the discipline.

The growth of social work education and the social work profession have become more visible, at least intellectually, in terms of their usefulness, particularly after seven universities have decided to offer social work education in the country. The development of these programs also suggested that Malaysia recognized the need to train more social workers in order to address its own social problems. The emergence of these education programs has served as a social indicator that Malaysia needs to develop competence social workers and quality social services for its people.

Schools of social work around the globe have based their social work education on the criteria that has been developed by the International Association of Schools of Social Work [IASSW] (IASSW, 1984), which was formed in 1929 (Hokenstad & Kendall, 1995). Today, its members include more than 1700 social work programs or schools in about 100 countries around the world. The main mission of the IAASW is to professionalize social work as well as to strengthen social work education program in the region (Hokenstad & Kendall, 1995). According to its *World Guide to Social Work Education,* each school should provide at least two-year professional courses. The nature of the studies should be theoretical and applied, and must have have full time social work staff, library facilities and clear admission policies. Many of the social work education programs are modeled from the United States and British social work programs. However, the duration, specific objectives and format of the program are left to the respective countries – taking into consideration their own national policies and structure of their higher learning institutions.

At present, there are no international standards for assessing the quality of a social work education program (Hokenstad & Kendall, 1995). Some countries in Asia and Latin America have developed their own councils on social work education which serve to assess standards and quality for their own social work education programs. For countries that do

not have such council like Malaysia, Thailand, Singapore and Indonesia, external examiners from within or outside of the respective countries are employed to evaluate the social work programs. The evaluation is normally based on the philosophy of social work education, of which its world guide criteria have been laid down by the IASSW (Hokenstad & Kendall, 1995).

Issues of Indigenization in Social Work

Indigenization brings different meanings to social work educators and practitioners (Cox, 1989; Churchill; 1998; Ling, 2002; 2004; 2007; Midgley, 1984; 1990; 1992). Perhaps that is why methods of social work intervention tend to vary across regions, countries and from one practitioner to another. Looking at some issues of indigenization and culturally-relevant approach to social work, the authors would like to share some examples of social work interventions they have encountered in Malaysia.

Scenario 1

A twenty-three year old female Muslim schizophrenic patient was referred to a medical social worker by her doctor for a social work intervention. Patient was living with her Muslim boyfriend (24) at the time when she was referred for social work intervention. She was referred to the social worker for psychosocial support because reportedly, she had no family member visiting her while she was in the ward. The doctor who was also a Muslim, was concerned about the couple's marital status. Psychosocial assessments showed that patient had no other support system except from her boyfriend who happened to be very caring, loving and supportive. Patient was unemployed and had relied on her boyfriend financially. At the time of referral, both patient and her boyfriend were living in a Chinese community in order to avoid religious and social complications. When the case was

presented at the weekly case conference of the medical social work department, almost half of the trained social workers felt that as part of the social work intervention, the couple must be married in order to abide to the local culture and the Sharia law. However, the social worker who handled the case—a Muslim herself—believed that it was against the social work practice that she had learnt.

Scenario 2

A 30-year old gay Chinese man was referred for gay-related issues. Being the only son in the family, he was pressured by his parents to get married. Chinese culture in Malaysia places great importance on a male offspring to perpetuate family lines. In this scenario, the man needed help whether he should obey his parents and be obliged to marry, while at the same time, secretly have male partners. Many social workers believe that being gay is a "western" phenomenon and the man should get help and pursue a "normal" life that is in line with the traditional culture and eastern values.

Scenario 3

A group of Malay male-to-female transgenders were caught by police for having a beauty contest at their own event of social gathering. They were charged of impersonating as women. The law in Malaysia dictates that "Any man who wears women's clothing and act like women in any public place for immoral purposes is guilty of an offense and shall on conviction be liable to a fine not exceeding one thousand ringgit or to imprisonment for a term not exceeding one year or both of them. "Many social work students and social workers tend to support this law and are not comfortable to provide social work intervention with this group. Many view this as a 'western" phenomenon too.

The authors just presented three cases for social workers and social work educators in Malaysia to reflect on their social work practice. These three cases certainly have challenged their values, knowledge and skills, and even the set of standard of social work intervention that they should provide to their clients.

Reflection of the social work intervention from the three scenarios

Scenario 1

By taking the indigenous or culturally-relevant approach, many social workers in Malaysia may not feel comfortable to advocate that the couple should continue living together before they were legally married, despite the couple being completely aware of the psychosocial consequences they may face if they were caught by the religious authority. Instead of looking at the real issue, that is to enhance social support and the social well-being of the client, many social workers felt that maintaining the local tradition and culture is the top priority in this case. On the contrary, if a social worker was to promote a universal social work and standardized practice by employing the true principles of social work, she may be accused of not responding to indigenous approach. In other words, her approach may be considered culturally-irrelevant. On the other hand, social workers who believe in a universal social work and standardized practice may consider the indigenous approach as unprofessional because it violates the rights of clients to self-determine; hence, it is unethical.

Scenario 2

A homosexual Chinese man came to seek whether or not he should comply with his parent's desire for him to get married. Being the only son in the family has put him in a very difficult situation, particularly when homosexuality is generally not accepted in the

Chinese community. In Chinese culture, a male offspring must continue the family line and hence, has imposed an intense pressure for Chinese men who happen to be the only son, let alone, a homosexual. The pressure to sustain the family line and the need to comply with the cultural values may impel the person to lead a double life. While this adjustment may fulfil the need to sustain the traditional culture, it may eventually create a different set of problems that need to be addressed.

By using the indigenous or culturally-relevant approach, many social workers in Malaysia would favour that the client get married and some even believe that the client's tendency to be a homosexual is impermanent. Such desire will eventually disappear once the client is married and have a family of his own. In contrast, social workers who do not comply with the indigenous and culturally-relevant approach may oppose such approach completely. The latter may advocate that the client stand up for his right and make a decision that is best for his own interest. Certainly getting married would not be the choice of social work intervention. Many probably believe that they should help the client to live with his sexual preference and help his family accept his decision to be a homosexual.

Scenario 3

A transgender is also sometimes referred to "pondan", "mak nyah", "darai", "bapok", "kedi" in Bahasa Malaysia. The terms are derogatory and heavily focus on men who are effeminate. They are often used for cross dressers, transvestites and also transsexuals. In general, transgender are not well-accepted by their families or by the Malaysian society. Some still believe that transgender is a "Western" phenomenon. With a proper help and religious intervention, a transgender can be "cured" and eventually lead a normal life. Again, by using the indigenous and culturally-relevant approach, many social workers believe that it is unacceptable to be a transgender. Therefore, the most appropriate social

work intervention would be to help these transgender change their lifestyle so that they would go back to their normal selves. Part of the social work intervention with these transgenders would be to work closely with the religious authority. One approach is to strengthen the transgender's religious values and build up his inner self to become a "man" again. From a culturally-relevant approach, this type of practice would be more acceptable but would be unethical for social workers who believe in the global standardized practice. Again, the latter may not support the indigenous approach, which they believe would be injustice and unethical and the whole process may be perceived as unprofessional.

Indigenous or Culturally Relevant vs. A Universal Social Work and Standardized Practice

The complexity of psychosocial issues challenge the belief and value systems of social workers in Malaysia. It brings out different responses to these workers. While trying to provide quality social services, these workers have to deal with their own psychosocial discomforts. These discomforts do not necessarily relate to their own prejudices about the psychosocial issues, but may result from the lack of knowledge, skills of social support and available resources in the community. Lack of knowledge, skills and appropriate values in handling social issues not only lead to emotional exhaustion, but also decrease these workers' competency in serving their clients.

It has been argued that professional social work has been imported from the Western socio-cultural milieu (Hodge, 1980; Hokenstad, Khinduka & Midgley, 1992; Ling, 2007), therefore, its theories and approaches are not practical in many countries of Eastern socio-cultural milieu. Midgley (1981) argued that the importation of social work education and practice is seen as "professional imperialism." His view was supported by Hodge (1980),

Ngan (1993), and Prager (1985), who professed that the landscape of social problems in the Western world is very different from that of the Eastern's, hence, it requires different roles and approaches from the social workers. The development of social work in Malaysia for instance, was very much established by the British in the early 1900s. For that matter, all professional fields in Malaysia can be seen as "professional imperialism." Many countries from of the Eastern atmosphere had been colonized by the West and it is only natural that they also brought in their values, knowledge and skills along with them.

The social work in Malaysia may be perceived as a Western-based practice, but when delivering the social work intervention, each social worker must not follow blindly what they have learnt from the West. When providing the intervention, they are taught to *"always begin with their client…"*, regardless who their client is (individuals, families, groups and communities). When providing help, they must consider their client's cultural background, belief system, ideology, weaknesses and strengths. This is to say that all social workers must be culturally sensitive and should work towards enhancing the social well-being of the clients even if the intervention clashes with the values and interest of theirs. Many social workers, not just in Malaysia, lack this cultural competency; they are not proficient to engage with their clients and have failed to work effectively with the indigenous clients. This raises the issue of being professional when delivering an effective social work intervention, especially when working with different clientele in a country like Malaysia.

The Issue of Professionalism in Malaysia

The issue of professionalism was long debated in Malaysia. Three pertinent questions need to be readdressed by the social workers:

a) Are the social workers trained "professionally"?

b) Do they operate based upon the philosophy and systematic knowledge of the social work domain?

c) Do they apply professional norms in their social work practice?

These issues were debated over the last 30 years by the MASW, social work educators and others (individuals, government and non-government agencies) who are concerned about the future of the social work profession in Malaysia. At individual level, those who have been trained in a "recognized" social work education consider themselves as professionals. For instance, to maintain its standards, the MASW has listed specific criteria for candidates seeking full membership. To be a full member, a candidate must have a social work degree (undergraduate or graduate) from a recognized or accredited higher learning institution or social work education program.

At present, Malaysia does not have an accreditation body that looks into professional issues such as accreditation, standards, quality and needs. Social workers who were trained in recognized institutions are normally recognized as having molded into the profession. However, whether they see themselves as professionals depends very much on their opportunity to practice and receive support from within, and whether they maintain a close link with professional colleagues and organizations that support the profession.

Issue whether the training in social work is professional or not is very much left to the respective higher learning institutions. Social work education programs with greater resources in terms of trained social work educators, library facilities, clear mission statement and objectives can be regarded as an acceptable program in producing quality

trained social workers. However, programs that do not have such resources may accept their problems as temporary and eventually may have to comply with the standard that is required by the profession.

Conclusion

All social work practitioners or educators are somewhat handicap in their ability to deliver social services to clients. Wherever they are, they are somewhat indigenous – culturally, socially, religiously, politically, economically, psychologically and educationally. Every social worker and social work educator need to be culturally sensitive in order to engage or provide indigenization or culturally-relevant practice to their clients. When delivering social services, they must be made aware of the differences carried by each client. Being able to understand these diversity should allow social workers to integrate cultural into the delivery of their services. The outcome would be on the capacity to improve the quality of social work intervention to *all* clients. Because social work is a global profession, social work practitioners and social work educators should strive and continue to serve their clients better regardless of context. We have already established global social work values, knowledge and skills and perhaps we should be looking at how we can enhance these elements to standardize our practice, regardless of context, as a way to promote a universal social work.

References

Ali, Siti Hawa (1988). Social work education in Malaysia. Paper presented at Seminar on Social Work Education in the Asian and Pacific Region Beijing. Organized by Sociology Department of Peking University of China.

Asia-Pacific Association on Social Work Education (APASWE), (1990). Status-quo, challenge and prospect. (Edited) APASWE & Sociology Department of Peking University of China.

Baba, Ismail (1990) Social Work: An effort towards building a caring society. In Cho Kah Sin & Ismail Muhd Salleh (Eds.) In Caring Society: Emerging issues and future directions, (pp.509-529) Malaysia: ISIS.

Baba, Ismail (2002). Issues of Social Work Education in Malaysia. Unpublished paper presented at Conference de L''Association Internationale des Ecoles de Travail Social, Montepellier, France 15-18 July 2002.

Baba, Ismail (1998). The need for professionalism of social work in Malaysia. A report on advancing social work education. Organized by Faculty of Social Sciences, Universiti Malaysia Sarawak 16-17 November 1998.

Baba, Ismail (2000). Is social work a "profession"? in Buletin Kerja Sosial. Malaysian Association of Social Workers vol. 1/2000.

Baba, Ismail (2002). A report: the establishment of council on social work Malaysia. At first round-table meeting at School of Social Sciences, University Sains Malaysia (Jan. 17-18, 2002).

Cox, D.R. (1989). Welfare practice in a Multicultural Society. Sydney: Prentice Hall.

Carr-Saunders, A. M. (1965). Metropolitan condition and traditional professional relationships. In R. M. Fisher (Ed.), the metropolisin modern life (pp.279-287). Garden City, NY: Doubleday.

Desai, A. S. (1991). Report of the academic assesor to the social development and administration section (SDA), School of Social Sciences, Universiti Sains Malaysia. October 27 - November 2,1991.

Cho Kah Sin & Salleh, Ismail Muhd (1992). Caring society: Emerging issues and future directions. ISIS: Kuala Lumpur, Malaysia.

Chong, Gabriel (1999). Social work in Malaysia: A profession at a corssroad. In A report on advancing social work education. Organized by Faculty of Social Sciences, Universiti Malaysia Sarawak 16-17 November 1998.

Fattahipour, Ahmad (1991) A search for identity and development. A paper presented at the Expert Group Meeting: To review social development and administration Program of Universiti Sains Malaysia: Its Objectives and directions (July 19-20,1991).

Etzioni, A. (Ed.). (1969). The semi-professions and their organizations. New York: Free Press.

Flexner, A. (1915). Is social work a profession? In Proceeding of the National Conference of Charities and Correction. (pp.576-590). Baltimore: Russel Sage Foundation.

Hokenstad, M. C. & Kendall, K. A. (1995). International Social Work Education. In *Encyclopedia of Social Work* (19th Ed.) (pp. 1511-1527). Washington DC: NASW Press.

International Association of Schools of Social Work. (1984). *World guide to social work education.* New York: Council on Social Work Education.

Lee, P. R. (1915). Committee Report: The Professional basis of social work. In Proceeding of National Conference of Charities and Correction, (pp. 597-600). Baltimore:Russel Sage Foundation.

Ling, H. K. (2002). Social Work in Malaysia. A Vision of Direction in N. T. Tan & I. Dodds (eds.) Social Work Around the World. Berne: IFSW Press.

Ling, H.K. (2004). The Search from Within: Research issues in Relation to Developing Culturallyapproapriate social Work practice. International social Work. 47 (3): 336-245. London: Sage.

Ling, H. K. (2007). Indigenising Social Work: Research and practice in Sarawak. Strategic information and Research Development Center (SIRD).

Lorenz, W. (2001). Social work in Europe – Portrait of a diverse professional group. In (Ed.). Hessle, S. International standard setting of higher social work education. Stockholm University; Stockholm Studies of Social Work.

Mair, L. P. (1944). Welfare in The British Colonies. Great Britian: The Broadwater Press.

Midgley J. (1984). Social Welfare Implications of Development Paradigms. Social Service Review. 58 (2): 181-198.

Midgley, J. (1990). International social Work: Learning from the Third World. Social Work. 35 (4): 295-301

Midgley, J. (1992). Is International social work a One Way Transfer of idea and Practice Methods from the United states to other Countries? – Yes. In Gambrill. E. & R. Pruger. Controversial issues in social Work. Boston: Allyn & Bacon.

Ms'ud, Faizah, Ali, Kamsiah, Raja, Gill (2000). Directions for social work education. A paper presented at the National Conference on Social Work Management (January 27-27,2000) Universiti Utara, Sintok, Kedah.

Payne, M. (2001). Social work education:International standards. In (Ed.). Hessle, S. International standard setting of higher social work education. Stockholm University; Stockholm Studies of Social Work.

Specht, H., & Courtney, M. (1994). Unfaithful angels: How social work has abandoned its mission. New York. Free Press.

Sushama, P. C. (1992). The caring society: Institutional history and prospects. In Cho Kah Sin & Ismail Muhd Salleh (Eds.) In *Caring Society: Emerging issues and future directions,* (pp.509-529) Malaysia: ISIS.

Toren, N. (1972). Social Work: The case of semi-profession. Beverly Hills, CA: Sage Publications.

Yasas, Frances Maria (1974). A report to the government of Malaysia on the establishment of a professional course in social work and community development training at the bachelor's level at the Universiti Sains Malaysia, Pulau Pinang. In co-opersation with United Nations Economic Commission for Asia and the Far East.

Indigenization of Social Work in Nepal: Rhetoric and Reality

BALA RAJU NIKKU, MSW, PhD

Founding Director

Nepal School of Social Work

Visiting Sr. Lecturer

School of Social Sciences,

Universiti Sains Malaysia

Contents

Abstract

Many social work educators agree that there is an undue influence of USA and/or UK model of social work in the global south. Some practitioners criticize the undue 'academization' of social work education, which they say widens the gap between the practitioners and those who teach in social work education programs[1]. This line of literature suggests the urgent need for 'indigenization' social work education. This paper describes the process of recent efforts to *indigenise* the social work curriculum and training in Nepal. The history of professional social work training in Nepal is very nascent. It was only in 1996, the first department of social work established in a college managed by Jesuits with an affiliation from Kathmandu University.

This paper describes the evolution of social work education in Nepal since 1996 and analyses the content and models of the curricula adapted by the three different universities. The paper highlights the process including the struggle towards the indigenization of social work curriculum and training in Nepal. Over many debates, social development and change perspective emerged as a choice, as Nepal is under going through a series of internal conflicts and transitions. The motivation is to progress from the clinical and community development approaches of social work to rights based social work. The belief is that traditional 'individual centered model of social work practice' is of only limited relevance in poverty and conflict stricken countries like Nepal. The indigenous model of social work training is justified on the basis that social work is and should be a contextual profession.

---

[1] Hokenstad, M.C, Khinduka, S.K and James Midgley (1994). 'Social Work Today and Tomorrow: An International perspective' in *Profiles in International Social Work*. Ed. Hokenstad, M.C et.al. Washington D.C: NASW press.

1.Introduction

Nepal, a country with 29 million populations offers a rich diversity in terms of geography, class, caste and ethnicity. Nepal is emerging from years of oppression and from the recent decade long Maoist insurgency that resulted in large discrepancies in access to basic social welfare services. The regimes of Kings and Rana Governments ensured that the majority population remained poor. Current social welfare policies seek to alleviate poverty by restricting the society and by increasing the access to social welfare services of the state to all population. The country's transition from a monarchy to a republic also brought political awareness among people. Social, Economic and Political issues in Nepal are much more inextricably linked currently than in the past to those in neighboring countries like India.

Indigenisation present opportunities and challenges for Social Work practitioners attempting empowering, locality specific and culturally relevant approaches. Indigenization of social work education remains a greatest challenge in the Asian Region and much more difficult in the post conflict and transition countries like Nepal. Indigenisation of social work education and practice though scarce but are evident in their embryonic form in Nepal. Additionally, lack of infrastructure and limited numbers of social work educators has limited the growth of indigenous models in countries like Nepal. Despite of these challenges, the ongoing local efforts (for example by NSSW in Nepal, see Nikku 2010) are crucial and noteworthy to further catalyze the indigenization process. To do so, the case of Nepal especially at the Nepal School of Social Work shows that it does not need any western funds, expertise or support. However to facilitate the process further resources, expertise should be mobilized within the Nepal and in the region. It is a fact that colonization continues to influence the delivery of social work education in the Global South and hence decolonizing social work is necessary. This might result in to a robust and long term goal of indigenisation of social work education in the region.

Like in many (western and Asian) countries, social work is not yet a fully recognised profession in Nepal. Hence it offers both challenges and prospects/opportunities. Challenge in terms of gaining a professional status, identity, application of code of conduct and receiving societal recognition. I n some ways it is also offer prospect /good in the sense that , it has not been co-opted by the state and serving its interests, not working towards social control and order , has not tended to serve only a certain class or ethnicity, not intrusive, judgmental, controlling and harmful yet. As of now it is struggling to seek its own identity and relevance in the post conflict, transitional, republic of Nepal. This paper is written in this context with an objective to document, analyse indigenous practices / elements if any both in social work education and practice. Using a case study method, this report outlines the process whereby how a school of social work in Nepal (NSSW) made its programme comprehensive by integrating indigenous social work approaches.

For the first time in 1971, the notion of indigenization appeared in relation to social work, when the fifth United Nations international survey of social work training used it to refer to the inappropriateness of American social work theories for other societies (Walton and Abo El Nasr (1988). The demand for indigenization is based upon the realisation that social work in Africa and Asian countries has failed to respond appropriately to the major social problems confronting these countries. Indigenization has become a term used in social work literature since 1970s and became popular more recently (see Gray, 2005; Tan, 2006; Yan and Cheung, 2006; Yip, 2006), although little empirical social work research inspired by indigenous conceptions and methodologies is available globally. For many social work educators at NSSW, indigenization of social work is a process from 'importing to authentication to full ownership'. Indigenization is a political phenomenon that has been used extensively by social work scholars writing on culturally sensitive practice. A few Nepalese social work educators are striving to develop social work

training programmes that meet core international professional standards as well as indigenous methods by fitting the Nepalese cultural, political and economic backgrounds. Based on the earlier research evidence this current research aims to answer the following main question: *What does indigenization mean in social work literature, teaching, curriculum in Nepal and is indigenization doing well to social work development or just an empty rhetoric? If yes, what has been the evidence?*

2. Review of Literature and Methodology

A brief literature review shows that there exist many models and approaches to study indigenization (of social work) in a particular region or country. A brief review of the literature on indigenization divulges that most authors use the term to refer to the irrelevance of western social work theories, models to non-western contexts. We are very much aware and clear that 'indigenous social work' and 'indegenisation of social work' are two different and separate discourses. These two concepts are also highly political or need to be further politicized indigenous and authentisation discourses (see Anders, 1975; Eaton, 1973; Hokenstad and Druga, 1984). Social workers use the term 'indigenisation' to mean several different things. From the review, it is also evident that there exist diverse views among the proponents of indigenous social work. They do not have the same position(s) on the inappropriateness of western social work in indigenous contexts. 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). Both drew on the practical experience of untrained - "empirical social workers" – (Barrosso and Strug, 2013) who used their practical experience rather than focal theory of social work.

Yip (2006) has conceptualized a tri-dimensional model of indigenization in social work, which includes universality and specificity, dominance and minority, as well as tradition and present situations. Chang (2005) identified three models to study indigenisation of social sciences in Taiwan: the transnational, the theoretical-reasoning and the grounded. The transnational model attacks the blind application of western concepts and theories to non-western societies and emphasizes native studies from an emic point of view by native scholars. The theoretical-reasoning model focuses on a socio-cultural critique and attacks the dominance of empiricism in western social sciences. The grounded model stresses the importance of grounded research with careful fieldwork and asks indigenous scholars to develop their own problematiques and research agendas relevant to indigenous societies. Atal (1981: 193) indicated four forms of indigenization of social sciences in Asia: '(a) teaching in the national language and use of local materials; (b) research by insiders; (c) determination of research priorities; and (d) theoretical and methodological reorientation'.

Prof. Midgley (1981) noted that that western ideas, technologies and institutions replicated in the developing countries were actually to serve the interests of developed countries and establish a new colonialism (we may call it Professional imperialism or imperialism in Social Work) in a more subtle and effective way in order to have power over them. Kumar (1976) refers [2] to three aspects of indigenisation. Structural indigenisation refers to institutionalised and organisational capabilities of a nation for the production and diffusion of social science knowledge. Substantive indigenisation defines the focusing of a nation's research and teaching activities on its own social institutions, conditions, and problems. Theoretic indigenisation refers to the construction of a distinctive conceptual framework and meta-theories reflective of their world-views,

---

[2] Kumar, K (1976). Indigenization and transnational cooperation in the social sciences. Paper presented at the conference on Emerging Issues in Culture Relation, Honolulu, Hawaii.

social and cultural experiences as well as perceived goals. Since these aspects are interrelated, indigenisation of psychological research requires support systems at the structural level.

In addition to Yip (2006) Change (2005), Midgley (1981) and Atal (1981), I further came across different approaches that schools of social work / university follow in indigenizing their social work education, curricula, pedagogy and training over a period of time. Some schools are following an *activity approach* that promotes isolated activities such as visits of community or indigenous leaders to their school or students visiting indigenous, tribal, dalit communities and trying to understand their values, culture and practices. This is the most prevalent form of indigenizing effort in many schools of social work in Nepal.

In this research, I further investigated further forms of indigenization (for example the Ethos approach- that emphasizes creating a culture or climate that values and supports indigenous and intercultural perspectives and initiatives, not as one time activity but as part of the school/ institutional culture and values) in the selected schools of social work in Nepal. I came across criticism about the way social work education has been initiated by non Nepali educators. Quoting Mr. Raj Yadav, a social work educator on roots of imperialism:

Fr Charles Law's effort to establish social work department at St. Xavier's College in 1996 made him one of the pioneer personality in this field. However, only few know that social work education was imported as training in 1987 by Br James F. Gates, S.J. Social work education promoted by Fr Charles Law and Br James F Gates were not compatible with the then society because it came to us having 'western stamp' added with 'Indian flavour' (since early supports were also made from Nirmala Niketan, an Indian social work institute). In other words, the origin of Nepalese social work is western imperialism. The reason behind such an analysis is that both Fr Charles Law and Br James F. Gates brought American

medical mode of social work which was probably not suitable to then society. They brought western modern profession of which ideology, teleology and epistemology were also not relevant to the under developed country, Nepal. Moreover, the initial social work educators were brought from either western country or India who taught their social work in Nepal.

3. Brief description of indigenization cases in social work practice

3.1 Indigenous Institutions and Social Work

Philanthropy is love for humankind. Social Sciences and in particular Social Work is an outcome of strategic philanthropic investments both in the west and in the south. However, there are fewer studies that looked at the linkages between philanthropy and social work in the southern context. The western schools of social work, for a long period were more narrowly focused on remedial techniques (social control) than on social planning (social justice). This article aims to contribute to that gap of knowledge generation. In this section, I try to examine the ways in which social work in Nepal is struggling to evolve from practices of charity and philanthropy to a recognised profession in the 21st century republic of Nepal.

Indigenous Social work 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 is 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).

Nepal has a long cultural tradition of informal community based co-operatives including savings and credit associations popularly known as *dhikuti*, and grain savings and labour savings systems known as *parma* and *dharma bhakari*. Similarly, *Guthi* provided a forum to work together for smoothly running different socio cultural practices. Many of these traditional systems of cooperation are still functioning in the rural areas of Nepal.

Bheja is another indigenous institution that coordinates the various rituals of Magar Community. This institution resembles Guthi of the Newars in religious practices and Dhikuri of the Thakalis in its economic functions. There may be more than one Bheja in a single community cluster and a single Bheja may include more than one cluster. Another significant cultural practice of the community is Nutley, a day when people do not work outside the house especially on the farm. This system prevails in other communities too, but more common among the Magurs. The day differs from place to place and group to group as it is fixed by Bheja. Often. *Poornima*, the full moon day is observed as the day of Natley or it is Aunsi, the new moon day.

In Nepal 'Guthi', 'Parma', 'Dhikur' and 'Dharmashala' (Nikku, 2013), among others, are some of the indigenous institutions in Nepal. These institutions are mainly engaged in philanthropic activities motivated by 'Dana', 'Karma' and 'Moksha' which had little connection to modern day social work teaching and practice in Nepal as the curriculum mostly dominated by western ideas.

The analysis of views of social work students and educators of NSSW shows that charity and philanthropy in Nepal was provided nearly by religious organizations and Community institutions like *Ghuti* under the broader patronage of the institution of Monarchy which was abolished in 2008. The democratic movements overthrow the

institution of Monarchy and rewriting the constitution of Nepal at this moment. The traditional institutions of Philanthropy are at the verge of collapse and new forms of social welfare influenced by external donor aid have emerged. Currently there are 300 international and about 40,000 local nongovernmental organisations are registered with the Social Welfare Council of Nepal.

3.2 Voluntary Social Work

Recognizing the value of Voluntary social work Nepal School of Social Work in association with CCS Italy organised (2011, 2012) a Certificate *Course on Volunteerism, Civic Skills and Social Work* that brought together 15 young participants incredibly passionate about volunteerism and social work. The idea is that the training will provide insights in to voluntary action. 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 literatures 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. A great deal of amount has been spent on discussing different model of local and national "infrastructures", ways of governance for the promotion of volunteerism in Nepal. The students engaged themselves in thinking different scenarios for making volunteerism a national "habit", assessing and comparing different models for institutional promotion of volunteerism with deep discussions on different roles and responsibilities of the national stakeholders. Should the government purely acting as facilitator and catalyst or should continue to be directly involved in the implementation? Which should be the role of community based and national

nongovernmental organizations? How to ensure a strong win win situation that fosters an inclusive and effective partnership among state and non state actors? These are some of the questions raised and discussed during the modules focused on Governance and Legislation.

Another initiative worth mentioning is the National Education System Plan, launched in 1971, made a widespread endeavour among the people for change in education in Nepal. One of its vital features was the introduction of the National Development Service (NDS) program, through Tribhuvan University, introduced in the rural areas involving students with the grassroots level people from 1974. All degree (post-graduate) level students were required to render service for one year, i.e., to work full time in village development activities. The program was an integral part of the academic curriculum at the degree level, conducted for six years with two small voluntary Pilot Projects in 1973.

3.3 BSW-303 Integrated Social Work Practice: Tribhuwan University:

The University recognizes the importance of the integrated social work practice and introduced this course as part of the B.A curriculum. The Course Objectives are:

•   Understanding and appreciating the holistic and integrated practice of social work and selective use of methods.

•   Understanding the utilization of the tools of social analysis at micro and macro levels in relation to a specific target group facing a problem/issue.

•   Develop ability to plan out concrete tasks in relation to the strategies of intervention identified.

•   Develop the concept of values of justice and commitment to the development, welfare and empowerment of the marginal groups in Nepali society.

3.4 Purbanchal University Social Work Curriculum:

Learning about principles and practice of Child Rights is vital if Social Work is to provide leadership and produce graduates who are capable of advocating for rights. Third section of the paper describes the process of integrating Child Rights, as a two credit course within the curriculum of BSW and MSW under Purvanchal University in Nepal.

Nepal as a country suffered from a decade long moist insurgency and many decades of monarchical governance. Due to the decade long internal conflict situation, every sector has affected directly or in directly. Children, women, elder citizens and persons with disabilities became the most vulnerable. To address this we need to prepare social workers who are equipped with appropriate skills. Hence in addition to the core courses of social work, courses like child rights, family and social work, law and social work were included in the social work course curriculum. The guiding principle behind this inclusion is the belief that traditional 'individual centered model of social work practice' is of only limited relevance in poverty and conflict stricken countries like Nepal. Realizing the need for more trained social workers and also creating opportunities to study masters level course, the department under the leadership Fr.P.T Augustine, requested Dr. Bala Raju Nikku (the author of this paper) a professional social worker from India to work on the curriculum in September 2004. As a result a small working group including Mr.Joyson Jose, Sr.Anice, Sr.Lisa, Ajaya Mali, Pranita Bhushan Udas and Kusum Sharma were formed. In this process the idea of initiating another department of social work has come up to meet the growing need for trained social workers in the country especially when it was undergoing decade long Maoist conflict. The ideas lead to the initiation of department of Social Work at the Kadambari Memorial College of Science and Management(KMCSM) in 2005. The St.Xavier's college formally has agreed to extend its support to strengthen the department.

For various reasons both the St.Xavier's and Kadambari Colleges has approached Purvanchal University for formal affiliations for their MSW and BSW courses respectively in June 2005. A series of discussion were held with the University officials and a subject committee under the chairmanship of Prof.M.N. Mishra was formed. From the records it was evident that the Save the Children Sweden has established linkages since 2004 with the Department of Social Work at the St.Xavier's College and supported for setting up a child rights resource centre. Save the Children is also working with the department of social work to integrate the child rights as a course or offer as a separate course but for various reasons again could not materialize the idea. Whereas the opportunity came in with the process of affiliation of department of social work at Kadambari college and Masters course at the St.Xavier's from the Purvanchal University.

As the process of designing a new curriculum of social work is on the cards, the time was ripe to discuss new ideas, approaches and inclusion of new courses like child rights in to the social work curriculum. We saw these processes as an opportunity but at the same time realize as a limitation in terms of legitimism. The team was enthusiastic and excited to work on these issues and was fortunate to receive a healthy working environment under the leadership of Fr.P.T. Augustine and Prof.M.N Mishra. Members from Saved the Children Sweden especially Mr.Ravi Karakara and Mr.Akmal Shariff extended support and participated in discussions to clarify doubts relating to the child rights concepts. As a result inclusion of child rights as a two credit course within the bachelor and master level social work curriculum has been approved in April 2006 after a lot of deliberations by the academic committee formed by the Purvanchal University.

As an end result the child rights course for the first time has been included in the regular teaching of social work in the region. We foresee that the social work curriculum in general and the child rights will serve as the first comprehensive resource available for other colleges, training centers, GO and NGOs for planning and programming of child rights trainings in Nepal and beyond. The course structure including relevant principles,

guidelines and references could be easily adapted to the specific situations on the ground and target groups to be trained.

To facilitate the teaching in Child Rights, Save the Children Sweden encouraged the faculty members from both the St.Xavier's and Kadambari colleges to participate in various regional seminars and workshops conducted by them. It also commissioned two studies and published the research studies to strengthen the research capacities of the faculty and contribute to the teaching (see Nikku and Karkara 2006; Nikku et. al 2006). We see this initiative/process as an opportunity to developed contextual model for social work practice.

3.5 Buddhism and Social Work

One of the major ideas that emerged from this research is the need for introducing Buddhist values in to social work as the country is going through a series of political conflicts and transitions. Buddhism is a pragmatic teaching which starts from certain fundamental propositions about how we experience the world and how we act in it. Buddihst ideas can be used in family strengthening programs at micro level and peace building efforts at the community and society (macro) levels. The Srilankan School of Social Work and Vietnam National University, Hanoi have been developing programs on Buddhism and social work. The Nepal school of social Work recognises this need and trying to share the ideas and developing a concept note for inclusion of Buddhist concepts in current social work curriculum.

3.6 Social Work Definition of Nepal: Including indigenous values

I wrote about framing local definition of social work for Nepal as part of a report published by Japan College of Social Work and APASWE. To many social work

educators the global definition is a very romantic, very literary, if I have to say that. Principles of human rights and social justice are fundamental, yes. But maybe we need to operationalize this. Social work profession uses principles like human rights, social justice as vital tools or avenues, spaces to create positive social change in a country like Nepal. This is what I want to teach when my students ask. So, this is the kind of clarity, this is the kind of explanatory, this is the kind of evidence-based statements I would like to see in our definitions.

Do some elements of the definition have to be elaborated? Yes. As I said, we are taking about indigenization and internationalization; it is the crux of 21st social work. We want to do that at the same time. We don't want to kind of wait 75 years looking at our Indian friends here and reinvent the wheel the again. For us, indigenization and internationalization are two sides of the same coin. But how do we do that? This is kind of struggle that we are going through. As a conclusion, these are five points that we came up with; the majority voice was the definition. It sounded like more prescriptive, indicating how things should be done rather than how things are. So, we want to kind of bring in these elements if we have to have an Asia-Pacific definition. Finally the below definition has been framed as part of an initiative to reflect local societal values in social work in Nepal.

Social Work Is a unique profession that prepare people to help themselves by learning new skills. Humanity, Social Justice and Social Change are the main principles!

सामाजिक कार्य एक एउटा यस्तो व्यावसायिक क्रियाकलाप हो जसमा मानिसहरूलाई आफ़्नो समस्या आफ़ै समाधान गर्ने सिप प्रदान गर्छ । मानवता सामाजिक न्याय र सामाजिक परिवर्तन, सामाजिक कार्यको मुल धाराणाहरु हुन ।

This is the Nepalese version of Nepalese definition. Social work is a unique profession that empowers people to help themselves. It is not the social worker who will be doing through learning new skills, giving access to information, giving access to resources. For

us, humanity, social justice, and social change are the fundamental principles. Now, it's a proposal. I will finish in, one minute, maybe. How can we do this? Can we have a multi-layer approach when we talk about definitions? Maybe, we should have not a global definition, but a glocal definition, which is relevant globally and locally.

4. Conclusion

We are fully aware that, the way social work develops in a particular country (say Nepal) depend not only local cultural, political, social and economic factors but also international forces. As the evidence show there is room for Nepalese social workers to design their practices on two integral principles, i.e., indigenous and decolonized. It is only in the past 15 years that social work education has been introduced as a strategy to address the growing needs of Nepalese people. It is concluded that although social work education and practice is now clearly separate from voluntary and religious-based social welfare practices, many of its present principles and practices are being influenced by the historical antecedents and donor preferences. The paper concludes elements of indigenous efforts evident in Nepalese social work education but there is a need for further scrutiny and efforts to make it in to a reality.

References

Nikku, B.R (2013), 'Social Work Education in South Asia: A Nepalese Perspective', chapter 10 (pp227-244), in Social Work Education: Voices from the Asia Pacific, ed. Noble et al.(second revised edition), Australia : Sydney University Press

Nikku, B.R (2012) Building Social Work Education and the Profession in a Transition Country: Case of Nepal, *Asian Social Work and Policy Review*, 6 (3): 252–264

Nikku, B.R (2010) Social Work Education in Nepal: Major Opportunities and Abundant Challenges, *Social Work Education: the International Journal,* Vol. 29, No. 8, pp. 818–830, Routledge. Special Issue on Challenges for Social Work Education in the Asian context

Nikku, B.R (2010) Social Work Education and Practice in Nepal: Perspectives for Internationalisation and Indigenisation (Pp.95-111) In *Global Crossroads in Social Welfare. Emergent Issues, Debates and Innovations across the Globe,* Vol. XI Elieth P. Eyébiyi, Peter Herrmann, Veronica Sheen (Eds.), Europäischer Hochschulverlag GmbH & Co KG.

Nikku, B.R and Ravi, Karkara (2006) *An annotated Bibliography on Child Rights: with specific focus on South Asia,* Save the Children Sweden Regional Office: Nepal

Nikku, B.R ; Sah, Nepali; Karakara Ravi with Sibbu Ahmed (2006) *Child Rights Perspective in Natural Disasters in South Asia,* Save the Children Sweden Regional Office: Nepal

Resnick, R. P. (1976). Conscientization: An indigenous approach to international social work. International Social Work, 19(2), 21-29

Evidence of Indigenization of Social Work Education in Sri Lanka

Indigenization of Social Work Education in Asia

Chulani Jayasrimalee Herath

Lecturer

Sri Lanka School of Social Work

National Institute of Social Development

Contents

Section 01: Introduction

Indigenization is a term used in a variety of ways depending on the context. The term is primarily used by anthropologists to describe what happens when locals take something from the outside and make it their own. Pseudo-indigenization occurs when outsiders try toforce the infusion of their culture into another culture. In world politics, indigenization is the process in which non-Western cultures redefine their native land for better use in agriculture and mass marketing. Due to imperialism and the impetus to modernize, many countries have invoked Western values of self-determination, liberalism, democracy and independence in the past. But now that they are experiencing their own share of economic prosperity, technological sophistication, military power and political cohesion, they desire to revert to their ancestral cultures and religious beliefs.

Social work is a professional and academic discipline that seeks to improve the quality of life and well-being of individuals, groups, and communities through mainly research, policy and direct practice.

This paper describes the process of recent efforts undertaken to *indigenise* the social work curriculum, training and field work practice in Sri Lanka under the National Institute of Social Development.

1.1. Research Methodology

The objectives of the research are to:

1. Identify the inclusion of indigenous aspects within the Social Work curriculum

2. Identify the indigenous practices that were incorporated into the curricular during the last three decades of social work education in Sri Lanka.

3. Analyze the development of Social Work curriculum keeping to the socio-cultural context of Sri Lanka

1.2. Methodology Adopted for Data Collection

Survey of Secondary Sources – To review the curriculum in Social Work.

Focus Group Discussion with Stakeholders / Lecturers/ Field supervisors and the Students

This research is focused on assessing the extent to which Social Work curricula including that of the field practice has been indigenized.

Section 2: Since the inception of social work education in Sri Lanka instances of Indigenization identified in the curricula of social work education in Sri Lanka

2.1. Tracing the Origins of Social Work Education in Sri Lanka

Since the middle of the last century Sri Lanka has been far ahead of her South Asian neighbors in the accomplishment of human development goals. The multiple indicators of human development have been a tribute to Sri Lanka's social service net work, which was established in the latter part of the 1940's decade, ensuring sound educational policies, an extensive health care programme and an effective medical system for all sectors of the country. The State has been the principle actor in this progress among the educational programmes of that era social work being a new and nascent discipline was left to the benevolent among the caring citizens of the country to be developed as a service, discipline and a profession in the mid fifties of the 20th century.

2.2. History of the National Institute of Social Development (NISD) in a Nutshell

Under the auspices of the Central Council of Social Services, a voluntary social service organization established the Institute of Social work, Social Work education began in Sri Lanka on the 29th of April 1952. The humble beginnings of this pioneer institution in social work education commenced when some leading citizens, a few non-governmental organizations and representatives of some government departments made a combined effort to establish the Ceylon Institute of Social Work. The institute catered primarily to candidates who were aspiring to be social workers. Criteria for admission were mainly, a high school certificate and an aptitude for social work. After one year of class room instructions and field work a Certificate in Social Work was awarded. The institute was funded by an International Foundation. The services of a United Nations Advisor in Social Work training were also made available by the UNDP through the Department of Social Services.

Following the termination of the Institute of Social Work, the Ceylon School of Social Work was established in the early '60's under the auspices of the Department of Social Services. The School commenced the two year Diploma Programme in January 1965. Subsequently with a view to provide higher education in social work the State upgraded and re-named the School of Social Work as the National Institute of Social Development (NISD) by an Act of Parliament namely: the National Institute of Social Development Act no.41 of 1992.

In 2005, the Government of the Democratic, Socialist Republic of Sri Lanka, on the recommendation of the University Grants Commission, declared the National Institute of Social Development as a degree awarding institution for the purpose of developing higher education leading to the conferment of the Bachelor's degree in Social Work, by order under Section 25 A of the Universities Act No.16 of 1978 published in the Gazette Extraordinary

No.1395/15 of June 01 2005. The Bachelor of Social Work degree programme commenced in December 2005.

Subsequently to include the Master's Degree programme in Social Work as recommended by the University Grants Commission, the Government of the Democratic Socialist Republic of Sri Lanka rescinded the previous order of 2005 and declared the National Institute of Social Development as a degree awarding Institution for the purpose of developing higher education leading to the conferment of the Bachelor of Social Work degree and the Master of Social Work degree by order under section 25A of the Universities Act No.16 of 1978 published in the Gazette Extraordinary No. 1557/7 of July 07 2008 .

In March 2008 the Master's programme in Social Work, the first ever in Sri Lanka, was inaugurated under the sponsorship of the Canadian International Development Agency (CIDA) and implemented by the Queen's University, Kingston, Canada in collaboration with the Ministry of Social Services and Social welfare. Senior academics from the Queens University at Kingston, Canada and Senior Sri Lankan Scholars particularly from the University of Colombo participate in the teaching programme.

Since August 2008, the NISD began to plan the development of a PhD programme in Social Work based on a proposal submitted by the Queens University of Kingston, Canada. Several academics from various Universities in Sri Lanka participated in this Endeavour along with senior academics from Queens University in Kingston Canada. Follow-up activities are being undertaken to commence this programme at the earliest.

The Master's Degree programme in Social Work was approved subsequently in 2008 by the University Grants Commission.The Master's programme in Social Work, the first ever in Sri Lanka, commenced under the sponsorship of the Canadian International Development Agency (CIDA), implemented by the Queen's University, Kingston, Canada in collaboration with the Ministry of Social Services and Social welfare.

This landmark event marking the commencement of the BSW programme became a watershed event heralding the golden period of the NISD. This remarkable step forward saw the beginnings of an unprecedented growth in the categories of educational/training programmes offered at the NISD. This growth accelerated further with the commencement of the Master's degree programme in Social work in 2008.

These events became the turning points in the history of the Institute when remarkable progress was made on many fronts. The streamlining of the programmes helped to improve the institute's standing and image so much so that it could to go high profile in Tertiary (higher) education in Sri Lanka. Within a short span of five years the NISD had almost reached its prime position as the centre for excellence in the field of Social Work education in Sri Lanka. This gave a fillip to the number of educational programmes handled by the NISD leading to the multiplication of courses by demand and choice.

The National Institute of Social Development (NISD) today, on the 60th year of social work education in the country, stands tall as the only prime institution in Sri Lanka providing professional social work education The vision of this institute is to be an active partner in improving the quality of life of all, to be a centre of excellence in social work education, training and research nationally and globally. To achieve this vision the institute's mission is to enhance the availability of the human resources for social development through the preparation of competent social work manpower at all levels, generate and disseminate new knowledge and technologies for social work practice, provide specialist services for social welfare and social development. (Rasanayagam 2012)

2.3. Curricula of the Social Work Educational Progammes

Social work knowledge is said to have developed from a Christian liberalistic background. Ever since these western theories were introduced to the third world, academics have raised concern of `professional imperialism'. Debate and discussion on the universalism of social

work knowledge and practice have continued to this day. Education has always been brought over from the western world without going ad quite consideration to the needs and cultural differences of the recipients. Individuals from the academic or the practice field have raised concerns on the proelitation of the Sri Lankan society.

The period during which the curricula of social work education developed in Sri Lanka may be divided in to the following stages;

i.   stage I -1952 to 1964 - Formative stage

ii.   Stage II 1965 -1982 - Development of diploma courses

iii. Stage III 1083 -1993   Attempt to modify the curricula to suit local situations

iv.   Stage IV 1993 onwards – Advanced (Graduate) level curriculum development

(Ranaweera.A, 2013)

2.3.1. STAGE I Formative Stage (1952 to 1964)

Social Work Education in Sri Lanka commenced in 1952 with the establishment of Ceylon Institute of Social Work. It was the humble effort of a few wishers from Non-Governmental Organizations engaged in Social Work activities. This Institute introduced initially a one year certificate course in Social Work.

2.3.1.1. Certificate Course in Social Work

A one year Certificate Course in Social Work was inaugurated in 1960 at the Institute of Social Work. The course units taught under this programme were.

• Individual and Society

• Human Growth

• Philosophy of Social Work

• Social Research

- Case Work Method

- Group Work Method

- Community Organization Method

- Field Placement I – Case Work Practice (Three months)

- Field Placement II – Group Work(Three months)

- Field Placement III – Community Work (Four months)

2.3.2. STAGE II Development of the diploma courses (based on western models)

2.3.2.1. Re-commencement of the Diploma programme in Social Work

In 1970 the Sri Lanka School of Social Work was brought directly under the Ministry of Social Services. In 1972 the conduct of the Diploma programme in social work was withheld temporarily until 1978 when it as revived with a new curricular. This programme was of two years duration with the first year devoted to classroom teaching and second year for field work programmes a research project and a social development project. The students who were employed were allowed to do their field projects while being engaged in their respective employments. In 1974, the school had a full time faculty of 3 permanent officers and few visiting lecturers with UNICEF assisted faculty development programme.

The curriculum of the diploma included 3 core areas of Social Work methods. Human growth and development and Social Work Administration. Residuals of the clinical approaches of this early appear to be remaining in the course content of courses designed subsequently the areas that remain include.

1. Human behavior in normal and abnormal context.

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.

This curriculum paid more attention on individuals, therapeutic and clinical orientation. They were not focused on Social problems and conditions relevant to the Sri Lankan Context.

2.3.3. STAGE III 1983-1993 Attempt to modify the curricula to suit to local situations

2.3.3.1. This period saw the commencement of Canada Sri Lanka Social Work Education Link Project

With the commencement of the Canada Sri Lanka Social Work Education Link Project in 1982 with Canada International Development Agency, sponsorship a new direction in Social Work Education emerged.

An overall objective of this Link Project was to strengthen the Social Work Education of Sri Lanka School of Social Work. The project included activities to revise existing curricula to advance social work education programmes of the school and develop the caliber of the staff to conduct them effectively. Under this project Prof.Win Harsington was assigned to explore possibilities of commencing the Bachelor's degree on Social Work. As commencing the BSW degree programme was one of the specific objectives of the Canada Sri Lanka Social Work Education Linkage Project and both the staff of the school and the Canadian team made tremendous efforts to commence the BSW Degree drawing the outline of the BSW courses for reasons unknown, the programme never commenced.

2.3.3.2. Review Diploma in Social Work Programme of the National Institute of Social Development

In 1983 Sri Lanka Canada Link project was implemented with the support of the Toronto University of Canada. The curricular was reviewed and social development focus was introduced to the course. The other salient feature was the deletion of the research project in

the second year field programme. Instead a comprehensive project on social development was introduced.

The Diploma in Social Work programme had 13 course units which included two block field placements in the community, an observation visit, and a special field assignment to get aquatinted to service delivery systems in the country, planning and implementation of a social development project. The 13 subjects were categorized under 4 themes namely,

 i.   Social Work Methods and Practice.

 ii. Human Growth and Development.

 iii. Social Development.

 iv. Field Work Training.

2.3.4. STAGE IV 1993 Onwards - Highlights of the Advanced (Graduate) level curriculum development

2.3.4.1. Curriculum Development at the BSW Degree level

The Bachelor of Social Work degree programme was commenced in December 2005. The Bachelor of Social Work degree course in Social Work was developed inti a full time four year programme. The curriculum was designed to conduct the programme in eight semesters, through classroom lessons, on site teaching learning methods and guided field practice exercises. Within the four year study period, two block field work placements were also included.

2.3.4.2. Curriculum Development at the level of the Master's degree in Social Work

The Master's Degree programme in Social Work was designed to produce professionally qualified and managerially competent manpower to serve the social welfare system and thereby promote social development. The duration of the Master of Social Work was designed as two academic years consisting of four semesters. The main objective of the Masters'

programme in Social Work is to meet the demand in the public and private sectors to upgrade the competencies of graduates/other equally qualified individuals already engaged in social work and to provide opportunities to graduates from other disciplines and other equally qualified personnel to obtain advanced knowledge in social work in order to meet the urgent need for professional social workers in the country at the managerial level.

According to the curriculum the Structure of the MSW Programme include Twelve Course Units, Twofield Practicum and Research Based Dissertation

2.4. Non Availability of Text books for the Diploma/BSW/MSW Programme and Teaching Methods & Assessment

There were no text books available for teaching in Sinhala and Tamil language. The Social Work academics used western text books to explain the concepts in psychology, Sociology, Social Work, Economics, Law and Human Rights and Social Work. There were only a few books available in the library related to Social Work concepts relevant to the Sri Lankan context and thus that were available were e written by Dr.Donald Chandrarathna. The titles of the books available were "Making Social Policy in Modern Sri Lanka (2003)"and "Social Work Education and Practice: A Sri Lankan Perspective (2008)" Contemporary Social Policy in Sri Lanka is been used in teaching Social Work related to the Sri Lankan culture.

The teaching methods of this academic programme were target oriented Social Work Academics used power point presentation to deliver the lectures. In addition to different methods such as small group discussion, case studies, role play, group presentation, video clips used for teaching according to the content of the course units.

Students are evaluated on the basis of their use of Presentation/ Role Play/ Individual or Group Assignment/ mid semester examination and the final examination. The methods of evaluation sometimes depend on the course units.

2.5. Skills for Social Work Practice

2.5.1. Practice Lab

Practice Lab is a special course unit in Diploma and BSW curriculum which is provides students with learning opportunities in stimulated laboratory situations to develop skills for social work practice particularly with individuals, families, groups, communities and organization. In addition its aim to develop self awareness, self development and use of self in social work practice

2.6. Approaches, Theories and Values

Especially Sociological theories such as functionalism, structuralism, symbolic interactions and conflict theory used to explain the concepts in sociology. Psychological theories on psychoanalytic, Learning theories, cognitive theories, Personality theories, Motivational theories especially Maslow's Hierarchy of Needs, Child development theories called psycho-sexual development and psycho-social development theories, attachment theory are been teach in Psychology for Social Work course unit and approaches mainly psychoanalytic, Humanistic, Behavior modification, perceptual phenomenological and existential approaches teach to identify the clients problems under the discipline of counseling. Theories used in social work practice are Person in Environment Perspective, System theory, Strength based and right based social work approaches and other theories such as Ecological perspectives related to the empowerment. In addition to theories used in economics, human rights to explain the concepts. Cognitive Behavior therapy, Rational Emotive therapy and Behavior Modification therapy can be lean from Mental and Medical Health Social Work unit.

2.7. Field Work Curriculum

Recent literature has noted the importance of how Sri Lankan culture has affected service delivery and reactions of clients especially in interacting with the family system. Sri Lankan having Indigenized system of practice within the community yet. Eg: Funerals, Baby delivery, Paddy cultivation. Values and culture of trainees are also influential for the future of social work development. The mentioned research hopes to explore the value and cultural base of students and how it affects the mentoring experience in their placement.

It has been called to note the socio-cultural factors in shaping the interaction between family and health care professionals. Traditional culture norms, expectation especially the inseparable relationship between individual and family are called to be recognized in accumulating knowledge and practice experience. As social work is a cultural product of the developed world, direct transplant is seen as more irrelevant in the recent decades with more exploration on how culture affects human interaction. Sri Lanka needed to develop the field work practice models to apply the multi-cultural community. So, it can be identified indigenized cases within the community.

2.7.1. Field Work Curriculum of the Diploma in Social Work

Field Work Training in practice in the Social Work Diploma Programme comprises of the following components after development of the new curriculum in 1980s;

   i.   Social Welfare Education Tour

  ii.   Service Delivery in Human Settlements

 iii.   Working with Individuals and Families

 iv.   Working with Groups and Communities

  v.   Planning and Implementing a Social Development Project

The Social Work Profession is a practice profession. In the classroom the students are given the necessary knowledge and skills and are facilitated to develop positive attitudes to work with people to enhance their inherent potentials to lead a better quality of life in society.

According to the curricula introduce in 2004 for the Diploma in Social Work programme was aim to prepare Generalist Social Work Practitioners. Hence Field Practicum holds an integral place within the Social Work curriculum. It is through the field practicum that students are challenged to translate key theoretical concepts in to skilled professional action. The learning objectives of field work must be designed to correspond with core course objectives, so that activities in the practicum provide the experiential base for integrative knowledge and skill development.

In the two-year Diploma programme, students will experience a foundation level field placement during the first year. This will focus on a set of learning objective on the foundation courses in Social Work. It will emphasize generalist social work practice. Students gain the basic knowledge and skills to intervene with individuals, families, groups. 288 hours allocated for field practice I and 300 hours for field practice II.

During the second year and after completion of the foundation practicum students will begin a concentration practicum. This could be the 6 months community development project the students are expected to do. The final outcome would be to experience the use of a scientific project process and planned change on knowledge and skills acquired as a generalist social work practitioner.

2.7.2. BSW Programme - Field Practice I

This field exercise will be conducted in 720 hours within 120 days. It is a continuous practice placement for 6 months. This field practice curriculum design for students to provide the opportunity to test their classroom learning in real life situation related to working with individuals and families. In this field exercise students will be placed with local social welfare/ development agencies that will facilitate the process necessary for the selection of

individuals, families and groups to plan the required social work interventions. An agency facilitator and a local field teacher will monitor this process. In addition a faculty supervisor too will be assigned per student.

2.7.3. BSW Programme - Field Practice II

This field practice organized at an appropriate agency/community provides the students with the opportunity to work in agency setting and gain experience working with communities. The students are placed in agencies/communities for continuous period of 6 months. This placement helps students to apply their classroom learning to real life situations and test the applicability of social work values, principles, theories, concepts and methods when working with communities.

Students are expected to vary their field experiences and expand their professional development in both direct and indirect practice.

This second field placement offers the opportunity to students to develop the practice of social work further and accommodates the preferred specializations of the undergraduates by enabling them to locate suitable employment eventually. Duration of this second field practice is carried out within 120 days and 720 hours.

2.7.4. Master of Social Work Field Practice Programme

MSW field practice has two components. Foundation Field Practice and Advance field practice.

Foundation practice is directed towards working with individuals and families and familiarized with the service delivery system through an agency. Advance field practice is a block field placement in an Agency setting. Students move in to the higher level of practice in this field practicum. The focuses on applying group work and community organization methods on social work interventions to address individuals group and community problems

and policy initiatives. Students are expected to demonstrate project planning, implementation, monitoring and evaluation and organizational changes strategies.

2.8. Research Methods and other Indicators of New Methods

In 1984 course curriculum introduce Social Work Research as a new course unit and 72 hours allocated for classroom teaching. The number of hours of classroom teaching reduced as 45 hours in 2004 Diploma in Social Work curriculum. During the third year first semester of the BSW programme students get opportunity to acquire adequate knowledge on basic process and methods of social work research under the course unit of Basic Research Methods.

Applied Social Research introduced during the third year second semester. Its aims to enhance the capacity of the student to undertake scientific investigation of social issues to develop social work based intervention strategies.

The final year of the BSW programme students must conduct a Research Project. This exercise is expected to enable the student to develop the practice of research by engaging in research, using appropriate methodology to discover and disseminate new knowledge. Research method for Social Work is compulsory course unit in MSW rpogramme

Section 03: Instances of Indigenization identified in Social Work Curriculum and Field Work Curriculum

3.1. Indigenization identified in Social Work Curriculum

The curriculum of the Diploma in Social Work, Bachelor of Social Work and Master of Social Work provide the basis conceptual frameworks for understanding people of other cultures and working effectively with them. Perspectives from anthropology, communication,

psychology, sociology, economics, low and human rights are integrated to provide guidelines for engaging in the processes of self-assessment and personal development necessary to be culturally competent.

3.1.1. Diploma in Social Work

The core curriculum of the Diploma in Social Work in 1960

- Human behavior in normal and abnormal contexts

- Socio cultural elements in Social Work

- Social Welfare services

- Research and its role in Social Welfare

- Working with individuals, groups and communities

The new curriculum of Diploma in Social Work consisted of 14 course units. The subjects are categorized under 4 areas as follows,

1. Social Work Methods and Practice

2. Human Growth and Development

3. Social Development

4. Field Work Training

It had more social development orientation (1983-84)

- Introduction to the social work and social development

- Social work and social development practice-I

- Social welfare and social development programmes

- Social work and social development practice – ii

- Social policy and planning

- Social work and social development practice-III

- Social development project formulation

3.1.2. New Curriculum of the Diploma in Social Work of 2004

The new curriculum of 2004 at the Diploma level is organized around the concept of generalist social work practice as generalist practitioners the students acquire common knowledge base values and skills of social work practice. It was designed to understanding and developing skills in working with culturally diverse groups of people to maintain peace and ethnic harmony and skills in conflict resolution at level of intervention is included in the curriculum. This curriculum focuses on to understand and utilize problem solving and capacities building skills based on strength based model at all levels of social work practice and when working with individuals, families, groups, organizations and communities.

This curriculum concerned to analyze and address issues and challenges facing multi-cultural population in the country. Three areas of the curriculum can be identified. They were designed to provide knowledge on,

1. Social Work Methods and Practice

2. Social Problems

3. Psycho social background knowledge

4. Human Rights

5. Social Policy, Social welfare and Administration in Sri Lanka

6. Skills Practices

7. Field Practicum and Research

It is problems oriented curriculum according to the situation of the country and it was introduced new subjects as follows;

- Social Problems in Sri Lanka

- Conflict resolution and peace building

- Mental Health and Counseling

- Crime Violence and Delinquency

- Disaster Management

The new curriculum concerned to include the course unit to understand human behavior and social environment such as Social Environment and Human Growth and Development.

Social Environment

Social Environment course unit was developed to provide the generalist social work practitioner with knowledge on social structure, social organization and stratification. It will also provide knowledge on culture, values, social change and its effects on the family and the individual. The objectives of this course unit are: explain the importance of society and social structure as relevant to social work practice in Sri Lanka, demonstrate knowledge of social institutions, social organizations and culture as relevant to social work practice, explain the multicultural features, values and norms existing in Sri Lankan society and critically discuss long term and short term social change and effect on individual, family and society.

Human Growth and Development

The course curriculum in 1984 included the course unit as Human Growth and Environment. In 2004 it was revised separately as Social Environment and Human Growth and Development. It focuses to provide knowledge to understanding of growth and development of humans. Theories on developmental psychology adopted to explain the human behavior.

Social Problems in Sri Lanka

This course were focused onto provide knowledge and understanding on contemporary social problems in Sri Lanka. It discusses the concepts and theories in the study of social problems

and psychological and sociological impact on individuals in society. It has a separate topic on the contemporary social problems in Sri Lanka. For examples; suicide, crime, juvenile and delinquency, alcoholism, drug addiction, sexual deviations, poverty, environmental pollution, youth unrest, aging, prostitution ect,.

Conflict resolution and peace building

Last three decades Sri Lanka facing huge conflict due to the war in Northern part of the country and it was affected to the whole parts of the country. Due to this reason this course unit was included to the curriculum focusing on to provide knowledge on the role of the social worker in conflict resolution. This course concern about the different perspectives on conflict and methods approaches to dealing with conflict as well as the social policy to contribute to peace building.

Mental Health and Counseling

This course unit design to provide generalist social work practitioner with an understanding of the importance and relevance of mental health and psychological counseling in social work practice. It also discusses the mental health and counseling services and programmes in Sri Lanka.

Crime Violence and Delinquency

This course provides the background knowledge to understand crime violence and delinquency through theoretical foundation. It explains the types of crime in Sri Lanka and identifies the measures taken to prevent crime, violence and delinquency. The course emphasizes the role of the social worker in prevention of crime, violence and delinquency. It has a separate topic about the types of crime in Sri Lanka and legal and correctional measures and system in Sri Lanka.

Disaster Management

The tsunami was one of the worst disasters ever recorded in Sri Lankan history. The tsunami left tens of thousands dead, many more homeless and caused widespread chaos throughout the island. In addition to the human impacts, the tsunami had widespread effects on Sri Lanka's environment and ecosystems. It is still too early to express the long-term effects caused by the tsunami, but short-term effects are clearly evident.

The **Sri Lankan Civil War** was a conflict fought on the island of Sri Lanka. For over 27 years, the war caused significant hardships for the population, environment and the economy of the country, with an estimated 80,000–100,000 people killed during its course. The International Post-Tsunami Study Group examined psychological symptoms experienced by people in the southern province of Sri Lanka and War impact on the North East part of the country as well as the other part of the country also. Therefore, NISD decided to introduce Disaster Management as a course unit for Diploma in Social Work and Graduate level curriculum to highlights the role of social work in Disaster.

Social Welfare Organizations in Sri Lanka

In this Endeavour knowledge in social welfare an intrinsic component of social work is also urgently necessary Knowledge on social welfare provision is vital in contemporary society to help people face life 'risks'. Apart from social security programs, many financial, in-kind and services are provided at different levels to meet the needs of people. The provision of social welfare, especially in kind and monetary provisions has created a dependency attitude in recipients. This termed as 'welfare behaviorism' in industrialized countries. Thus much of welfare provision is criticized as consumption and diverts many resources specifically in developing countries which could be directed for development activities. To address this issue, social work profession has applied 'production based approach' instead of 'consumption based approach'. Here welfare provision is considered as a temporary measure as well as a stepping stone for self-reliance. The generative aspect of welfare provision professed by social workers will help a country to achieve social development. With a social work education, the officers could not only provide services as direct practioners, but they

could contribute to social policy formulation and analysis and evaluate social welfare delivery systems through evaluation research.

3.1.3. Instances of Indigenization in BSW Curriculum

The graduate level curriculum designed based on more western models of concepts and its link to understand the situation of local context. Especially the new course units called **Introduction to Sociology & Introduction to Psychology** introduce students to the discipline of sociology and psychology in brief. The understanding knowledge on both disciplines use as a knowledge base for social work and develop appropriate measures of intervention.

Introduction to Social Work Practice highlighted the relevance of the cultural background of the Sri Lankan Society to understand the local Social milieu for Social Work. One of the objective is the students be able to describe the historical development of social work as a profession globally and in Sri Lanka. **Social Work Practice – I (Social Work with Individuals and Families)** provide the basic knowledge on individual and family as primary unit of social work intervention. It focuses on application of case work in the following area of social work practice particular reference in Sri Lankan context. They are; Family welfare and marriage counseling, Child welfare, Medical and psychiatric social work, School social work, Environmental social work, Social defense and industrial social work, labor and youth welfare and physically and mentally handicapped. **Social Work Practice – II (Social Work with Groups)** give the knowledge required to work with social groups in social work practice. It also enables the students to apply the social group work methodology to social work practice in Sri Lanka. **Social Work Practice – III (Social Work with Communities)** discusses the different perspectives and models of practice of community organization and provides the knowledge and skills required for the formulation of community projects based on social development approaches. It alsofocuses on the different types of communities in Sri Lanka. **Social Work Management** included the concept of management and social welfare administration for social work practice in Sri Lankan context.

Law and Human Rights - understand the court system, sources of law, and systems of law in Sri Lanka, understand the laws and legislations in Sri Lanka applicable to children, youth, women, disabled persons, elderly persons, displaced persons, migrant workers, industrial workers etc.Understand and analyze issues, problems and violations of Human Rights in Sri Lanka. A brief introduction to Law, Human Rights and Social Work profession in Sri Lanka, The Court System in Sri Lanka, Law and legislations in Sri Lanka applicable to disadvantaged and vulnerable groups such as children, women, disabled persons, elderly persons, migrant workers, industrial workers, refugees, displaced persons. **Economics for Social Work** course introduces the basic concepts of economics required for social work. In addition to its focus on the concepts related to micro and macro economics, social welfare and social development and micro and macro economics issues and the basic methodology adopted when analyzing economic activities at the individual, group and community level in Sri Lanka.

Social Policy – Social Policy is a new course unit which is included only to the BSW and MSW curricular in Social Work. It elaborates the importance of social policy in delivering social welfare and the modern trends in social policy formulation. The contents of this course as follows; Evolution of social policy and welfare state in Sri Lanka,Issues and dimensions in social policy, social policy and social services, child and family welfare, income maintenance social security, health care, housing, person with disability, correctional systems, education, poverty alleviation, human development, crime and violence in Sri Lanka, Models of social policy making, social policy formulation in developed world and developing world, special reference to Sri Lanka.

The course contents of **Social Problems in Sri Lanka** upgraded than Diploma level and included the contemporary social problems in Sri Lanka and their impact on social development, Contemporary social problems in Sri Lanka. (The social problems identified for discussion - suicide, crime and juvenile delinquency, alcoholism and drug addiction, poverty, environmental pollution, youth unrest, aging, prostitution, child abuse, domestic violence,

HIV/AIDS, displacement, disability, migration) **Community Health**- Analysis of selected health issues, their causative and risk factors and prevention - from a Social Science Perspective, Selected health issues: Nutrition, Maternal and child health, Adolescent health Aging, HIV/AIDS and other sexually transmitted discusses, Mental illness Drug Addiction and alcoholism Selected Health issues in Sri Lanka. Mortality and morbidity patterns in Sri Lanka, Health care seeking behavior and Health care delivery system in Sri Lanka used to give a understand about the situation of Community Health and Social Work with particular reference to Sri Lanka

Conflict Resolution and Social Work- Conflict resolution is a modern course unit included the BSW curricular due to conflicts which are affected to the Sri Lankan community in many ways. So that this course unit focused on the deferent types of conflict in human society and analyze the conflicts, methods of conflict resolution and skills required and social work interventions in conflicts. Its' concerned on the national and international cases. **Social Development** course introduces the students to the basic concepts in the field of economic and social development of global and national context. The discourse on the above will draw illustrations from developed and developing countries among which special reference will be made to Sri Lanka.

3.1.4. Electives as a special component of the Social Work Curriculum

The course curriculum in 1984-1985 developed by the Sri Lanka School of Social Work introduces the electives in first time in Diploma in Social Work curriculum. Social Work in Industries, Training, Youth Development and Community training of the Disabled were the elective course units. The students got the opportunity to select the specialized area according to the interest of social work practice settings in the local contexts. The electives removed in the curriculum of Diploma in Social Work in 2004 and it's included in the BSW curriculum which is developed by the National Institute of Social Development in 2005.

Counseling – This elective provide the theoretical knowledge to practice as a social worker to identify the needy people for counseling services in Sri Lanka and its' developed the skills which are necessary for practice as a counselor. **Poverty and Development** mainly focuses on empirical issues pertaining to poverty in Sri Lanka. **Medical and Mental Health Social Work -** designed to introduce students to the basic concepts, theories and practical knowledge related to medical and mental health social work practice. It will endeavor to help the student understand both medical and psychological challenges faced by individuals and groups in Sri Lanka. Understand the definition and historical development of social work within medical and mental health settings, both globally and within the Sri Lankan context. Identify medical and/or mental health issues facing groups and individuals in Sri Lanka.

Volunteerism for Social Work introduced as the source of origin of the discipline of social work. The proposed course will provide the necessary conceptual, theoretical and empirical background to volunteerism. The course will draw upon the empirical experiences of volunteer work in Sri Lanka relating both to the governmental and non-governmental sector. The course will also emphasize on the long tradition of volunteerism practiced informally within Sri Lankan culture. Volunteerism in Sri Lanka, Volunteerism and Sri Lankan (traditional) culture and Volunteer organizations and programs in Sri Lanka

The Masters program did not have the option of electives.

3.1.5. MSW Curriculum

Understanding Sri Lankan Society – The course content indicates as follows; "It is important for students of social work to have a good understanding of the Sri Lankan Society. Sri Lankan society having a colonial past is undergoing many changes in the light of globalization. This course unit attempts to introduce the students to major studies on different areas related to Sri Lankan society. The students will be guided through a perusal of the relevant ethnographies and other social science literature to gain a good understanding of the Sri Lankan society". The objectives of this course unit as follows;

- Historical perspectives to understand contemporary Sri Lankan society.

- Knowledge on Sri Lankan social structure.

- Understanding of the socio-economic and political changes and impact on Sri Lankan society.

- Understanding of major social issues in the contemporary Sri Lankan society.

3.2. Instances of Indigenization Identified in the Field Work Curriculum

3.2.1. Social Welfare Education Tour

It should be continuous five day education tours that provide students' opportunities to see, observe, examine, discuss, learn and understand a cross section of the social welfare programmes in the country to be them were institution based or community based in nature. It should provide the opportunity for the student to see reality how these welfare services are planned and implemented in practice and what improvements could be made to make them more useful and helpful to the service users. Welfare services of diverse nature could be met in this tour for study. Service providers, planners and service users should be available for any discussion overlooked by competent faculty.

Students should be exposed to real work experiences in welfare Institutions and Agencies in the country that enabled them to build good attitudes and recognize and accept and respect individuals who are less fortunate. This work experience would also help them to understand their future role. Each student should be attached to a suitable agencies/institution for real work practice for 5 days under competent supervision.

3.2.2. Students Field Placements

- **Field Practice – I**

In this field exercise the students will be placed with local social welfare/development agencies who will facilitate the process necessary for the selection of individuals families and groups to plan the required social work interventions. An agency facilitator and local field teacher will monitor this process. In addition to a faculty supervisor too will be assigned per students

- **Field Practice - II**

This field practice organized at an appropriate agency/community provides the students with an opportunity to work in agency settings and gain experience working with communities. During this field practice students integrate the field research findings with social work practice and identify/use the service delivery system at community level.

It should also be noted that when the faculty supervisor visits the student in the field the field supervisor should invariably participate in that supervision meetings. Faculty supervisor or the field work supervisor should represent the Sri Lanka School of Social Work along with the student in all public important events that take place in that community. Student should be guided to see to the continuity of the service system he planned for the groups and in the community so that this community welcomes students in the future too.

- **Social Development Project (Second Year)**

Students were placed different social development agencies and faculty supervisors should be placed to help and guide the student in keeping with SLSSW academic requirements and accomplishment of agency goals.

3.2.3. Service Delivery in Human Settlements

Location for the study of service delivery systems in Human Settlements should be carefully identified so that they fulfill the needs to achieve the learning/teaching objectives of this Course. Participation of the planners, implementers, supervisors and service users along with the necessary political and community leaders should be ensured at the introduction and

close-up of this programme. Their responses and observations of the students should be freely discussed do that the study becomes useful to the students as well as for the improvements of the service delivery systems. The Opportunity to study the cultural patterns and lifestyles of an out of the personal contact of the Faculty with the state officers. Selection of communities suitable for this study should be done after looking in to all aspects required.

The NISD has been functioning as the pioneer in the field of social work by disseminating knowledge on social work in Sri Lanka by producing professionally generic social work practitioners. These practitioners have been instrumental in diffusing information and knowledge on social work in the society through their effective professional interventions. With its long years of experience in the field of social work supported by professionally qualified teaching faculty, the NISD remains a well equipped premier institution with a good track record to conduct the study programmes in Social work and other specialized courses.

Section 04: Analysis and Conclusion

4.1. Introduction

The new trend in developing countries is the focus on 'indigenous social work education and practice'. This is because the situations and methods adopted in developed countries are not very much applicable to developing countries as their socio-economic backgrounds differ from each other.

4.2. Reasons for espousing the developmental approach instead of the Clinical Approach

During the formative stage the content of the curriculum emphasized clinical social work methods of case work and social group work. They were concern about the ego psychology to analys the problems. In 1980 after introduce the free market system to the country the social

work curriculum change according to the social development approach. It was more focused and link with the UN decades. The first two decades approach to the economic growth and social development. Third decades was failed decade and the fouth decade was consider about the peace. The social work curriculum concern about the social development perspective instead of the clinical approach.

4.3. Professional Aspect of Curriculum Development

The professionalization of social work in developed countries did not create problems as most of the programs were conducted in universities as any other discipline. However, in developing countries social work education was not taken by universities initially. Instead, government institutions/departments and/or private agencies conducted courses which are not graduate programs, but diplomas and certificate courses. This was a barrier to obtain recognition as a profession. The situation in Sri Lanka was a clear example. Only now graduate programs on social work are conducted by the National Institute of Social Development in Sri Lanka.

The diploma programme in social work proposed here is expected to promote the development of a set of professional cadre in social work/and related services. This sector is being revamped to be serviced by personnel with appropriate qualifications with a view to strengthen the institutional capacity of the sector for the betterment of the Sri Lankan society.

The NISD, the one and only premier institution of higher learning conducting educational programs in Social Work in Sri Lanka, is recognized by the University Grants Commission as a degree awarding institute has played a significant role by producing professional generic social work practitioners in social work to meet this urgent demand for professionally qualified social workers. The Professional graduate social workers produced by the National Institute of Social Development (NISD) have proven records to demonstrate their capacity to provide a social safety net to everyone, particularly the vulnerable in our society.

4.4. National and International Standards

As social work qualifications make the transition into the Sri Lanka Qualification Framework (SLQF) it is clear that the role of knowledge in effective social work practice is being increasingly recognized

4.4.1. Sri Lanka Qualification Framework

Sri Lanka Qualification Framework (SLQF) formulated by the Sri Lanka Qualification Framework and Quality Assurance Unit of the Ministry of Higher education is for the institutionalization of norms for the higher education sector in the country. The aim of the Sri Lanka Qualification Framework is to create an integral national framework for learning achievements by recognizing and accrediting qualifications offered by different institutions engaged in higher education and vocational training. It identifies different levels to which the qualifications offered to are included in the entire higher education sector in Sri Lanka. It helps to interpret qualifications and judge the relative value of a qualification. This enables the learners to make informed decisions about the qualifications they intend to acquire.

Table 1

Minimum credit requirement at each level of the Sri Lanka Qualification Framework

SLQL 10	Doctor of Philosophy / MD with Board Certification	Minimum 3 years of fulltime or equivalent time of original research after SLQL 6 or above
SLQL 9	Master of Philosophy / DM Minimum	2 years of fulltime or equivalent time of original research after SLQL 5 or above
SLQL 8	Master degrees with course work and a research component	60 credits after SLQL 5 or SLQL 6 which include a research component of minimum 15 credits
SLQL 7	Masters degrees with course work	30 credits after SLQL 5 or SLQL 6 Postgraduate Diploma 25 credits after SLQL 5 or SLQL 6 Postgraduate Certificate 20 credits after SLQL 5 or SLQL 6
SLQL 6	Honors Bachelor's degrees, Bachelors in Professional Disciplines	120 credits after SLQL 2 or 30 credits after SLQL 5
SLQL 5	Bachelors degree, Bachelor of Technology, Bachelors Double Major, Pundit, Royal Pundit, Nipun	90 credits after SLQL 2 or 60 credits after SLQL 3 30 credits after SLQL 4 NVQL 7
SLQL 4	Higher Diploma	60 credits after SLQL 2 or 30 credits after SLQL 3 NVQL 6
SLQL 3	Diploma	30 credits after SLQL 2 NVQL 5
SLQL 2	Advanced Certificate	NVQL 4
SLQL 1	Certificate	NVQL 3 NVQL 2

The new curriculum of Social Work in Diploma/ Higher Diploma and BSW developed based on the SLQF. The field Work curriculum too is expected to keep to the International Standards of the Field Work Practice.

4.5. Indigenization of Western concepts to the Socio-cultural context of Sri Lanka

In the restructuring process the multi steps adopted allowed the indigenization process of the course contents of the social work study programs to take place formally at the diploma and Bachelor's levels

4.5.1. Rapid Needs Assessment

A rapid needs assessment was undertaken when designing course contents Dr. Jayaratne Pinikahana, research consultant from the Rajarata University was engaged to assess the needs by analyzing the data gathered and presenting the findings in a summary to the NISD.

The main objective of the survey was to review the content of the course curricula of the said two Diplomas in order to evaluate the content and the relevance of the syllabi up to the graduate level of competencies and skills gained by the past and present pupils reading for the Diploma in Social work and the diploma in Counseling at the NISD, the teaching faculty at the NISD, field supervisors and social workers in the fields of social work education and counseling in Sri Lanka. One of the primary aims of this exercise was to recommend changes to the course content of the diploma programme in social work and the diploma programme in counselling in the light of newly emerging social issues in post conflict Sri Lanka and the new developments in the disciplines of Social Work and counseling globally.

Dr.Pinikahana conducted the survey and presented his findings obtained through analysis of data collected identifying gaps, new areas and, issues that needed to be incorporated in the new syllabi. With the details thus obtained the subjects to be taught in the Diploma /Higher Diploma in Social Work and in the Diploma program in Counseling were identified The

consultant's presentations were followed by useful discussions with the resource personnel of the NISD.

The Mapping study on the capacity and work experience of the Counseling assistants attached to the Ministry of Social Service and the Ministry of Child Development and Women Affairs was also carried out to identify the competencies needed to improve the practicing of counseling for the needy. The findings of that study were taken into consideration when the curriculum of the Higher National Diploma in Counseling was developed.

4.5.2. Newly restructured DipSW Course Units –Diploma in Social Work

However since those who strove to develop the curriculum initially with good intentions were largely well wishers who introduced and developed the Social Work educational Programs without giving much attention to the acquisition levels of knowledge a complete review and revision of the study programmes of the NISD became necessary.

4.6. Why indigenization was important for Social Work Education

Social Work has become the fastest growing discipline among the social sciences in the recent past particularly in the context of the increasing demand for such professionals in the face of the destruction wrought upon people and communities by natural and man-made disasters. Data on the availability of social workers in Sri Lanka reveal that there is a dire need for trained professional social workers in many sectors of employment. At present approximately 50,000 untrained social workers are said to be working in positions, where professionally trained social workers should work.

The production of well trained professional social workers by the NISD in the recent past, has led to significant ripple effects in the society through the diffusion of information and knowledge on social work and through the impact of their professional interventions. This has, in turn, led to an increase in the demand for professionally qualified Social Workers. The

need for specialized manpower in social work in the Social Care Centers established by the Ministry of Social Services and Social Welfare has further underscored the urgent need for professionally qualified managerial level professionals in social work in addition to the need for front line social workers. To meet these needs, the NISD continues to train with commitment; the much needed qualified professionals in social work at all levels.

4.6.1. Restructuring of syllabi

Incorporation of many newly emerging social issues arising within the post conflict context in the country and the changes that have taken place within the subject areas of social work and counseling in the international arena.

4.6.2. Ad Hoc Development of Academic Programs

The progress made to date in the development and conduct of academic programs has been remarkable and the achievements exceptionally good and NISD became the centre par excellence in social work education bringing pride to the social workers in the country. However as it happens in any such endeavor there were several pitfalls and snags that needed to be remedied in its path to progress. As each of the academic programs were incrementally developed in isolation, several issues, gaps and problems surfaced from time to time requiring temporary adjustments to the structure and quality of the study programs. Major fallout of such a process was the issue related to the logicality of the sequence in the levels of training among different programmes. This was due to the failure to adhere to a holistic approach.

Thus the path to progress had no clear direction which did not help those engaged in the profession to obtain a clear guidance on the goals and priorities of the discipline. As a result, the NISD could not use its human resources in an effective and efficient manner to attain the goals of the organization. Course units and course contents were repeated in most of the programs without paying attention to the different levels of knowledge that were expected to be imparted at each of the levels in the hierarchy of academic programmes. This created confusion due to the poor understanding of the levels that were needed to be achieved in

different programs. This also underscored the urgent need to put in place a clear hierarchical structure that would allow a gradual process of knowledge acquisition.

4.6.3. Inclusion of additional course modules

However since those who strove to develop the curriculum initially with good intentions were largely well wishers who introduced and developed the Social Work educational Programs without giving much attention to the acquisition levels of knowledge. To rectify this situation a complete review and revision of the study programmes of the NISD became necessary according to the context.

4.6.4. Request for social work training by the Development Assistants

The recruitment of Development Assistants for positions in many Ministries has left many of them attending to duties far removed from their basic qualifications. In 2007 the Ministry of Health recruited 34 graduates from the graduate scheme to work in the Mental Health hospitals, Psychiatric wards and in the communities Development Assistants (DAs). Nearly all of them are degree holders in Arts, commerce or physical sciences appointed to provide care to persons suffering from mental health problems after following short six month training in subjects related to mental health.

Most of these officers are dissatisfied and unhappy with their work as the work is in a least known field the appointments of these Development Assistants are determined by the higher authorities without ascertaining the aptitude and suitability of the appointees to the positions they are sent to. As the said Development Assistants need to continue in their positions they approached the NISD to request for a proper training in the field and indicated that they would seek admission to the Diploma in Social Work that the NISD proposes to offer to a wider clientele.

4.6.5. Request from the Ministries and other Organizations

The Ministry of Health Care and Nutrition has made requests to the NISD to train the Social Workers employed in their Ministry in the field of mental health. These social workers need to qualify at the post graduate level to be confirmed in their positions.

As the prime stakeholder in this program the National Institute of Mental Health at Angoda has made a formal request to the NISD to commence a Diploma programme for Social Workers with particular emphasis on Health to train some of their personnel and to continue such a training program to obtain a steady supply of trained cadres in the specified field for their institute as well as the country.. . The Voluntary Organization Association an international association that places volunteers to work with mental health patients has also made a request to commence a course for Social Workers in the field of mental health with necessary support ensured. The Sri Lanka Association of Professional Social Workers has extended their support and cooperation to commence the said course. The World Health Organization has also extended its full support and cooperation towards the commencement of the proposed Post graduate diploma program in Mental Health Social Work.

4.7. Conclusion

People's lives in Sri Lanka have become more stressful over the last three tofour decades, leaving many experiencing different levels of distress. Besides the inability to cope with the normal stressful situations, created by violence, urbanization, migration, poverty and social and economic pressures related to rapid changes taking place in the society, the traumatic experiences that people endured particularly those related to the internal conflict and displacements have compounded the situation of the people of Sri Lanka

Professional social workers trained according to indigenized courses are urgently needed to improve the waving of the people the policy papers of the Ministry of Health and Indigenous Medicine (…) have stated that at least one Social Worker should be appointed to each ward in

Government hospitals. This endorses the acute need for more professionals trained as indigenized Social Workers in the field. The University system in Sri Lanka has not offered to date, professional courses in Social Work. Under these circumstances the NISD with a good track record of providing excellent courses in Social Work with expertise in the different specialties has an urgent and noble task to undertake. Graduates from the University system are also expected to seek admission to this program with a promising career. Moreover a large number of private organizations and non-governmental organizations working in many relevant fields have also inquired after this professional course showing a keen interest in sending some of their employees eligible tofollow the program.

The new initiative undertaken by the educational sector to recruit professional social workers in schools is expected to increase the demand for the said program proposed here. The NISD will make every effort to make all possible arrangements required to meet the fast growing demand for such a program.

The discipline of indigenized social work based on the fundamental principles of human rights and social justice is a dynamic profession promoting social change, helping to solve problems in human relationships and empowering people to improve their well-being Social Work, as a fast emerging sought-after profession in the 21st century in Sri Lanka and elsewhere is a well recognized profession in most countries in the world, especially in the west. In many countries the world over it is an academic discipline taught in the Universities at the Bachelor's, Master's and Doctoral levels. It is therefore very imperative to give this recognition in Sri Lanka too by affiliating the National Institute of Social Development to a University until measures are taken to make it a University. This development will lead to expand the social work education in Sri Lanka and enable the development and adaptation of the indigenous models that suit the Sri Lankan context.

List of References

Ariyasena Kithsiri ,(2002), Memories of the past ; Social work and social work education Sri Lanka, NISD, Sri Lanka

Chandrarathna.D,(2008), Social Work Education and Practice: A Sri Lankan Perspective, Colombo

Gregory Silva, (2002), Memories of the past; Recalling the early years of Social Work Education in Sri Lanka, NISD, Sri Lank

Liyanaarachchi Lal, (2002), Memories of the past; Professional Social Work Education in Sri Lanka, NISD, Sri Lanka

Professionalization of Social Work Education in Sri Lanka,60th Anniversary Publication, (2012), NISD, Sri Lanka

Ranaweera.A, (2002), Memories of the past; Professional Education for Social Work, NISD, Sri Lanka

Ranaweera. A, (2013),Joint International Research Project on Internationalization of Social Work Education in Asia; Review and Records of the History of Social Work Education in Sri Lanka

Rasanayagam.Y, (2012), Professionalization of Social Work in Sri Lanka;A Historical Roots of the NISD, 60th Aniversary Publication,NISD, Sri Lanka

Vishanthie Sewpaul & David Jones , (2004), Global Standards for the Education and Training of the Social Work Profession, IASSW & IFSW, Adelaida, Australia

The Ceylon Journal of Social Work, (1962, Vol VI, Number 2) The Institute of Social Work, Colombo, Sri Lanka

Sri Lanka Journal of Social Work, (2005), NISD, Sri Lanka Handbooks

Diploma in Social Work Syllabi, (1985), The Canada/ Sri Lanka Social Work Education Linkage Project; University of Torontofaculty of Social Work, Sri Lanka School of Social Work

Diploma in Social Work, Course Curriculum, (2005), NISD, Sri Lanka

Bachelor of Social Work, Student's Handbook, (2010/2014), NISD, Sri Lanka

Master of Social Work, Student's Handbook, (2008/2010), NISD, Sri Lanka Research Reports

Kothalawela.P, Historical Development and Future Expectation: A Brief Note, National Institute of Social Development

Indigenization of Field Practice in Social Work Education in Sri Lanka

Varathagowry Vasudevan

Senior Lecturer

Sri Lanka School of Social Work,

National Institute of Social Development

Contents

Abstract

The phrase 'Indigenization of social work' connotes a transition process of a discipline/profession from an importing stage to one of authentication, by which a domestic discourse of social work is built into the social, cultural, political and economic characteristics of a particular country. However, the actual process of indigenization, is the means by which an imported discourse is filtered, tested, grounded and reproduced, Indigenous knowledge is an emerging area of study that focuses on the ways of knowing, observing, thinking and acting as appropriate to one's own socio cultural physical environment. It is well known that indigenous knowledge has answers to many global phenomena in a unique way. But, the indigenization process has little or no recognition due to the scientific nature of evidences that are needed to obtain that recognition for human development. As a helping profession social work is traditionally rooted in charity, spirituality, tradition and culture, therefore to prove and establish its authenticity a record of indigenous cases in social work education and practice needs to be established as proof of evidence.

The aim of this study is therefore to identify and acknowledge the values of indigenous knowledge in order to demonstrate the extent to which the indigenous knowledge could be incorporated into social work field practice and educational programs in Sri Lanka. Further, the study attempts to identify gaps identifiable in the process of indigenization of social work field education programme and practice to suggest possible ways to enhance the subject content further. The study was mainly based on qualitative data to identify indigenous cases found in social work education and practice. To ascertain the types of indigenous cases, the study used interviews, telephonic interviews and meeting with social work educators and practitioners. Further, it used information obtained from key informants with experience in psychiatric consultancy and reviews of five social development projects completed by social work students. The qualitative data collated from the scripts were analyzed on the basis of emerging themes. The result of the study indicated that social development approach

indigenized the social work education and practice with homegrown traditional and spiritual knowledge, and global values categorizing them on the basis of culturally competent skills. The adoption of such a holistic developmental approach facilitated through the use of strategies in volunteerism (*Attam and Kaiya*) and shramadana enabled people's participation to self-determine their common community needs and achieve their own holistic developmental goals.

Introduction

As in internationalization, indigenization is a process of knowledge transfer that takes place mostly from developed to developing areas. Unlike internationalization, indigenization has received very little attention particularly in western social work literature. Indigenization could be interpreted as a modification of non- native social work discourse, by making it relevant to the importing country's values, needs and problems. Indigenization is also defined as a transition from an importing stage to one of authentication, by which a domestic discourse of social work is built " in light of the social, cultural, political and economic characteristics of a particular country. However, the actual process of indigenization, the means by which an imported discourse is filtered, tested, grounded and reproduced and what social forces may affect this process, has not been satisfactorily explained.

Some theorists seem to understand indigenization as a process of re-contextualization, as a sociologist of education, the theorist Bernstein argues that re-contextualization is concerned with the construction of a pedagogical discourse that "is a principle for appropriating other discourses and bringing them into a special relation with each other for the purpose of their selective transmission and acquisition"(Bernstein, 1996:47). It is, in essence, a principle for appropriating knowledge from various other discourses to form a unique discourse for cultural reproduction. In its original development, re- contextualization often refers to the process of

translating social forces into pedagogical processes in a classroom and school context (Neves & Morais, 2001; Singh, 2002; Solomon &Tsatsaroni, 2001)

Indigenization may refer to a process where local cultures are forced to adopt another Indigenous means local/ home grown social and cultural situations where social work originate naturally occurred as method of practice in a particular place. The word Indigenous is considered synonymous with native, aboriginal, innate, local and home grown aspects in various fields of studies. Indigenous knowledge is emerging as an important area of study that focuses on the ways of knowing, observing, thinking and acting as appropriate to an unknown socio cultural physical environment. The way of reflecting knowledge has significantly impacted on modern society from pre historical to modern globalization. With new technological advancement, the ways of understanding local knowledge, skills and values reflect on various aspect of life such as , life styles, agriculture, animal husbandry, education system, health, social and physical environments and use of resources are among the popular categories in the era of globalization.   In this time, a question must be raised that is it worthwhile to view as categories of indigenous and western dichotomy in modern complex societies. We all are aware that indigenous knowledge is a treasure to answer to global phenomena in a unique way. Indigenous knowledge, skills, specific altitudes are important intellectual property that takes new significance contribution to each country's development. There are many answers to many global problems come from indigenous knowledge, skills and values, which are not only develop from their native environment , but also give answer to solve social environmental problems. Various professionals seek this local knowledge, skills and attitudes for finding this indigenous knowledge very useful in solving modern complex problems. Moreover, they search for more comprehensive knowledge to preserve natural physical, social and cultural environment as much as possible to live environmental friendly.

As social work is a helping profession the indigenization process that takes place is considered a transition from an importing stage to one of substantiation, by which a domestic

discourse of social work is built "in light of the social, cultural, political and economic characteristics of a particular country enabling a buildup of mutual aid system among the people. In this connection, people have values which are universal such as human dignity, equality, equity and social justice as fundamental for all people. Social work is a scientific and value based practice.

This paper attempts to demonstrate some of the best integrated field practices/ cases that provide professional help in the field of social work in Sri Lanka. In doing so this paper identifies indigenous cases of development oriented social work education and practice which were introduced in the 1980s into the social work curriculum to rapidly develop and influence social policy and welfare programmes in Sri Lanka.

Field practice is an integral part of social work education and training. The values of the profession – the worth of the individual and the importance of the fullest development of the individual's potential- shape the school of social work's education and scholarly efforts. The mission of the school of social work is shaped by values of the profession of social work, the profession's knowledge and skill base, and special roles and responsibilities of the school of social work with its commitments to excellence in teaching, research and training. It further influenced by considerations of socio economic political context that Sri Lanka, the nation and the social work profession must address local issues with paramount of global thoughts to act locally appropriate professionals. Thus it is to serve Sri Lanka's citizens through the preparation of practitioners for social work careers, through social and social work education of the faculty and students, and through knowledge development and dissemination aimed at understanding, preventing, and ameliorating existing and emergent social problems. Special attention is given to the development of educational programmes and community partnerships which respect and enhance social development and social harmony.   This includes concerning micro mezzo and macro levels of practice in social work.

Field education programme

Field education programme taught at the Diploma, Bachelor's and Master's levels provide well rounded courses providing well combined lessons in the theory and practice of social work. While many other disciplines expect the graduates to obtain their practical experience after graduation the social work graduate is given the exposure to the outside work environment while undergoing training in the educational institution. Theory and practice is taught in cycles and reflective praxis is made possible within the course. The field work component gives the student the experiential opportunity to integrate the theoretical knowledge learnt in the classroom with the practical exposure offered in the field settings. Practice lessons are undertaken in the field with guided supervision. The Field supervisors are often qualified up to the diploma and/or degree levels. Students are given 'on site' supervision to reflect on their own practice learning in the Sri Lankan context. Social Work practice involves work with individuals, families and communities at a face to face level and practice learning in administration, policy, and research contexts in Sri Lanka. The opportunity for experiential learning is given voluntarily by agencies and social work professionals the world over promoting voluntarism among all social work professionals and agencies. The field work component is a major part of the Bachelor's degree programme in social work covering a significant proportion of the degree program.

Goals of Field Education Programme

1.	Prepare students to function as competent practitioners in entry-level generalist social work positions.

2.	Provide a sustained and progressively more challenging educational experience in which students begin to practice social work under professional supervision with assigned responsibilities.

3.   Provide students with field experiences that prepare students for positions in settings that reflect the diverse multi-cultural environment of the Sri Lanka.

4.   Educate students to have a commitment to providing services to vulnerable groups.

5.   Educate students who have the commitment and ability to apply research and scientific knowledge to the enhancement of practice.

6.   Ensure the quality of the field practicum by ongoing evaluation of the learning environment, and by monitoring and assessing the performance of students, Field Instructors, faculty advisors and field work coordinator.

Development of Social work education and practice in Sri Lanka

Social work education has had a checkered history in Sri Lanka As a new and nascent discipline social work was left to the benevolent among the caring citizens of the country to be developed as a service, discipline and a profession in the mid-fifties of the 20th century. The humble beginnings of this pioneer institution in social work education commenced in 1952 when some leading citizens, a few non- governmental organizations and representatives of some government departments made a combined efforts to establish the Ceylon Institute of Social Work. This institution was subsequently re – named as the Sri Lanka school of Social Work. In 1992 this school was upgraded and re- named as the National Institute of Social Development by an Act of Parliament namely: the National Institute of social development Act No.41 of 1992. In 2005, the Government of the Democratic, Socialist Republic of Sri Lanka, on the recommendation of the University Grants Commission, declared the National Institute of Social Development as a degree awarding institution for the purpose of developing higher education leading to the conferment of the Bachelor's degree in social

work, by order under section 25 A of the Universities Act No.16 of 1978 published in the Gazette Extraordinary No 1395/15 of June 01 2005. The Bachelor of Social Work programme commenced in December 2005. The master's Degree programme in social work was approved subsequently by the University Grants Commission and to formalize the approval in the Gazette Extraordinary No 1557/7 of July 07 2008.

The National Institute of Social Development (NISD) a statutory body engaged in social work education, functions under the purview of the Ministry of Social Services. As a pioneer in Social Work Education and practice the NISD primarily aims to produce professional social workers to service the social welfare system and promote social development approach Sri Lanka. It has undergone several stages of development. It began with western social work education and practice later with introduction of teaching the social work in vernacular languages in Sinhala and Tamil medium gave path to indigenous the teaching the westernized curriculum and field practice. At present, the social work education is taught in all three languages such as Sinhala, Tamil and English.

At present, social work education is designed accordance with Sri Lanka Qualification Framework (SLQF) which is formulated by the Sri Lanka Qualification Framework and Quality Assurance Unit of the Ministry of Higher education is for the institutionalization of norms for the higher education sector in the country. The aim of the Sri Lanka Qualification Framework is to create an integral national framework for learning achievements by recognizing and accrediting qualifications offered by different institutions engaged in higher education and vocational training. It identifies different levels to which the qualifications offered to are included in the entire higher education sector in Sri Lanka. It helps to interpret qualifications and judge the relative value of a qualification. This enables the learners to make informed decisions about the qualifications they intend to acquire. It has given pathways to integrate knowledge, skills and values in different levels of diploma, degree post graduate Diploma, and Master, Master of philosophy and Doctor of philosophy in higher education

system. At present NISD conducts diploma, higher diploma, BSW and MSW programmes which are mainly focusing social development approached to social work practice.

Methodology

The main objective of this study was to ascertain the extent to which field practice has been indigenized and how such changes could receive the best interest of service users in accordance with their responsibilities and rights, and based on their particular vulnerabilities. In this examination ever attempt would be made to highlight the missing links/gaps in the field practices to identify the extent to which the western and indigenous knowledge, skills and values have been incorporated to improve the quality of the service delivery while ascertaining the way forward in field education programme.

This study is based on reflective recall accounts to gather information on the absorption of the philosophical tenets of social work through indigenous knowledge, values, skills, tools and strategies in field education programme and practice. The methodology used was largely qualitative with the data was mainly collected through direct interviews, telephone interviews and meeting with social work educators and field supervisors. Moreover, current and former students who read for the Diploma, undergraduate degree and, post graduate degrees in social work and in -service training conducted for welfare officers, field visits, and supervision of field officers and other welfare officers of social care centers functioning in the Northern Province of Sri Lanka. The study also used case studies of patients in the field of mental health, key informant interviews with a Consultant psychiatrist, mental health social workers and their reflections on social work programs conducted at the National Institute of Social Development, Sri Lanka.

The study also reviewed the reports of five social development projects of students to identify cases of indigenous field practice in social work education. The collected data was transcripted and analysed using thematic order. Moreover, identified indigenous cases were

found to be in field practice which were recorded in the report. Major findings of the study are summarized below:

Indigenization of social work education

It has been observed that during the introductory stage social work education was purely based on western theories and methods. Western model of social work education and practice was not much absorbed as the socioeconomic conditions in this country were different from that of the western countries. However social work was found to have gradually adapted to local conditions. Examples illustrating the indigenization found in Sri Lanka were;

- The name change of the institute from Sri Lanka school of social work to National Institute of Social Development reflected the influence of the 'development' culture of the period

- Social Work curriculum changed its focus from urban, industrial based individual centered therapeutic orientation to community based social development oriented in the 1980s. As a result the titles and contents of course units changed over to reflect the social development perspective.

- New course units such as the study of social welfare service delivery system in Sri Lanka followed by a ten days rural camp of the students with the teachers were introduced to obtain firsthand experience on the constraints discernible in the welfare service provision in the villages in the remote areas.

- Field practicum changed from an institution based practice to community based practice by sending the students directly to the communities thereby taking the services to the 'door step' of the clients. A eight month long action oriented block field placement was introduced during the last semester of the BSW program to enable the students to implement a social development project where they learn the macro level skills on

research, planning and implementation of social development programmes not only for the vulnerable groups but also for the benefit of the total population demonstrating their social responsibility

- The Sri Lanka School of Social work commenced a community based rehabilitation of disable person's project in a small scale with the participation of two diploma students in 1981. The idea behind this project was to use the community resources to rehabilitate the disabled persons while they were living in the community. It was a project with a resounding success and International organizations rallied around to help expand this program to other districts. At present it has become a national policy of the government and the government treasury provides an annual allocation for the implementation of this program.

- Following upon the Tsunami disaster in 2004, which claimed more than 30,000 lives and unaccountable damages to property and to society the social care center concept was introduced to provide coordinated services in one-stop centers to people in the affected areas. 25 social care centers were established along the coastal areas of the affected areas manned by a staff trained on social work concepts. It has been observed and remarked that the quality of services provided were far superior to those of the previous set up. However with scant supervision the social workers attached to these centers have adopted their own working ethos to the detriment of the innovative practice.

Social Development Approach

The social development approach adopted in social work in the 1980s integrating holistic perspectives into social development led to the creation of new social systems and structures within communities. Social Development is to be viewed as a movement, a perspective and a practice mode (Sanders, 1982). Social development project is an integrated process with inter connections that promote all aspects of community concerns resolving problems by enhancing

their capabilities using existing systems and structure. Community based organizations were used as a means to facilitate the building of community structures that were culturally congruent. Community Volunteerism was promoted through the projects as part of indigenous strengths in Sri Lankan society which are being called as *attam* and *Kaiya* values of inherited from traditional societies.

Traditionally the utilization of labour in paddy cultivation was known as the *attam* and *kaiya which are used by social workers in the community development projects in Sri Lanka.* The term attam / refers to the reciprocal exchange of labour by which one person works on another's field and in return the other reciprocates by working for the first person when he requires his assistance (Siriweera, 2009). The root of the system is balanced reciprocity, as it consists of a series of voluntary contracts between sets of individuals which stipulate the duration, nature and type of labour to be exchanged. The normal community contract is never undertaken between two groups or between an individual and a group. This social system is of great social value as various individuals are involved with many others when contracts for the exchange labour are made.

The *Kaiya* is a distinctly separate institution for organizing community labour. This was not entirely reciprocal because it is also used to meet certain common needs of the village when needed. In the Kaiya system persons who did not possess land of their own also participated. In such instances, there was no exchange of labour, but the other reciprocated after the harvest with a few measures of paddy. The kaiya method of labour exchange is being used as an indigenous strategy to mobilize Kaiya labour at the village level, which could also be utilized for the construction of a road or the digging of a community well. Thus, Kaiya is a form of mobilizing community members which may be used at the level of the individual, groups or community. This system is being used to achieve development goals of communities as well as of individuals. The death donation society is one of the community based organization that takes up the role of social care Therefore, the interdependence that arises out of Kaiya is not easily comprehended except from a more long-term oriented outlook.

All of these activities are accompanied by meditative reflection on the problems to be solved and the solutions to be developed. This reflects the Eastern, Buddhist nature of the movement. Reflection opens up deeper insights and hidden relationships, encouraging a receptive attitude; listening and thinking become tools for discovery. A harmonious relationship between receptiveness and sensitive activity reduces the risk that overlooked, underestimated, or neglected matters might give rise to counter forces that could later disturb or ruin the efforts altogether.

The study found that social work knowledge on human behavior, society and it system and values are align with social work general knowledge and values. However, skills and its significance to 'know how' to integrate knowledge and values in cultural, local competence practice and service delivery are essential for professional social work development and its contribution in facilitating social change. Values of volunteerism are nicely integrated with community development approach in Sri Lanka. The study identified that traditional facilitation Skills in community mobilization using the traditional methods and strategies to build infrastructure facilities in rural villages are need to further research area.

Indigenization of social work /Social Development via the Shramadana movement

Sarvodaya Sri Lanka's largest people's organization engaged in spiritual redemption provides that required ambience for a harmonious living The ideology disseminated through its network of 15,000 villages developed over the last 50 years. Sarvodaya (formally known as Lanka JatikaSarvodayaShramadanaSangamaya) spreads its important principles and philosophy drawn from Buddhism and Gandhian ideology for the benefit of the needy. This organization has been operational for almost 50 years. Described as an international role model by international bodies its founder and visionary leader, Dr A.T. Ariyaratne's vision has reached many countries to be embraced as the perfect ideology for the day-to-day

operations of the new generation, receptive to modern forms of management blended as a traditional subculture compatible with the overall vision of this volunteer-based peoples' organization.

The SarvodayaShramadana Movement started 47 years ago. Sarvodaya in Sanskrit means "Awakening of All", and Shramadana means donating one's physical energy which can be extended to many thousands of villages. Initially it developed its own educational program aimed at enabling students and teachers to live and work in the remotest village communities in Sri Lanka offering a helping hand to develop self-help initiatives. By the late 1970s, the Sarvodaya Movement, with support from partner organizations in more prosperous countries, was able to reaching every part of Sri Lanka. The programme of self-reliance, community participation and a holistic approach to community "awakening" appealed not only to the people in poor communities, but also to donors. Thousands of young women and men learned how to motivate and organize people in their own villages to meet the ten basic human needs, ranging from the provision of clean and adequate drinking-water supply to simple housing and sanitation, communications facilities, an energy supply source , education and ways of satisfying spiritual and cultural needs.

It is in the building of such facilities that the movement actualizes its most moving testimony of greatness. Moving from village to village Sarvodaya has emerged as the personification of people's strength using the motto: "We build the road and the road builds us."

In a *shramadana* camp, hundreds of villagers work side by side to construct something they democratically decide as important to their common welfare. It promotes interdependence and sharing. It replaces pessimism with practical wisdom and hope.

The five evolutionary stages of a village to fulfill its ambitions to develop human potential and to achieve widespread social effectiveness, the movement is working with a participatory approach in nearly 15,000 villages on the island. The program is adjusted to the specific

social, cultural, and religious conditions in each region. At the same time, all of the villages go through five stages of evolution or awakening.

Stage one is on inquiry from the village and organization of an introductory shramadana_ camp for the village, during which problems are analyzed together and needs identified. Stage two consists establishment of various groups (children's, youngsters, mothers' and farmers' groups), construction of a child development center, and training of staff. Stage three devotes to program for meeting the basic needs and setting up institutions (including the founding of the Sarvodaya Shramadana Society, which is responsible for the village's development). Stage four measures to produce income, employment and establishment of complete self-reliance and self-financing and Stage five Supports for other village communities.

The approach is designed in such a way that ten villages are always grouped around a pioneering village that has already reached the fifth stage. These villages cooperate, and the groups of ten are linked to one another in turn at the district and national levels, so as to be able to implement common projects such as a regional water supply. The aim is that the villages should be able to manage themselves as a community – to be organized, self-reliant, and able to act independently. Sarvodaya's comprehensive approach to social development highlights not only economic and social needs, but also spiritual, moral, and cultural requirements such as cultural programs and village libraries. As the first step, measures are carried out jointly that will unify the village community in its development efforts. Village streets are built, wells are repaired, and information about the village's general needs is collected on a participatory basis. Further activities then include training in the areas of management, leadership, and organizational development, both for nursery school teachers and health-care personnel. In addition, there are seminars on home economics, nutrition, sexuality and health for young people, and library management.

All of these activities are accompanied by meditative reflection on the problems to be solved and the solutions to be developed. This reflects the Eastern, Buddhist nature of the movement.

Reflection opens up deeper insights and hidden relationships, encouraging a receptive attitude; listening and thinking become tools for discovery. A harmonious relationship between receptiveness and sensitive activity reduces the risk that overlooked, underestimated, or neglected matters might give rise to counter forces that could later disturb or ruin the efforts altogether.

Indigenous practice in mental health social work

Mental health social work has evidences of indigenous beliefs, rituals, traditional healing system that is integrated along with western medical and psychiatric treatment. The significance of practice is eliminating trauma of (labeling) patents and enhancing dignity and worth of services users are being promoted. All the interviewed indicated that mental health team work with the value of the best interest of patents and their families to promote social care rather than labeling them as psychiatric patients. Service users' beliefs are accepted without questioning its rationality and combine their belief in order to treat them. One of the consultant psychiatrist has long years of experiences in working with social workers expressed that careful practice with commitment towards patents and their family is a global value to promote best interest of the services users. Therefore, integration of indigenous is global which is needed to be exchanged learning process between West and non- western countries for the best practices in any profession. The following case studies one and two illustrate the best integration of local rituals and religious beliefs in to a coordinated service delivery to Schizophrenic patient and his family.

Case study 1

A middle-aged man of 42 years old, affected by Schizophrenia, a mental disorder for the past 10 years was living in the northern part of Sri Lanka. He was married and wife aged 38 years was diagnosed with this disorder after the marriage. It was believed that the war was a cause of this disorder. After contracting with this disorder, for a period of time, he got separated from his wife. His wife, however, returned back and took the responsibility to cure her husband. She took him regularly to the mental health clinic where he was provided with the required medication. In addition to this, his wife and other immediate family members engaged him regularly in church activities where he was involved in prayers and other religious rituals. The church also encouraged the man to involve in community work and provided him with the opportunity to engage with community members. With the help of his wife and other family and community members he was able to gradually recover from the trauma and was able to lead a normal life now. He did confess that without the care, prayers and community support he would have never recovered alone with the medication. He now maintains a very friendly and cordial relationship with the neighbors and community and runs a small farm on his own for income generation.

Case study one and two illustrate how best the indigenous knowledge, skills and values are used to promote mental health using the family as resources to care the patents and promote healthy relationships among the family members and community.

Case study 2:

Mother of 5 children age 46 years developed schizophrenia. Her husband is a fisherman. She was refused to take medication. She refused, to cook, Look after children and husband. Quarrel with neighbors, also not taking meals. Most of the times avoids others and kept poor self-care. She was refusing to get admit to hospital. Social worker found she was keeping fairly good relationship with Rev. Sr. But the Sister was very religious and not much believe

psychiatric medication. She believed much more on ritual and religious healing. Social worker spoke to through Rev. Sr regarding the effectiveness in the medication and educate her. Convinced her to give medication. She agreed and the patient was started to take medication along with ritual practices. Ultimately she was under control. There was two achievements that social worker got. First, the client was treated in the integration of both western medicine and local religious ritual practices. Second is her Rev. Sister was educated. Still the client is being treated as the same.

Family relationship is built up along the psychiatric treatment. Family structure - especially extended family settings, interrelation among siblings and neighbour-hood, Use the support of the elderly persons in the family. There is a tradition among the eastern families are whether it is right or not listen first, the elder-hood who live around them. The mental health social workers use these existing spontaneous structures in their social work practice to achieve fruitful and productive outcome. The family members always helpful economically, even who are not in the direct scene. Family cohesiveness among family members most of the times assisting to another family member who is in need of mental health assistance. Village Sentiment of the local communities itself have many identities. Castes, geographical differences and various religious patterns and practices are directly influencing the helping process. This has been taken in to the social work practice as strategies. The religious leaders, community based organizations and village oriented associations are helpful in this regards. The village level entrepreneurs give supported employment opportunity at first and then change it as permanent employment opportunities to services users after treatment.

Indigenous approach

Indigenous approach in mental health social work includes the healing approach and traditional healing practices. During the recent past when Sri Lanka was enduring the throes of internal armed-conflict, collective healing sessions were undertaken to treat psychiatric

patients who were unaware of the non- availability of professional services and their psychiatric conditions were being given a combined treatment integrating traditional healing system along with western medication. "When you talk about Psycho Social problems and Mental Health Problems, these distinctions are not so easy. Since there are so many different causes, there are also many different solutions. What we need to know is how to find the right resource for the right problem"(Daya Somasundaran & Sivayokan 2005:27) In social work practice those collective healing practices were also taken into consideration. They used the traditional healing practices on the one hand to mitigate burning issues among the family members and among the clients as well. In such sessions they encouraged continuous chanting of mantras with guidance, practicing Yoga , tying of Holy thread knots over the wrists, sprinkling Holy Ash all over the body, pour Holy Water over the head, Offer food and flowers to gods /goddesses in obeisance. The people appeared to believe strongly in these practices. As such all these practices were taken into consideration when providing social work assistance and enhancing social support to the service user.

Spirituality in social work practice

Foundation of social work practice is based on charity and compassion of every human being for enhancing humanity among the people. All religions promote charity, mutual helping aim system among the people. "The foundation of social work is the compassion of every human being, social work depends on social viewpoints, values , standard, lifestyles, national psychological characteristics of community that was shaped basically on national culture"(Nguyen: 2013:20) Social development approach embraces holistic developmental initiatives with people participation and people centered development. Thus social development practice includes western and eastern ways of methods, strategies to promote sustainable development. On contrast social work profession requires secularization of help and importance of scientific knowledge in formal education and specializations in clinical

approach in western practice (Desai, 2002). But social development approach in Sri Lanka focused on community- based and integrating spirituality, meditation, religious activities in to social work practices in Sri Lanka. For instances, during the placement, students promote charitable, religious and spiritual activities to build up confidence and corporation of community members to enhance community development process. Social work students often use as resource obligatory charity of Islam for implementing the community development projects. During the placement, students enhance community to celebrate Buddhism, Hinduism, Islam and Christianity religious, social occasions such as Sinhala, Tamil, moor and Christian social occasion new year festivals, vesak, Depaweli, Ramazan and Christmas and so on. Thus confidence and co operation is built up using spiritual and social activities.

Indigenous knowledge has scientific as well as global values to promote humanity in modernity. We should not loose humanity with advancement scientific modern world. For instance, the main context of Buddhism are about the roots causes of all sufferings of human beings and path to liberation, similarly, the main context of social work basically is also the matters of Buddhism that is self – awareness and self-development.   Appropriate integration of religious ideology, traditions, cultural beliefs, norms and social moirés will give path to respecting human being and develop interdependency among people to promote mutual aid system for living harmony.

Identified issues in indigenization

Social work profession also has limitation in practice to resolve social problems created by the indigenous ideology and transmitted culturally accepted forms to daily life situations. At the same time, new liberalism has led to the creation of secular society which is wiping out in the name of globalization the cultural and biological diversity (Desai, 2002). Therefore, social work profession has also limitations to deal with the social problems associated with socially

and culturally rooted ideology and discriminations among the people. Thus, the paper acknowledge that emotionally intelligent social workers responsible enough to appropriate integration of professional social work with indigenous practice are needed to demonstrate the equality among the service users and practice and denounce culturally transmitted negative discriminations (Code of ethics, IFSW& IASSW 2004). Knowledge and values seem to be integrated with culturally competent practice to help professional social work avoid dilemmas between dominant and non -dominant cultural behaviors (Weaver, 1993). There is in fact problems created by the dearth of home grown social work literature in Sri Lanka, jeopardizing classroom learning and field practice orientation When students are asked to practice in the local context using mainly western books and teaching materials gaps are being created in culture related practices. It is generating a guilt feeling among the staff to listen to students' reflection on their difficulties and struggle related to their own cultural beliefs and values when integrating western ideology based theories during supervision. Supervision of such sessions are time consuming focusing more on personal development of students than to practice as professional person with integrity. The classroom teaching and learning should focus on preparing students to practice with cultural competency. Therefore, culturally appropriate indigenous social work literature, teaching materials and field practice manuals need to be developed to produce more culturally competent social workers in Sri Lanka.

The belief that knowing the ordinary meaning of the word social work and the functions of social worker is adequate to perform and deliver social services has become a challenge to the practice of professional social work and in legalizing the profession in Sri Lanka. Professional social workers also face the risk of misinterpreting professionalism and wanting to maintain the monopoly of professional competency which have been identified as barriers to integrate traditional beliefs system and religious knowledge in to practice. Non availability of social work education in Sri Lankan universities is a limitation towards enhancing indigenization of social work education and practice and produce more culturally competent professionals to work with challenges.

Social work professionals should accept to integrate with traditional movements like Sarvodaya philosophy by keeping to principles in social work curriculum and field practice by collaborating with the Sri Lanka Qualification Framework and Quality Assurance and accreditation Council.

Conclusion

To prepare culturally competent professional social workers and to facilitate service users cope with life challenges created by structures and systems, practice training is vital in social work education.   Indigenization of field practice in social work education is significant in the rapid globalization and its impact on life challenges. Thus, the study recommends developing alternative strategies to solve life challenges covering wider samples and search for a more multi – disciplinary research and practice based evidences to promote the best interest of service users. Further, it suggests that to revitalize the professional social work education and practice nationally accepted textbooks and practice manuals and code of ethics in social work practice should be produced

Reference

Akimoto,T & Ayako ,S,.(2013), **(Professional) Social Work and its Functional Alternatives**, Social Work Research Institute Asian Centre for Welfare in Society (ACWELS), Japan College of Social Work & Asian and Pacific Association for Social Work education (APASWE), Japan.

Akimoto,T & Etsuko ,S,.(2013), **Roles of Buddhism in Social Work: Vietnam and Japan**, Social Work Research Institute Asian Centre for Welfare in Society (ACWELS), Japan College of Social Work ,Japan and Shukutoku University, University of Social Sciences and Humanities, Vietnam National University, Hanoi.

Akimoto,T & Kana ,M,.(2013), **Internationalization of Social Work education in Asia**, Social Work Research Institute Asian Centre for Welfare in Society (ACWELS), Japan College of Social Work & Asian and Pacific Association for Social Work education (APASWE), Japan.

Bogo, M & Herington, W (1985) **Consultation Reports; The Canada/ Sri Lanka Social Work Education Linkage Project,** Faculty of Social Work, University of Toronto

Chandraratne, D. (2008) **Social Work Education & Practice**, A Sri Lankan Perspective, Vijitha Yapa Publications, Colombo.

Colby, I. & Dziegielewski, S. (2004) (Second Edition) **Introduction to Social Work; The People's Profession**, Lyceum Books Inc, Chicago.

Dasai, M, (2002), **Ideologies and Social Work: Historical and Contemporary Analy**ses, RAWAT Publication, Jaipur and New Delhi.

Ministry of Social Services and Social Welfare (2008) **Social Care,** Battaramulla, Sri Lanka

National Institute of Social Development (2003), **Memories of the past**, New Karunadhara Press, Sri Lanka

Olcott Gunasekara, (1994), **Social Development- The Buddhist Perspective,** Sri Lanka Journal of Social Work, Sri Lanka Association of Professional Social Workers(SLAPSW) and Interntional Federation of Social Workers(IFSW).

Rasanayagam, Y (2012), **Tracing the origins of the National Institute of Social Development**, Professionalization of Social Work **in Sri Lanka, National Institute of Social Development, Sri Lanka**

Sanders D.S (1982) **The Development Preservative in Social Work ,** University of Hawai, U.S.A

Sherr,ME,(2008), **Social work with volunteers,** Lyceum Books Inc

Siriweera, W,I,.(2009), **Tradition and livelihood**, National Science foundation of Sri Lanka.

Somasundaram, D & Sivayokan,S(2005), **Mental Health in the Tamil Community**, Shanthiham, Jaffna, Sri Lanka.

Suman, F& Chaminda, W (2011), **Aspects of Mental health in Sri Lanka,** People's Rural Development Association, Sri Lanka.

The Pennsylvania State University Inter-institutional Consortium for Indigenous Knowledge, **What is indigenous Knowledge**? (2012) http://icik.psu.edu/psul/icik/aboutik.html Accessed on 30.01.2014

Vass, Antony A. (Ed.) (1996) **Social Work Competencies, Core Knowledge, Values and Skills**, Sage Publications, New Delhi.

Weaver, H,N,.(1999**), Indigenous People and the Social Work profession**: Defining Culturally Competent practices, National Association of Social Workers, USA. Accessed from https://www.socialworkers.org/diversity/ethnic/weaver.pdf on 12.01.2014

Acknowledgements

I wish to express my gratitude to those participants at interviews and meetings for freely expressing their views and data without any inhibitions to collect authentic information. My deeply felt gratitude goes to my research guides, Prof.Tatsuru Akimoto and Kana Matsuo for providing their advice through guidelines on "indigenization of social work education" Research it is their genuine interest, invaluable guidance and consisstant help that has shaped this paper. I owe it to Professor, Y, Rasanayagan, the Academic Advisor of the National Institute of Social Development (NISD) and Emeritus Professor, University of Colombo, for her invaluable help in editing the paper. I also owe it to Mr.A.Ranaweera, Hon. President of the Sri Lanka Association of Professional Social Workers, and Mr. Kithsiri Ariyasena Consultant, Social Work, for their advice and support me with the completion of this study. Furthermore I extend my sincere thanks to Mr.K.M.Y.Karuranatna, Director, School of Social Work and all my colleagues at the NISD, social work educators and practitioners. Let me thank the Japan College of Social Work for the necessary assistance to this study.

Internationalization of
Social Work Education in Asia II

Internationalization of Social Work Education in Asia

Social Work Education in India

Suresh Pathare, MSW, PhD.

Director

BPHE's Center for Studies in Rural Development, Institute of Social Work and Research, Ahmednagar, India

Contents

Acknowledgement

Chapter I

Introduction, Objectives and Method of Study

The purpose of this study is to provide historical account of social work education in India. The history of social work education in India is eight decades old. The individuals from America sowed the seeds of social work education in India however its roots are deeply connected with the local social service organizations. The social service organizations in India played important role like the early educational development of social work education in the United States of America, where the first schools were part of private social services (Trattner, 1989). The history of social work education in Asia begins with social work education in India. The leadership involved in establishing social work education in India has also been instrumental in promoting social work Education in Asian countries (Luke, 1985). Therefore the development of social work education in India, occupies prominent place in the history of social work education in Asia. The social work education in India has celebrated its platinum jubilee with Tata Institute of Social Sciences (TISS) the first social work institute in Asia completing its 75 years in 2011.

The social work education in India needs to be understood from socio-economic and cultural context of the country. India is one of the oldest civilization in the world (Wright: 2010), spanning more than 4000 years and witnessing the rise and fall of several Empires. The end of the British Colonial rule in 1947 was the landmark dividing the history of the country into pre and post-independence era. The transition from colonial rule to self has added the developmental challenges to the existing socio economic problems of the country. The country had a culture and tradition of voluntary social work, social reform and philanthropic work. The community living, mutual aid, cooperation these have been the cardinal values of Indian society. The country has achieved high growth rate however it continues to struggle for wide sharing the fruits of development. It is due to the plague of social inequalities based on caste, gender, ethnicity, religion and language. As a result India's performance on Human

Development Indicators is very poor. India a developing nation and having rural base has issues concerning groups and community rather than individuals. The issues include poverty and population, illiteracy and education, food insecurity and hunger, ill health and malnutrition, poor habitat (sanitation, drinking water, housing, etc.), low productivity, unemployment and underemployment, inequity and the exploitation of the vulnerable and weaker sections of the society. On this background and context social work education was introduced with western perspective has now been firmly rooted and unceasingly growing in India.

The growth and trends of social work education has been reviewed and discussed at various forums and subsequently published in the form of books or papers in national journals (Wadia, 1968; Mehta, 1986; Ramchandran 1957; Pawar, 1999; Kumar, 2002). The university grants commission (UGC), the regulatory body of higher education in India have also reviewed social work education and prepared a model curriculum for social work schools to adapt from (UGC, 1965; 2001). There has been conferences and seminars that deliberated and debated on the westernization of social work education in India. The need for indigenization has been lamented from time to time throughout the history.

In India the evolution of social work education has been quick but fragmented (Bodhi: 2013). The significant stages of growth of social work education has been classified by Bhatt and Pathare (2004) as initiation phase during 1936 to 1946; experimentation phase during 1947 to 1956; expansion phase during the period of 1957 to 1976; stagnation phase during the year 1977 to 1986) and explosion phase from1987 onwards. Mandal (1995) viewed the development of professional social work education in India in terms of three stages. The first stage is a period a period of relatively indigenous inception of professional social work education in the pre-independence period (1936-47). The second stage is the period after independence (1947-48), when social work education in India was shaped under American influence. The third phase is a period when suggestions for reforming social work education emerged as sporadic reactions to the inadequacies of the curative model of social work

education adopted from America. The present status of social work education is more ambiguous. There is proliferation of institutions and university departments offering social work education however there is no availability of reliable data and details of these institutions. It has been estimated that by 2003 there were 260 institutions and as on 2013 while there is no real count on the number of institutions; educators put the number at around 650 (Bodhi and Tripura :2013).

In the context of forgoing discussion it is significant to explore the nature and process of establishing social work education in India. This study seeks to documents the contribution of the individuals and organizations from outside and within the country that influenced the shape of social work education. Further it identifies the conditions that facilitated the starting of initial schools of social work. It also seeks to explore the extent of Western in general and American influence in particular on the social work education. Lastly it investigates the process of indigenization of social work education and identify the challenges and issues for future direction.

Terms of Reference:

Social Work Research Institute, Asian Center for Welfare in Society (ACWelS), Japan College of Social Work, has undertaken an international joint research titled "Internationalization of Social Work education in Asia (History review)" in collaboration with the APASWE (Asian and Pacific Association for Social Work Education). In the first phase of the research Teams from five countries—Bangladesh, Indonesia, Malaysia Sri Lanka, and Nepal—joined, and reported valuable information and data. In continuation to the first phase this year (2013), specifically the Philippines, India and Hong Kong are invited to do the same as the second stage of the research. The internationalization of social work education of these countries was twofold. While they copied and learned from the Western social work, they disseminated it to other countries/regions within Asia.

The head of the project is Prof. Dr. Tatsuru Akimoto, Director of ACWelS and Immediate Past President of APASWE, and the coordinator is Kana Matsuo, Collaborative Researcher of ACWelS.

The present study is part of the research undertaken 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 "hypothesis" "Dissemination (of Western social work) without Modification." This would contribute to the development of social work from that of the West to that of the World. This would be also an excellent opportunity for each country/region, or school, to review and record its own history of the social work education for future development.

The objectives of Study:

The primary objective of proposed study is to review and document the history of social work education and practice in India. It was undertaken to test the hypothesis that the Indian social work education and practice is influenced by Western social work education.

In view of the principal objective, the study is carried out with following specific objective:

1. To document and analyze the origin and growth of social work education in India.
2. To identify the factors that contributed to the promotion of social work education and practice in India.
3. To explore the issues and challenges with respect to internationalization and indigenization of social work education in India.

Method of study:

Considering the nature of subject, availability of time and resources, qualitative methods and tools are used for the study. Since the present research directed to determining why and how the qualitative tools like case study and narrative inquiry were used for the study. In case

study methodology normally, focus on history of a selected case, but simultaneously attempts to take account of the context. The narrative inquiry uses field text such as stories, autobiography, letters and life experiences and understands the meaning.

For the present study three institutions (schools of social work) were used as cases. These selected schools also represent the three different type of educational institutes offering social work education in India. The selected institutes are Tata Institute of Social Sciences, Mumbai (A Deemed University), Department of Social Work (formerly Delhi school of Social Work), University of Delhi (A Central University) and Centre for Studies in Rural Development-Institute of Social Work and Research, Ahmednagar, affiliated to University of Pune (A state University), aided by state government.

Collection of Data:

The present study explores the history and development of social work education to assess the American influence and the extent to which it has become indigenous.

This report is based on both the qualitative and quantitative data from the primary and secondary sources. The researcher material availed from the three selected schools in the form of annual reports, admission prospectus, syllabus, constituted the primary data. In addition secondary data from the sources like historical records and documents, published articles and books, websites and recorded films extensively used.

For narrative inquiry texts used were Dr. Clifford Manshardt's early writings, letters of Elmina R. Lucke (Remembering at Eighy Eight: Letters I should have written and unforgettable Memories) and John L. Peters' inspirational account of his vision (Crydignity).

Presentation of Report:

The report is presented in five chapters. The first chapter is introduction to the study, methodology and objectives. Second chapter presents the context of the area, it gives profile of the country and information about educational system of India. The overview of social work education in India is presented in the third chapter. Fourth chapter is about the beginning and growth of social work institutions, it gives account of three pioneering institutions. The last chapter deals with the discussion, conclusions and issues for way forward.

Chapter II

Profile of India and its Education System

"So far as I am able to judge, nothing has been left undone, either by man or nature, to make India the most extraordinary country that the sun visits on his rounds. Nothing seems to have been forgotten, nothing overlooked."—Mark Twain, from Following the Equator

In the first chapter we discussed about the background, purpose and objectives of the study. This chapter seeks to present some of the highlights of India and explain the modern education system in India. The chapter is presented in two parts: the first part is about the profile of the country. In this section we present information in three categories, namely: location, geography and environment; people, governance and culture; economy, industry and social development. The second section deals with the

education system in India. It briefly presents the primary education, secondary education and higher education system in India.

Profile of the country: India

India is a country with unique and amazing amalgamation of diverse topography and environment, cultures and religions, communities and languages. Most of its aspects present itself on a massive and extravagant scale. According to the Census of India 2011, India's population is 1.21 billion making it second most populous country. India is seventh largest in the world with geographical area of 3.3 million Sq. Km. comprised of 35 States and Union Territories. Each state and region is very diverse in its socio-cultural characteristics, geographical and climatic conditions, physical and economic resources.

Location, Geography, &Environment

India is part of the world's largest continent Asia. Geographically, India is located in South Asia, between 8° 4 ' N and 37° 6' North Latitude and 68° 7 ' and 97° 25 ' East Longitudes, it occupies a large area of South Asia. Topographically India is a land of diversity, it has four well defined geographical regions - Mountains, Plains, the deserts and the southern peninsula. The country is set apart from the rest of Asia by the natural wall of the Himalayas. India is located in the south of the Asian continent, bordering the Arabian Sea and the Bay of Bengal. India shares more than 14,000 kilometers (8,800 miles) of borders with 7 neighboring countries. Afghanistan and Pakistan are to the northwest; China, Bhutan, and Nepal are at its North; Burma (also known as Myanmar) and Bangladesh to the east. Sri Lanka, is another neighbor country, which is separated by the channel of sea and with which southeast India shares strong cultural ties. India's coastline measures 7,517 kilometres (4,700 mi) in length; of this distance, 5,423 kilometres (3,400 mi) belong to peninsular India and 2,094 kilometres (1,300 mi) to the Andaman, Nicobar, and Lakshadweep island chains (Kumar, et.al.: 2006).

Being a vast country, India is divided mainly into four climatic zones. These zones are namely Alpine, Subtropical, Tropical and Arid. Due to its geographical position and the climatic conditions, India witnesses different climatic seasons in a year commonly known as – Winter, Summer and Monsoon. Considering the geographical and climatic conditions of the country, it often faces, disasters like flood, drought, earthquake, and tsunami. The natural and climatic conditions affects the human functioning and demands for interventions at the time of disasters. In India, major environmental issues include forest and agricultural degradation of land; depletion of resources such as water, minerals, forest, sand, and rocks; environmental degradation; public health issues; loss of biodiversity; loss of resilience in ecosystems; and livelihood security for the poor (Chandrappa and Ravi: 2009). According to data collection and environment assessment studies of World Bank experts, between 1995 and 2010, the progress India has made in addressing its environmental issues and improving its environmental quality has been among the fastest in the world (World Bank: 2010 and 2011).

Since the United Nations Conference on Environment and Development (UNCED) held in 1992, India has, taken the process of sustainable development and socially inclusive economic growth through its Policies, Programmes and regulatory framework. These efforts have led to progress in sustainable development at the National, State and Local levels (Ministry of Environment of Forest, Government of India, 2013).

People, Governance and Culture

According to the 2011 Census report, India's population, as on 1 March 2011 stood at 1,210,193,422 (623.7 million males and 586.4 million females). The average annual exponential growth rate stands at 1.64 per cent during 2001-2011. The Crude Birth rate was 18.3 and the Crude Death rate was 7.3 in 2009. Life Expectancy Rate in the period 2006-2011 was 65.8 years (Males); 68.1 years (Females). Sex Ratio is 940 females per 1000 males according to 2011 census.According to the 2001 census, out of the total population of 1,028 million in the Country, Hindus constituted the majority with 80.5%, Muslims came second at

13.4%, followed by Christians, Sikhs, Buddhists, Jains, and others. There are 22 different languages that have been recognised by the Constitution of India, of which Hindi is an Official Language. Article 343(3) empowered Parliament to provide by law for continued use of English for official purposes. According to the provisional results of the 2011 census, the literacy rate in the Country stands at 74.04 per cent, 82.14% for males and 65.46% for females (http://censusindia.gov.in/).

India is a Sovereign Socialist Secular Democratic Republic with a Parliamentary form of government which is federal in structure with unitary features. India is the world's largest democracy. The country is official called as Republic of India (Bharat Ganrajya). It comprised of 28 States and 7 Union Territories. The country was had British colonial rule until 1947 and it got freedom on 15th August 1947 which is observed as Independence Day. The Constitution of India is the fountain source of the legal system in the Country which came into force on 26th January 1950. The President of India is the Head of the State, while the Prime Minister is the Head of the Government, and runs office with the support of the Council of Ministers who form the Cabinet Ministry. The Indian Legislature comprises of the LokSabha (House of the People) and the Rajya Sabha (Council of States) forming both the Houses of the Parliament. The Supreme Court of India is the apex body of the Indian legal system, followed by other High Courts and subordinate Courts (http://india.gov.in).

The traditional social structure of India was based on the caste system, which governed and controlled the relationships and behaviour among various castes. The social structure of traditional India contained three major elements: Brahmans, non-Brahmans, and Untouchables (it is the concept of purity and impurity). India abolished the caste system and untouchability to be illegal in 1947 and has since enacted other anti-discriminatory laws (Constitution of India) and social welfare initiatives. The caste system, though legally banned today, continues to influence socio-political alliances in Indian society. The caste system had its basis in the economic structure of Indian society, with levels of castes allocated to particular occupation. It was believed that people are born into a particular caste on the basis

of their deeds in past lives and that good deeds can help a person to move up to a higher caste upon reincarnation in the next life. The caste status continues to be a strong force, in rural India. The lower castes are constitutionally called scheduled castes and people belonging to these castes prefer to be called as dalits. In the urban areas, the caste system is less obvious. The government of India has taken measures and affirmative action for the welfare of the scheduled castes and scheduled tribes.

India has a unique assimilation of various cultures and heritage. The Country has always been portrayed as a land of spiritual integrity. Unity in diversity and cultural amalgamation is unique feature of the country. India is notable for its religious diversity, with Hinduism, Sikhism, Islam, Christianity, and Jainism among the nation's major religions (Heehs, P., ed. 2002). India has one of the world's largest collections of songs, music, dance, theatre, folk traditions, performing arts, rites and rituals, paintings and writings that are known, as the 'Intangible Cultural Heritage' (ICH) of humanity. Family values are important in the Indian tradition, and multi-generational patriarchal joint families have been the norm in India, though nuclear families are becoming common in urban areas. Most of the communities in India have their marriages arranged within community by their parents and other relatives.

Economy, Industry and Social Development

According to the International Monetary Fund (IMF), as of 2013, the Indian economy is nominally worth US$1.758 trillion; it is the eleventh-largest economy by market exchange rates, and is, at US$4.962 trillion, the third-largest by purchasing power parity, or PPP (International Monetary Fund. 2013). India is one of the world's fastest-growing economies (Nayak, P. B.; Goldar, B.; Agrawal, P. 2010). As per the latest information (Advance Estimates) of National Income for 2012-2013 (at constant 2004-2005 prices), released by the Central Statistics Office, the growth of Gross Domestic roduct (GDP) at factor cost is estimated at 5.0 percent in 2012-2013, with agriculture & allied activities growing at 1.8 per cent, industry at 3.1 per cent and services at 6.6 per cent. The corresponding growth in GDP

in 2011-2012 was 6.2 per cent, with agriculture and allied sector, industry and services growing at 3.6, 3.5 and 8.2 per cent, respectively (Government of India, Ministry of Finance, 2013).

Indian economy had experienced major policy changes in early 1990s. In 1991 India liberalized its economy and moved towards a free-market system by emphasizing both foreign trade and direct investment inflows (Alamgir, J: 2008). India has been a member of WTO since 1 January 1995 (WTO:1995). The new economic reform, popularly known as, Liberalization, Privatization and Globalization (LPG model) aimed at making the Indian economy as fastest growing economy and globally competitive. The series of reforms undertaken with respect to industrial sector, trade as well as financial sector aimed at making the economy more efficient.

It would be relevant to understand the social sector development and programmes as part of Indian economy. The social sector development has been focus of development policy. According to the latest Government of India, Ministry of Finance (2013) annual report, higher standards of living as well as of development opportunities for all, stemming from the greater resources generated by economic growth, are the ultimate aim of development policy. This implies the need to bridge regional, social and economic disparities, as well as the empowerment of the poor and marginalized, especially women, to make the entire development process more inclusive. The draft Twelfth Five Year Plan's subtitle 'Faster, More Inclusive and Sustainable Growth', puts the growth debate in the right perspective. The government's targeted policies for the poor, with the prospect of fewer leakages, can help better translate outlays into outcomes. The government's policies are directed towards bringing these marginalized sections of the society into the mainstream as is also reflected in social-sector expenditure by the government (Government of India, Ministry of Finance. 2013, Pg. x).

Some of the major social sector programmes emphasized by government of India. Are: (1) Mahatma Gandhi National Rural Employment Guarantee Act: This flagship programme of

the government aims at enhancing livelihood security of households in rural areas by providing at least one hundred days of guaranteed wage employment in a financial year to every household whose adult members volunteer to do unskilled manual work with the stipulation of one-third participation of women.

(2) SarvShiksha Abhiyan (SSA) / Right to Education (RTE): The Right of Children to Free and Compulsory Education (RTE) Act 2009, became operational in the country on 1 April 2010. It implies that every child has a right to elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

(3) National Rural Health Mission (NRHM): The NRHM was launched in 2005 to improve accessibility to quality healthcare for the rural population, bridge gaps in healthcare, facilitate decentralized planning in the health sector, and bring about inter-sectoral convergence.

(4) Women and Child Development: With the objective of providing enabling support system in the field of health, education, and to promote economic opportunities, women need special attention due to their vulnerability and lack of access to resources.

(5) Welfare and development of Scheduled Castes, Scheduled Tribes, Other Backward Classes, and other weaker sections: There are range of programmesthat are being implemented through states, government's apex corporations, and NGOs (non-profit organisations) for the upliftment of disadvantaged and marginalized sections of society.

Education system of India:

Takshasila was the earliest recorded centre of higher learning in India from at least 5th century BCE. The Nalanda University was the oldest university-system of education in the world in the modern sense of university (Hartmut: 2002). The presently followed western pattern of education was introduced into Indian society during the British colonial period.

In India Education is provided by the Government as well as the private organisations. It is controlled at both the levels, the Union Government and the State Governments. India's education system is divided into different levels such as pre-primary level, primary level, elementary education, secondary education, undergraduate level and postgraduate level (Aggarwal, J.C. 2001). As per the revised national policy on education, a common educational structure of 10+2+3 is followed throughout the country (National Policy on Education: 1992). The first 10 years is further divided into 5 years of primary education and 3 years of upper primary, followed by 2 years of secondary school. After 10 years of primary and secondary education 2 years of higher secondary.

Primary (Elementary) education system in India

In India, primary education up to the 8th grade (standard VIII) for the age group between six to fourteen years, referred to as elementary education. The National System of Education envisages a common educational structure. At the elementary level, the national system of education comprises five years of primary and three years of upper primary education. Efforts have been made to follow an eight- year elementary education cycle through out the country; however, few States continue to follow a seven-year elementary education cycle.

The Indian government lays special emphasis on primary education as the commitment to the Indian Constitutional provision of providing basic education for all. The constitution guarantees universal compulsory education as a fundamental right for every child in the age group 6-14. In 2010 the country achieved a historic milestone when Article 21-A and the Right of Children to Free and Compulsory Education (RTE) Act, 2009 became operative on 1st April 2010. The enforcement of Article 21-A and the RTE Act represented a momentous step forward in our country's struggle for universalising elementary education. The RTE Act is anchored in the belief that the values of equality, social justice and democracy and the creation of a just and humane society can be achieved only through provision of inclusive elementary education to all. All the development policies and plans continue to pursue this

goal. As a result, impressive progress has been registered in education in general and elementary education in particular (Ministry of Human Resource Development, Annual Report: 2012-13).

Table- 2:1 Elementary Education (Class I to VIII, 6 – 13+ years)

Year	Gross Enrolment Ratio (GER) (%age)	Drop out Rate (%age)
2006-07	97.1	45.9
2007-08	100.3	42.7
2008-09(P)	99.8	42.3
2009-10(P)	102.5	42.4
2010-11(P)	104.3	40.6

With regards to promoting primary education in India, SarvaShikshaAbhiyan (SSA) is one of the largest programmes in the world. It was launched in the year 2001-02 as a flagship program of the Government with objective to provide a comprehensive policy and budgetary framework to achieve the goal of universalization of elementary education. SSA is being implemented in partnership with State Governments to cover the entire country and address the needs of 192 million children in 1.1 million habitations.

Some of the issues concerning primary education in India for which government and non government organizations working are related to the availability of infrastructural facilities, Provision of Residential Schools and Hostels in remote Tribal/forest/hilly/desert Areas, Special Training for mainstreaming out-of- school children, reducing the number of school drop outs, encouraging the education of girl child.

Secondary Education

In Indian context while Primary Education is a basic enabling factor for participation and freedom, for trading a life with dignity and overcoming basic deprivation, secondary education is considered as the gateway for prosperity. It is also for transforming the economy

and establishing social justice in a country. Secondary Education is a crucial stage in the educational hierarchy as it prepares the students for higher education and also the world of work. With the liberalization and globalization of the Indian economy, the rapid changes witnessed in scientific and technological world and the general need to improve the quality of life and to reduce poverty, it is essential that schools leavers acquire a higher level of knowledge and skills than what they are provided in the eight years of elementary education, particularly when the average earning of a secondary school certificate holder is significantly higher than that of a person who has studied only up to class VIII.

A significant feature of India's secondary school system is the emphasis on inclusion of the disadvantaged sections of the society. Professionals from established institutes are often called to support in vocational training. Another feature of India's secondary school system is its emphasis on profession based vocational training to help students attain skills for finding a vocation of his/her choosing.

Higher Education in India

India's higher education system is highly developed which offers facility of education and training in almost all aspects of human creative and intellectual endeavors: arts and humanities; natural, mathematical and social sciences, engineering; medicine; dentistry; agriculture; education; Social Work; law; commerce and management; music and performing arts; national and foreign languages; culture; communications. The structure of higher education comprised of Universities established by an Act of Parliament (Central Universities) or of a State Legislature (State Universities), Deemed Universities (institutions which have been accorded the status of a university with authority to award their own degrees through central government notification), Institutes of National Importance (prestigious institutions awarded the said status by Parliament), Institutions established State Legislative Act and colleges affiliated to the University which are both government-aided and –unaided.

The India's National Policy on Education-1986, revised in 1992 (NPE) states that in Higher Education in general and Technical Education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit regardless of his origins. The universal character of Universities and other Institutions of Higher Education is to be underscored. In the areas of research and development, and science and technology, special measures will be taken to establish network arrangements between different Institutions in the Country to pool their resources in such a way that participation in projects of national importance could be made possible/accessible(Ministry of Human Resource Development Government of India Annual Report 2012-13).

After passing the Higher Secondary Examination (the grade 12 examination), students may enroll in general degree programmes such as bachelor's degree in arts, commerce or science, or professional degree programmes such as engineering, law or medicine (Singh and Nath: 2007). India's higher education system is the third largest in the world, after China and the United States (World Bank Report: 2007). The main governing body is the University Grants Commission (India), which enforces its standards, advises the government, and helps coordinate between the center and the state.

There has been phenomenal growth of higher education in India since independence. There were only 20 Universities and 500 Colleges at the time of independence. These number have increased by 29 times (i.e. 574) in the case of the Universities and 71times (i.e. 35539) in the case of Colleges. Similarly, there has been tremendous growth in the enrollment also. At the beginning of Academic year 2011-12, the total number of students enrolled, in the formal system, in the Universities and Colleges has been reported to be 203.27 lakh. Similarly, there has also been growth in different programmes in Technical Education as such, during 2011-12 about 13507 Programmes/Inst. arerunningandfortheyear2011- 12, the intake has been 30.14 lakhs. Above, the statistical overview of the higher education system clearly shows that there has been phenomenal growth in Institutions (Universities, Colleges, Technical Institutions) as well as in intake, enrolment etc. since independence.

Apex and Regulatory Bodies Responsible For Higher Education in India

There are nine Apex Level Bodies (Regulatory Bodies/ Research Councils) under the Department of Higher Education which are responsible for higher education in India. These bodies can be broadly divided into two categories (i) Regulatory Bodies and (ii) Research Councils. (Ministry of Human Resource Development Government of India Annual Report: 2012-13).

There are four Regulatory Bodies to regulate higher education in India.

University Grants Commission (UGC): The University Grants Commission (UGC), is a statutory organisation established by an Act of Parliament in 1956 for the promotion and coordination of University Education and for the determination of teaching, examination, research and extension in Universities and maintenance of standards. Apart from providing grants to universities and colleges, the Commission also advises the Central and State Governments on the measures necessary for development of higher education. It functions from New Delhi as well as through its six Regional Officers located in Hyderabad, Bangalore, Guwahati, Kolkata, Bhopal and Pune.

All India Council for Technical Education (AICTE):- All India Council for Technical Education (AICTE) was set-up in November 1945 as a national level Apex Advisory Body to conduct survey on the facilities on technical education and to promote development in the country in a coordinated and integrated manner.

Distance Education Council (DEC) :- Distance Education Council (DEC) was established under Statute 28 of the IGNOU Act, 1985. DEC coordinates maintenance of standards in the Open and Distance Learning (ODL) system. In pursuance of its objectives, DEC has launched many initiatives for determination of standards in the system and provide financial, academic and technical support to the 13 State Open Universities and over 200 Directorates attached to

conventional universities and Private/Autonomous Institutes, referred as Distance Education Institutions (DEIs).

Research Councils

There are five Research Councils in various branches of higher education in India:

<u>Indian Council of Historical Research</u> (ICHR):- Indian Council of Historical Research (ICHR) was established by the Government of India, in 1972, as an autonomous body to encourage objective and scientific research in various aspects of history. The primary objective of the Council is to give a proper direction to historical research, encourage and foster objective and scientific writing of history, not only from the point of view of national integration but also to inculcate respect for our cultural heritage without encouraging a blind acceptance of obscurantism and revivalism in historical writings.

<u>Indian Council of Social Science Research (ICSSR), New Delhi</u>:- Indian Council of Social Science Research (ICSSR) New Delhi, was set up in 1969 by the Government of India. Its primary objective is to promote research in social sciences and to facilitate its utilization by the concerned stake holders.

<u>Indian Council of Philosophical Research (ICPR):-</u> Indian Council of Philosophical Research was set up by the Government of India in March 1977 and registered as a society. The aims and objectives of the Council are to aid and assist research and its publication in the field of Philosophy, and to conduct seminars/workshops/conferences for the promotion and propagation of research activities in the field of Philosophy.

<u>National Council of Rural Institutes (NCRI), Hyderabad</u>:- National Council of Rural Institutes (NCRI), Hyderabad, an autonomous body, was established in 1995 for promotion of rural higher education based on Gandhian philosophy. NCRI harnesses the potential of rural people, develops their innate skills and catalyses the efforts of various Rural Institutes (RIs) and organisations run by Gandhian activists so that the indigenous arts, crafts and farming systems get a fillip in rejuvenation of self-reliant villages.

Indian Institute of Advanced Study (IIAS), Shimla:- The Indian Institute of Advanced Study is an advanced residential research centre for free and creative enquiry into the fundamental themes and problems of life and thought. It was established in 1965 under the Societies Registration Act 1860 and is housed in Rashtrapati Nivas, Shimla.

All India Survey on Higher Education:- All India Survey on Higher Education (AISHE) was initiated to build a robust database to assess the correct picture of Higher Education in the country.

Open & Distance Learning

The National Policy on Education (NPE) speaks about Open University and Distance Learning to augment opportunities for higher education, as an instrument of democratizing education and to make it a lifelong process. The flexibility and innovativeness of the open learning system are particularly suited to the diverse requirements of the citizens of our country, including those who had joined the vocational stream. In order to provide quality education through Open and Distance Learning system, the following institutional arrangement is in place:-

Open Universities

Indira Gandhi National Open University: Indira Gandhi National Open University (IGNOU) was established by an Act of Parliament in 1985 with the dual responsibilities to (i) enhance access and equity to higher education through distance mode and (ii) promote, coordinate and determine standards in open learning and distance education systems. The University, other than its main campus, has 67 Regional Centres spread across the country. The University has a staff support of 575 teachers/academics, 2458 technical/administrative staff and 51,200 academic counselors. About 27 lakh students are enrolled in its various programmes.

At present IGNOU offers 489 academic programmes of which 27 are being offered through the online mode. Academic programmes are being offered at doctorate, masters, bachelors, diploma and certificate levels through 21 Schools of Studies.

State Open Universities (SOUs) : There are 13 State Open Universities (SOUs) in the country at present offering programmes in diverse disciplines. The jurisdiction of the SOUs offering programmes in the distance mode is limited to the respective States.

Distance Education in Conventional Universities: At present there are over 200 Directorates of Distance Education located in conventional universities, including institutions deemed to be universities (both public sponsored and privately managed) which have recognition from DEC for offering ODL programmes.

India is a country with unique and diverse topography environment, cultures, religions, communities and languages. The country housed one third population as illiterates, poverty stricken, vulnerable on one hand and deprived, marginalized, oppressed and vulnerable on the other. While socio cultural disparities exits on the lines of caste, religion, linguistic or gender, the environmental issues like forest and agricultural degradation of land, depletion of natural resources, environmental degradation, loss of biodiversity and resilience in ecosystems are importantly affecting the human functioning, socio political life. This paved the way for education and practice of social work in India. We learned the management of charity and philanthropy from western world at the same time we are proud of our traditional knowledge, practices and socio-cultural traditions with wide diversity. India has made progress in addressing its economic problems, environmental issues and improving its environmental quality. With strong economy being the eleventh-largest economy by market exchange rates and third-largest by purchasing power parity, we are one of the world's fastest-growing economies. We are also marching towards pro-people, transparent and accountable democratic governance with social justice and human rights in center with adequate emphasis on social sector and educational priorities.

Chapter III

Social Work Education In India: An Overview

This chapter presents a general overview of social work education in India. As the country is vast and complex, social work education is multifaceted. There is enormous literature and there has been several attempt to capture the glimpses of history of social work education. Social work education exists for eight decades in the country. It has passed through interesting trajectory. It is very challenging to consolidate and convey the totality of trajectory in the context. However we attempt in this chapter to present a brief account of social work education.

Development of Social Work Education and Institutions:

Social work education in India started with beginning of the Sir Dorabji Tata Graduate School of Social Work in 1936. The professional education since then is developing. The development of social work education can be clearly classified into stages. Mandal (1995) grouped it into three stages. The first stage in the pre-independence period (1936-47), he labelled it as 'a period of relatively indigenous inception of professional social work education'. The second phase was the post-independence period (1947-48), when social work education in India was shaped under American influence. And the third phase Mandal labelled as a period of suggestions for reforming social work education emerged as sporadic reactions to the inadequacies of the curative model of social work education adopted from America'. Bhatt and Pathare (2004) have classified significant stages of growth of social work education as initiation phase during 1936 to 1946; experimentation phase during 1947 to 1956; expansion phase during the period of 1957 to 1975; stagnation phase during the year 1977 to 1986) and explosion phase from1987 onwards. In continuation to this rhythm, the current stage of social work education can be called as reorganization phase.

At the first stage, Sir Dorabji Tata Graduate School of Social Work was the only institution of social work education for initial eleven years. In the second stage which began 1947 when India got its independence, eleven new schools came up till 1956. All these schools had some specific characteristics. Delhi School of Social work, Rajagiri College of Social Science and Indore school of social work were started by Christian Missionaries. Kashi Vidyapeeth and Gujarat Vidyapeeth were based on Gandhian principles, and schools of social work at Lucknow, Baroda and Agra as departments at universities were experiments without orientation. They started these schools with photocopied courses with minor changes (Bhatt and Pathare 2004). They even had different nomenclature for their academic degrees like Master of Social Applications (MSA), Master of Social Techniques (MST), Master of Social administration (MSA), Master of Arts in Social work (MASW) etc.

During this period as a result of agreement with the US government, the Technical cooperation Mission Programme was formed with the Council on Social work Education and the government of USA in 1950. This event brought in the faculty and institutions from USA who influenced the social work curriculum of social work education in India.

After 1957 in the phase of expansion, social work education spread to other parts of the country, increasing its number to 35. Except one or two most of these schools were located in urban areas. During this period universities opened separate departments of social work and introduced, by and large, the American or British model of social work education. The year 1960 was landmark as the UGC appointed the first review committee on social work education in India. The committee submitted its report entitled "Social Work Education in Indian Universities" in 1965. The committee in their report emphasized the need for para-professional training, recognition to the social workers qualification for jobs, and made recommendation with regards to instructional material for social work education, library facilities and teacher-students ratio (UGC: 1965). During the same period doctoral programmes in social work was introduced in Lucknow University in 1960, Andhra University in 1962, Delhi University in 1965, TISS in 1969 and at Kashi Vidyapeeth in 1969.

The decade of 1977-86 was stagnation period for social work education as far as adding the number of schools is concerned. However there was much reflection on the pattern and nature of social work. While advocating for making the curriculum more relevant several schools undertook review of courses and curricula. In 1980 the Second Review committee appointed by UGC on Social work education submitted their report. The scope of this committee was wider than the previous committee. The committee was to review the content of social work education and give recommendations for making it relevant to the needs of the country, setting up programmes at doctoral, Masters and bachelor's degree.

The country witnessed phenomenal quantitative growth of schools of social work after 1986 as the figure of social work institutions increased to 152 in different parts of the country. There is proliferation of institutions and university departments offering social work education however there is no availability of reliable data and details of these institutions. It has been estimated that by 2003 there were 260 institutions and as on 2013 while there is no real count on the number of institutions; educators put the number at around 650 (Bodhi and Tripura, 2013). Regarding the quality of proliferation of social work colleges and schools Srivastava and Singh (2003) remarked, 'deteriorating academics, stagnating curricula, superfluity of field work, absence of creditable profession-sustaining research output, shopping out of traditional territories of employment for professionally trained social workers, moribund and virtually ineffective functioning of professional organizations, became issues of fierce and fiery debate and critical writings surfaced the scene, demolishing euphoria and causing despair' (Srivastava and Singh, 2003:72).

The levels of Education:

The first educational institute in India - Tata Institute of social sciences (TISS) was conceived and established in the general pattern then prevailing in the system of professional education in the U.S.A. that is, essentially a post bachelor's two year degree programme. Today, this trend continues as most of the institutions are offering education at the post graduate level

although, it is not necessarily the most appropriate level for the needs of the country. While offering post graduate education presently there are three models of education i.e. generic course, generic course with provision for electives or special papers as areas of special interest and practice and specialization course.

It is interesting to note that postgraduate level programme in social work education started first and programmes at under graduate level later, however the reverse is normal practice in university system. The beginning of undergraduate education in social work in India was made in 1956 by the Department of Sociology and Social Work, Lucknow University, with the introduction of social work as one of the subjects of the degree of B.A. The Lucknow University simultaneously made provision for the degrees of Ph.D., and D.Litt. in Social Work. Thus it took twenty years, from 1936 to 1956, for social work education for having a complete sequence from the Bachelor's to the Doctoral degrees in India (Hasan: 1967). The Doctoral programme in social work was initiated by Lucknow University in 1956, Andhra University in 1962, Delhi University in 1965, TISS and Kashi Vidyapeeth in 1969.

The need and relevance for social work education at undergraduate level has been reiterated repeatedly from time to time. The first Review Committee on Social Work Education while recommending for that undergraduate programme observed that such a programme intended not only to meet the needs for trained personnel in field and at intermediate fields but will also help to strengthen the existing training programme at post graduate level. Social Work graduates were required to meet the growing demands of welfare personnel due to expanding social welfare programme (UGC Report: 1965, p. 54). The study Team on Social Welfare, after examining the requirements for welfare personnel and the training facilities available in India, recommended that undergraduate training programmes should be organized on a two-year basis and that, "The undergraduate and graduate training programmes should be linked together so that experienced welfare workers could qualify themselves for higher responsibilities on the completion of suitable training courses" (Report of the Study Team: 1959).

Armaity Desai while analyzing the different aspects of social work education pointed out the weakness of the present pattern of social work education at the postgraduate level without a broad undergraduate base because even beginning skills have to be taught at the level when professional education should be advanced. There have been experiments of linking undergraduate programme with the graduate programme and offering five years integrated course. The social work department at Assam University of Silchar runs Five Year Integrated Course in Social Work which leads to Bachelor of Social Work (three years) and Master of Social work (two years) Degrees. Tata Institute of Social sciences in 2004 experimented B.A. in social work with specialization in Rural Development, however this programme has recently changed to B.A. in social Sciences and linked it to master's programmes.

Thus the current trend of social work education in India continues to focus on the Masters level education. Most of the universities have introduced Ph.D. programme whereas M.Phil in social work is offered at few schools.

Focus of Training and Curriculum:

Social Work education everywhere is to bring improvement in quality of life and in human society. The effectiveness of a profession depends on the quality of training of its practitioners. In preparation of the professionals, training objectives, the curriculum and the entire training methodology are central. In India Dr. Manshardt suggested the social work education programme as he was not able to get trained staff for community work. His job oriented education programme was considered innovative and pioneering and the Trustees of Sir Dorabji Tata Trust accepted to support the establishing of Graduate School of Social Work. The objectives of this school then include: a) providing those students, who desire to work with either public or private agencies, a sound professional education, including training in practical work. b) Providing social workers (now engaged in social work) opportunities for advanced study, which will enable them to be efficient administrators of social service enterprises. c) Stimulate an interest in social research with the end in view of enabling

students to carry on independent social investigations and to evaluate and interpret their findings. d) Assist in establishing Indian social work on a scientific basis.

The first Review Committee on social work education was of the view that social work should concern itself with providing welfare of people from weaker and vulnerable section of society, and that the solution of mass procession was beyond the preview of social work intervention (UGC 1965, Hasan 1971:212-20). The second review committee (1980:41-42) identified that the major goal of social work is to enhance the well being of people, ensure social justice and opportunities for people to develop their capacities to become participating and contributing citizens……. It should have developmental thrust but should also not ignore rehabilitation and remedial tasks.

However, similar to social work education in the U.S. A., there has been a greater stress on developing skills to address the problems arising from maladjustment. Therefore, the preferred method of work was social casework. The other primary methods of social work namely, group work and community organization evolved, much later in the U.S.A. and were introduced in India many years later. Group Work, in its elementary form, appeared in the curricula with the emphasis on recreation rather than task or therapeutic orientation. Community organization was incorporated into the curriculum after 1950. In spite of the greater relevance of community work, the institutionalized model of social welfare in India has continued to lay focus on individual work.

It is accepted fact that training in social work in India drew its inspiration from Western pattern of social work in general and north American in particular. Indian schools till today have been largely using western pattern of education. However the Indian social realities are entirely different from the West. A huge gap has been observed in training inputs vis-à-vis the requirements of the country. The research study conducted by Ram Chandran (1986) found that a majority of the participants were of opinion that the present structure and system of social work training, influenced by American social work were pro elitist and not people oriented. Murli Desai and Lata Narayan (1998:531-558) also found that professionalization

has brought elitism in social work which has led to a hierarchical relationship with people. The urban middle class paradigm with which the profession began has been functional in terms of education, infrastructure, job market and so on. However, it has only marginally responded to the needs of the Indian reality.

The University Grants Commission, of India has provided the structure for social work education in the form of a model curriculum. It was developed in 2001 by the UGC Panel for Social Work Education convened by N.A. Gokarn. The figure below indicates the curriculum frame and influences on social work profession in India:
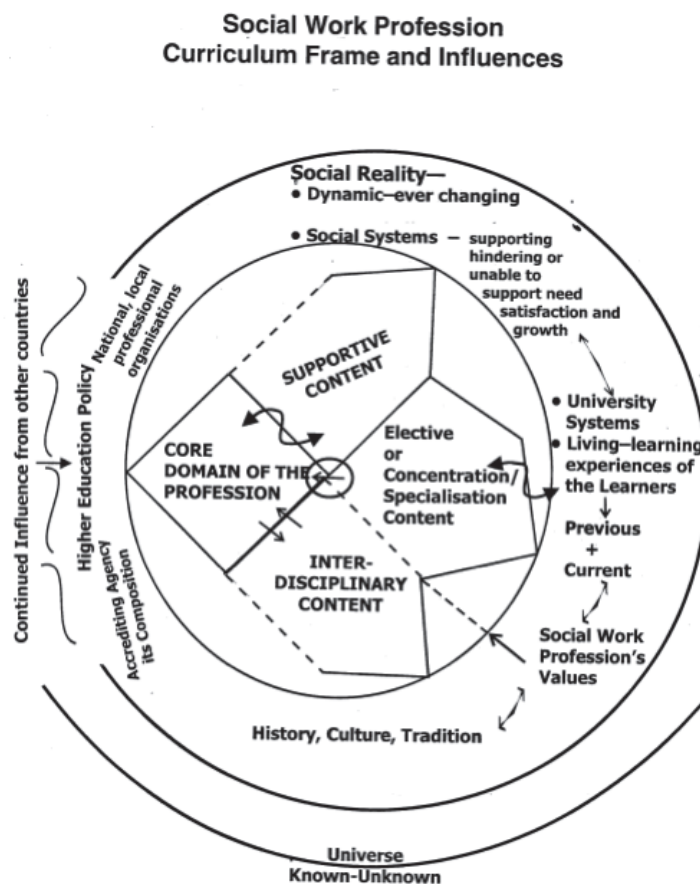
Source: UGC: Model Curriculum on Social Work Education, P. xiv

The figure above indicates the continued influence from other countries on higher education in general and social work education in India in particular. Especially the core domain of the profession has been influenced with American design. The content in the model curriculum is

in three domains and the fourth set is that of elective content. The domains are: the core, the supportive and the inter-disciplinary. The elective content has few courses given as illustration. The given curriculum framework demands educators to identify knowledge, values and objectives, very similar to the format in US curriculum design.

Social work Literature:

The availability of literature as a body of knowledge in the written form is essesntial for any academic discipline to grow. Further the quality and type of available literature also matters. Social work being the practice profession it is required that context specific literature is produced for making the education more relevant and appropriate. One of the major limitations observed by several scholars is the lack of adequate indigenous literature. Nagpaul (1993) has presented detailed analysis of Social work teaching materials in India and concluded that there is great need for indigenous literature. He observed 'even today, there is no basic textbook on Indian social work which takes into consideration indigenous elements of social, economic and political life. India has found a ready-made body of formulated concepts, principles, theories and techniques in US social work literature (Nagpaul 1993, p.211).

However Bhatt and Pathare (2004) noted that there is a plethora of literature available on social work education in India. It is available in the form of seminar papers, proceedings of conferences, case studies. The review of the available literature shows that the significant problems and issues of social work education in India have been identified, analysed and to some extent conclusions have also been drawn. Though the literature has been published in various forms it has not disseminated for wider use and it remained inaccessible for wider use by faculty and students. There are efforts to indigenize the social work profession by bringing about literature in the Indian context (Thomas, 2010).

In this regard good news is that School of social work, Indira Gandhi National Open University at New Delhi has substantially produced indigenously developed material for social work education. Gracious Thomas, the Director of this school has been involved in this venture for about a decade and played very instrumental role in engaging Indian social work educators and practitioners from across the country in developing social work material suitable to Indian context. Gracious Thomas has published about 472 items in the form of books, monographs; audio and video programmes as instructional material for social work education.

Professional Associations and Journals:

The Indian Journal of Social Work (IJSW) published by the Tata Institute of Social Sciences is the oldest and uninterrupted publication of the social work profession in India. The first issue of the IJSW was published in June 1940. As the perspective of professional social work is changing from welfare to developmental, the language of the IJSW is shifting from that of - social problems" to that of issues of the marginalised groups. The Indian Journal of Social Work, over the years, has worked towards the objectives of catering to the need for literature on social work, and being a medium of dissemination of indigenous work being carried out in the country (IJSS). The Indian Conference of Social Work (ICSW), was the first attempt in 1947 to establish national level professional organization of social workers in India. The first real initiatives and movement to more organized social welfare by state were greatly envisioned, influenced and channelized by the ICSW through agencies it conceptualized and planned (Bodhi and Tripura, 2013).

In 1957, Delhi school of Social work (present department of social work, university of Delhi) had initiated the publication of a series 'studies in social work' with intention to study social problems and to foster the development of an efficient system of social welfare services, social work and social work education in the country. The same school later published an annotated bibliography of articles/papers/books published on issues related to social work

under the title 'Welfare and Development Bulletin. Both these publications eventually stopped. In 1960 Association of schools of social work in India (ASSWI) was formed which made significant contribution on professional matters till 1986. It brought out about a dozen books, seminar and conference proceedings. A year after ASSWI was formed, the Indian Association of Trained Social workers (IATSW) came into existerne in 1961 with the purpose to provide a platform to the practitioners of different fields. The IATSW started the quarterly 'social work forum' in 1962 and it continued till 1974.

The Indian Society of Professional Social Work (ISPSW), is another association of professional Social Workers in India which was established in 1970, then known as Indian Society of Psychiatric Social Work. This association primarily focuses on uniting the professional social workers to debate, discuss and develop conceptual frameworks and feasible indigenous interventions of social work for practice in India. In order to facilitate this purpose, the Society has so far conducted 24 annual Conferences and many seminars and symposia on various social issues, all over India (http://ispsw.wordpress.com). This association have their annual national conference every year and they also have been bringing out a biannual journal titled 'National Journal of Professional Social work" since the year 2000.

The alumni association of department of social work of Lucknow University started a journal called 'Lucknow University Journal of Social work' later renamed as 'Contemporary Social Work'. The college of social work Nrmala Niketan, Mumbai brings out a professional journal namely, 'Perspectives in Social Work' for the advancement of perspectives on social issues and social work intervention. In 1994, the National Institute of Social Work and Social Sciences, Bhuvaneshwar had started publication called, 'Fourth World - the journal of marginalized people. Another publication titled, Journal of School Social Work is published by Madras School of social work since 2004. Centre for Studies in Rural Development Institute of Social work and Research, Ahmednagar has rejuvenated its 'Journal of Development and Social Justice' since the year 2011. It is biannually published journal with

multi-disciplinary approach connecting social work with other disciplines in social sciences (csrd.edu.in).

There are a few regional and state level organizations active in profession. To mention a few are: Association of schools of social work in Kerala (ASSK), Bombay Association of Trained social workers (BATSW), Karnataka Association of Professional Social Workers (KAPSW) , Kerala Association of Professional social workers (KPAS), Maharshtra Association of Social work Educators (MASWE). Besides this there have been several sporadic attempts to establish professional organizations or start journals however only few sustained for over a period.

As the latest developments, National Association of Professional Social Workers in India (NAPSWI) established in 2005 is the only national level association with largest membership in India. The NAPSWI had organized first Indian social work congress in 2013 on the similar line of the Indian Conference of Social Work (ICSW), which was established in 1947. Recently, the Indian Journal of Dalit and Tribal Social Work engaging with Dalit and Tribal Social Work in Indian Social Work Education and Practice is started by social work educators, and practitioners together in 2013. Its primary goals are, to bring to the public social work domain research papers and articles by social work educators and practitioners working on Dalit and Adivasi / Indigenous people's empowerment in South Asia with a special thrust on India (daltrijournals.org).

Thus as discussed in this chapter social work education in India has gone through various stages. From the single institute offering graduate diploma course it expanded to the highest level of education and the numbers multiplied in manifold. There has been experiments and explorations with regards to focus of the training. The influence of American model of social work education is evidently visible. There are number of journals and regional level professional associations operating in the country. Although the impact of these associations and journals is limited, they have potential to make profession relevant to the local context.

Chapter IV

Founding of Social Work Education in India: Case Studies

In continuation to the discussion on overview of social work education in India, this chapter seeks to explore further about the founding and shaping of social work education. It presents illustrations from three of the pioneering schools in India. The presentation is in the form of narratives highlighting the process of establishment of schools, contribution of individuals or organisaions, development of programme of study and curriculum focus. The emphasis of discussion in this chapter is identifying and analyzing the process of formation to investigate the influence of American social work education. It also explores the important milestones and efforts of the institution to indigenize the social work education and practice.

Case Study 1: Tata Institute of Social Sciences, A Deemed University, Mumbai

The Tata Institute of Social Sciences (TISS) a forerunner school of social work in the Asia-Pacific region was established in 1936. The history of social work in India is associated with TISS as it provided leadership and direction to social work education for the last seven and half decades. The Institute was established as the Sir Dorabji Tata Graduate School of Social Work and 1944 it was renamed as the Tata Institute of Social Sciences. The year 1964 was an important landmark in the history of the Institute, when the University Grants Commission of India declared it as Deemed to be a University under Section 3 of the University Grants Commission Act (UGC), 1956. The institute celebrated its platinum jubilee on completion of 75 years in 2011. The institute through its academic programmes, field action and research has immensely contributed to social, economic, political and cultural life of India. It continues

to be one of the institutes of national importance. TISS have its main campus located in Mumbai, the metro city of India. However in order to meaningfully respond to the contextual needs, it has recently spread to its three more campuses in Tuljapur (Rural Maharashtra), Guwahati (North East) and Hyderabad (South India). And also expanded its programmes across six schools and four independent centres.

The Historical development of TISS has been digitally recorded and well presented with all the related documents as TISStory. It is available on institute's website (www.tiss.edu).

A Dream Takes Shape (1936):

Dr. Clifford Manshardt, The visionary and founder of Social Work Education in India

The idea of starting a social work education in India was conceived by Dr Clifford Manshard., a Christian missionary from USA. Dr. Clifford Manshardt was an ordained Congregational minister who was rejected as candidate for missionary work because of his "commendably idealistic but religiously inadequate" personality (Manshardt, 1967, P.9). Especially his views on the brotherhood of man, beyond the faith. However he was later appointed to a social work post informing that his unconventional views are of use in regular church work wih indian Christin families as his ideas "might disturb their faith". However church believed that he "could do little harm-and very likely considerable good" (Manshardt, 1967, P.11). During his work in Mumbai, Clifford Manshardt, pioneered several urban community programmes in the slums near Nagpada in the 1920s. With his ten years of experience in slums of Mumbai, Manshardt (1941) believed "that the standard of social work in India could not be raised appreciably until a permanent School of Social Work was set up to engage in a continuous study of India Social Problems and to offer training for social work on a graduate basis" (p.15). He drafted the concept and submitted to Sir Dorabji Tata Trust for required financial support. The Trust approved the proposal and the

program began in the year 1936. With regards to this the Madras Mail (1936) reported, "for the first time an organized attempt is being made to train young men and women for social work. This laudable work is to be undertaken by the Sir Dorabji Tata Graduate School of Social Work. One of the earliest documents Trust reported about school, "Faced by the fact that there is no graduate school for the training of social workers in the whole of India, the Trustees of the Sir Dorabji Tata Trust have founded the Sir Dorabji Tata Graduate School of Social Work, as a pioneer attempt to deal with this most important problem". The same report further explain the principles in the plan of the school, "The schools recognizes that the cultural, economic and social conditions of India differ from those of the West and makes every effort to adapt its materials to Indian conditions and to interpret Indian problems in the light of the national social heritage" (Reports: Graduate School of Social Work, P.275).

TISS started its journey as the Graduate School of Social Work from Nagpada Neighbourhood House, Byculla. The Nagapada Neighborhood House was a settlement house –like agency, founded by Dr. Clifford Manshardt, in 1926 in the slums of Bombay, India.

TISS Campus at Nagpada Neighbourhood House (1936-1946)

On the occasion of public opening ceremony of the Sir Dorabji Tata Graduate School of Social Work Arthur E. Holt, Professor of Social Ethics, from the University of Chicago and visiting professor at the institute suggested, "that here is a rich field of research in India. It is not at all certain that India must abandon all its indigenous methods of mutual aid and follow western patterns in these matters"(News clipping: Tstory).

Individuals and Institutions Contribution:

Dr. Manshardt played the most crucial role in the shaping of social work education at its inception. While shaping the social work education in India he had social work experience of working with industrial workers in Chicago as well as ten years of social work experience in India (Manshardt, 1967). Along with Dr. Manshardt other faculty members during the formation period were consisting of Dr. T. Altman from Munich, Germany, an American visiting professor Arthur E. Holt of Chicago University, and Dr. J.M. Kumarappa, one with a background in sociology (The Indian Social Reformer: 1935). The early faculty at TISS, influenced the direction of social work profession at TISS. The influence of visiting faculty from America can be understood from the students' letter addressed to Dr. Holt, "We were deeply impressed by your lectures dealing with the awakening of social consciousness in the United States, and the way you brought to bear your knowledge and experience of the treatment of Indian social problems…" (The Chicago Theological Seminary Register: 1937).

Most of the faculty members who shaped the social work programme in TISS were educated in West. J. M. Kumarappa, who succeeded Dr. Clifford Manshardt as Director of the TISS was a scholar with an M.S and Ph.D. From Harvard and Columbia University. Gauri Rani Banerji, the first Head of the Department of Medical and Psychiatric Social Work, was an M.A from Chicago. J. J. Panakal, The first Head of the Department of Criminology and Correctional Administration, studied criminology in US and was one of the first Indian criminologists. L. S. Kudchedkar, A teacher of Personnel Management had studied at Oxford University.

Dr. Clifford Manshardt and Prof. Kumarappa, wrote extensively on social work education highlighting the need and attempting to make it relevant to Indian context. In most of their writings reference to contexualisation of social work education to India is found (Manshardt: 1936a, 1936b, 1937a, 1937b   Kumarappa: 1935, 1939a, 1939b). Their writings later raised issues that needed a specialized social work approach, such as work with children, those

involved in crime, changing labour laws etc. The themes of their writings proved to be the foundations for various social work specializations that started a few years later.

Milestones In the History of Tata Institute of Social Sciences

- 1936: The beginning of social work education in India. The Sir Dorabji Tata Trust establishes the Sir Dorabji Tata Graduate School of Social Work with 20 students. Dr. Clifford Manshardt is its first Director.

- 1937: The Child Guidance Clinic, the Institute's first Field Action Project, is launched. It continues even today under the name of Muskaan: Centre for Child and Adolescent Guidance.

- 1940: The first issue of The Indian Journal of Social Work is published. It is the first journal of social work in South Asia.

- 1944: The Institute's name changes to the "Tata Institute of Social Sciences". The late forties also mark a shift from a generic social work programme to specialised courses of study, equipping students to work with specific groups, sectors and settings.

- 1948: In the aftermath of the Partition, the Institute sends a relief team of students and faculty to work in refugee camps. The tradition of responding to human needs and natural disasters by sending relief teams continues even today.

- 1954: The Institute shifts to its new campus at Deonar, Mumbai. With its distinctive architecture, the campus is in consonance with the landscape, gradually transformed by intensive greening efforts.

- 1964: The Institute is recognised as a Deemed University, primarily funded by the University Grants Commission (UGC). This new status facilitates

infrastructure expansion necessary for promoting inter-disciplinary and applied research.

- 1967: In response to the increasingly complex and specialised needs of the industry, the social work specialisation in "Labour Welfare and Industrial Relations" develops into an independent Master's Degree programme in Personnel Management and Industrial Relations.

- 1969: The first research unit of the Institute, the Unit for Child and Youth Research, is set up with support from the UNICEF. Subsequently, several other research units are set up in relevant areas, between 1970 and 1984.

- 1980 For the first time, evening programmes are initiated with two certificate programmes: in Hospital Administration and in Personnel Management and Industrial Relations. These programmes later develop into Diploma Programmes.

- 1986: As part of the Golden Jubilee initiatives towards holistic and sustainable development, the idea of a Rural Campus is conceived. The Government of Maharashtra (GoM) donates 100 acres of barren land in Sindphal village (Tuljapur Taluka, Osmanabad District), for this purpose.

- 1988: Community action projects are initiated and linkages built with rural organisations. - The Institute is designated as a Curriculum Development Centre for Social Work Education by the UGC and submits a curriculum for under-graduate and post-graduate social work education in the country.

- 1993: Master's degree programmes in Health Administration and in Hospital Administration are initiated.

- 1999: The Mumbai campus expands with the inauguration of the Malti and Jal A.D. Naoroji Campus Annexe in the 11 acres of land gifted by Malti Naoroji.

- 2002: The National Assessment and Accreditation Council (NAAC) awarded a 5-Star rating to the Institute, and in 2010 it re-accredited the TISS with an 'A' Grade and a cumulative grade point of 3.88 out of 4.00, one of the highest scores awarded to universities accredited this far.

- 2004: The Bachelor's Degree programme in Social Work commences at the Institute's Rural Campus in Tuljapur

- 2005: Diploma programmes in Sustainable Development commence in Ladakh and the Andaman & Nicobar Islands.

- 2006: The year 2006 was landmark year for TISS when existing Departments and Units in TISS Mumbai were restructured into 5 Schools and 4 Independent Centres. In 2012, this expanded to 9 Schools and 5 Independent Centres.

- 2007: Three new Master's Degree programmes are initiated: Disaster Management, Globalisation and Labour, and Social Entrepreneurship. Two new Diploma programmes are initiated: Media and Cultural Studies, and Psychosocial Care and Support in Disaster Management. Centre for Studies in Social Exclusion and Inclusive Policy is inaugurated.

- 2008: Three Masters' Degree programmes " Disability Studies and Action, Media and Cultural Studies, and Public Health " and one Diploma programme in Gerontology are initiated.

- 2009:Three Master's Degree Programmes- Habitat Policy and Practice, Women's Studies and Counselling- and two short term programmes in Community Organisation and Development Practice and in Rehabilitation Counselling are initiated.

- 2006 to 2013: The number of Master's programmes offered by TISS increased from 4 to the current 38; a revamped M.Phil.-Ph.D. programme was introduced,

and several new Diploma and Certificate programmes as well. New TISS campuses in Guwahati and Hyderabad are established.

The Programme of Study and Curriculum:

The academic programme offered at the School in the beginning year 1936 was two years diploma course in social work. The curriculum was structured in four terms. In the first term pre-professional and introductory course like introduction to Sociology, Social Origins, Introduction to economics, the field of Social Work, Child Psychology, Social Case Work, Medical Lectures for Social Workers, Public Health Administration and Sanitary law were offered. During the rest of the three terms courses in Social Psychology, the History of Social Work, the Family, Indian Social Problems, the Organisation of Social Welfare Activities, juvenile Delinquency, the Worker in the industry, rural urban social problems, social work and the school, psychiatry for social workers, behavior disorders of children and social research were covered (Kumarappa: 1939 p. 506).

In 1944 TISS upgraded its academic programmes by introducing specializations. As noted by Desai (1991) the introduction of specializations in social work emerged primarily under the American influence and partly because of the felt need. Miss Lois Blakey of University of Louisville, Kentucky organised the specialization in medical and psychiatric social work at the Tata Institute. She planned the classroom instructions and fieldwork for this specialization at its initiation, and was at the Tata Institutebetween1946 and1948. Ms Gauri Rani Banerjee took training in medical and psychiatric social work at University of Chicago. She took over as the first head of the specialization. Similarly, the foundation for specialization coursed in the field of family and child welfare was laid by Miss Mary Sweeny of the Merrill- Palmer Foundation, USA. She was visiting profess at TISS during 1946 and 1947. The specialization was introduced in 1949 under Kamala Bhoota who took her training at the University of Michigan.

The specialization in public welfare was started in 1949 under the headship of Dr. B.H. Mehata who had opportunities to observe the work of public welfare departments in the USA and Canada as a UN Social Welfare fellow. In response to the increased demands for trained personnel from the prison departments of the government, the institute invited Dr. W.C. Reckless, a UN expert to plan the specialization in criminology and correctional administration in 1952. J.J. Panakal faculty of TISS was awarded a scholarship to study at the Ohio State University and upon his return from the United states in 1953 he established the department of Criminology and correctional administration.

The School of Social Work continues to be the Largest School in TISS. It promotes education in social work that is democratic, emancipatory, and egalitarian and one that develops a critical perspective in students. It offers dynamic and relevant programmes at the Doctoral, Master's and Certificate levels. It also identifies new areas for social work practice and evolves innovative strategies through practice-based research and field action projects. Other thrust areas of the School are research, networking and liaisoning with governmental and non-governmental organisations for capacity building, policy and programme development, and extension through its 8 centers and 3 research facilities (Prospectus: 2013-15).

In 2006 TISS underwent an academic restructuring. Departments & research units were organized into schools & centers. This was major departure from the traditional specialized coursed having their base in the western pattern of education. With the restructuring of the programme we find that the institute has developed its programmes in response to the contemporary realities. This can be found in the syllabus as well as the programme description.

The present programme of social work at TISS is structured with foundation course and thematic courses. The following table shows the structure of the programme. The credit hours are common across all the 9 social work programmes as given below:

Table: Details of the credit distribution

Year	Detail	Credits
First	Foundation Course	6
	Philosophy of Research	1
	Core Social Work Courses (8 Courses)	16
	Thematic Courses (2 Courses)	4
	Field Work	12
Second	Thematic Courses (9 Courses)	22
	Research Project	6
	Field Work	12
Total Credits		79

The Foundation Course (FC) is divided into four modules of different credits each. The FC focuses on the developing societies, economies and polities with emphasis on experiences of societies, economies and polities, rather than focusing on theories. All the four modules are taught one after the other, rather than concurrently. The following table shows the description of each programme, its relevance in terms of contemporary social realities and the job prospects for graduates.

Table: Social Work Programmes at TISS (Adapted from prospectus 2013-14)

Programme Description	Contemporary Context	Job Prospects
M.A. Social Work in Criminology & Justice The broad concerns of the programme correspond to three inter-related areas: (i) theoretical underpinning on human rights and the criminal justice system; (ii) a critical examination of crime around issues such as gender-based violence, atrocities against dalits, de-notified tribes and socially stigmatised communities; it also dwells upon areas related to juvenile justice and crime among youth, trafficking of drugs and human beings, transnational crime and terrorism; and (iii) lays the foundation towards a critical understanding of criminal justice agencies and current issues	The Indian justice system is characterized by innumerable arrests, overcrowded jails, and courts with lakhs of pending cases. Despite these realities there is a significant traditional indifference towards criminal justice. It is the poor, the unemployed, the visible minorities, the powerless, and those ostracised for their sexual orientation that are most frequently criminalised by the system. Understanding that the law and its application are frequently biased, the marginalised may behave in ways that bring them into direct conflict with the law.	Job prospects in this field include positions in criminal and regulatory law enforcement agencies, correctional institutions, homeland security, juvenile detention, counselling and supervision, victim services and victim advocacy. With years of work experience, professionals in this field may also qualify for professional positions in legal practice; teaching; policy research, counselling or therapy, and as forensics experts.

M.A. Social Work with Children & Families The programme will enable development of a critical perspective on the social construction of childhoods, intersectionalities and interrogate families as an evolving institution for engagement with and change for democratisation. The courses will also emphasise understanding of State, Policy and Law and their interaction and dynamics and how these can be engaged with for ensuring the rights of children and families.	Increasing marginalisation of specific communities like dalits, adivasis, minorities and the poor, children and families of these communties face greater vulnerabilities and deprivation. It is the children of these communities who live on the edge, struggling to find ways to survive, protect and educate themselves. They are also the major victims of community violence, development led displacement and disasters.	Students will be equipped with a strong theoretical foundation and skills for praxis, direct work with children and families in diverse locales from institutional settings to community based settings as well as skills for advocacy, activism, research and systemic change within formal institutions of the state and interventions through state programmes
M.A. Social Work in Community Organisation and Development Practice This programme envisages preparation of a cadre of development practitioners and activists who could effectively respond to the contemporary concerns of marginalised communities. For this purpose, they would be equipped to integrate critical thinking and practical field experience so as to contribute to the process of social transformation.	Communities are at critical crossroads across the Global South. In a technology and market-driven process of development, the expanse of the marginalised and deprived sections of communities has increased. Those who have been historically disadvantaged, who lack land, appropriate skills, higher education and/or other resources, are not able to benefit from the fruits of this so called progress and development. With pro-poor, pro-marginalised perspectives, the concern is with the most 'invisible' groups in society.	Work with a range of rural and urban settings — voluntary organisations, people's organisations and movements, trade unions, government and corporate social responsibility projects, as well as in themselves initiating work in new areas or on issues that require innovative approaches.
M.A. Social Work in Dalit and Tribal Studies and Action Dalit and Tribal Studies and Action is an intense, theoretically engaging academic programme premised within a Dalit and Tribal Episteme. Students are exposed to the latest theoretical debates from a meta-discipline approach pertaining to Adivasi peoples, the Dalit reality, Indian State and global geopolitics.	Located within Anti Oppressive Social Work and articulates bottom up, indigenous perspectives under the rubric of Dalit and Tribal Social Work. The programme follows a meta-discipline approach to knowledge acquisition and brings within its theoretical ambit subjects such as Ontology, Epistemology, Ethics and Aesthetics, Social and Political Philosophy and Dalit and Tribal Knowledge systems.	Activists and person with interest in people's movements would find the programme extremely insightful and engaging.
M.A. Social Work in Disability Studies and Action Course helps to understand and conceptualise disability as socially constructed and finds explanations for disablement within the context of a person's life, rather than within individuals themselves.	In India, disabled persons are still oppressed and marginalised and denied the opportunity for full citizenship and participation and from living a reasonable quality of life because of society's persistent stereotypical and prejudiced perception of them as inferior, incapable and inadequate, a drain on family resources and costly for society to maintain.	The Rehabilitation Council of India (RCI), an autonomous central organisation under the Ministry of Social Justice and Empowerment, has mandated that all social workers who are working in the field of disability rehabilitation undergo certification in Rehabilitation Social Work or acquire a credited degree in Disability

M.A. Social Work in Livelihoods and Entrepreneurship The objective of the course is to nurture entrepreneurial attribute of young professionals and equip them to build entrepreneurial venture in the emerging social sectors. The programme thus aims at developing a cadre of professionals competent to visualise economic opportunities, conceive and design plans, raise resources, develop products and services and evaluate and change the system of operation.	Entrepreneurial orientation for creating and managing income earning opportunities is considered to be the foundation for economic empowerment of the poor and disadvantaged section of the society.	The graduating students are likely to be placed in junior and middle level administrative positions in microfinance institutions, social enterprises, co-operatives, and in the area of economic activities of grassroots/operating NGOs, intermediary organisations, funding agencies, international aid agencies, CSR division of business houses and family trusts.
M.A. Social Work in Mental Health This programme combines ideas of social justice and empowerment along with the knowledge and skills to understand individual and interpersonal distress and problems. This postgraduate programme with a foundation in social work and an incremental training in perspectives and skills in mental health aims to fill the existing gap.	In India nearly 1.5 million people suffer from severe mental disorders and 5.7 million suffer from various psychiatric disorders requiring immediate attention. With rapid social change and urbanisation, there are several vulnerable groups whose mental health concerns need urgent attention.	This programme equips students to work in various capacities at government and non-governmental settings.
M.A. Social Work in Public Health This programme is designed to address the multifaceted dimensions of health in the changing context and develop skills in social work professionals to analyse health issues in micro, meso and macro contexts as well as work towards protecting health as a human right.	This programme is a response to redress the limited institutional capacity in India for strengthening training, research and policy development in the area of health social work. It will prepare health professionals to work in socially, culturally and economically diverse populations by being attentive to needs of vulnerable and disadvantaged groups.	This programme equips its students to work in different capcacities in diverse settings — government institutions, non-government organisations, hospitals and research-based organisations. They also can work on different sectors like HIV/AIDS, disaster, courts and counseling centres.
MA Social Work in Women Centered Practice The programme covers feminist theoretical frameworks and approaches through history. To develop women's agency and citizenship the curriculum focuses on broad areas of feminist practice, engendering justice and engendering development discourse within domains such as work and education. The practice and intervention skills with be geared towards ensuring equity for women so as to enable them to attain their capabilities and entitlements.	This programme is geared towards understanding women and women's issues - particularly their condition, position and status and their relationship with men, resources and power in society. The focus on looking at women's discourse has been a relatively new and now well established tradition within social sciences. Within social work, the purpose is to look at and develop practice models and trajectories in the global and indigenous contexts with women as the core.	Directly work with people and, women in particular, in their communities, movements and campaigns; in organisations initiated by the civil society and the state; with issues and concerns of oppressive social structures, development and state at local, national and international level, and forums; within systems and institutions of governance and the state

M.A. Social Work in Rural Development The programme will, command greater acceptance and recognition by organisations of national and international repute. The course offers an excellent environment for learning and practice of rural development through its innovative academic curriculum and opportunity to interact with field practitioners and social activists in the region.	This programme has been designed to meet the needs for trained social work professionals in designing and managing rural development programmes and to cater to the increasing demand for development professionals with advanced social work skills.	Graduate students are highly valued in governmental and non-governmental organisations and agencies for their sound professional skills and rigorous field-based training.

Since its inception TISS has expanded continuously, both in educational programmes and infrastructure. It has been responding to the changing needs of the socio-economic context of the country by restructuring its priorities and educational systems. The institute have gone far beyond its initial concern of social work education. What started as a small school offering post-graduate diploma in social work has grown into a premier university with diversified activities.

Today TISS is one of India's premier educational institutions. It trains professionals in social work and carries out research on social problems and social sciences, as well as publishes and disseminates this information for the benefit of society. It is one of the few educational institutions in the country that contributes to the formulations of countries welfare policies.

Case study 2: Department of Social Work (Delhi School of Social Work) University of Delhi.

The Department of Social work (formerly known as Delhi School of Social Work) is part of University of Delhi located in the capital city of India. This was the second school of social work after TISS. However in terms of the programme of study this was the first school in Asia offering Master's level programme within University system. The stories and process of starting and shaping this school are well documented by Elmina Lucke in the forms of

letters in her two books namely, Unforgettable memories and Remembering at Eighty Eight. The school was started in 1946 at Lucknow, as women's social welfare training center and eventually become the Department of Social work of University of Delhi in 1979.

Gift of the YWCA to the new India:

Department of Social Work, University of Delhi was established during the year of India's independence. It's founder, Elmina Lucke called it as 'gift of the YWCA to the new India. It was YWCA of India that had decided to use surplus war work funds for founding an institution of professional training for social work. They had found great needs as their war work touched grim reality (Lucke:1987). The USA national board found Ms Elmina R. Lucke to take over as advisor for the project of "an organization for training mature students for social work". Initially, it started at Lucknow in Uttar Pradesh with one-year programme to give training in social work to the women who were discharged from the Women's Auxiliary Corps at the end of the Second World War. Ms. Nora Ventura who was then the Secretary of Religious Education Committee of the Y.W.C.A, was the director of the school which had two students - one from Sindh and the other from Bengal. Towards the end of 1946, Ms Elmina R. Lucke of Y.W.C.A took over as the advisor organiser and teacher of the school and started programme with fifteen girls and Ms Phyllis joined her as the first member of the Faculty in 1947. In 1948, the school was shifted to Delhi. By March 1949, the school became an "autonomus post-graduate institution of the Faculty of Social Science of the University of Delhi" and the name was changed to Delhi School of Social Work. Ms Dorothy Moses was appointed as the First Principal of the School. DSSW was managed by Delhi School of Social Work Society with representatives of the Y.W.C.A, the Ministries of Education and Health and the University of Delhi on its Board of the Governors.

In 1979 Delhi School of Social Work (DSSW) became the Department of Social Work, University of Delhi, a Central University. Since 1992 it has been recognized as the Department of Special Assistance (DSA) by the University Grants Commission. In 1994, Bachelors degree programme in Social Work was introduced in two undergraduate colleges of Delhi University. In 2009, a Gender Resource Centre was granted by the Government of NCT of Delhi. In 2013, University Grants commission recognized its achievement in academics and research, and granted support to the Department as Center for Advance Studies in Social Work.

Individuals and Institutions Contribution:

The struggle and labors for establishing the Department of Social Work was of Elmina Lucke from Michigan, USA. She was graduated from Columbia University in New York. She began her career as teacher at Lincoln school attached to the Columbia University Teachers College. Her experiments in taking children from well-to-do homes studying in New York City to remote areas in the USA convinced her that such field visits and life experiences and considerably to the maturity of young students. In 1947, at the request of the YWCA of America, Dr. Lucke traveled to India to assist in the development of a training program in social work for young women. While in India she met and became a close friend of Mahatma Gandhi who assisted her work, the result being the establishment, at the University of Delhi, of the first graduate school of social work in the nation (Gore, MS.1985).

Y.W.C.A as an institution come forward with the proposal of establishing the school of social work in India. The proposal became a reasonable idea in the United States. It was the Russell Sage Foundation and Walter Pettit who persuaded Ms Elmina R. Lucke to translate the proposal into action. Walter Pettit then was the Director of the New ork School of

Social Work who provided important guidelines to Elmina Lucke while preparing her for the mission. Ms. Lucke had meetings and guidance from the leading social work educators from America like Gordon Hamilton and Grace Coyle. Lucke while preparing herself wondered, "how in the world to adjust American ideas and processes to Indian poverty and population problems" (Lucke, 1985, p. 38). While searching for the University for the Graduate school of social work Lucke met Minister of Education in Delhi who supported to locate it in Delhi. The school of social work was moved to Delhi with the encouragement and support from Sir Maurice Gwyer, vice chancellor of Delhi University was nurtured Ms Dorothy Moses as first principal and Ms Marr (Phyllis) as first faculty member and teacher. Later on, Ms Moses served Delhi school till 1950. Mr M S Gore succeeded Ms Dorothy and really shaped the governance processes, academic bodies, courses and curriculum, and affiliation with University. Miss Evelyn Hersey, Social Work Attaché at the Embassy of USA also made excellent efforts to promote Delhi School of Social work and social work education both. She later on managed American faculty under Technical Mission Agreement Besides embassy, Commonwealth Foundation also extended its support through awarding fellowships to teachers for higher studies in the U.S A. to Ms Phyllis Marr. DSSW was also supported by Ms Durga Bai Deshmukh, Chairperson of Central Social Welfare Board., and started offering social work post graduate courses of varying duration. It functioned from the old Air Force Barracks located on the corner of the Mall Road and 3 - University Road. By March 1949, the school became an "autonomus post-graduate institution of the Faculty of Social Science of the University of Delhi" and the name was changed to Delhi School of Social Work. Ms Dorothy Moses was appointed as the First Principal of the School. In 1953, Miss Moses left the school to take up an assignment on behalf of the UNESCO in Ceylon. M.S. Gore succeeded Miss Moses as Principal who served the institution till 1962. During the tenure of Prof. S.N.Ranade, DSSW witnessed its larger integration with University of

Delhi. While Prof M S Gore (1950-62) and S N Ranade (1962-1978) has provided the leadership to department, the they were supported by two senior teachers – Prof K D Gangrade and Prof S H Pathak. Ms Usha Rolsten gave administrative support to the department. In April 1961 DSSW was taken over by University of Delhi, with its Ph.D program and M.Phil program beginning in 1965 and 1976 respectively. The CCAW was set up by DSSW in 1971 to provide free diagnostic and therapeutic services to children and their families with emotional and behavioral problems. In 1979 Delhi School of Social Work (DSSW) became the Department of Social Work, University of Delhi.

Milestones in the History of Delhi School of Social Work

- The Department of Social Work (earlier known as the Delhi School of Social Work) was established in the year 1946 at Lucknow by the YWCA

- In the year 1947, the school was shifted to Delhi. Later in 1948; it was affiliated to the University of Delhi and came to be known as Delhi School of Social Work.

- In April 1961, the School became a part of the University of Delhi, after which it started functioning as a Post-Graduate Maintained Institution affiliated to the University.

- In 1965, Doctoral programme (leading to PhD. degree) in Social Work was started and the Department added a Pre Doctoral programme (leading to M.Phil. degree) in 1976.

- In 1971, established Child Guidance Centre as extension center 1971 to provide free diagnostic and therapeutic services to children and their families with emotional and behavioural problems.

- In May 1979, it became a Post-Graduate Department affiliated to the Faculty of Social Sciences of the University of Delhi and renamed as Department of Social work

- The Department initiated Bachelor's Degree (Honors Course) in Social Work in two constituent colleges of the University from the academic session 1994-95.

- The Department of Social Work was granted the Department of Special Assistance status (DSA) by the University Grants Commission in 1992.

- After completion of two phases under DSA, the Department has also been sanctioned assistance under the ASIHSS Programme.

- TIn 2008, NACO sanctioned the establishment of a State Training and Resource Centre at the Department.

- 2009, the semester system was introduced in the M.A (Social Work) programme.

- In 2013, University Grants Commission – an apex body for regulating higher education in India, granted the department status of Center for Advance Study in Social Work.

The Academic Programme and Curriculum:

The Department has set its vision as "By developing manpower for professional social work practice to strive for creation of a just and equal society which ensures freedom from all forms of oppression and exploitation." In order to accomplish its vision, it has set its mission as 'to develop human resources for competent and effective professional social work practice, teaching and research with diverse range of individuals, groups and communities by using a framework of social justice and human rights as well as sustainable and participatory development'. Accordingly its objectives are : (i) to impart education and training in professional social work in order to provide manpower in social welfare,

development and allied fields capable of working at various levels of micro, meso and macro systems, (ii) to help students develop knowledge, skills, attitudes and values appropriate to the practices of social work profession. The academic programme is geared to enable students develop critical and creative thinking and ability to apply theoretical knowledge in practice of social work on one hand and to develop skills related to research, capacity building, policy formulation and planning on other. In social work, the need to have updated courses was always felt.

Since those days the courses are participatory and travelled from welfare to development to empowerment mode. Students joining the Department of Social Work bring diverse academic and personal background. They come with their own unique professional and personal reasons for pursuing a master's degree in social work. Earlier also , we have students from diverse background as mentioned by Elmina in her memoir:

The curriculum is designed in such a manner that students can easily build on what they have, by taking advantage of new teaching methods which can reinforce the basic skills and concepts. Keeping this and the changing expectations from the profession in mind, the Department has revamped its course curriculum and has introduced semester system from the academic year 2009- 2010. The M.A. Programme is divided into two Parts. Each Part will consist of two Semesters (odd and even). The structure of the programme is given below.

PART I	SEMESTER I (ODD)	SEMESTER II (EVEN)
COMPULSORY PAPERS	Paper 6101: Nature and Development of Social Work	Paper 6201: Social Work with Individuals
	Paper 6102: Sociological Concepts and Contemporary Concerns	Paper 6202: Social Work with Groups
	Paper 6103: Human Behaviour and Social Environment	Paper 6203: Research in Social Work: Quantitative Approaches.
	Paper 6104: State, Political Economy and Governance	Paper 6204: Social Action and Social Movements
	Paper 6105: Social Work with Communities	Paper 6205: Research in Social Work: Qualitative Approaches
	Paper 6106: Field Work Practicum	Paper 6206: Field Work Practicum
PART II	**SEMESTER III (ODD)**	**SEMESTER IV (EVEN)**
COMPULSORY PAPERS	Paper 6301: Administration of Welfare and Development Services	Paper 6401: Management of Development Organizations
	Paper 6302: Social Justice and	Paper 6402: Human Rights and Social

	Empowerment	Work Practice
	Paper 6303: Social Development	Paper 6403: Social Policy
	Paper 6304: Field work Practicum	Paper 6404: Field Work Practicum
	Paper 6305: Block Placement evaluation	
ELECTIVES PAPERS **(Any one paper from the available electives)**	Paper 7101: Urban Community Development	Paper 7301: Rural Community Development
	Paper 7102: Social Work Practice in Mental Health Settings	Paper 7302: Social Work with the Elderly
	Paper 7103: Organizational Behaviour and Employee Development.	Paper 7303: Environment and Social Work
	Paper 7104: Social Defense and Correctional Services	Paper 7304: HIV/AIDS and Social Work Practice
ELECTIVES PAPERS **(Any one paper from the available electives)**	Paper 7201: Health Care Social Work Practice	Paper 7401: Social Work and Disaster Management
	Paper 7202: Social Work with Families and Children	Paper 7402: Conflict Mitigation and Peace Building
	Paper 7203: Social Work with Persons with Disabilities	Paper 7403: Gender and Development
	Paper 7204: Occupational Social Work	Paper 7404: Counseling Theory and Practice
	Paper 7205: Dissertation*	Paper 7405: Dissertation*

Case study 3: BPHE's Center for Studies in Rural Development, Institute of Social Work and Research, Ahmednagar, Affiliated to University of Pune.

The Bhaskar Pandurang Hivale Education Society's Centre for Studies in Rural Development (CSRD), the Institute of Social Work and Research (ISWR), is located in Ahmednagar district of Maharashtra state India. It is one of the pioneering Institutes offering education in Rural Social Work. It offers higher education (post graduate degree) in Social work. The Institute is affiliated to University of Pune and recognized by UGC under Section 2 (f) and 12 (b) or the UGC Act, 1956. The Institute receives grant in aid from the Ministry of Social Justice and Empowerment, Govt. of Maharashtra. The institute completed fifty years of service and celebrated its golden Jubilee in the year 2011. The institute is also recognized as a partner institute of Indira Gandhi National Open University (IGNOU), New Delhi for its distance education programme, Masters of Social Work.

CSRD has pioneered in Rural Social Work and Rural reconstruction in India. Over the last 53 years it has been training people for social work, and working with the rural poor

through the programmes like Food for Work, Agricultural development, community health and welfare, social education, animal husbandry, agro industries, agricultural extension education services and women's empowerment programmes.

An Exciting Experiment:

The history of the BPHE's Centre for Studies in Rural Development (CSRD), the Institute of Social Work and Research (ISWR) is very interesting as the center evolved as an experiment. A visionary behind this experiment was, Dr. John L. Peters, the founder of World Neighbors, Oklahoma City, USA was instrumental for initiating this experiment. He 'dreamt of an organization administered by people who were aware of the reality that what people need and want are not always what others think they need and want. His idea was unique: to help others by working from the bottom up, with no self-interest and an understanding of the dignity that every person has (World Neighbors). During his trip to India, erroneously he landed in Ahmednagar College and found it place for his exciting experiment (Peters: 1976, p.37). He shared his idea with Dr. T. Barnabas, the then principal of Ahmednagar College, that for India to 'succeed in her vaststruggle to feed, clothe, house and educate her people, shewould certainly need the serious and sacrificial involvementof her academic community in the problems of her ruralareas'. Knowing that most of India's people lived in the villageand off the land, he visualized that the educational institutionscould be reservoirs of leadership and uplifting the situation. He proposed that WorldNeighbors would provide supportfor a village-orientedprogram combining research and service. He emphasized "The village, notthe campus, would be focus and laboratory" (Peters:1976, p.39)

Contribution of Individuals and Organisations:

The BPHE's CSRD-ISWR,was established as a Social arm of Ahmednagar College in 1961. The Ahmednagar College was founded in 1947 by Dr.B.P.Hivale, a Ph.D. from Harvard. His for establishing this college was purpose was to give rural youth an opportunity for higher education so that they would provide leadership in the upliftment of their people. For the establishment of this college Dr. Hiwale received support and co-operation from the American Marathi Mission, Bombay, American Board of Commissioners for Foreign Missions, Boston, Minnepolis, Minnesota (Dr. Clifford Manshardt the founder of TISS, was missionary appointed by this board), Mr. William H. Danforth of St. Louis, Missouri and a number of other individual friends and groups. The College is committed to the liberal humanist ideals and has been renowned for its active role in social justice initiatives, innovative educational programs, research and community oriented activities (www.aca.edu.in).

The blueprint and outlines of the experiment called 'Rural Life Development & Research Project' (RLDP) was developed by Dr. John Peters with S.K Hulbe who was then working toward his Ph.D. at the University of Texas. Thus the first stage of the institute began as 'a creative experiment in college-village cooperation'. The project was launched with high hopes, however its reception was a disaster. The villagers, tired, as theysaid, of "social workers who come out to preach to us," madeit abundantly clear that they did not welcome this collegiate"invasion."Government officials viewed the effort withjaundiced eyes. The wider academic community appeared scandalized at a proposal which had college students andfaculty becoming compromised. However the persistent efforts on the part of Dr. Hulbe with his associates, and supportand encouragement from John Peters and his organization World Neighbors succeeded in 'evading the trapof mere "social work," courses were developed which methigh scholastic standards (Peters: 1976, p.41). BPHE Society with the support from World Neighbours established the independent campus of CSRD across Ahmednagar College. Independent residential facilities (gents' hostel) were also in the

campus for the students and staff. The Department of Social Work began functioning from CSRD building since 1969. At this time the Rural Life Development and Research Project was renamed as Centre for Studies in Rural Development (CSRD) in 1969.This training provides with more specific learning and intensive work within an organization.

The other faculty who made contribution during the formation period were AR Munshi a graduate from TISS who served as Head of the department until 1991 and PM Vasave, another graduate from TISS, Mumbai who coordinated the academic programme of Social work.

Milestones in the History of CSRD-ISWR

- 1947: Ahmednagar College, the first college in the district was established by the visionary, Dr. BhaskarPandurangHivale

- 1961: Centre for Studies in Rural Development was established as a Social arm of Ahmednagar College. Certificate Course in Community Development

- 1967: Diploma Course in Social Work recognized by University of Pune.

- 1969: National Service Scheme (NSS) commenced from CSRD based on its concept and earlier experiment was adopted by Government of India and extended it to other universities in the country.

- 1971: The students and faculty of CSRD coordinated the relief and rehabilitation work at the Mana Refugee Camp in Madya Pradesh during Bangladesh Crisis.

- 1972-73: Food for work project in 72 drought affected villages in Ahmednagar and Beed District in collaboration with Churches Auxiliary Social Action & catholic Relief Services.

- 1974: Master of Social Work with specialization in Rural Community Development under University of Pune. The only programme of its kind in the whole country.

- 1979: Survey of handicapped people of Ahmednagar district and implemented rehabilitation project with National Society for Equal Opportunities for the Handicapped, a society with great vision to serve the cause of persons with disabilities, Mumbai

- 1978-80: Project implementation – BalvarshPratishtan under the Governor of Maharashtra, ShriSadiqui Ali in Parner Tehsil of Ahmednagar

- 1984-85: Survey of people affected by MIC Gas Leakage, Bhopal for Govt. of MP

- 1986-89: Experiment in Field work training in rural development in Daula-Vadgaon, Beed sponsored by UGC

- 1991: Recognition as Research (Ph. D.) and Post Graduate teaching Centre from University of Pune. The department of Social work of Ahmednagar College became an independent institute of BPHE Society and named as Institute of Social Work and Research.

- 1993: World Bank Project Implementation on rural water supply

- 2008: Recognition by UGC under section 2 (f) and 12(b) of the UGC Act, 1956

- 2010: Recognition as partner institute of IGNOU, New Delhi

The Programme of Study and Curriculum

The premise of the experiment of academic programme at CRSD can be understood from the concept note by Dr. Hulbe (1963). 'In the face of the multitude and multi-dimensional problems which the developing nations face today, educational institutions, particularly universities and colleges, with their abundant resources in manpower and knowledge, have contributed little to finding solutions and engaging in the task of development. …In view of this great drawback of the educational system in India and the present need for mobilizing all the human and material resources for progresses, the educational goals stipulated for the institute, consist of sensitizing the academic community to the needs of society and to integrate the educational process with that of the economic, social and political processes of the country. Further it is to meet the ever growing demand of the nation for responsible citizenship effective leadership, efficient well informed and properly motivated personnel to undertake the responsibilities in the field of community development, extension, co-operation and general social welfare (Hulbe:1963).

Thus the purposes of the initial experiment were three-fold: 'to reach and involve villagers (even those former outcastes or dalits) in programs of sound improvement; to so involve college students in village life that India's program of "nation building" would be supplied with a growing cadre of competent and dedicated leadership at the grass roots level; and, finally, to make education more substantive and relevant by supplying valid data concerning the economic, social and political life of India's rural society. Based on this the Diploma Course in Community Development was offered by the college in 1961 with only five students enrolled. 'By 1965, the number of applicants had risen to over200 — far more than could be accommodated. By 1967 the project included a one-year, post-graduate Diploma Course in Social Work. It had a distinctly rural bias and, because it was actively involved with village life and problems, it offered unique opportunities for field training and experience. The course was so successful that, in 1974,Poona University — under whose academic supervision the college program operated— upgraded it to a master's degree

course, the only such course in the country. Finally, when the Central Government's Commission endorsed the program, colleges from across India began sending professors for orientation and training. As a result, more than 60 other colleges have incorporated comparable studies into their curricula(Peters: 1976, p.37). While all along the emphasis of academic programme was on Rural Development, to make the post graduate degree course more encompassing, two more field of interest other than Rural Community Development were introduced, later (i) Tribal Welfare (1980) (ii) Labour Welfare (1982)

The Social Work programme offered at CSRD ISWR is University of Pune recognized full time Master of Social Work (MSW) with specialization. The total intake for MSW course is 120 students. It is offered in four specializations viz. Urban & Rural Community Development (URCD), Human Resource Management (HRM), Family & Child Welfare (FCW) and Medical & Psychiatric Social Work (MPSW). The programme aims to build commitment and competency in facilitating participatory change and transformation in society at the level of individuals, groups and communities; in government and non-government organisations (NGOs); and in law and policy.

As per the University of Pune syllabus guidelines, MSW students are required to complete a total of 64 credits in minimum of two years. The course instructions involve classroom teaching as well as field work. There are total 20 Courses / papers which consist of 12 Generic courses and 8 Specialization courses. The structure of syllabus is five papers per semester and fieldwork. As a part of field work, observation visits, rural camp, study tour, etc. are organised. During the second year, students are required to submit Research (Dissertation) Project (MSW Guidelines: 2008).

Semester-wise Theory Papers

Semester-I (Social Work Generic papers)	Semester-II (Generic and Speicialization)
• G-I Social Work Profession • G-II Methods of Social Work-I: Work with Individuals and Families (Social Casework) • G-III Methods of Social Work- II: Work with Groups (Social Group Work) • G-IV Psychology for Social Workers • G-V Social Sciences for Social Workers **Semester-III** • G-IX Community Health, Mental and Environmental Hygiene • G-X Administration and Management in Social Work • *Specialization I: Urban and Rural Community Development* • URCD III Development Economics • URCD IV Development Communication for Social Workers • URCD V Government & Voluntary Agencies for Rural & Urban Development • *Specialization II: Human Resource Management* • HRM-III Labour legislation • HRM IV Human Resource and Personnel Management • HRM V Trade Unionism and Industrial • *Specialization III: Family and Child Welfare* • FCW - III Women's Issues, Development and Empowerment • FCW - IV Family Life Education and Population Studies • FCW - V Youth and Development • *Specialization IV: Medical and Psychiatric Social Work* • MPSW- III Psychiatric	• G-VI Methods of Social Work: Social Work Research and Statistics • G-VII Personal & Professional Development for Social Work Practice • G-VIII Methods of Social Work III: Work with Communities: Community Organization and Social Action • *Specialization I: Urban and Rural Community Development* • CD-I Urban, Rural and Tribal Social Systems • CD-II Governance and Community development • *Specialization II: Human Resource Management* • HR-I Fundamentals of Management • HR-II Employees' Welfare • *Specialization III: Family and Child Welfare* • FCW-I Family Sociology and Working with Families • FCW-II Socialization of the Child and Child Welfare • *Specialization IV: Medical and Psychiatric Social Work* • MPSW-I The Field of Medical and Psychiatric Social Work • MPSW-II Advanced Medical Information for Medical & Psychiatric Social Workers **Semester-IV** • G-XI Social Policy and Planning • G-XII Social Legislation and Legal System in India • *Specialization I: Urban and Rural Community Development* • URCD-VI Planning and Management of Community Projects • URCD-VII Development Perspective in Community Development • URCD-VIII Intervention and Management in Disasters • *Specialization II: Human Resource Management* • HRM VI Organizational Behaviour and Social Aspects In Industry • HRM VII Human Resource Development • HRM VIII Labour Economics and Indian Labour • *Specialization III: Family and Child Welfare*

Information in Child and Adult Psychiatry • MPSW-IV Counselling: Theory and Practice in Medical and Psychiatric settings • MPSW-V Psycho-Social Aspects of Sickness, Care and Rehabilitation	• FCW - VI Working with Special Groups • FCW - VII Emerging Trends in the field of Family and Child Welfare • FCW - VIII Counselling: Theory and Practice • *Specialization IV: Medical and Psychiatric Social Work* • MPSW - VI Medico Legal Information for Medical & Psychiatric Social Workers • MPSW - VII Health Care Administration & Programming • MPSW - VIII Development Perspective in Medical & Psychiatric Social Work Practice

BPHEs Center for Studies in Rural Development was an educational experiment engaging students and faculty of higher education in rural community development. The experiment initially struggled for establishment. However eventually it gained acceptance. A distinctive feature of its programme is the emphasis laid on field work of rural orientation.

There is no denial that the origin of social work education in India is as the first five institutions out of eleven during its initiation phase came with the support of Christian Missionaries. The academic programmes and course structure were largely influenced by western literature especially American universities. Most of the first line leaders were graduated from western Universities or received academic training lateron under collaboration or Indo US Technical Mission. Some of the universities have customized their courses with in socio cultural context of the region or universities whereas some others have added Gandhian's perspectives. The social work education has changed swiftly in India. Firstly, it was supported by Government through legislative frame work making jobs reserved for social work graduate, secondly through engaging social workers in promotion of welfare for different marginalized groups as well as training welfare workers. At third phase, the civil society sector came out as largest employer of social work graduates in developmental programmes. At present, social work professionals are visible more in development and empowerment areas as well as corporate social responsibility area.

Responding the challenges, social work institutions have upgraded their syllabi and included issues like marginalization, globalization, climate change, disaster management.

Chapter V

Discussion, Conclusions and Way forward

In the preceding chapters we have discussed the process of origin and development of social work education in India. It is evidently clear that social work education in India has been initiated and shaped under the patronage of American social work education. We have gathered observations from the documentary evidences on how social work education has been greatly influenced by American model of social work education. Social work educators and scholars from India have argued about this influence and expressed from time to time need for overcoming the legacy of American influence by indigenizing the social work education. Prior to make any conclusive comment about the positive or negative impact of American Influence, we would like to consolidate some of these observations to build upon the suggestions for future direction.

The historical development of social work education in India shows that establishing social work was in response to the emerging needs of trained personnel to address the social welfare and development programmes. However there was no academic need assessment study for social work education in the country rather it was more of individual or organizational initiative based on their conceptual belief and understanding of Indian context. The history of social work speicialization in India shows that setting these up was in response to government programmes and highly influenced by American social work education in the beginning (Desai 1991). There were considerations and efforts to apply American social work knowledge to the Indian situation.

The growth and trends of social work education has been reviewed and discussed at various forums and subsequently published in the form of books or papers in national journals (Wadia, 1968; Khinduka, 1965; Mehta, 1986; Ramchandran 1957; Pawar, 1999; Kumar, 2002). The university grants commission (UGC), the regulatory body of higher education in India have also reviewed social work education and prepared a model curriculum for social work schools to adapt from (UGC, 1965; 2001). There has been conferences and seminars that deliberated and debated on the westernization of social work education in India. The need for indigenization has been lamented from time to time throughout the history.

In India the evolution of social work education has been quick but fragmented (Bodhi: 2013). The significant stages of growth of social work education has been classified by Bhatt and Pathare (2004) as initiation phase during 1936 to 1946; experimentation phase during 1947 to 1956; expansion phase during the period of 1957 to 1976; stagnation phase during the year 1977 to 1986) and explosion phase from1987 onwards. Mandal (1995) viewed the development of professional social work education in India in terms of three stages. The first stage is a period a period of relatively indigenous inception of professional social work education in the pre-independence period (1936-47). The second stage is the period after independence (1947-48), when social work education in India was shaped under American influence. The third phase is a period when suggestions for reforming social work education emerged as sporadic reactions to the inadequacies of the curative model of social work education adopted from America. The present status of social work education is more ambiguous. There is proliferation of institutions and university departments offering social work education however there is no availability of reliable data and details of these institutions. It has been estimated that by 2003 there were 260 institutions and as on 2013 while there is no real count on the number of institutions; educators put the number at around 650 (Bodhi and Tripura :2013).

Manshardt (1967, p. 9) the founding father of social work education in India, had visualized an indigenous model of social work education. Referring to TISS the first school of social work India he wrote, "While the school, as a graduate institution seeks to maintain high academic standard, it also seeks to be eminently practical, applying the best of modern social thought to the solution of our present-day social problems. It believes that scholarly activities are not incompatible with simplicity and common sense, and that the test of the professional social worker is his ability to give himself in intelligent, skillful and disinterested service to others. The school recognizes that the cultural, economic and social conditions of India differ from those of the West and make s every effort to adapt its materials to India condition, and to interpret Indian problems in the light of the national heritage." Thus the need for indigenizing social work was emphasized right from the beginning.

Several scholars have observed the outcome of American influence and expressed the need for indigenization of social work education in India. The early scholars like Pathak (1975:178), noted that American influence 'led to the curtailment of the social science content inadequate emphasis on social action, alienation of a group of trained social workers from the *Sarvodaya* social workers and neglect of social reform'. Gore and Gore (1977:265-6) pointed out that the American influence made social work education in India more concerned with method and techniques of work. It deemphasized the needs of social and economic development, promotion of preventive services and social action – the prime need of the country in the post-independence era.

Nagpaul (1980:222-4) observed the inappropriateness of the American model of social work education for India and other south Asian societies. Similarly Desai (1985) expressing the inappropriateness of American model asserted that the social work education in India has followed largely the Western social work model, which is mainly pre-occupied with the problems of urbanization and industrialization. "And the consequent residual problems of

the socially abandoned, especially the women, children and the aged; the physically or the mentally handicapped; the criminal and the delinquent; the problems of adjustment to the new institutions of industry and education – all these have remained the major pre-occupations. In a country where the majority of the people are rural, where exploitation and injustice leave the majority in a state of poverty, social work has remained, to a large extent, peripheral to the root causes of the problems of a non-industrial and rural society' (Desai: 1985, p.44). While analyzing teaching material in India Nagpaul (1993) noticed that 'US social work education is highly ethnocentric, and its essential elements are inappropriate and irrelevant for India and other developing societies where not only social structures and social problems are different but even human needs, beliefs, myths, values, traditions, goals, roles and aspirations of people are so divergent that new strategies and solutions need to be developed (Nagpaul, 1993, p.215).

Indian schools of social work largely followed the curricula and the pattern of education borrowed from the West. Desai commented that these schools mostly aimed at helping people adjust to an industrial, postindustrial, urban and city dominated social environment (Desai, 1981). "Social work was established to help the deviants of the system, to adjust to it, and to provide remedial services to those who become the victims of the new social system. The tasks were those inherent in services provided by labour welfare officers, probation officers, medical and psychiatric social workers, community workers in welfare centers, and child and women welfare workers. Our curricula were thus derived from the remedial, rehabilitative, residual model of practice in the West' (Desai (1981).

In continuation to this debate Alphonse et.al (2008, p.155) considering the contemporary social issues in the current global context calls for a paradigm shift in the social work curriculum in India from its current emphasis on clinical or generalist practice, including the person-in-environment fit, to more critical theories. Singh (2011, p.863), noted that the latest course descriptions from various departments of social work from India, reflect global

terminology and priorities, and are parallel to courses taught in Western and American universities. 'To date, the indigenous content in the curriculum remains the smallest part of the social work curriculum'. In order to address the contemporary socio-economic issues in India, Alphonse, George and Moffatt (2008) calls for a paradigm shift in social work to a more politically aware definition of the profession.

The evidences from the current curriculum of the prominent schools that reviewed for this study shows the changing pattern of social work education. The restructuring of TISS and the updated curriculum focus of social work school is very contextual. The design and content of the courses are in response to the contemporary socio-economic and political context of the country. The school has introduced the foundation courses that focuses on the developing societies, economies and polities with emphasis on experiences of societies, economies and polities, rather than focusing on theories. The courses like M.A. Social Work in Dalit and Tribal Studies and Action; M.A. Social Work in Livelihoods and Entrepreneurship; M.A. Social Work in Public Health; M.A. Social Work in Women-Centered Practice, are having strong indigenous content and to the large extent departure from the so called Western model. Regarding the restructuring of TISS Bodhi and Tripura (2013, p. 1) observed that "restructuring opened the doors for formulation and articulation of a distinct anti-oppressive perspective that has now been incorporated into the teaching curricula". Further the teaching at Centre for Studies in Rural Development, Institute of social work and research with its rural base and teaching methods combined with participative rural community development makes it indigenous model in true sense.

As a way forward it would be appropriate to mention some of the challenges that social work education in India is confronting today. Having a long history of eight decades of social work education, the profession continues to struggle with its identity as academic discipline and as a profession. As of date the expedition for national council for professional social work continues. As a result issues like national standard and parity in curricula, standard code of

ethics, licensing for practice, bringing coherence in practice with education, accreditation and regulation of social work education and practice continues to invite considerable criticism by the social work fraternity at the local and international level. The passage to getting dignified positioning for social worker at par with other service professionals in India seems far away. Except the sporadic attempts in the country, social work in India continues to strive for a robust national level organization bonding the schools, educators and practitioners of the country. In view of the globalization process and internationalization of social work while indigenizing its education for local needs, Indian social work education has to develop adaptive capacity and competence to appropriately respond to the global challenges.

While concluding on a positive note, the profession of social work India has been making substantial contribution and impact on the development of the country. There is growing acceptance and appreciation for the contribution made by social work education. As stated by Palattiyil and Sidhva (2012), social work "strives to alleviate poverty and empower marginalized and oppressed people in order to realize their true potential. As such, social workers can be described as change agents in a society that is marked by caste and class divisions and structural inequalities". It is known fact that social work education in India established on the American model, however, there has been a constant efforts and experiments to indigenize the profession taking into account the social and cultural diversities that are part Indian society. Moreover, the profession developing radical intervention strategies in order to address the issues of masses that emerged due to onslaught of globalization. The social work in India has a strong guiding principles and values that are derived from Indian constitution. Every social worker in India are committed and bound by resolution in the Preamble to the constitution:

> "We the people of India, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic republic and to secure to all its citizens JUSTICE; social, economic and political, LIBERTY; of thought, expression, belief, faith and worship. EQUALITY of status and of

opportunity and to promote among all its citizens; FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation"

(The Constitution of India).

References:

Alamgir, J. 2008. India's Open-Economy Policy: Globalism, Rivalry, Continuity, Taylor & Francis

Alamgir, J. 2008. India's Open-Economy Policy: Globalism, Rivalry, Continuity, Taylor & Francis

Alphonse, M., George, P. & Moffatt, K. (2008) 'Redefining social work standards in the context of globalization: lessons from India', International Social Work, vol. 51, no. 2, pp. 145–158.

Bhatt, Sanjai and Pathare, Suresh. 2004. Proceedings of National Seminar on Gender, HIV/AIDS and Social Work, NIPCEED, New Delhi.

Clifford, Manshardt, 1967. Pioneering on Social Frontiers in India, Lalvani Publishing House, Bombay

D'souza Philomena, 1979. Proceedings of Sub-Regional Workshop for Social work educators and Trainers on The Development of Indigenous Teaching Materials for Preparing Social Welfare Personnel for Work with Rural and Urban Poor, Organised by UNSWDCAP and ASSWI, Madras, December, 12-21, 1979.

Desai, A. S. 1985. The Foundation of Social Work in India, The Indian Journal of Social Work, 46 (1)

Desai, A. S. 1987. Development of Social Wrok Education, Encyclopaedia of Social Work in India, Delhi: Ministry of Social Welfare, Government of India

Desai, A.M and Lata Narayan, 1998. Challenges for social work profession towards people development, IJSW, 59 (1).

Desai, A.S.1994. A Study of Social Work Education in India: Student, the Educator and the Educational Process (mimeo), Bombay: Tata Institute of Social Sciences.

Desai, M. 1990. Issues Concerning the Setting up of Social Work Specializations in India, International Social Work, 34 (1), 83-95.

Desai, M. 1997. Literature on *Social Work Profession in India*: 1936-1996: An Overview, The Indian Journal of Social Work, 58(2), 149-160.

Gangrade, K.D. 2002 Profession of Social Work in Search of its Identity, paper presented at the National Seminar on Sopcial Work Education in India: Realities and Responses, Jointly organised nby the DSA, Department of Social Work, Delhi University, Department of Social Work, Jamia Millia Islamia and DSA, Department of Social Work, Lucknow University in collaboration with the ASSWI, New Delhi, November 7-9, 2002.

George Palattiyil & Dina Sidhva, 2012. Guest Editorial – Social Work in India, Practice: Social work in Action, Vol. 24 (2).

Gore M.S., 1985. Forward to Unforgettable Memories: A collection of Letters by Elmina Lucke, Northern Book Cenre, New Delhi.

Gore M.S., 1985. Forward to Unforgettable Memories: A collection of Letters by Elmina Lucke, Northern Book Cenre, New Delhi.

Gore, M.S.. 1981. The Scope of Social Work Practice. In T.K. Nair (Ed.), *Social Work Education and Social Work Practice In India*, Madras: Association of Schools of Social Work in India, 1-13.

Government of India, 1968. Encyclopedia of Social Work in India (2 volumes), Ministry of Social Welfare, published by Ministry of Information &Broadcasting, GOI, New Delhi

Government of India, Ministry of Finance.2013 Annual Report.

http://finmin.nic.in/reports/AnnualReport2012-13.pdf

Government of India, Ministry of Finance.2013 Annual Report.
http://finmin.nic.in/reports/AnnualReport2012-13.pdf

Government of India, Pofile of India. http://india.gov.in

Government of India, Pofile of India. http://india.gov.in

Government of India1987. Encyclopedia of Social Work in India (Four volumes),Ministry of Social Welfare, published by Ministry of Information & Broadcasting, GOI, New Delhi

Hartmut, Scharfe 2002. Education in Ancient India. Brill. p. 149.

Hartmut, Scharfe 2002. Education in Ancient India. Brill. p. 149.

Hasan, Saiyid Zafar 1967. "Social work education at the undergraduate level", in Indian Journal of Social Work, Vol.XXVIII, No. 1

Heehs, P., (ed.) 2002. Indian Religions: A Historical Reader of Spiritual Expression and Experience, New York University Press

Heehs, P., (ed.) 2002. Indian Religions: A Historical Reader of Spiritual Expression and Experience, New York University Press

International Monetary Fund.2013. "Report for Selected Countries and Subjects".World Economic Outlook Database. http://www.imf.org/external/pubs/ft/weo/2013

International Monetary Fund.2013. "Report for Selected Countries and Subjects".World Economic Outlook Database. http://www.imf.org/external/pubs/ft/weo/2013

Kulkarni, P. D. (1993) 'The indigenous base of social-work profession in India', The Indian Journal of Social Work, vol. 54, no. 4, pp. 555–565.

Kumar, Ajit. 2002. Social Work in India: A 'bright' future?, Indian Journal of Social work, 63 (1), pp. 80-9.

Kumar, V. S.; Pathak, K. C.; Pednekar, P.; Raju, N. S. N. (2006), "Coastal processes along the Indian coastline" (PDF), Current Science 91 (4): 530–536

Kumar, V. S.; Pathak, K. C.; Pednekar, P.; Raju, N. S. N. (2006), "Coastal processes along the Indian coastline" (PDF), Current Science 91 (4): 530–536

Lucke, Elmina, 1985. Unforgettable Memories, Northern Book Centre, New Delhi.

Lucke, Elmina, 1987. Remembering at Eighty Eight: Letters I should have written, Athol Press, inc. Massachusetts.

Majumdar, K. S. 1994. Indigenous teaching material in Social Work Education in India- Retrospect and prospect by K.K. Jacob, Himanshu publications, Udaipur

Mandal, K. S. 1989. 'American influence on social work education in India and its impact', International Social Work, vol. 32, pp. 303–309.

Mehra C. Nanavatty, 1993. Innovative Integration of Human Resources Development Programme With Community Development: Social Work Intervention in the Global Programme of Development.

Mehta, B.H. 1986. Historical background of social work in India, Indian Journal of social work, Tata Institute of Social Sciences, Mumbai, vol. 46, pp. 441-455.

Ministry of Environment of Forest, Government of India, 2013, Annual Report 2012-13.

Ministry of Environment of Forest, Government of India, 2013, Annual Report 2012-13.

Ministry of Human Resource Development Government of India , Annual Report 2012-13, Department of School Education & Literacy Department of Higher Education.

Ministry of Human Resource Development Government of India , Annual Report 2012-13, Department of School Education & Literacy Department of Higher Education.

Mohsini S.R.,1994. Undergarduate Social Work Education in K.K. Jacob, Social Work Education in India- Retrospect and Prospect

Murli Desai, 1991 Issues concerning the setting up of social work specializations in India *International Social Work pp.* 34: 83

Murli Desai, 1991 Issues concerning the setting up of social work specializations in India *International Social Work pp.* 34: 83

Nagpaul, Hans, 1970. Appraisal of Social Work Specialists, Indian Journal of Social Work. Vol. XXXI No.2 July, 1970, pp. 151-152.

Nagpaul, Hans, 1993. Analysis of social work teaching material in India: the need fro indigenous foundations, International social work, Sage, Vol.36, 207-220.

National Policy on Education (with modifications undertaken in 1992), National Council of Educational Research and Training.http://www.ncert.nic.in/oth_anoun/npe86.pdf

National Policy on Education (with modifications undertaken in 1992), National Council of Educational Research and Training.http://www.ncert.nic.in/oth_anoun/npe86.pdf

Nayak, P. B.; Goldar, B.; Agrawal, P. 2010. India's Economy and Growth: Essays in Honour of V. K. R. V. Rao, SAGE Publications.

Nayak, P. B.; Goldar, B.; Agrawal, P. 2010. India's Economy and Growth: Essays in Honour of V. K. R. V. Rao, SAGE Publications.

Pathak, S. H. (1975) 'A quarter century of professional social work in India', in Social Welfare—Legend and Legacy, ed. S. D. Gokhale, Popular Prakashan, Bombay, pp. 170–192.

*Pathak, S.H.,***1971. Social Work Education in India: Some Basic Issues and Problems, Social Work Forum, 8(3-4), 7-28.**

Pathak, Shankar, *1987.* **Forty Years of Social Work Education in India. In** *Forty Years of Social Welfare in India,* **Bombay: Indian Council of Social Welfare.**

Pathak, Shankar, 2000. Social Work Ecators as Scholars: Some Animadversions, Indian Journal of Social Work, 61(2).

Pawar, M, professional social work in India: Some issues and strategies, Indian Journal of social work , 60 (4), pp. 566-586

Peters, John, 1976. Crydignity, World Neighbors, Inc., Oklahoma city.

Ramachandran, P. and Padmanabha, A., 1969. Professional Social Workers in India, Bombay: United India Publications.

Ramchandran P. 1986. Perspectgive for Social Work Training: 2000 A.D, Tata Institute of Social Sciences, Bombay.

Ramchandran P., 1963. Proceedings of seminar on Social Work Research: A resume, IJSW, 24 (3), 210-115.

Ramchandran, G. 1957. Education for social work in India Kurukshetra, 11/1957, Volume 6, Issue 2, pp. 246 – 248

RameshaChandrappa and Ravi.D.R. 2009. Environmental Issues, Law and Technology – An Indian Perspective., Research India Publication, Delhi

RameshaChandrappa and Ravi.D.R. 2009. Environmental Issues, Law and Technology – An Indian Perspective., Research India Publication, Delhi

Singh, Shweta., Gumz, Edward J. and Crawley, Brenda C., 2010. Predicting India's Future: Does it justify the exportation of US Social Work Education?, Social Work Education. Vol. 30, No. 7. Pp.861-873.

Singh, Surendra, 2002. Review Article- Social Work Revisited by Brij Mohan, contemporary Scoial Work, Vol. xix,

Singh, Surendra, 2002. Social Work Education in India – Major Issues and Concerns and Required Strategies and Approaches, paper presented at the National Seminar on Sopcial Work Education in India: Realities and Responses, Jointly organised nby the DSA, Department of Social Work, Delhi University, Department of Social Work, Jamia Millia Islamia and DSA, Department of Social Work, Lucknow University in collaboration with the ASSWI, New Delhi, November 7-9, 2002.

Singh, Y.K.; Nath, R. 2007.History of Indian education system. APH Publishing Corporation. pp. 172–175, New Delhi.

Singh, Y.K.; Nath, R. 2007.History of Indian education system. APH Publishing Corporation. pp. 172–175, New Delhi.

Srivastava, S.P and Singh, R K, 2003. Social Work Today: Present Realities and Future prospects, Contemporary Scoial Work, XX, 71-89

The Indian Journal of Social Work **,1967. Thirty Years of Social Work Education in India, Special Issue, 28 (1).**

The Indian Journal of Social Work **1993. Social Work Profession in Asia, Special Issue, 54 (4).**

The World Bank. 2011. "Environment Assessment, Country Data: India". http://data.worldbank.org/country/india

The World Bank.2010. "The Little Green Data Book". http://web.worldbank.org/

Trattner, W. 1989. From Poor Law to Welfare State: A History of Social Welfare in America 4th Ed. New York: the Free Press.

UGC's Annual Reports 2006-07 and 2011-12

University Grants Commission (UGC Panel, Social Work Education) (2000) National Curriculum Report for Educational Programmes of Social Work Profession, New Delhi, India [online]. Available at: http://www.ugc.ac.in/policy/ug_pg/appendix.pdf

University Grants Commission,1965. *Social work Education in Indian Universities,* **New Delhi.**

Wadia A.R, 1968. History and philosophy of social work in India. Allied publishers, Bombay.

Wadia, A. R., 1968. History of Social Work from 1818 to 1947, Encyclopedia of Social Work in India, Delhi: planning commission.

World Bank Report: 2007. http://siteresources.worldbank.org/EDUCATION/Resources/278200-1121703274255/1439264-1193249163062/India_CountrySummary.pdf

World Bank Report: 2007. http://siteresources.worldbank.org/EDUCATION/Resources/278200-1121703274255/1439264-1193249163062/India_CountrySummary.pdf

Wright, Rita P. (2010), The Ancient Indus: Urbanism, Economy, and Society, Cambridge University Press.

Wright, Rita P. (2010), The Ancient Indus: Urbanism, Economy, and Society, Cambridge University Press.

WTO, 1995. Understanding the wto: the organization, Members and Observers http://www.wto.org/english/thewto_e/whatis_e/tif_e/org6_e.htm

WTO, 1995. Understanding the wto: the organization, Members and Observers http://www.wto.org/english/thewto_e/whatis_e/tif_e/org6_e.htm

Social Work Education in the Philippines

Anita T. Leyson

Philippine School of Social Work

Philippine Women's University

Lolita D. Pablo

Centro Escolar University

Justin V. Nicolas

University of the Philippines

College of Social Work and Community Development

Contents

Introduction[1]

This paper provides a narrative of the history and current profile of the participating member schools of the National Association for Social Work Education, Inc. or NASWEI. It also examines the social work education curricular content. To know and understand the context of the educational system, the profile of the Philippines is first discussed below.

For such a small country, the Philippines has made a mark and place in the world arena. For one, Filipinos have been proud of the pound for pound boxing champion Congressman Manny Pacquiao. Also known as the "Land of the Beautiful People," the Philippines has produced a number of beauty titlists and just recently has had a number of "beauty queens" garnering the top positions in various pageants. Tourists continue to adore the white sand beaches and tourist spots such as the nominated World wonder Palawan underground cave. The thousands of species of fauna and flora make the Philippine islands a favourite destination for scientific study. Truly, the selling point of the Philippines for quite some time now is that, "It's more fun in the Philippines."

Geo-physical features

The 7,107 islands of the Republic of the Philippines are located between latitude 4o23'N and 21o25'N and longitude 112oE and 127oE. The archipelago has a land area of 299, 764 square kilometres and a coastline that reaches up to 17, 500 km, divided into three main islands namely Luzon, Visayas and Mindanao. These islands are surrounded by the Pacific Ocean, the South China Sea and the Celebes Sea. The main islands are also politically divided into 17 regions, 81 provinces, 144 cities, 1,491 municipalities and 42,028 barangays.

---

[1] This report prepared by the Philippine National Association for Social Work Education (NASWEI) led by Prof. Anita Leyson, President

Demographic and socio-cultural characteristics

The Philippines is the 12th most populated country in the world with approximately 99 million inhabitants. The population growth in 2010 (compared to the last census year 2000) is estimated at 1.9%. The Philippines is built on a rich and unique culture moulded by the different ethnic groups scattered among the different regions of the country and influenced by such processes of Islamization, Hispanization and Americanization.

Despite the different dialects, Filipino and English are both considered the spoken languages and the medium of instruction in institutions of learning. Muslims and Christians are the two major religious groups. The Filipinos are considered as one of the happiest people in the world. The Filipinos also value smooth personal relationship, love of family and consider education as the primary legacy to the next generation.

Economic situation

The Philippines had been considered as one of the fast growing countries in South East Asia. Just last year, the Philippines started to display positive economic fundamentals. There was an increase in consumption both from the private and the government side. Government spending due to the election period and investments in construction has led to a 7.6% growth in 2013. This was translated into a 12.6% increase in fixed investment and a 5.3 % increase in private consumption. There was a bit of a slowdown in economy due to the upset brought by Typhoon Haian, known locally as Bagyong Yolanda. On a positive note, remittances went up by 6.3% because of the thousands of Overseas Filipino Workers (OFWs) who sent money to their relatives affected by Haian. Further, different humanitarian response teams including the Vatican have assisted many typhoon victims in Leyte and its neighbouring provinces.

Within the manufacturing sector, services accounted for 7.1% of the GDP growth and this included retailing, real estate, and business process outsourcing (BPO) or more commonly known as "call centers". Manufacturing especially in food processing,

chemicals, furniture, and communication equipment reflected a 9.9% growth. The performance in the agricultural sector experienced a slowdown of 1.4% in the latter part of the year due to extreme cold weather. Inflation remained modest at 2.8% (or 4.1% at the end of December 2013) due to a good harvest and "soft global commodity process." (Asian Development Bank, 2013). For the first three quarters of 2013, GNI is at 7.3% while GDP at 7.4%.

Despite these positive fundamental indications, the market is unable to meet the growing labor force leading to an increase in unemployment of 7.3 %. Supposedly in 2012, the average family savings for the Philippines was Php49,000. The Family Income and Expenditure Survey in 2012 reveal that there are still 1.6 million living in extreme poverty and that poverty incidence among families is pegged at 19.7% (National Statistical Coordination Board, 2012).

The annual per capita poverty threshold in 2012 remains at Php18,935 for the whole country and P20,244 for the National Capital Region (NCR). The lowest threshold is in MIMAROPA2 at P17, 292. (Philippine Statistics Authority-National Statistics Office or PSA-NSO, 2012) The magnitude of the poor by sectors table in 2009 reflects that poverty incidence is higher among the fisherfolks (41.4%) and farmers (36.7%). The incidence of being poor among the children is also relatively high at 35.1%. Most significantly, a quarter of the women population is also found to be poor (PSA-NSO, 2009).

On the average, a total of 37.917 million people were employed in 2013; 20.24 million of which were in the service sector, 12.156 million in the agricultural and fishing sectors while only 5.917 in the industrial sector. By occupational groups, the most number of employed were laborers and skilled workers (12.197 million) followed by government officials, corporate executives and managers (6.086 million), farmers and fisherfolks

---

2 Region IVB, comprising Occidental Mindoro, Oriental Mindoro, Marinduque, Romblon and Palawan

(5.076 million), and service workers and market sales workers (4.679). Only 1.9 million are professionals, including social workers.

In terms of establishments, there were still more employed under the non-industrial sector with administrative and support services (612,948) having the highest, followed by financial and insurance (218,117). Overall, there were more employed under manufacturing jobs (724, 775) with the highest found in the National Capital Region (1,303, 819) (PSA-NSO, 2011).

In terms of class of workers, 21.758 workers are wage and salary workers; 16.836 of which are employed in private firms. Almost half the number of waged workers is self-employed without any employed workers (10.618 million). Most strikingly, the number of working persons who are not paid in family-operated farms or businesses is 4.077 million. There are a total of 1.951 children between 5 and 17 years who are working; 699,000 of these children are girls. This figure includes those who are studying, looking for work and/or housekeeping at the same time. (PSA-NSO Public Use Files) In 2013, there were 1,925 establishments that reported closure affecting 36, 639 displaced workers (DOLE).

Education

President Benigno S. Aquino began his administration with a 10-point educational agenda, which include: 1) a 12-year basic educational cycle; 2) a universal pre-schooling for all; 3) a Madaris Education as a sub-system within the education; 4) Technical-Vocational Education as an alternative stream in senior high school; 5) "Every child a reader" by Grade 1; 6) science and math proficiency; 7) assistance to private education as partner in basic education; 8) medium of instruction rationalized; 9) quality textbooks; and 10) a covenant with the local governments to build more schools.

Gradually, policies and programs on basic education followed suit. Two of the more talked about policy changes are the introduction of the K to 12 and the proposed

adjustment of the academic calendar. The K-12 program basically adds to more grades in the elementary level and having two year level of senior high school (Grades 11 & 12). The proposed school calendar on the other hand begins in August and puts June and July as vacation months. This will enable the Philippine educational system not only to adjust to the hazards of the heavy rains but also to put the regular school year in sync with the school calendars of most neighbouring countries. Truly, the direction of the Philippine educational system is towards meeting global standards.

According to the last survey in 2008, the simple literacy rate of 10 years and over is already at 95.6%, meaning majority of the population can read and write (National Statistics Office). The estimates in School Year (SY) 2011-2012 show that there were 2,079,974 preschool, 14,377,761 elementary students, and 6,973,801 high school students enrolled in the said year (Department of Education). For the same year, 2,770,965 were enrolled in higher education (Commission on Higher Education). In previous years (June 2009 to March 2010), there were about 38.5 million persons, aged five years old to 24 years old, who attended school. Attendance in school among females was higher than that of males (NSO in Philippine Star, 2013).

Actual obligation of the budgetary appropriation for education finds an increase from P221, 415,275 in 2012 to P255, 906, 255 in 2013 (Department of Budget and Management). Although education seems to be the priority of the government, State Universities and Colleges (SUCs) suffer budget cuts and are pushed towards privatization. This is consistent though with the Aquino administration's thrust toward Public-Private Partnerships or PPP.

Philippines higher or tertiary education as it is called education has moved in varied directions with the Commission on Higher Education (CHED) formulating and implementing policies and programs for development and operation of higher education. The delivery of higher education in Philippines is provided by private and public higher education institutions (Education Pinoy).

To date, there are 2,282 higher education institutions in the country, including SUCs. Sectarian institutes are owned and operated by religious organizations and the non-sectarian organizations are operated by private entities. SUCs are chartered public higher education institutions established by law, administered and financially subsidized by the government (Education Pinoy). Of the 2,282 higher education institutions, 1,636 are private - 339 sectarian; 1,297 non-sectarian, 220 public, 110 SUCs with 426 satellite campuses and 94 local colleges and universities.

As of August 2013, the CHED has added to the list of priority courses that will address the gap between the skills of the graduates and the available jobs in the market (The Asian Journal). Social Work is identified as one of the priority courses together with natural sciences (biology, chemistry, marine biology, applied physics, geology, earth science); psychology, mathematics (applied mathematics, statistics), accountancy and business analytics (The Freeman).

Background of the Study

It has been the contention of Asian countries including the Philippines that Social Work education in the region is greatly influenced by western orientation and perspective. Significantly, this is true. As a matter of fact, the scientific base upon which concepts and theories are taught emanates from knowledge borrowed from other disciplines that are themselves foreign. While the fundamental value or philosophical base of Social Work – "belief in the inherent worth and dignity of the person"— as well as the principles are universal, their meaning and ramifications may have to be interpreted in the context of one country's unique culture.

Teaching the various courses to prepare future social workers to practice for them to be competent in and comfortable with their craft would require a comprehensive and thoughtful grasp of knowledge, attitude and skills and how they could be applied in the

local context. Without a discriminating and appropriate application, the learner may fail to see the realities of the client system and the social environment, thus would be unable to intervene properly. Effectiveness on the basis of responsive and relevant intervention repertoire would depend very much on the assessment done by the worker of the total situation of the client system guided by a framework that comes from the worker's knowledge and understanding of the milieu within which the client moves.

Theories and concepts are part of the social worker's knowledge base in the helping process, and notably these have been sourced out mainly from foreign literature. Nevertheless, the innovative teaching skills of the teacher enable a student social worker to learn beyond the textbooks, and to reflect on the gap between theory and practice. Thus, they are able to realign the helping process to the existing realities and influences of culture, physical and social environment, as well as to maximize local values to facilitate change, empowerment and development. Learning is best optimized during field instruction.

This study sought to establish whether or not Social Work education in the Philippines has been patterned from, adopted and disseminated western theories in the classroom without any modification.

Research Questions

The study aimed to trace the beginning of Social Work education in the Philippines and its historical development with the end-view of finding ways to strengthen the profession's effort toward indigenization without losing its global perspective.

Specifically, it sought answers to the following questions:

1. How may the .development of Social Work (SW) education in the Philippines be described in terms of the following:

2. Historical beginning

3. Course offerings/curriculum

4. Milestones throughout the years of its development

5. National and international linkages

6. To what extent has SW education in the Philippines adopted and integrated foreign concepts and theories into its curriculum?

7. What efforts toward indigenization have been initiated by the schools of SW in the Philippines?

Limitations of the Study

1. This study has been conducted within a short span of time thus the possibility of missing out some important data could not be discounted.

2. Roughly 70% of NASWEI member schools participated in the research. Some schools have been greatly affected by recent disasters especially those located in the southern islands of the country, while others spent time responding to the nation-wide calls for assistance in the disaster stricken areas.

Significance of the Study

The result of this study will provide important data and information on the history of social work education and the characteristics of the different schools of social work. In particular, the research results may be helpful to the following:

1. Social work education: With particular mention of Social work education in the Philippines, this research will serve as a repository of data that can guide in the crafting of its future direction and development.

2. The schools of social work: It is always with pride that schools of social work know their origin. A lot of significant events in the history of social work education can be a source of learning from which future thrust of schools may be designed.

3. NASWEI: The Association continues to be the binding force among schools of social work. Its organization as Schools of Social Work Association of the Philippines (SSWAP) articulates the reason for its existence which has blossomed through the years as it performed significant functions for the development of social work education. Through this study, NASWEI can continue its efforts toward indigenization of the different courses, development of indigenous materials for teaching-learning process, and documentation of practice experiences whether by students or professional social workers, with the goal of moving toward theory building.

4. Asian and Pacific Association for Social Work Education (APASWE): The Association carried the name Asian Regional Association for Social Work Education (ARASWE) at its birth. The history of APASWE will forever mention social work education in the Philippines not only because NASWEI is a member, but primarily because one of the primary movers in its establishment comes from the Philippines.

5. Students of social work: This study will serve as a motivation for social work students to pursue vigorously their profession as they learn and get inspired by the enthusiasm and dedication of social work educators who initiated the

establishment of a formal degree in social work, which is now recognized in both local and international communities.

6. Educators: In teaching the history of social work, focus does not have to be on the first world alone. This research will be a rich resource in teaching students about the development of social work education in the Philippines, which includes the history of social work and social welfare in the country.

Definition of Terms

1. Internationalization - The term refers to the adoption of western thoughts into the program of another country. As far as this study is concerned, it simply means that social work education in the Philippines embraced western social work knowledge and practice during the first two decades of its existence. This is due to the fact that the first social work educators were Filipino scholars who finished their studies in the USA and brought home western concepts of social work.

2. Indigenization - This is a process of de-westernization. It involves a critical review of the applicability of western theories to make social work education more responsive and relevant to the realities of the country. It is one step pursued by schools of social work toward theory building.

3. Schools of Social Work - These are schools offering either a bachelor's degree or a master's degree in social work or both. Respondents of this study are members of the NASWEI, although a negligible figure awaits approval of their application for membership.

4. Social Work Education - It is referred to as a social institution that has developed the social work curricula for both the undergraduate and graduate programs. Its goals are geared toward preparing students for direct social work practice and

teaching as well as administrative responsibilities such as policy and program development, respectively.

5. Milestones - The term refers to significant events that mark certain stages in the history and development of social work education in the Philippines.

6. Historical development - It is a detailed account of the history of social work education in the Philippines from its birth up to the present.

Methodology

This research is predominantly historical in form and descriptive in presentation. The use of historical research method is deemed appropriate considering the objective of this study - to trace the beginning of Social Work education in the Philippines and its historical development in order to strengthen the profession's effort toward indigenization without losing its global perspective.

In their attempt to come up with an exhaustive study on the topic, the researchers utilized three different instruments: 1) a questionnaire that was administered to member schools all over the country; 2) a review of secondary sources, mainly derived from existing documents like articles written on the subject matter, discourses, discussions, and related studies; and 3) interview guide that was used to enrich the data through testimonies and facts. The latter was drawn from interviews with pioneers in Social Work who are still living and those who witnessed the development of SW education through the years.

A total of 28 social work schools or about 70% of the 42 member schools of NASWEI participated in the research. A profile of the schools is presented in this study. Information is provided on what is now going on in SW education in the Philippines.

A qualitative analysis of the data gathered from various sources was done. The documents were content analyzed for their contribution to the development of SW

education in the Philippines. Qualitative analysis somehow enriched some data from the questionnaire that used the simple frequency distribution.

Profile of Social Work Schools in the Philippines

A total of 28 schools coming from 12 regions participated in this research. There were eight (8) schools from the National Capital Region (NCR); nine (9) from Luzon; six (6) from the Visayas; and five (5) from Mindanao.

The following matrix shows the distribution of schools by geographical division.

Geographical Division	Name of school
NCR	Asian Seminary of Christian Missionaries, Centro Escolar University, International Christian College, Miriam College, Philippine Women's University-Philippine School of Social Work; St. Joseph College, and two campuses of the University of Philippines -Diliman and the Open University.
Luzon	St. Louis University, University of Northern Philippines, University of Cagayan Valley (from Northern Luzon); Urdaneta University, College of the Immaculate Concepcion, Columban College, Inc. and Don Honorio Ventura Technological State University (from Central Luzon); and St. Bridget College and Universidad de Sta. Isabel (from Southern Luzon)
Visayas	Colegio del Sagrado Corazon de Jesus, St. Theresa's College-Cebu, University of Southern Philippines Foundation, Southwestern University, Maasin City College, and Silliman University
Mindanao	Assumption College, Ateneo de Davao University, Holy Cross of Davao College, Western Mindanao State University, and University of Mindanao

1. Classification of Schools, Year Established and Programs Offered

Table 1 shows the classification of schools, their year of establishment, and the programs they offer.

Table 1 Classification of Schools, Year Established and Programs Offered

Characteristic	F	%
Classification		
State College/University	5	18
Sectarian/Private	15	54
Non-Sectarian	8	28
Total	28	100
Year Established		
1991-2000	8	28
1971-1990	11	39
1951-1970	5	18
1930-1950	4	14
Total	28	100
Programs Offered		
Bachelor of Science in Social Work	14	50
Master of Science/Master in Social Work	14	50

The preceding table shows that nearly three-fifths of schools that participated in the survey are sectarian and private in nature. Many of the sectarian/private schools are run by religious priests and nuns. Others are run by private organizations and foundations.

More schools are offering an undergraduate degree program in social work. It should be noted though that more and more schools are now offering a master's degree in social work because agencies, whether private or public, already require it for those with supervisory or managerial position.

Many schools of social work were established between the period 1971 and 1990, which was when the government focused its efforts on community development utilizing the baranganic (village-type) approach in organizing Philippine communities. The demand

for social work graduates was high then, which prompted private and government schools to offer a social work degree program. This was also the period of martial rule when violations of both civil and political rights became pronounced, and which led to the involvement of more community organizers to help address all forms of dehumanization.

Table 2 Enrollment Figures of State Colleges/Universities and Private Schools for SY 2013-2014

Enrolment Figures	F	%
State College/University	1,218	37
Non-Sectarian	1,082	32
Sectarian/Private	1,042	31
Total	3,342	100

Table 2 shows the enrolment figures of the 28 schools, registering a total of 3,342 enrollees for school year 2013-2014. In the classification of schools, there are only five schools categorized as state college or university. However, they represent 37% of the total number of enrollees. On the part of the eight non-sectarian schools, their enrolment reached 1,082, or 5% smaller than the enrolment in state colleges/universities.

In the Philippines, state colleges/universities are supported by public funds. As such, more students from poor families aspire to finish college education by enrolling in these schools/colleges as it could help reduce their economic burden.

There is a negligible difference of 1% in the enrolment statistics of non-sectarian and sectarian/private schools. As mentioned earlier, the non-sectarian schools are run by private individuals or groups and the sectarian/private ones are managed by religious or local congregations. They provide human resource, equipment, monetary and material resources to keep the academic offerings going.

Comparing the above figure to the profile of 30 schools taken as respondents of another study (Veneracion, 2006), the total enrolment of 30,053 within the period 1991-2001 or a

period of 10 years averaged 3,006 students per school year. This is slightly lower than the 2013-2014 figure of 3,342. While it may not be conclusive, the figure seems to reflect an increasing interest among young people to pursue social work.

2. Number of Faculty Members

The 28 schools have a total of 73 full-time and 76 part-time faculty members, or averaging three full-time and three part-time faculty members per school. The highest number of both full-time and part-time faculty was reported by the Western Mindanao State University (27 and 9, respectively) while the lowest was by St. Theresa's College in Cebu (with one faculty each).

The slightly higher number of part-time faculty could be an advantage because apart from teaching, they are also engaged in direct practice, the experience from which could help enrich instruction. Nonetheless, the Rules and Standard for Private Education provides a ratio of 40:60 in teaching the major social work subjects with the higher 60% allotted to full time faculty.

3. Membership in NASWEI

Formerly known as Schools of Social Work Association of the Philippines or SSWAP, the National Association for Social Work Education,

Among the 28 schools, 26 or 93% are regular members of NASWEI. One of the schools is not yet a regular member but has started processing its application for membership to NASWEI. Another one has been inactive for a while but has slowly activated its membership in the recent NASWEI convention in Davao City. Eleven or 39% of the participating schools are also affiliated with another professional organization - the Philippine Association of Social Workers, Inc. or PASWI - a member of the International Federation of Social Workers or IFSW, which aims to promote and maintain a high professional standard of social work practice.

In terms of membership in foreign organizations, 17 or 61% are members of the Asia and Pacific Association for Social Work Education.

4. Number of Researches Conducted for the Past Three (3) Years and Number of Studies Presented in National/International Conferences

A higher education institution performs three (3) main functions - instruction, research, and extension. Faculty members, either full-time or part-time, are highly encouraged to undertake researches because it does not only give them an opportunity to deepen their professional competencies but also help them gain new knowledge that enhances instruction.

Among the 28 schools, 17 or 61% of the schools were able to conduct researches for the last three (3) years with a total of 81 researches. On top of the list is the University of the Philippines Diliman with 27 completed researches.   Research and publication are two major areas required of faculty members in state universities.

Of the 81 researches, 42 or a little more than 50% were presented either at local or international conferences.

Table 3 Nature of Research/Studies Conducted

Nature of Research/Studies Conducted	F
Social Work Education, Community Extension, Indigenization of Western Theories and Concepts	15
Family and Child Welfare	6
Working with Special Sectors (PWDs, OFWs, IPs, Trafficked Women, and Children)	6
Disaster Reduction and Management	6
Community Welfare	5
Management and Administration, including Service Provision	4
Livelihood	3
Policy and Governance	3
Health and Reproductive Health	2
Urban Studies	2
Culture and Heritage Preservation	2
Others (No specific titles were given)	12
Total	**66**

Table 3 presents the nature of researches/studies undertaken by the 28 schools. It is interesting to note that on top of the list are 15 researches related to social work education and indigenization of social work theories and concepts. This could indicate the growing recognition of need to contextualize education and practice in the local setting. It would be interesting though if these can be disseminated either through paper presentations or publications.

Table 4 Support Incentives for Researchers

Support/Incentives	F
Sabbatical Leaves	3
Research Awards	11
Service Credit	5
Others – No specific type of support was given	8

The preceding data show that most of the incentives given to faculty researchers are in the form of research award.

It is significant to note that not many schools provide opportunities for sabbatical leaves and service credit. This could be due to the logistical implications of awarding these types of support. Service credit could mean that a faculty member who is conducting a study may be credited 3 units for her research during a particular semester.

Major Findings of the Study

This section discusses 1) a brief history of social work education in the Philippines, 2) its milestones, 3) the influence of foreign theories as reflected in the curriculum, and 4) the initiatives toward indigenization.

Historical Development of Social Work Education in the Philippines

SW education is one primary arm of the profession as it enables future social workers to acquire effective practice behavior required in the performance of different functions for the benefit of others (Leyson). It involves the transfer of knowledge and skills in a manner that makes learning more effective and demonstrable thereby giving the student the ownership of what s/he has learned. The transfer of knowledge and skills enables the

student not only to gain intellectual understanding of scientific concepts but also harnesses her/his ability to apply these. Hand and hand with understanding and application is what Eileen Younghusband (1968) referred to as the use of human feeling coupled with artistry and judgment in each unique situation.

The evolution of Social Work in the Philippines goes deep into the country's history. Some writers categorized its development by decade, providing highlights of the significant thrusts and events that took place in each phase. As a profession it is continually defined in the context of the country's economic, socio-cultural and political development. In defining its context, it tries to incorporate the influence of the global community with which it has forged a collaborative partnership.

The development of Social Work and social welfare is best understood by gleaning from the history of the country. During the occupation, 375 years under Spain, 48 years under America with a break of about 5 years under Japan, social work in the Philippines, by its loose meaning as it was associated with relief and welfare, was present and active in realizing its purpose of helping victims of a subjugated and war-torn country.

The Philippines has been tagged as a developing country. Its social work is as old as its history, and as such, its practice has passed through several stages - from traditional helping to professional practice. Veneracion (2003) edited and put together several articles to produce a book depicting the stages of development of social work - from relief and rehabilitation work during the post-war, professionalization in the 60's, indigenization in the 70's, social transformation and empowerment in the 80's, and to advocacy and resource linkage building in the 90's. The 21st century saw the country in the international scene forging partnership with other countries of the world, characterized by economic equity, mutual respect for cultures, and international cooperation in solving material and cultural problems confronting societies (Lasan, 2007).

As social work defines its role in a nation that is beset by social, political and economic ills, social work education in the same vein has to redefine its thrust to become relevant and contributing profession.

The Beginning of Social Work Education in the Philippines

As early as the 1920's with the presence of America in the country,   social work functions in government and non-government organizations were performed by mostly women, some of whom had formal training in social work in the USA. Two prominent women are worthy of mention - Josefa Jara Martinez, a United Nations Social Welfare Fellow who obtained a social work diploma in1921, and Josefa Llanes Escoda . They were both scholars who pursued graduate studies at the New York School of Social Work. Martinez was at the helm of the Associated Charities, the first family welfare agency in the Philippines to use casework in helping people. Escoda, on the other hand, was secretary of the American Red Cross, a duty that she resumed upon her return to the Philippines in 1926. She would later become involved the National Federation of Women's Club and the Girl Scouts of the Philippines. (Veneracion, 2003)

Shortly after the American occupation, another batch of women scholars who went abroad to take up professional training in Social Work came back to the country, richly endowed with knowledge about western social work, They formed themselves into an association with the primary aim of promoting the professional image of social work in the workplace. The association that came to be known as Philippine Association of Social Workers (PASW) was founded on November 12, 1947.

The need to employ more social workers became evident during the succeeding decades from the 30's to the 40's. Other professionals like school teachers were recruited and given in-service training   to man government and non-government social welfare agencies. The University of the Philippines and the Centro Escolar University offered

non-degree courses to meet the training demands of professionals employed by the Associated Charities, among others, performing social work functions. (Mendoza, 2002)

Despite the increasing number of women scholars who obtained formal training in social work abroad, formal social work education was not available in the country until after several years. Equipped with a social work diploma, social work practice and administrative competence, Josefa Jara Martinez convinced Helena Z. Benitez, then chairperson of the Board of Trustees of the Philippine Women's University, to establish a school of social work. With a generous donation from philanthropist Don Andres Soriano, the first school of social work - the Philippine School of Social Work (PSSW) - was established in 1950. It offered a one-year degree program leading to a Master of Arts in Social Administration under its first director, Josefa Jara Martinez.

The first graduates of the program were mostly supervisors and executives of various social welfare agencies who needed formal training to qualify themselves legally and formally for the positions they were holding (Almanzor, 1972). Its first graduates were Angelina C. Almanzor, Aurea J. del Carmen, Mariquita S. Castelo, Josefina A. Enriquez, Soledad A. Florendo, Flora C. Lansang, Leonor E. Pablo, Lourdes Guillermo, Leonora S. de Guzman, Virginia Paraiso, Conchita B. Ruiz, Corazon R. Valencia, Purificacion L. Verzosa, and Malaya S. Virata.

A second year program was offered by PSSW the following year, the completion of which led to a Master of Science in Social Work (Cordero, 2000).

Other schools followed suit. The Centro Escolar University that used to offer non-degree training courses for those already in the field, the University of the Philippines, and much later the Asian Social Institute also offered a graduate degree program in social work. A two-year graduate social work program was recognized as a professional degree, as such, the undergraduate course which started being offered in some schools served as preparatory to a master's degree.

The growing demand in the field stemming from the fast growth in development work led to a dearth of trained social workers. This situation forced institutions to hire graduates of the undergraduate program until it came to a point when the difference between the two programs could hardly be distinguished.

Social Work education became a by-word in institutions of higher learning. By mid-50's a number of schools started offering a Bachelor of Arts degree with major in social work. It was the enactment of Republic Act (RA) 4373 better known as the Social Work Act of 1965, authored by Maria Kalaw Katigbak, that gave impetus to the professionalization of Social Work. The law gave the important function of training social workers to schools of social work.

Professionalization of Social Work includes taking a formal training, a four-year baccalaureate degree in social work and the passing of the licensure examination given once a year. As a result, schools of social work had to review and revise their curricula to come up with a standardized curriculum that ensured the training of direct practitioners as mandated by law. The curriculum underwent several reviews after that to be more relevant to the needs of the time, considering important events like the declaration of martial law, people power, insurgency, disaster, and other related events. The social work education curriculum in the Philippines has moved from being competency-based to outcome- based.

To date, there are 85 schools of social work offering a Bachelor of Science in Social Work (BSSW) degree, according to the 2013 list provided by the Professional Regulatory Board for Social Work – Philippine Regulations Commission (PRB-PRC). Of this number, 42 or about 50% are members of the National Association for Social Work Education, Inc. (NASWEI). The figures reflected in this study do not differ much from another study of Veneracion (2006) that did a profile of some 30 NASWEI – member schools. She reported a figure of 84 schools offering social work program as per PRC list, and 40 member schools based on NASWEI list. If would seem that there was no

significant increase in NASWEI membership.   A review of the list, however, reveals that some schools could not sustain and simply phased out their program because of very small enrollment.

It is worth mentioning that Social Work education in the Philippines has moved toward indigenization by contextualizing western theories to local situations. The Schools of Social Work Association of the Philippines (SSWAP) which was renamed later as the National Association for Social Work Education, Inc. worked jointly with a number of organizations, primarily with the Department of Social Welfare and Development (DSWD) and the United Nations Children's Fund (UNICEF), in promoting and developing a framework for indigenization.

The long time plan of the schools to go into theory building in line with indigenization however remains a challenge to NASWEI up to the present. Nonetheless, the task has started with some indigenous theories gradually evolving especially in the area of Filipino Psychology (Sikolohiyang Pilipino), understanding the Filipino personality giving value to the loob (inner self) that is uniquely Filipino, the use of ethnic languages to express oneself, and other related concepts.

Milestones in the Development of Philippine SW Education

Milestones are significant events in history. Highlighted in this research are events in social work education in the country that made a dent in its development.

Year 1950:	The first school of social work was established - the Philippine School of Social Work, an affiliate of the Philippine Women's University. It offered the first formal degree in social work, a master's degree in social administration.
Year 1965:	The year marked the professionalization of social work when Republic Act 4373 was enacted on June 19, 1965 - an act regulating social work practice and the operation of social work agencies in the Philippines. The law mandates the completion of a four-year baccalaureate degree or a Bachelor of Science in Social Work and the passing of board examination given by the Professional

	Regulation Commission, a Philippine government entity, before one can practice social work.
Year 1969:	On November 3, 1969 the Schools of Social Work Association of the Philippines (SSWAP) was organized as a result of the series of workshops on social work education primarily to take lead responsibility for defining the course content of the undergraduate and the graduate curricula. SSWAP was renamed National Association for Social Work Education, Inc. (NASWEI) in 1990 with the following objectives: 1) to promote and maintain a high standard of social work education; 2) to standardize the social work curricula to prepare social work students for practice; 3) to serve as a national forum on social work issues; 4) to promote research and the development of indigenous teaching materials; and 5) to facilitate inter-school sharing of resources. Today, NASWEI is committed to promote and uphold social work education and transformative leadership through advocacy and partnership development responsive to the changing times.
Decade of the 70's:	The decade is well remembered for the series of national workshops on social work education. The series of workshops started in 1967 and continued up to the 70's. They discussed the curriculum of the undergraduate program that prepares students for direct practice. The series of workshops clearly defined the curriculum goals, the four curricular areas, namely, human behavior and social environment, social welfare policy and program, social work methods, and Fieldwork; the last two areas encompassing social work philosophy and ethics. The succeeding workshops in 1976 and 1978 took another turn as they were held primarily to assess the curriculum considering current and emerging social work practice and the growing consciousness of a generic practice, which underscore uniqueness of Filipino culture that has a bearing on the social work process. This was the start of a conscious attempt to test applicability and non-applicability of foreign concepts and theories that would continue toward indigenization. Research grants were given for this purpose under the auspices of UNICEF and the DSWD.
June 1970:	Three international conferences were held in Manila in 1970 that saw the active involvement of the schools of social work in the Philippines. The conferences, held one after the other, were the 15th International Conference of Social Welfare, the Second Symposium of the International Federation of Social Workers, and the 15th International Congress of Schools of Social Work wherein the SSWAP managed the Secretariat and prepared the proceedings of the Congress of Schools of Social Work.

	It was not until after 43years that another conference of equal significance was held in the country. This was the 2013 Asia Pacific Regional Conference of the International Federation of Social Workers (IFSW) and the Asian and Pacific Association for Social Work Education (APASWE) held on June 4-6, 2013 in the same prestigious Manila Hotel. The Philippine Association of Social Workers, Inc. (PASWI) and the NASWEI, together with the Philippine Social Work Consortium (PSWC), were the local organizers. The theme was Social Work Amidst Climate Change and Disaster Risk Reduction and Management: Building Capacities and Global Partnership.
Decades from the 80's to 2000:	The dearth of local materials for teaching and practice has motivated a number of social work educators and practitioners to think seriously and embark on research and publication, and saw the fruition of their endeavors with the publication of the following, to name a few:
	1) Philippine Encyclopedia of Social Work (2000 edition). This followed the 2nd edition published 23 years earlier. The 2000 edition contained a variety of articles that find relevance to social work practice. Topics ranged from issues on child sexual abuse, HIV & AIDS, refugees, and environment to name a few, to fields of practice as in child and family welfare and disaster management, and to social work practice.
	A second volume contains the biographical sketches of 17 outstanding professionals who contributed so much to the development of the social work profession.
	2) Social Welfare and Social Work by Thelma Lee Mendoza. The book serves as a text book for students of social work. First published in 1981, it was revised twice by the author with the second edition published in 2002 and the last one in 2008. The book provides a complete text from the history of social work to philosophical foundation to social work knowledge and practice. It provides a generic approach to the helping process and discusses suitability of models and approaches with case illustrations gleaned from local situations.
	3) Administration and Supervision in Social Work by Erlinda A. Cordero, Consuelo L. Gutierrez, and Evelina A. Pangalangan. The book was first published in 1985. It serves as an introductory book to management functions and deals extensively on supervision of social workers in government and non-government organizations as well as

social work students within the domain of field instruction.

4) Social Work with Groups by Thelma Lee Mendoza. Just like her other book, the author provides a conceptual framework for generic social work practice. Various group situations requiring remedial and therapeutic interventions as well as developmental models/ approaches have been sourced out from local experiences.

5) Social Work in the Philippines, Tradition and Profession. A publication project of the Philippine Association of Social Workers and edited by Corazon J. Veneracion. The book is a collection of articles written by social work practitioners and other professionals. The articles are presented in chronological order with historical reconstruction if only to illustrate the conditions and thrusts the of the social work profession at a particular decade.

The Social Work Curriculum

Designing the SW curricula for both the baccalaureate and graduate levels presupposes that social workers accept the basic foundations that underlie the existence of the profession. Social Work has the following distinguishing attributes: 1) a systematic body of knowledge; 2) a professional authority that speaks of professional competence; 3) community sanctions; 4) a regulative code of ethics; and 5) a professional culture. Inherent in these attributes are goals, values, knowledge base, techniques, and methods of intervention employed by the professional at any given time.

Social work education in the Philippines accepts the assumption that the shifts in the functions of the profession provide a primary reason for it to consider four main points to examine whether its curriculum is relevant and responsive to the time.

1) Social Work as an area of professional practice functions within the larger context of the field of social welfare; hence, both its practice and its education must take cognizance of this broader concern.

2) The development of Social Work practice, and consequently of SW education, though generally adhering to a universal framework, must take place within the

political, social, economic and cultural patterns and values of a particular country, and must be related to the needs, resources, and priorities of that country. Articulated otherwise, the academic and curriculum requirements for the undergraduate program subscribe to the "Global Standards for Social Work Training" formulated in 2001 by the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW), two associations that greatly influenced Philippine Social Work education.

3) Social Work education must take into account the need to prepare for the performance of a range of different functions and for the practice of social work at different levels of responsibility. This is especially true in the Philippines where social workers are expected to perform diversified roles and functions. Schools in the Philippines respond readily to the manpower requirements in the broad field of social welfare as evidenced in their curriculum (Almanzor, 1977).

4) Social Work education has reached a certain degree of universality. However, a standardized Social Work curriculum around the world may fail to recognize the unique environment of the individual members of the schools of social work in the international community.

Curriculum Content and the Western Influence

The first two decades of social work education in the Philippines, it must be noted, was patterned after that of the West, owing to the fact that most of the first professionally trained women in social work obtained their education in the United States. Almanzor, in describing social work education in the 50's, said that course descriptions read as if they were lifted straight from brochures of American schools.

The design of a Social Work curriculum requires the major task of determining the areas of knowledge that will constitute a core program of study in Social Work profession. The history of Social Work education would tell us that we started with the following core areas: study of human; study of society; Social Work theory and method; and field instruction. These core areas have been heavily patterned after the western schools of social work, the traces of which are still evident today (Almanzor and Viloria, 1977).

Mendoza (1977) noted that it was the graduate program that was first recognized as a degree program. The two year curriculum in the graduate level in the 50's consisted of the following curricular areas: Human Behavior and Social Environment; Social Welfare Policies/Services; Social Work Methods; and Fieldwork. This offering required 40-50 units of class work and 5-10 units equivalent to 1,000 hours of fieldwork.

Today, the curriculum in the four-year bachelor's degree program consists of four major areas, namely - Human Behavior and Social Environment, Social welfare policy, Social Work Methods, and Field Practice. The profession takes the form of interlocking clusters of subject areas:

1) Human behavior within the context of people as individuals, members of small groups or larger communities;

2) Social welfare in all its major aspects: philosophy, organization development and administration, policy formulation and program planning and development, management and evaluation or the whole gamut of service delivery;

3) Methods of intervention from restorative to rights-based to empowerment and development. Methods include social research that teaches and prepares students on the rudiments of research methodology and the opportunity to apply the knowledge and utilize the findings to respond to problems/issues.

4) The laboratory aspect of field instruction which is an expression of the philosophy and content of the total academic curriculum. Social Work education designs

learning experiences for students, from which they can grow as they bring life into the theories that they learned in school from their experiences in the field.

Aside from the major curricular areas of Social Work, knowledge from other disciplines especially from the social sciences becomes an integral part of the whole curriculum. However, the theoretical contributions of the other disciplines that require applicability should consider the following guidelines:

- There is a need to be selective and discriminating in the use or application of such knowledge to Social Work.

- The theory should be critiqued, synthesized and reduced into a conceptual framework with specific applicability to the tasks of Social Work.

In a nutshell the Social Work curriculum has the following courses of study.

1) General Education Courses, which include language and literature, humanities and social sciences, mathematics and natural sciences, and mandated subjects like Philippine history.

2) Human Behavior and Social Environment: The Person in his bio-psycho-social and spiritual make up; the Social Environment; the family, group and community; Social reality; Social Deviations

3) Social Welfare Policy, Programs and Services. Courses of study include Social Change and Social Development; Social Policies, Programs and Services; Social Welfare Administration encompassing Human Resource Development; Project and Program Development; and, Research and Statistics
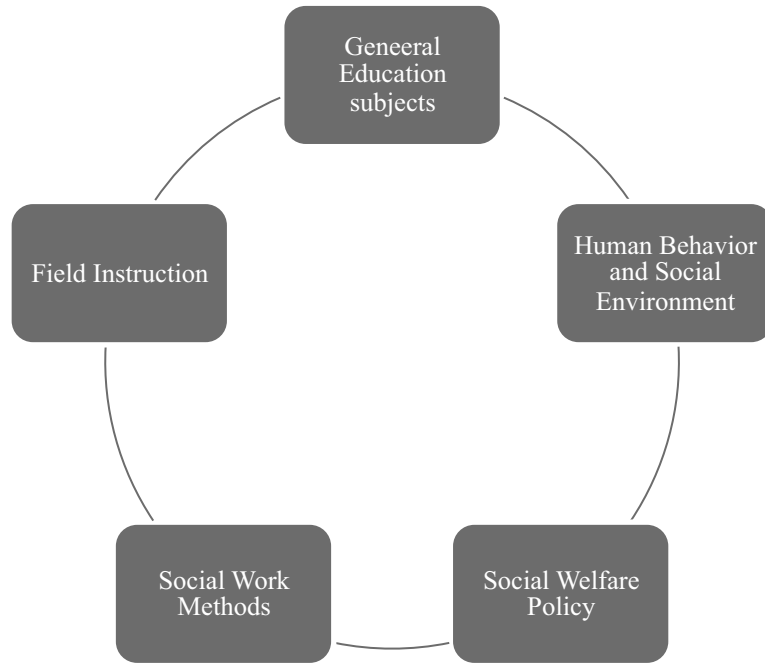
Figure 1 – The Content of the Social Work Curriculum

4) Social Work Methods and Practice.   Courses of study: a) The Social Work Profession, covering the Foundation of Social Work: its philosophical/value base, theory base, and practice base; b) Social Work Communication and Documentation that deals extensively on interviewing and recording and the use of development communication; c) Counselling as a special field; the primary methods of Social Work that include the following: SW Practice with Individuals (Social Casework), Groups (Social Group-work), and Communities (Community Organization); d) and Seminar in SW Practice that serves as an integration course. While incorporated into the general context of Social Welfare and Development, Social Work Administration and Supervision and Research continue to be dealt with as secondary methods of Social Work.

5) Field Instruction. As an expression of the philosophy and content of the total academic curriculum, this course of study provides maximum opportunity for students to put to use the values and principles, knowledge and practice theories that

the content areas of the Social Work curriculum are designed to teach. Supervised field practice takes place in an accredited social agency or community that can provide the learning opportunities to students as articulated in a Field Instruction Manual prepared by the school. The students are under the supervision of a school supervisor trained to handle field instruction, and an agency field instructor qualified and trained to handle student-learners (Buenviaje, Leyson, 2012).

The foregoing content is based on the Social Work curriculum crafted by the member schools of the NASWEI in coordination with the Commission on Higher Education (CHED), as per CHED Memorandum Order (CMO) 2010. The CHED is the government entity that is tasked to oversee the operation of tertiary education in the Philippines, except state colleges and universities owing to the fact that they were organized under a separate charter.

In all schools, especially institutions of higher learning, additional subjects are added to instill core values, the vision and mission of the school. This is how students imbibe the values that make it faster for them to realign with the school's unique character.

Efforts toward Indigenization

Throughout the past 44 years, there had been a lot of concerns in Social Work education in the Philippines over indigenization and theory building. Some people have written about it but one thing is clear – indigenization is a genuine attempt to align the goals and thrusts of education to what is truly responsive and relevant to the country's and people's needs and situations; it is culture-based.

Veneracion (2003) stressed that to understand indigenization it should be distinguished from two other related terms - authentization and de-westernization.

Indigenization, she stated, involves a process of adapting imported ideas to local needs and applying it appropriately to a particular locality. Authentization, on the other hand, means identifying genuine and authentic roots in the local system upon which future

development from within a country may be patterned. De-westernization is going through a process of transformation as one assesses his/her capability to break away from the original borrowed knowledge from the west. It means going through a transformative process of empowerment and strengthening of the people's traditional natural capabilities and resources.

Related to Veneracion's definitions was that contained in a study conducted by Ruiz (l987) wherein she explained indigenization as taking root on native soil, i.e., the Philippines as its locale. This is similar to the definition of authentization by RAGAB (l982) and cited by Veneracion. Knowledge building to materialize should go through a process of transmission of knowledge from a foreign source, to indigenization and to authentization. Ruiz adopted another process although quite similar since her study was Filipinization of Social Work Education. She said that Flipinization is an attempt toward indigenization, a living interaction with the ever-changing structural conditions of Philippine society.

However the different terms are defined, the term that is used in this study is simply indigenization, which refers to the process of adapting foreign concepts and theories to the realities of the country, documenting these practices until it is time to theory –build.

Where is Social Work Education in the Philippines Headed to?

Social work as a profession has grown out of the humanitarian impulse to help. The education of prospective social workers in the field of social sciences permits no segregation between theory and practice (Bonifacio, l977, as cited by Ruiz, l982). Significant events are traceable from the development of social work education, from redefining its goals to maximizing its contribution to national development, to

curriculum building for Social Work education, and eventually to theory-building and indigenization. SW education in the Philippines has truly attempted to put in reality the concept of indigenization. It took roots at the beginning of the decade of the 70's with a social framework toward development.

The growing sentiments toward indigenization of Social Work education led to the conduct of the workshop, "Creative Literature in SW Education: The Philippine Experiment," on August 14-15, 1972 by the United Nations Economic and Social Commission for Asia-Pacific (UNESCAP) Regional Adviser on Training in SW and CD, Dr. Francis Maria Yasas, and UNICEF consultant Mr. David Drucker, in coordination with the Schools of Social Work Association of the Philippines (SSWAP). The aim was to develop and deepen appreciation for the use of creative literature in teaching as well as in in-service training with its focus on modern Philippine literature dealing on themes of human interest and relevance to SW education and practice. It was one of those rare workshops with leadership and participation on a voluntary basis spurred mainly by the participants' common interest –learning and teaching through creative literature. (Lasan, 1997) This was the beginning of revolutionizing the Social Work curriculum to give more emphasis to indigenization.

Following the success of the workshop on the use of creative literature in the Philippines, several workshops followed in other countries of Asia just to illustrate how literature in its various forms could be used for training and teaching purposes. In the Philippines, this kind of workshop elicited much interest on the part of educators who had some penchant for writing. Those were the times when a number of instructional materials like monographs, audio-visual materials, case studies, modules, and manuals were produced. Perhaps one of the most reflective materials produced was an anthology of Philippine literature (Pangalangan, 1978) consisting of short stories written by Filipino authors and which depict Philippine realities and values. The anthology comes with a teacher's

manual, a guide on how to use this form of creative literature in class particularly in courses under HBSE, SW Methods and Processes, and Philosophy and Ethics.

The 5th national conference in l976 brought some modification in the Social Work curriculum because of what has been assessed as emerging Social Work practice. The highlight of the workshop was the development of indigenous teaching materials and training resources.

It was, however, at the 1978 6thnational workshop on Social Work education that curricular changes were geared toward the use of Filipino-oriented concepts that started a deliberate attempt to examine the applicability and non-applicability of western concepts. It must be recalled, however, that as early as 1965, he Philippine School of Social Work, through its director, Dr. Angelina Almanzor, entered into a joint research project with the Asia Foundation on the applicability of self-determination and confidentiality viewed within the value orientation of the Filipinos. Using vignettes that portray specific situations, the study came up with significant findings.

Filipino social workers recognized the existence of socio-cultural factors that affect self-determination. The authoritarian value of the Filipinos provides the reason for clients to consult members of the family like their elders before they make any decision. The authoritarian value has been associated with the value of close family ties. The findings of the study only prove that the applicability of western concepts, even the principles, should take into consideration the local or social and cultural environment where the client belongs. However, further study is required to determine how to use these Filipino values in maximizing self-determination of client in the helping process without his or her family or any authority figure dictating on him/her.

Dr. Angelina Almanzor was referred to by Lasan (1997) as a pioneer in the area of indigenization at the time that she was the Director of the Philippine School of Social Work and throughout her role as Regional Director of the International Association of

Schools of Social Work in Asia. At the regional level, it was Dr. Frances Maria Yasas who, as earlier discussed, introduced the use of creative literature in SW education.

It is noteworthy to mention the name of Dr. Katherine Kendall, IASSW, on the international level, who encouraged member schools to attune their curricular objectives, content, and teaching methodology to the development needs of their respective countries, re-examine and appreciate their own culture while learning to reassess and grasp another culture.

Another name worth mentioning is that of Dr. Meher Nanavatty who brought his rich knowledge and expertise in policy and program development into the country and in some schools of social work as he shared his own country's welfare and development experiences, blending it with Philippine experiences. He was a social welfare specialist who worked with the Social Welfare and Development Center in Asia and the Pacific (SWDCAP) Philippines, for several years.

The Filipino consciousness was very strong among social workers during the 7th national workshop for Social Work educators in Baguio City in 1982 as shown in their desire to project a10-year plan towards theory-building and indigenization of SW practice and education.   The plan was premised on the value assumption that since social work is practice-based, social workers as applied scientists are challenged to be more critical and analytical, self-aware, and discriminating in their assessment of social work knowledge that comes from experience and practice. Students and practitioners alike should be encouraged to document their field practice from which indigenous theory may be gleaned.

Later developments included a study conducted by Ruiz (1987) on Filipinization of Social Work education.   Her findings show that all four curricular areas of social work, namely, human behavior and social   environment, SWPP, SW methods, and field instruction have incorporated topics on Filipino culture. The findings further reveal a

decline in the use of foreign topics in discussions in the four areas. This trend seems to point to a gradual departure from reliance on western materials like situations/case studies.

In teaching the helping process, Ruiz described the responses as leaning toward the close relationship between working with individuals and society particularly in the important role of Filipino values such as "damayan" (supporting each other) and "bayanihan" (cooperating with or helping each other), and "pakikiisa" (being in one with another), which makes it easy to mobilize people to work together toward social transformation.

Close family ties/kinship system observed in most Filipino families has become a potent tool in addressing family problems since family members are bound to help each other. It is in this same context that Veneracion (2003) said that SW practice is validated only if practice builds upon the concept of pagtutulungan (helping each other) as highly observed in the rich network systems of Filipinos such as kinship (family), neighborhood (kapitbahayan), and nationalism or "pagmamahal sa bayan" coupled with solidarity or pagkakaisa (Ruiz, 1987) that built the people power in 1982, enough to topple a dictatorship.

Pineda (2000), in her article in the Philippine Encyclopedia of Social Work, touched one area that is close to the Filipino character, spirituality. Citing Ignacio and Perlas (1994), the study by the two authors on the psychosocial intervention of Filipino disaster victims identified spirituality/prayers/singing religious songs or hymns as a group coping mechanism. It is the same Filipino faith that helps them cope with what seems to be an impossible situation. Pineda, in connecting the psychosocial intervention to spirituality cited several Bible verses referring to renewal and transformation. Referring to it as psycho-spiritual approach, the model espouses a sustained treatment approach with spiritual empowerment from within, driven by a Christ-centered relationship. It is healing through an empowered value system.

Most Recent Efforts toward Concept Development/ Filipinization/ Localization of Western Concepts/Theories

The efforts of the 28 participant schools toward concept development, filipinization or localization of western concepts or theories are shown in the following:

a) "Climate Change and Disaster Management" (2009) aimed at integrating Filipino values in the different approaches and methods used in disaster preparedness and management;

b) "Disaster Management" (2012), which was used in seminar workshop with communities, for research or documentation, and for the development of instructional materials;

c) "Structural Analysis Tool, Conflict Perspective, Liberating Education/Pedagogy of the Oppressed, Conscientizacao" (1970's), which was used in classroom discussions, fora, symposia on human rights violation, and theatrical presentations;

d) "Disaster Response and Climate Justice" (2013), used in the teaching-learning process: exposure and reflections;

e) "Islamic Values and Practices Integrating to Social Work Practice" (2010), used for the identification of the Islamic Values and Practices vis-a-vis the social work values and principles used in case management of Muslim clients;

f) "Pagtulong, Tiwala, Model of Social Work Practice in DRRM (2012), which was used as part of framework and application in field instruction

g) "Competency Needs of Development Workers" and "Practice Social Realities", used in research or documentation, also for instructional materials development; and

h) Integrating illustrations and cases with Filipino flavor in the subject matter (courses) to be able to draw out clearly the Philippine context using case studies from the faculty's actual work experiences in NGO's before their teaching career started in 2001.

A number of schools have produced modules and monographs on social work values and practice. Buenviaje (2012), in his module on program development, brought into the classroom a community-based process in program planning and management that sprang from his long years of work experiences with the International Institute for Rural Reconstruction. Another module (Leyson, Buenviaje, 2012) tested the applicability of social work values and western practice theories in Vietnam using creative literature and real case situations. By changing the scenarios, the module was found very effective in the teaching-learning process in Philippine schools.

Disaster management and response has been most common as a topic of interest for indigenization. This could stem from the recent and successive episodes of natural disasters that have affected the country, and which destroyed many lives and properties. This indicates the intent to be more relevant and responsive to the needs of the time, coupled with the need to equip development workers for the challenging tasks ahead.

Linkages with National and International Organizations

Through the years, social work education in the Philippines has established a collaborative partnership with different government and non-government organizations not only in relation to its Field Instruction program but also for undertaking projects and consultancy work. Below is a list of these organizations/institutions and agencies.

1. Department of Social Welfare and Development (DSWD). As the national arm of the government, especially today with its poverty alleviation program, the agency

continues to be the number one provider of employment to social work graduates. It also maintains a capacity building bureau that supports efforts of social work education, to conduct trainings among social workers and para-professionals needing knowledge and skills enhancement.

2. Philippine Association of Social Workers, Inc. (PASW). The sister organization of NASWEI.

3. Philippine Social Work Consortium – This is a newly formed association composed social workers' organizations from different fields of social work practice: medical, court, local government, academe, non-government organizations.

4. Local government units (LGUs) from the barangay level (village) to the city and municipal up to the provincial level.

5. Non-government organizations both sectarian and non-sectarian

6. People's organizations. They are organized sectors in the communities.

On the international level, social work education in the Philippines owes some international organizations so much for their contribution to its development. Notably, except for the Asean Social Work Consortium (ASWC) these organizations -- IASSW, APASWE, IFSW, UNICEF – had been there and saw the birth of social work education in the country. ASWC will hold its 3rd conference in Bangkok this year. The first and second were held in the Philippines in 2011 and 2012 respectively.

Summary, Conclusion and Recommendations

Summary

This study was conducted primarily to trace the beginning of Social Work education in the Philippines and its historical development with the end-view of finding ways to

strengthen the profession's effort toward indigenization without losing its global perspective. The following highlight the findings of the study:

1. There are 85 schools of social work offering a Bachelor of Science in Social Work (BSSW) degree, according to the 2013 list provided by the Professional Regulatory Board for Social Work – Philippine Regulations Commission (PRB-PRC), however, only 42 or about 50% are members of the National Association for Social Work Education, Inc. (NASWEI). From the profile of 28 schools that participated in this study, there is marked increase in their enrolment through the years comparing figures taken from a previous study.

2. Faculty members, although not too many, have conducted research on topics that concern social work education, teaching methodologies, and a variety of topics that reflect their interest in various fields of practice. Most of these topics were attempts to respond to the needs of the time.

3. Social Work education in the Philippines started as early as the 1930's with the University of the Philippines and the Centro Escolar University offering non-degree courses to meet the training demands of other professionals like teachers who were recruited to perform social work functions in government and non-government social welfare agencies.

4. The first school of social work in the Philippines - the Philippine School of Social Work (PSSW) - was established in 1950. It offered the first formal degree, a one-year degree program leading to a Master of Arts in Social Administration. A two-year graduate program that conferred a Master of Science in Social Work was offered the following year.

5. A number of schools started offering a Bachelor of Arts degree major in social work in the mid-50's .

6. Republic Act (RA) 4373 better known as the Social Work Act of 1965, gave impetus to the professionalization of Social Work. Professionalization means taking a four-year Bachelor of Science in Social Work and passing the licensure examination given once a year by the Professional Regulation Commission, an entity under the Philippine government.

7. The first two decades of social work education in the Philippines was patterned after that of the West, owing to the fact that most of the first professionally trained practitioners in social work obtained their education in the United States. As such, it adopted the western curriculum of social work, and taught theories and concepts as they were taught abroad.

8. The indigenization of SW education in the country took off at the beginning of the decade of the 70's with a social framework toward development. Workshops were conducted to review the goals and content of the curriculum and teaching methodologies to create awareness and support growing sentiments toward indigenization. It was the workshop on the use of creative literature from the Philippine experience that made a strong impact in the area of indigenization.

9. The years 1980's to 2000 saw a number of publications by local authors to respond to the dearth of teaching materials in Philippine social work education. The clamor for local learning resources was borne out of a strong desire to test applicability of existing knowledge with a goal to build social work theory that is very Filipino.

10. Despite efforts toward indigenization, social work education in the Philippines maintains a global perspective in its curriculum as it continues to enter into partnership with its counterparts in the region and in the international community.

Conclusion

The following conclusions were drawn from the result of the study.

1. Social work education can only be relevant if it defines its goals and content within the economic and socio-cultural milieu in which it operates. Social work education in the Philippines has gone a long way in realigning its goals and curriculum to respond to and address the volatile situation of the country.

2. Efforts toward indigenization have made a dent in the development of Social work education in the Philippines, debunking the hypothesis that social work education in the country simply adopted and disseminated foreign theories without any modification. At this stage it is well prepared for theory-building.

3. Indigenization of social work education in the Philippine does not in any way limit efforts to maintain a closer relationship and foster collaborative partnership with its counterpart in the region and in the international community.

Recommendations

1   Social work education in the Philippine, through its national association, should now embark on theory-building having been into indigenization for a long time. This would require concrete actions as follows:

   1.1   Organizing a pool of social work educators and practitioners who can write critically or who can be trained to write critically.

   1.2   Creating more opportunities for research and providing better incentives to encourage social workers to engage in research.

   1.3   1.3. Engage faculty in a continuing search for innovative indigenous methodology that can ignite the teaching-learning process through experimentation. Designing an indigenous teaching methodology can be sourced out from the documentation of the experiment.

2   Globalization is inevitable, as such, partnership with our counterparts in the region and in the international community must be nurtured. There is much to learn from and share with each other.

References

Almanzor, Angelina C. "Social Work Education inAsia." Philippine Encyclopedia l977

_____.   The Applicability of the Principles of Self-Determination and Confidentiality from the Philippine Perspective." Unpublished work, Manila: 1965.

Cordero, E. A., et al. (ed.) Philippine Encyclopedia of Social Work (2000 Edition).

Cordero, Erlinda A. "Social Work Education." Philippine Encyclopedia of Social Work (2000 Edition). Quezon City: Megabooks Company and National Association for Social Work Education, Inc. , 2000.

De Guzman, Leonora S. (ed.) Philippine Encyclopedia of Social Work (l997 Edition). Manila: Philippine Association of Social Workers, 1997.

Lasan, Dolores B. A Social Worker's Revolution of Thought. Manila, Philippines,1997.

_____.   Twilight to Dawn. Manila, Philippines, l997.

Mendoza, Thelma Lee. "The Teaching of Integrated Social Work Practice."

_____.   Social Welfare and Social Work. Quezon City: Megabooks Company, 2002.

Pineda, Josefina.   "Spirituality and Social Work." Philippine Encyclopedia for Social Work (2000 Edition).   Quezon City: MegaBooks Company and National Association for Social Work Education, Inc., 2000.

Ruiz, Elsa Hernando. The Filipinization of Social Work Education Among Selected Schools of Social Work in Metropolitan Manila Area. Unpublished thesis. Manila: Asian Social Institute, 1987.

Veneracion, Corazon (ed.) Social Work in the Philippines, Tradition and Profession. Quezon City: Philippine Association of Social Workers, Inc., 2003

_____.   "Josefa Llanes Escoda (1898-1945), Portrait of a Pioneer." Social Work in the Philippines, Tradition and Profession.   Quezon City: Philippine Association of Social Workers, Inc., 2003.

_____.   "100 Years of Social Work in the Philippines: Roots and Heritage." Social Work in the Philippines, Tradition and Profession. Quezon City: Philippine Association of Social Workers, Inc., 2003.

_____. Profile of Social Work Schools, Philippines and NASWEI Member Schools Directory. Unpublished Work. Quezon City: University of the Philippine, 2006.

Yasas, FrancesMaria. "Indigenization in Social Work Education." Social Work in the Philippines, Tradition and Profession. Quezon City: Philippine Association of Social Workers, Inc., 2003.

Younghusband, Eileen (ed.) Education for Social Work. London: George Allen & Unwin Ltd, 1968

First hand sources

Interview with: Dr. Angelina C. Almanzor
                         Prof, Thelma Lee Mendoza
                         Dean Josefina D. Pineda

Other Sources

Asian Development Bank. (2013).

Outlook 2013 Update: Governance and Public Service Delivery. Mandaluyong City, Philippines.

Commission on Higher Education Statistics

http://www.ched.gov.ph/index.php/data/statistic/ched-statistics/

Department of Labor and Employment Regional Offices, Employer's Monthly Report on Termination

Education Statistics. http://www.nscb.gov.ph/secstat/d_educ.asp. Viewed January 2014

Education Pinoy. http://www.educationpinoy.com/index.html

Labor Force Survey (October,2013). Philippine Statistics Authority - National Statistics Office.

Labor Statistics

 http://www.bles.dole.gov.ph/PUBLICATIONS/Current%20Labor%20Statistics/HTML/

2011 List of Establishments. Philippine Statistics Authority - National Statistics Office.

2009 Official Poverty Statistics for the Basic Sectors. Philippine Statistics Authority - National Statistics Office.

National Statistics Coordination Board. (2012). "Annual Per Capita {pverty Threshold, Poverty Incidence and Magnitude of Poor Families, by Region and by Province: 1991, 2006, 2009, and 2012."http://www.nscb.gov.ph/poverty/

The Asian Journal Dateline Philippines. August 2, 2013. "CHED adds list of priority courses."

The Freeman. "CHED open specialized course in business analytics." January 4, 2013. http://www.philstar.com/cebu-business/2013/06/04/950016/ched-opens-specialized-course-business-analytics

The Philippine Star. (Dec. 31, 2013) " PHL literacy rate imporoves to 97.5% -- NSO" http://www.philstar.com/business/2013/12/31/1273515/phl-literacy-rate-improves-97.5-nso

Appendix

BIOGRAPHICAL SKETCHES

Dr. Angelina C. Almanzor

Professor Thelma Lee-Mendoza

Dean Josefina Dineros Pineda

Dr. Angelina C. Almanzor

Dr. Almanzor will always be remembered as one of the pillars of the Asian Regional Association for Social Work Education (ARASWE) which is known today as the Asia and Pacific Association for Social Work Education (APASWE). A group of Asian educators that included Dr. Almanzor thought it was important for the schools of social work to get together within a structured framework for mutual learning and exchange on current practices, curriculum issues and best practices. There were not too many schools in the region then.

The pride of her parents, Dr. Almanzor was a constant honor student even during her elementary and secondary education. In the tertiary level, she graduated Magna Cum Laude from the Philippine Normal College with a degree in Education. She became one of the first graduates of a Master in Social Administration at the Philippine School of Social Work, and finished her Ph.D. in Social Development from Columbia University School of Social Work, New York, USA.

Dr. Almanzor was appointed Dean of the Philippine School of Social Work, Philippine Women's University in 1961, a position she held for almost 15 years. She facilitated the organization of the Schools of Social Work Association of the Philippines (SSWAP) and became its first President in 1969. She was also Vice President of Council of Welfare Organizations (l963-l964). Her brilliance in the field of Social Work and Social Welfare brought her to several countries in Asia after her retirement from PSSW. She was the Project Director and field representative of the UN Social Welfare and Development Center for Asia and the Pacific (SWADCAP) and Regional Director for Rural Development for the UN ESCAP in Bangkok for more than10 years. She was also the Asian representative to the International Association of Schools of Social Work, and later elected as its Vice-President at its Congress in Helsinki. This paved the way for the holding of the 15th International Conference of Social Welfare, the Second Symposium of the International Federation of Social Workers, and the 15th International Congress of Schools of Social Work in Manila in 1970, a big event that she successfully chaired.

A highly respected social worker not only in her own country but also in the international community, she was the recipient of several awards. She was cited for her contribution to Social Work and social welfare in Asia and the Pacific region by, to name a few, the APASWE, the United Nations, the Philippine Association of Social Workers, the PSSW-PWU that conferred on her the Highest Achievement for Faculty Award, and the Columbia University School of Social Work as one of its most outstanding alumnae. A treasured one is a Diploma of Honor for her valuable services to Filipino and allied soldiers during World War II.

Born on Dec. 5, 1920 in San Pablo City, in the scenic province of Laguna, she would later get married to Dominador Almanzor, Sr. (deceased) by whom she has two children: Dominador, Jr., a Mechanical Engineer, and Rochelle who has a Ph.D. in Political Science from the University of Hawaii at Manoa where she worked for sometime. Although based in Hawaii with her family, Rochelle still comes home to the Philippines to visit her mother and for her consultancy job at the Asian Institute of Management in Makati City.

Now in full retirement, Dr. Almanzor cherishes the title of being the only social worker from the Philippines who was cited in a book edited by James O. Billups, "Faithful Angels – Portrait of International Work Notables," that included, among others, Katherine Kendall, once President of IASSW and her good friend, author Herman Stein, Armaity Desai, Meher Nanavatty and Robin Huws Jones.

<p style="text-align:center">*******</p>

Prof.Thelma Lee-Mendoza

Prof.Thelma Lee Mendoza's commitment to the social work profession is reflected in her past and present activities. She served as Board Member (1969-1971) and Journal editor (1980-1985), and at present, as a member of the Council of Advisers of the Philippine Association of Social Workers, Inc. (PASWI) She also served as Board Member (1971-1973) of the Schools of Social Work Association of the Philippines or SSWAP (now the National Association for Social Work Education, Inc. – NASWEI), Board Member (1980-1990) of the International Association of Schools of Social Work (IASSW), and Board Member (1980-1984) of the Asian and Pacific Association for Social Work Education (APASWE). She was a member of the Expert Working Group of the IASSW for the Integration of Population/Family Planning into the Social Work Curriculum (1972-1977).

Prof. Thelma Lee-Mendoza completed her Bachelor of Arts in Social Work degree from the University of the Philippines in 1957, and her Master in Social Work (MSW) degree from the University of Michigan in 1960 as a Fullbright scholar.

Professor Mendoza was a social worker and supervisor at the Philippine Mental Health Association for eight years before she went into full-time social work teaching at the University of Philippines (UP) in 1965. She taught for 34 years as full-time professor in UP and occasionally, as part time lecturer in other schools in Metro Manila, contributing significantly to social work education. While in the academe,

Prof. Mendoza had the opportunity to observe trends in social work teaching and practice in the United States under an Asia Foundation Study Grant. She was a Visiting Scholar at the University of Southern California in 1979. and a Visiting Professor at the University of California at Los Angeles (UCLA) in 1988. She later became a part-time professor of social work at the Kibi International University in Okayoma, Japan from 1995 to 2007.

Her desire to improve teaching future social workers found fulfilment in her writings. She published books, journals articles and research papers as their sole author/writer or jointly with others. The best known of these are the two textbooks she authored – Social Welfare and Social Work (latest edition 2008), and Social Work with Groups (1999). The schools of social work in the country continue to use these as basic reference books.

Upon her retirement from UP in 1999, she was appointed to the Professional Regulation Commission Board for Social Workers and was its Chairperson from June 2000 to December 2003.

For her dedication and commitment to the social work profession, she received several awards that included Most Outstanding Professional in the Field of Social Work(1999) from the Professional Regulation Commission; 'Most Outstanding Social Worker in Academe' (Golden Jubilee, 1998) from the Philippine Association of Social Workers; the 'Diamond Jubilee Award' (2003) from the UP Chapter of the International Honor Society of PHI KAPPA PHI for "professional achievement and excellence;" 'Professorial Chair Award' from the San Miguel Corporation (Diamond Jubilee Professor of Social Work Practice) and the University of the Philippines (1992); 'Most Outstanding Faculty Award for Teaching' (1990). Her latest award was conferred by the PASWI, the Lifetime Achievement Award, and a salute to her achievements as written in a coffee table book "PASWI at 65, a Glorious Past, a Brighter Future," published by PASWI for its 65th anniversary in October 2013.

Today, she continues to live an active educator's life as she provides consultancies and lectures like the review classes for the annual social work licensure examinations and the continuing education programs for court social workers. Prof. Mendoza is a member of the Philippine Supreme Court's Corps of Professors. Born on May 22, 1938, she is married to Associate Justice Vicente Mendoza of the Supreme Court of the Philippines, with whom she has three children.

****

Dean Josefina Dineros Pineda

Dr. Josefina Dineros Pineda was born in Manila, Philippines on December 24, 1927. She is married to Dr. Esteban Pineda, a medical doctor, with whom she has six children. She counts 29 years of service to the academe, having been connected with the University of the Philippines (UP) in various capacities. Prior to her full time involvement in teaching, she worked as a caseworker and later as full-fledged social worker in a medical setting in Boston, Massachusettes, and Maryland, USA, and Mary Johnston Hospital in Manila, Philippines.

Dr. Pineda was dean of the UP College of Social Work and Community Development (1988-1991). Before her appointment as dean, she held other positions in the University: Professor, Associate Professor, Assistant Professor, and Instructor. She was also Chairman of the Social Work Department (1972-1976) when the College was still an Institute.

Although she has retired from full time service, Dr. Pineda's passion for teaching has not waned as she continues to serve as Professorial lecturer in UP and in the Asian Social Institute (ASI) in Manla. She counts as a major contribution to the social profession her appointment as member of the Board for Social Work, Professional Regulation Commission (1996-1997).

A very energetic woman, Dr. Pineda was and, in a number of cases, continues to be a member, consultant, and volunteer in several organizations as well as government and non-government agencies. She is a lifetime member of the Philippine Association of Social Workers, Inc. (PASWI) of which she was President in 1978, Vice President and Program Committee Chairperson of the National Association for Social Work Education, Inc. (1990-1992), Board Member, Asian and Pacific Association for Social Work Education (1991-1993), and Vice-President for Asia of the International Federation of Social Workers (1978-1980).

Her involvement in non government and civic organizations includes the following, to name a few: Founder-President – Young Women's Christian Association (YWCA) of Makati (1977-1980), Vice President for Program, YWCA of the Philippines (1976-1980, Founder-Secretary, Kaisahang Buhay Foundation, Inc. Manila (1976-1977), President, Soroptimist International of San Juan (1991-1994), Chairperson, Eco-Social Development Committee, Soroptimist International Philippines Region (1994-1996), Executive Board member, Philippine Social Science Council (1986-1988), Executive Director, BUDHI ng Pilipinas, Foundation, Inc. (1988-1990).

Dr. Pineda received several honors and recognition for her contribution to the social work profession, the most recent of which was the Life Achievement Award given by the Philippine Association of Social Workers, Inc. (PASWI) on its 65th anniversary in October 2014.   She was also recipient of Professorial Chair in Social Planning by the San Miguel Corporation (1989; 1991), Merit of Distinction by the PSSW Alumni Association (1976), International Social Science Honor Society, UP, and Service Award for 20 years of service, UP (1983).

Dr. Pineda's educational background: She is a Doctor of Philosophy with Organizational Development and Planning as her field of study. She graduated with a Master of Science in Social Services from Boston University, USA, in 1960, and a Master in Environmental Planning in 1972 from the University of the Philippines. She also took postgraduate courses in Sociology (1955) from the University of Maryland, USA, and social work (1953) from the Philippine School of Social Work in Manila. Her baccalaureate degree was Bachelor of Arts in Social Work which she completed with honors from the Philippine Women's University in 1952.

****

Table 1
Higher Education Indicators

Indicator	2001/02	2002/03	2003/04	2004/05	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12
Higher Education Institutions (HEIs)											
Total HEIs (excluding SUCs Sattelite campuses)	1,428	1,489	1,540	1,619	1,683	1,710	1,701	1,741	1,791	1,823	1,856
Total HEIs (including SUCs Sattelite campuses)	1,665	1,735	1,789	1,890	1,943	2,036	2,034	2,074	2,180	2,247	2,282
Public	*170*	*173*	*175*	*176*	*191*	*196*	*201*	*205*	*218*	*219*	*220*
State Universities and Colleges (SUCs)	111	111	111	111	111	110	110	110	109	110	110
SUCs Satellite Campuses	237	246	249	271	260	326	333	333	389	424	426
Local Colleges and Universities (LCUs)	42	44	46	50	65	70	75	79	93	93	94
Others (include OGS, CSI, Special HEI)	17	18	18	15	15	16	16	16	16	16	16
Private	*1,258*	*1,316*	*1,365*	*1,443*	*1,492*	*1,514*	*1,500*	*1,536*	*1,573*	*1,604*	*1,636*
Sectarian	320	325	331	340	358	299	300	302	322	334	339
Non-Sectarian	938	991	1,034	1,103	1,134	1,215	1,200	1,234	1,251	1,270	1,297
Autonomous/Deregulated Private HEIs								50	60	63	63
Enrollment											
All Disciplines	**2,466,056**	**2,426,976**	**2,420,856**	**2,402,315**	**2,483,274**	**2,604,449**	**2,654,294**	**2,625,385**	**2,770,965**	**2,937,847**	**3,033,967**
Public	808,321	815,595	829,181	819,251	849,669	881,656	915,191	982,701	1,083,194	1,193,851	1,282,045
Private	1,657,735	1,611,381	1,591,675	1,583,064	1,633,605	1,722,793	1,739,103	1,642,684	1,687,771	1,743,996	1,751,922
Priority Disciplines	**1,466,781**	**1,468,532**	**1,526,933**	**1,548,772**	**1,647,427**	**1,679,132**	**1,694,290**	**1,647,201**	**1,690,369**	**1,728,397**	**1,746,723**
Sciences	30,451	28,372	26,143	23,458	22,903	23,149	25,044	22,641	24,127	25,425	27,304
Maritime	94,713	83,753	79,843	73,250	74,601	54,870	69,033	65,443	88,450	109,256	117,556
Medicine and Health Related	164,000	220,195	319,774	445,729	549,658	609,659	547,595	517,319	440,335	363,147	281,038
Engineering and Technology	355,829	337,155	336,078	305,120	301,411	315,412	311,437	319,775	344,662	354,218	372,003
Agriculture, Agri. Eng'g., Forestry, Vet. Med.	94,900	84,609	78,201	70,824	63,913	59,397	58,168	63,315	59,692	63,679	68,133
Teacher Education	439,549	417,619	404,078	366,988	361,774	331,416	370,441	325,186	352,046	400,912	449,904
IT Related	249,937	256,854	248,247	229,321	242,799	251,661	280,596	300,882	348,462	376,046	390,826
Mathematics	12,197	14,440	12,379	10,857	10,701	14,553	12,688	14,636	12,154	12,611	13,358
Architectural and Town Planning	25,205	25,535	22,190	23,225	19,667	19,015	19,288	18,004	20,441	23,103	26,601
Graduates											
All Disciplines	**383,839**	**401,787**	**388,189**	**409,628**	**421,444**	**444,427**	**444,815**	**469,654**	**481,862**	**498,418**	**517,425**
Public	131,491	145,172	141,720	146,090	148,191	155,441	169,155	178,478	192,545	207,722	208,995
Private	252,348	256,615	246,469	263,538	273,253	288,986	275,660	291,176	289,317	290,696	308,430
Priority Disciplines	**222,092**	**237,054**	**230,756**	**252,217**	**270,624**	**298,146**	**301,823**	**309,307**	**303,957**	**310,017**	**340,750**
Sciences	4,950	4,872	4,209	4,267	3,795	3,768	3,609	4,194	3,912	3,927	3,978
Maritime	13,387	13,013	12,487	12,020	8,801	11,121	10,429	11,768	14,433	13,937	14,161
Medicine and Health Related	26,474	33,296	41,688	61,916	86,373	110,312	121,401	128,057	115,466	102,782	146,399
Engineering and Technology	45,950	51,276	48,507	47,003	48,951	49,617	48,464	48,448	49,705	58,637	53,621
Agriculture, Agri. Eng'g., Forestry, Vet. Med.	13,335	14,765	13,154	12,803	13,040	12,528	11,181	9,842	10,107	9,650	8,443
Teacher Education	77,555	80,863	71,882	70,837	66,362	70,711	63,682	56,777	56,209	62,834	56,187
IT Related	35,103	34,205	33,613	38,567	38,435	35,901	38,665	45,830	49,913	54,113	53,488
Mathematics	2,251	2,018	1,754	2,042	2,204	1,787	2,115	2,105	1,995	1,874	2,221
Architectural and Town Planning	3,087	2,746	3,462	2,762	2,663	2,401	2,277	2,286	2,217	2,263	2,252

Indicator	2001/02	2002/03	2003/04	2004/05	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12
	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
Performance (% Passing) in licensure examination											
Across all disciplines	37.20	36.71	31.26	32.94	35.56	37.97	38.34	38.79	36.19	33.91	35.37
Priority Disciplines											
Sciences	50.09	52.37	44.57	46.74	49.03	51.00	53.14	49.16	54.31	56.02	53.53
Maritime	70.50	73.47	62.02	42.27	45.53	48.48	47.63	51.48	50.36	51.41	50.47
Medicine and Health Related	44.25	43.17	45.06	43.47	47.64	48.47	51.45	53.14	54.84	52.73	54.29
Engineering and Technology	41.97	38.85	39.29	38.64	39.16	41.16	38.62	39.17	36.60	37.37	44.34
Agriculture, Agri. Eng'g., Forestry, Vet. Med.	51.58	38.28	27.14	28.64	31.77	33.70	35.35	34.18	35.07	35.50	36.54
Teacher Education	34.30	35.87	26.27	27.24	26.99	30.99	28.50	31.43	25.50	21.21	22.25
Faculty Qualification											
% with MA/MS	25.51	21.62	30.06	30.64	34.48	33.09	31.32	34.75	35.04	38.87	41.44
% with PhD	7.69	8.49	9.24	9.09	10.09	9.67	9.00	9.75	9.69	11.09	12.66
Accreditation											
No. of HEIs with Accredited Programs				297	303	386	390	407	428	447	484
% of HEIs with Accredited Programs				18	16	19	19.10	19.62	19.59	19.89	21.54
No. of Accredited Programs by Level:											
Candidate Status				51	62	534	547	525	626	655	838
Level I				317	322	313	416	506	621	704	842
Level II				1,057	1,054	1,155	1,052	1,000	1,086	1,038	1,174
Level III				186	180	290	375	441	604	702	734
Level IV										10	35
Total *(Excluding Candidate Status)*				1,560	1,556	1,758	1,843	1,947	2,311	2,454	2,785
Total No. of Beneficiaries	**773,448**	**775,848**	**799,974**	**835,099**	**802,425**	**836,962**	**863,685**	**998,015**	**999,643**	**1,101,330**	**1,188,519**
Scholarship and Other Financial Assistance	39,621	41,604	57,866	47,004	47,863	49,016	40,692	72,775	57,566	60,471	63,346
Other Scholarship Programs				43,344		15,867	30,850	71,960			
Partial Subsidy thru SUCs Enrollment	733,827	734,244	742,108	744,751	754,562	772,079	792,143	853,280	942,077	1,040,859	1,125,173
ETEEAP											
No. of Graduates	270	720	404	501	656	1,012	892	1,814	919	1,100	1,351

*Graduates AY 2011/12 is projected

as of July 24, 2012

Higher Education Graduates by Discipline and Academic Year: AY 2005/06 - AY 2015/16

Discipline	Academic Year										
	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13	2013/14	2014/15	2015/16
General	2,748	3,411	1,964	1,562	1,603	1,783	1,731	1,793	1,842	1,862	1,905
Education Science and Teacher Training	66,362	70,711	63,682	56,777	56,209	57,608	56,187	55,780	55,449	54,727	54,241
Fine and Applied Arts	1,749	1,796	2,118	2,137	2,361	2,456	2,593	2,729	2,866	3,003	3,139
Humanities	4,436	4,645	4,429	4,678	5,240	4,846	4,867	4,889	4,911	4,933	4,954
Religion and Theology	1,473	1,392	1,403	1,131	1,051	1,059	992	924	856	789	722
Social and Behavioral Sciences	12,176	11,937	11,493	12,506	12,602	11,945	11,819	11,694	11,568	11,443	11,317
Business Administration and Related	94,819	95,646	93,273	106,746	117,339	113,233	116,822	119,526	122,740	125,954	129,168
Law and Jurisprudence	2,744	2,792	3,260	2,931	2,800	2,925	2,902	2,920	2,946	2,960	2,976
Natural Science	3,795	3,768	3,609	4,194	3,912	3,955	3,978	3,980	4,018	4,039	4,060
Mathematics	2,204	1,787	2,115	2,105	1,995	2,195	2,221	2,274	2,360	2,415	2,479
IT Related Discipline	38,435	35,901	38,665	45,830	49,913	50,199	53,488	55,647	58,059	60,517	62,941
Medical and Allied	86,373	110,312	121,401	128,057	115,466	138,135	146,399	154,179	162,896	171,149	179,399
Trade, Craft and Industrial	2,898	1,528	1,221	946	719	962	876	852	897	875	875
Engineering and Technology	48,951	49,617	48,464	48,448	49,705	52,152	53,621	55,554	57,369	59,108	60,936
Architectural and Town Planning	2,663	2,401	2,277	2,286	2,217	2,271	2,252	2,245	2,259	2,254	2,255
Agricultural, Forestry, Fisheries and Vet Med.	13,040	12,528	11,181	9,842	10,107	9,141	8,443	7,746	7,047	6,351	5,653
Home Economics	1,075	877	942	952	1,105	1,055	1,089	1,119	1,146	1,176	1,205
Service Trades	2,233	2,355	2,434	3,490	5,155	4,947	5,524	6,102	6,679	7,257	7,834
Mass Communication and Documentation	4,506	4,439	4,258	5,454	5,382	5,498	5,714	5,931	6,147	6,365	6,580
Other Disciplines	19,963	15,463	16,197	17,814	22,548	20,892	21,747	22,601	23,456	24,311	25,165
Maritime	8,801	11,121	10,429	11,768	14,433	13,526	14,161	14,787	15,414	16,045	16,672
Total	**421,444**	**444,427**	**444,815**	**469,654**	**481,862**	**500,783**	**517,425**	**533,273**	**550,924**	**567,531**	**584,474**

*Starting AY2002-2003 Region IV was divided into Regions IVA (CALABARZON) and IVB (MIMAROPA) per Executive Order s. May 27, 2002

Data on graduates for AY 2010/11 up to AY 2015/16 are projected

as of November 2011

Higher Education Enrollment by Region and Academic Year: AY 2005/06 - AY 2015/16

Region	Academic Year										
	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13	2013/14	2014/15	2015/16
I	139,547	132,157	131,022	131,435	131,949	145,423	147,808	151,081	154,405	158,184	161,509
II	87,106	91,712	101,592	105,603	111,689	123,706	125,735	128,519	131,347	134,561	137,390
III	169,519	179,402	190,305	207,628	224,695	227,433	231,163	236,282	241,481	247,390	252,590
IV (A)*	239,630	259,908	264,840	275,210	288,671	305,361	310,368	317,242	324,222	332,156	339,138
V	113,992	112,707	115,291	114,765	124,653	138,552	140,824	143,943	147,110	150,710	153,878
VI	194,483	198,957	197,886	197,904	213,074	214,055	217,565	222,383	227,276	232,838	237,733
VII	204,005	206,746	236,357	202,565	214,786	235,185	239,042	244,336	249,712	255,822	261,200
VIII	95,704	95,342	96,397	97,049	103,083	113,828	115,695	118,257	120,859	123,816	126,419
IX	67,179	63,861	68,182	75,435	86,420	87,733	89,172	91,147	93,152	95,432	97,438
X	97,593	126,461	125,150	114,949	120,789	126,464	128,538	131,384	134,275	137,561	140,453
XI	91,685	105,337	107,724	106,540	115,001	128,948	131,063	133,965	136,913	140,263	143,211
XII	77,267	75,620	70,277	70,299	84,983	88,623	90,076	92,071	94,097	96,400	98,426
NCR	671,583	703,081	697,063	687,096	703,296	737,124	749,212	765,804	782,654	801,806	818,660
CAR	96,741	107,895	107,170	99,201	101,663	103,626	105,325	107,658	110,027	112,719	115,089
ARMM	44,551	44,698	44,929	45,120	43,145	47,695	48,477	49,551	50,641	51,880	52,971
CARAGA	44,048	41,394	47,608	47,294	50,153	55,418	56,327	57,574	58,841	60,281	61,548
IVB	48,641	59,171	52,501	47,292	52,915	58,673	59,635	60,956	62,297	63,822	65,163
Total	2,483,274	2,604,449	2,654,294	2,625,385	2,770,965	2,937,847	2,986,023	3,052,153	3,119,308	3,195,642	3,262,815

*Starting AY2002-2003 Region IV was divided into Regions IVA (CALABARZON) and IVB (MIMAROPA) per Executive Order s. May 27, 2002

Data on enrollment for AY 2011/12 up to AY 2015/16 are projected

as of November 2011

Higher Education Enrollment by Discipline and Academic Year: AY 2005/06 - AY 2015/16

Discipline	Academic Year										
	2005/06	2006/07	2007/08	2008/09	2009/10	2010/11	2011/12	2012/13	2013/14	2014/15	2015/16
Agricultural, Forestry, Fisheries and Vet Med.	63,913	59,397	58,168	63,315	59,692	63,679	61,965	61,901	62,338	62,106	62,151
Architectural and Town Planning	19,667	19,015	19,288	18,004	20,441	23,103	22,078	22,711	23,195	23,753	24,273
Business Administration and Related	531,017	572,174	612,481	649,549	724,215	785,305	822,253	857,562	902,884	946,335	987,696
Education Science and Teacher Training	361,774	331,416	370,441	325,186	352,046	400,912	374,488	383,849	392,008	394,786	401,280
Engineering and Technology	301,411	315,412	311,437	319,775	344,662	354,218	360,498	357,218	362,102	366,010	367,847
Fine and Applied Arts	11,282	12,216	12,931	13,732	16,682	18,158	19,025	20,413	21,801	23,189	24,578
General	22,518	20,698	35,257	13,750	14,198	11,619	13,765	13,534	12,793	12,753	12,416
Home Economics	5,562	5,568	4,952	4,847	5,149	5,308	5,001	4,962	4,937	4,894	4,858
Humanities	25,860	26,558	29,241	28,287	28,089	30,407	30,712	31,464	32,219	32,972	33,725
IT Related Discipline	242,799	251,661	280,596	300,882	348,462	376,046	397,767	425,679	440,385	463,791	485,799
Law and Jurisprudence	18,840	16,977	18,159	19,293	20,144	21,915	21,823	22,565	23,308	24,052	24,794
Maritime	74,601	54,870	69,033	65,443	88,450	109,256	100,520	105,935	104,964	107,186	107,813
Mass Communication and Documentation	23,781	30,020	28,385	29,132	30,994	33,991	34,855	36,419	37,983	39,546	41,109
Mathematics	10,701	14,553	12,688	14,636	12,154	12,611	13,321	13,444	13,566	13,690	13,812
Medical and Allied	549,658	609,659	547,595	517,319	440,335	363,147	389,604	354,792	326,744	305,830	277,904
Natural Science	22,903	23,149	25,044	22,641	24,127	25,425	25,195	25,571	25,946	26,321	26,696
Other Disciplines	104,267	135,455	107,452	108,450	117,448	161,527	146,894	158,338	166,706	173,122	181,077
Religion and Theology	7,143	8,568	7,884	7,804	6,943	7,323	7,201	7,087	6,973	6,859	6,745
Service Trades	13,576	19,740	23,951	26,814	36,355	47,530	50,242	56,599	62,955	69,312	75,668
Social and Behavioral Sciences	64,092	67,452	73,512	72,196	76,546	83,371	85,097	88,594	92,090	95,586	99,082
Trade, Craft and Industrial	7,909	9,891	5,799	4,330	3,833	2,996	3,720	3,516	3,411	3,549	3,492
Total	**2,483,274**	**2,604,449**	**2,654,294**	**2,625,385**	**2,770,965**	**2,937,847**	**2,986,023**	**3,052,153**	**3,119,308**	**3,195,642**	**3,262,815**

*Starting AY2002-2003 Region IV was divided into Regions IVA (CALABARZON) and IVB (MIMAROPA) per Executive Order s. May 27, 2002

Data on enrollment for AY 2011/12 up to AY 2015/16 are projected

as of November 2011

PHILIPPINES
SELECTED ECONOMIC AND FINANCIAL INDICATORS   30-Jan-14

I t e m	2006	2007	2008	2009	2010	2011	2012	*2012*	*2013*
I. OUTPUT, EMPLOYMENT AND WAGES [1]								**1st -3rd Quarter**	
A. **Gross National Income (GNI)** (Constant 2000 prices, ₱ Billion)	5911.3	6276.0	6590.0	6988.8	6851.1	7039.9	7496.5	5483.6	5884.5
annual % change	**5.0**	**6.2**	**5.0**	**6.1**	**8.2**	**2.8**	**6.5**	**6.5**	**7.3**
(constant 2000 prices, US$ Billion) [2]	133.8	142.0	149.1	158.1	155.0	159.3	169.6	124.1	133.2
B. GNI (Current Prices, ₱ Billion)	7883.1	8634.1	9776.2	10652.5	10852.4	11598.2	12608.7	9108.5	9943.5
C. **GDP** (constant 2000 prices, ₱ Billion)	4716.2	5028.3	5237.1	5297.2	5701.5	5909.0	6311.7	4606.1	4948.6
annual % change	**5.2**	**6.6**	**4.2**	**1.1**	**7.6**	**3.6**	**6.8**	**6.7**	**7.4**
(constant 2000 prices, US$ Billion) [2]	106.7	113.8	118.5	119.9	129.0	133.7	142.8	104.2	112.0
D. GDP (Current Prices, ₱ Billion)	6271.2	6892.7	7720.8	8026.1	9003.5	9706.3	10564.9	7595.6	8300.3
(current prices, US$ Billion)	122.2	149.4	173.6	168.5	199.6	224.1	250.2	178.4	197.4
E. GDP by Expenditure Shares and Net Primary Income (constant 2000 prices)									
1. **Household Final Consumption Expenditure** (₱ Billion)	3439.9	3598.4	3730.9	3817.9	3945.8	4168.9	4442.5	3179.7	3357.1
annual % change	**4.2**	**4.6**	**3.7**	**2.3**	**3.4**	**5.7**	**6.6**	**6.7**	**5.6**
Percent share to total GNI	58.2	57.3	56.6	54.6	57.6	59.2	59.3	58.0	57.1
Percent share to total GDP	72.9	71.6	71.2	72.1	69.2	70.6	70.4	69.0	67.8
2. **Government Final Consumption Expenditure** (₱ Billion)	461.1	492.9	494.4	548.3	570.2	582.1	653.1	513.2	576.5
annual % change	**10.6**	**6.9**	**0.3**	**10.9**	**4.0**	**2.1**	**12.2**	**13.0**	**12.3**
Percent share to total GNI	7.8	7.9	7.5	7.8	8.3	8.3	8.7	9.4	9.8
Percent share to total GDP	9.8	9.8	9.4	10.4	10.0	9.9	10.3	11.1	11.6
3. **Capital Formation** (₱ Billion)	802.1	798.3	984.8	899.3	1183.6	1206.8	1168.4	780.0	970.6
annual % change	**-15.1**	**-0.5**	**23.4**	**-8.7**	**31.6**	**2.0**	**-3.2**	**-8.5**	**24.4**
(nominal as % of GNI)	14.3	13.8	15.2	12.5	17.0	17.1	15.5	14.6	15.6
Percent share to total GNI	13.6	12.7	14.9	12.9	17.3	17.1	15.6	14.2	16.5
Percent share to total GDP	17.0	15.9	18.8	17.0	20.8	20.4	18.5	16.9	19.6
4. **Exports** (₱ Billion)	2491.6	2659.7	2588.5	2385.8	2886.1	2805.4	3054.1	2422.7	2388.9
annual % change	**12.6**	**6.7**	**-2.7**	**-7.8**	**21.0**	**-2.8**	**8.9**	**8.9**	**-1.4**
Percent share to total GNI	42.1	42.4	39.3	34.1	42.1	39.8	40.7	44.2	40.6
Percent share to total GDP	52.8	52.9	49.4	45.0	50.6	47.5	48.4	52.6	48.3
5. **Imports** (₱ Billion)	2478.5	2521.1	2561.5	2354.1	2884.3	2854.2	3006.4	2277.9	2377.2
annual % change	**3.5**	**1.7**	**1.6**	**-8.1**	**22.5**	**-1.0**	**5.3**	**4.5**	**4.4**
Percent share to total GNI	41.9	40.2	38.9	33.7	42.1	40.5	40.1	41.5	40.4
Percent share to total GDP	52.6	50.1	48.9	44.4	50.6	48.3	47.6	49.5	48.0
6. **Net Primary Income**									
(₱ Billion)	1195.1	1247.7	1352.9	1691.5	1149.6	1130.9	1184.9	877.5	935.9
annual % change	**4.0**	**4.4**	**8.4**	**25.0**	**n.c.**	**-1.6**	**4.8**	**5.5**	**6.7**
Percent share to total GNI	20.2	19.9	20.5	24.2	16.8	16.1	15.8	16.0	15.9
Percent share to total GDP	25.3	24.8	25.8	31.9	20.2	19.1	18.8	19.1	18.9
F. GDP by Industrial Origin (constant 2000 prices)									
1. **Agriculture, Hunting, Forestry and Fishing** (In ₱ Billion)	618.5	647.7	668.5	663.7	662.7	679.8	698.9	493.3	498.7
annual % change	**3.6**	**4.7**	**3.2**	**-0.7**	**-0.2**	**2.6**	**2.8**	**2.0**	**1.1**
Percent share to total GNI	10.5	10.3	10.1	9.5	9.7	9.7	9.3	9.0	8.5
Percent share to total GDP	13.1	12.9	12.8	12.5	11.6	11.5	11.1	10.7	10.1
2. **Industry Sector** (In ₱ Billion)	1532.8	1621.2	1699.2	1666.6	1859.5	1893.3	2022.6	1465.7	1609.3
annual % change	**4.6**	**5.8**	**4.8**	**-1.9**	**11.6**	**1.8**	**6.8**	**6.1**	**9.8**
Percent share to total GNI	25.9	25.8	25.8	23.8	27.1	26.9	27.0	26.7	27.3
Percent share to total GDP of which:	32.5	32.2	32.4	31.5	32.6	32.0	32.0	31.8	32.5
Manufacturing (₱ Billion)	1106.1	1145.5	1194.9	1137.5	1264.5	1324.3	1395.7	1004.2	1103.0
annual % change	**4.1**	**3.6**	**4.3**	**-4.8**	**11.2**	**4.7**	**5.4**	**5.4**	**9.8**
Construction (₱ Billion)	217.6	249.4	266.8	285.0	325.8	293.9	339.9	238.2	277.0
annual % change	**9.8**	**14.6**	**7.0**	**6.8**	**14.3**	**-9.8**	**15.7**	**10.5**	**16.3**
3. **Service Sector** (In ₱ Billion)	2565.0	2759.4	2869.4	2966.9	3179.4	3335.9	3590.1	2647.2	2840.7
annual % change	**6.0**	**7.6**	**4.0**	**3.4**	**7.2**	**4.9**	**7.6**	**8.0**	**7.3**
Percent share to total GNI	43.4	44.0	43.5	42.5	46.4	47.4	47.9	48.3	48.3
Percent share to total GDP of which:	54.4	54.9	54.8	56.0	55.8	56.5	56.9	57.5	57.4
Trade (₱ Billion)	784.4	851.9	863.7	875.6	948.7	980.5	1054.4	755.4	800.8
annual % change	**6.0**	**8.6**	**1.4**	**1.4**	**8.4**	**3.3**	**7.5**	**7.9**	**6.0**
Finance and Real Estate (₱ Billion)	734.8	799.6	848.8	888.2	963.7	1032.6	1113.2	830.7	920.8
annual % change	**8.6**	**9.8**	**4.0**	**4.6**	**8.5**	**7.2**	**7.8**	**7.9**	**10.8**

I t e m	2006	2007	2008	2009	2010	2011	2012	2012	2013
								1st -3rd Quarter	
I. OUTPUT, EMPLOYMENT AND WAGES [1] cont'd									
G. **Per Capita GNI** (constant 2000 prices; ₱)	67967	70750	72852	76783	73985	74746	78276	57376	54771
annual % change	**2.9**	**4.1**	**3.0**	**5.4**	**n.c.**	**1.0**	**4.7**	**4.8**	**5.6**
(at current prices)	90638	97334	108075	117034	117194	123143	131655	95303	102345
annual % change	**8.1**	**7.4**	**11.0**	**8.3**	**n.c.**	**5.1**	**6.9**	**6.9**	**7.4**
H. **Per Capita GDP** (constant 2000 prices; ₱)	54226	56684	57896	58199	61570	62739	65904	48194	50935
annual % change	**3.2**	**4.5**	**2.1**	**0.5**	**n.c.**	**1.9**	**5.0**	**4.9**	**5.7**
(at current prices)	72104	77702	85354	88180	97227	103056	110314	79474	85433
annual % change	**8.3**	**7.8**	**9.8**	**3.3**	**n.c.**	**6.0**	**7.0**	**6.8**	**7.5**
I. **Per Capita GNI** (constant 2000 prices; US$)	1538	1601	1648	1737	1674	1691	1771	1298	1370
annual % change	**2.9**	**4.1**	**3.0**	**5.4**	**n.c.**	**1.0**	**4.7**	**4.8**	**5.6**
(at current prices)	1766	2109	2430	2457	2598	2843	3118	2239	2433
annual % change	**16.0**	**19.4**	**15.2**	**1.1**	**n.c.**	**9.4**	**9.7**	**8.6**	**8.7**
J. **Per Capita GDP** (constant 2000 prices; US$)	1227	1283	1310	1317	1393	1420	1491	1091	1153
annual % change	**3.2**	**4.5**	**2.1**	**0.5**	**n.c.**	**1.9**	**5.0**	**4.9**	**5.7**
(at current prices)	1405	1684	1919	1851	2155	2379	2612	1867	2031
annual % change	**16.2**	**19.8**	**14.0**	**-3.5**	**n.c.**	**10.4**	**9.8**	**8.6**	**8.8**
K. **Per Capita GNI,** PPP concept (at current prices; US$)[3r]	4092	4376	4606	4890	5256	5438	5770	3785	4040
annual % change[r]	6.1	6.9	5.3	6.2	7.5	3.5	6.1	6.7	6.7
Per Capita GDP, PPP concept (at current prices; US$)[3r]	3255	3493	3637	3684	3945	4099	4381	3156	3373
annual % change[r]	6.3	7.3	4.1	1.3	7.1	3.9	6.9	6.7	6.9
L. Savings Rate [4]					32.7	30.8	29.4		
M. Population (in million persons) [5]	87.0	88.7	90.5	91.0	92.6	94.2	95.8	95.6	97.2
annual % change	2.0	2.0	2.0	n.c.	1.7	1.7	1.7	1.7	1.7
N. Unemployment Rate (Average; percent) [6]	11.0							**Oct**	
New definition	8.0	7.3	7.4	7.5	7.4	7.0	7.0	6.8	6.5
O. Wage Rates: Legislated Daily Wage Rate of Non-									**Dec**
agricultural Workers in Metro Manila (Nominal, ₱)	350.00	362.00	382.00	382.00	404.00	426.00	456.00		466.00
Real Wages [7]	344.83	346.08	347.59	335.38	341.50	349.18	363.64		362.36
								Jan - Nov	
P. Average Capacity Utilization, per MISSI	80.2	79.8	80.4	81.1	83.0	83.0	82.9	82.9	83.1
II. PRICES									
									Jan -Dec
A. **Headline Inflation, Philippines** (2006=100)	**5.5**	**2.9**	**8.3**	**4.2**	**3.8**	**4.6**	**3.2**		**3.0**
of which: Food and Non-Alcoholic Beverages	5.2	3.7	13.0	6.2	4.0	5.5	2.4		2.8
Alcoholic Beverages, Tobacco and Narcotics	5.2	3.0	5.2	4.2	3.0	5.4	5.0		29.8
Non-Food	5.7	2.4	5.1	2.7	3.6	4.2	3.7		2.1
2. CPI, NCR (all items, ave % change)	6.2	2.7	6.2	2.7	3.7	4.0	2.9		1.6
3. CPI, AONCR (all items, ave. % change)	5.3	3.0	8.8	4.6	3.8	4.9	3.2		3.3
4. Purchasing Power of the Peso	1.0	0.97	0.90	0.86	0.83	0.79	0.77		0.75
B. **Core Inflation** (2006=100)	**5.3**	**2.9**	**5.8**	**4.2**	**3.6**	**4.3**	**3.7**		**2.9**
								1st-3rd Quarter	
C. GDP Deflator (% Change)	4.9	3.1	7.5	2.8	4.2	4.0	1.9	1.8	1.7
III. MONEY AND INTEREST RATES									
A. Money (End-of-Period) [8]									
1. **Money Supply** (M1, ₱ Billion)									**Dec**
Pre-SRF	768.9	886.0	1070.8	1216.9	1345.9	1492.4	1603.5		2037.2 ᴾ
(% Change)	**24.7**	**15.2**	**20.9**	**13.6**	**10.6**	**10.9**	**7.4**		**27.0**
SRF-based [9]	777.4	918.5	1061.1	1217.7	1348.5	1494.7	1606.8		2045.4 ᴾ
(% Change)	**22.3**	**18.1**	**15.5**	**14.8**	**10.7**	**10.8**	**7.5**		**27.3**
2. **Domestic Liquidity** (M3, ₱ Billion)									
Pre-SRF	2869.6	3174.4	3668.4	3974.0	4396.8	4674.3	5171.7		6880.8 ᴾ
(% Change)	**22.7**	**10.6**	**15.6**	**8.3**	**10.6**	**6.3**	**10.6**		**33.0**
								Sep	
(as % of GDP)	45.8	46.1	47.5	49.5	48.8	48.2	49.0	45.4	54.9
									Dec
SRF-based [9]	2918.9	3371.1	3711.7	4077.5	4483.3	4802.4	5227.5		6936.1 ᴾ
(% Change)	**23.0**	**15.5**	**10.1**	**9.9**	**10.0**	**7.1**	**8.9**		**32.7**
								Sep	
(as % of GDP)	46.5	48.9	48.1	50.8	49.8	49.5	49.5	45.9	55.2
3. **Expanded Liquidity** (M4, ₱ Billion) [10]									**Dec**
Pre-SRF	3722.1	3925.4	4610.4	4999.9	5446.8	5680.3	6162.9		7978.1 ᴾ
(% Change)	**19.0**	**5.5**	**17.5**	**8.4**	**8.9**	**4.3**	**8.5**		**29.5**
								Sep	
(as % of GDP)	59.4	57.0	59.7	62.3	60.5	58.5	58.3	55.2	64.5
									Dec
SRF-based [9]	3802.0	4173.7	4650.4	5117.4	5548.3	5821.5	6227.7		8064.6 ᴾ
(% Change)	**18.6**	**9.8**	**11.4**	**10.0**	**8.4**	**4.9**	**7.0**		29.5
								Sep	
(as % of GDP)	60.6	60.6	60.2	63.8	61.6	60.0	58.9	55.8	65.1

page 3

Item	2006	2007	2008	2009	2010	2011	2012	*2012*	*2013*
III. MONEY AND INTEREST RATES (cont'd)									
4. **Base Money** (₱ Billion)								**Nov**	
Pre-SRF	798.5	879.1	990.6	1081.4	1157.8	1334.7	1481.1	1320.5	1771.5
(% Change)	**20.3**	**10.1**	**12.7**	**9.2**	**7.1**	**15.3**	**11.0**	**8.5**	**34.2**
SRF-based [9]	799.7	880.5	992.0	1082.6	1158.6	1335.3	1481.4	1320.8	1771.8
(% Change)	**20.4**	**10.1**	**12.7**	**9.1**	**7.0**	**15.3**	**10.9**	**8.4**	**34.1**
5. **Reserve Money** (₱ Billion) [11]									**Dec**
Pre-SRF	717.8	847.4	960.0	1046.8	1119.7	1322.4	1475.3		1925.9 '
(% Change)	**53.6**	**18.0**	**13.3**	**9.0**	**7.0**	**18.1**	**11.6**		**30.5**
SRF-based [9]	719.0	848.8	961.5	1047.9	1120.5	1323.0	1475.6		1926.2 '
(% Change)	**53.8**	**18.0**	**13.3**	**9.0**	**6.9**	**18.1**	**11.5**		**30.5**
6.a **Net Credits from Depository Corporations (Pre-SRF)**									
(₱ Billion)	3006.6	3161.6	3691.4	3965.1	4310.4	4945.4	5330.8		6034.6 ᴾ
(% Change)	**7.2**	**5.2**	**16.8**	**7.4**	**8.7**	**14.7**	**7.8**		**13.2**
								Sep	
(as % of GDP)	47.9	45.9	47.8	49.4	47.9	51.0	50.5	49.2	50.3
									Dec
of which: Private Sector Credits									
Nominal (₱ Billion)	1966.9	2134.2	2492.2	2695.6	2930.7	3391.1	3993.8		4660.4 ᴾ
(% Change)	6.7	8.5	16.8	8.2	8.7	15.7	17.8		16.7
Real (₱ Billion) [12]	1947.2	2027.5	2193.1	1644.3	2403.2	2645.0	3035.3		3402.1
(% Change)	40.8	4.1	8.2	-25.0	46.1	10.1	14.8		12.1
6.b **Domestic Claims (SRF-based [9])**									
(₱ Billion)	3027.1	3336.1	3794.3	4112.2	4476.5	5046.4	5375.4		5998.6 ᴾ
(% Change)	**6.4**	**10.2**	**13.7**	**8.4**	**8.9**	**12.7**	**6.5**		**11.6**
								Sep	
(as % of GDP)	48.3	48.4	49.1	51.2	49.7	52.0	50.9	49.8	50.5
a. Net Claims on Central Government									**Dec**
Nominal (₱ Billion)	766.6	793.3	969.0	1078.0	1127.6	1161.6	952.9		952.5 ᴾ
(% Change)	3.3	3.5	22.2	11.2	4.6	3.0	-18.0		-0.05
Real (₱ Billion) [12]	759.0	753.6	852.7	657.6	924.6	906.0	724.2		704.8
(% Change)	-42.6	-0.7	13.2	-22.9	40.6	-2.0	-20.1		-2.7
b. Net Claims on Other Sectors									
Nominal (₱ Billion)	2260.5	2542.8	2825.3	3034.2	3349.0	3884.9	4422.5		5046.1 ᴾ
(% Change)	7.5	12.5	11.1	7.4	10.4	16.0	13.8		14.1
Real (₱ Billion) [12]	2237.9	2415.7	2486.2	1850.9	2746.2	3030.2	3361.1		3683.7
(% Change)	69.1	7.9	2.9	-25.6	48.4	10.3	10.9		9.6
7. **Foreign Currency Deposits** (₱ Billion; Resident)									
Pre-SRF	852.5	751.0	942.0	1025.9	1050.0	1006.1	991.2		1097.3 ᴾ
(% Change)	8.2	-11.9	25.4	8.9	2.3	-4.2	-1.5		10.7
SRF-based [9]	883.1	802.6	938.7	1039.9	1064.9	1019.0	1000.1		1128.5 ᴾ
(% Change)	6.1	-9.1	17.0	10.8	2.4	-4.3	-1.9		12.8
8. **Loan Outstanding** (UBs\KBs) (P Billion) [13]									
a. Total: Gross of RRPs	1695.3	1856.7	2181.1	2378.9	2591.0	3014.9	3480.4		4048.1 ᴾ
(% Change)	10.1	9.5	17.5	9.1	8.9	16.4	15.4		16.3
b. Net of RRPs	1494.8	1618.6	1951.0	2146.7	2338.6	2790.7	3243.8		3777.1 ᴾ
(% Change)	4.5	8.3	20.5	10.0	8.9	19.3	16.2		16.4
								Nov	
9. **Non-Performing Loans - UBs & KBS** (P Billion) [14]	117.4	97.6	88.2	80.9	80.2	71.9	67.5	102.9	96.1 ᴾ
As % of total loans	5.7	4.4	3.5	3.0	2.9	2.2	1.9	2.9	2.4 ᴾ
10. Capital Adequacy Ratio - Ubs & KBS								**Jun**	
(based on Circular No. 280 dated 29 March 2001)	18.5	15.9	15.7	16.0	17.3	17.7	18.4	18.0	19.2
									Dec
11. Total Resources of the Fin'l Syst. (P Billion) (includes BSP)	7828.5	8648.8	9729.2	10768.2	12241.7	13433.5	14598.3 '		16974.1 ᴾ
B. Interest Rates (% p.a., average)									
Nominal Interest Rates									**Jan - Dec**
1. Manila Ref. Rates (90 days) [15]	8.13	8.25	7.50	7.31	6.88	6.69	5.31		2.50
2. T-bills 91 days [16]	5.35	3.41	5.39	4.19	3.73	1.37	1.58		0.32
3. T-bills 364 days	6.96	4.92	6.49	4.59	4.26	2.26	1.97		0.72
4. Time Deposits (all maturities)	4.94	3.41	4.06	2.68	2.99	2.84	2.83		1.41
5. Lending Rates									
High	10.15	8.59	9.45	9.25	8.70	7.75	7.84		6.93
Low	8.30	6.85	7.54	7.31	6.55	5.62	5.56		4.60
6. Bank Ave. Lending Rates (all maturities)	9.71	8.68	8.76	8.54	7.67	6.63	5.65		5.76
Real Interest Rates [17]									**Jan - Dec**
1. Manila Ref. Rates (90 days)	2.63	5.35	-0.80	3.21	2.98	2.09	2.11		-0.50
2. T-bills 91 days	-0.15	0.51	-2.91	0.09	-0.17	-3.23	-1.62		-2.69
3. T-bills 364 days	1.46	2.02	-1.81	0.49	0.36	-2.34	-1.24		-2.28
4. Time Deposits (all maturities)	-0.56	0.51	-4.25	-1.42	-0.91	-1.76	-0.37		-1.59
5. Lending Rates									
High	4.65	5.69	1.15	5.15	4.80	3.15	4.64		3.93
Low	2.80	3.95	-0.76	3.21	2.65	1.02	2.36		1.60
6. Bank Ave. Lending Rates (all maturities)	4.21	5.78	0.46	4.44	3.77	2.03	2.45		2.76

page 4

I t e m	2006	2007	2008	2009	2010	2011	2012	*2012*	*2013*
IV. EXTERNAL SECTOR								Jan - Sep	
A. **Current Account Balance** (US$ Million) [18]	5341	7112	3627	9358	8922	6970	7126	4918	9057
(as % of GNI)	**3.5**	**3.8**	**1.7**	**4.2**	**3.7**	**2.6**	**2.4**	**2.3**	**3.8**
(as % of GDP)	**4.4**	**4.8**	**2.1**	**5.6**	**4.5**	**3.1**	**2.8**	**2.8**	**4.6**
								Jan - Nov	
B. Trade Balance (US$ Million) [18, 19]	-6732	-8391	-12885	-8842	-10966	-16973	-15205	-8700 [a]	-7041 [a]
C. **Exports** (Goods; US$ Million) [18, 19]	46526	49512	48253	37610	50748	38276	46284	48129 [a]	49376 [a]
(% Change)	**15.6**	**6.4**	**-2.5**	**-22.1**	**34.9**	**n.c.**	**20.9**	**7.2** [a]	**2.6** [a]
								Jan - Sep	
(as % of GDP)	38.1	33.1	27.8	22.3	25.4	17.1	18.5	22.5	20.3
								Jan - Nov	
D. **Imports** (Goods; US$ Million) [18, 19]	53258	57903	61138	46452	61714	55249	61489	56828 [a]	56418 [a]
(% Change)	**10.9**	**8.7**	**5.6**	**-24.0**	**32.9**	**n.c.**	**11.3**	**1.7** [a]	**-0.7** [a]
								Jan - Sep	
(as % of GDP)	43.6	38.8	35.2	27.6	30.9	24.7	24.6	26.0	23.5
								Jan - Nov	
E. **Cash Remittances** (US$Million) (coursed through banks)	12761	14450	16427	17348	18763	20117	21391	19417	20605 [p]
(% Change)	**19.4**	**13.2**	**13.7**	**5.6**	**8.2**	**7.2**	**6.3**	6.0	6.1 [p]
Personal remittances [20]	n.a.	n.a.	n.a.	19078	20563	21922	23352	21232	22738 [p]
(% Change)	**n.a.**	**n.a.**	**n.a.**	**n.a.**	**7.8**	**6.6**	**6.5**	6.4	**7.1** [p]
								Jan - Dec	
Deployment (in thousand persons)	1063	1078	1236	1423	1471	1688	1802		1704 [p]
(% Change)	**7.5**	**1.4**	**14.7**	**15.1**	**3.4**	**14.8**	**6.8**		-5.4 [p]
								Jan - Sep	
F. Investments, Net (US$ Million) [18, 21]	-118	3503	-1702	-1731	7290	-5610	-6131	-3589	1363
(% Change)	-105.4	3068.6	-148.6	-1.7	521.1	n.c.	-9.3	-63.9	138.0
of which: Net Direct Investments	2818	-620	1285	1604	682	-1277	-952	-860	-1423
Net Portfolio Investments	3043	4623	-3627	-625	4365	-4390	-3523	-1672	-1735
Financial Derivatives	-138	-288	-113	32	-191	-1002	-13	-40	-40
Other Investments	-5841	-212	753	-2742	2434	1059	-1643	-1017	4561
Memo items:								Jan - Oct	
Net Foreign Direct Investments [22]	2921	2916	1544	1963	1298	1816	2797	2485	3361 [p]
								Jan - Sep	
Net Foreign Portfolio Investments [23]	4610	3789	-4416	2090	7237	4113	4727	2831	1085 [p]
								Jan - Dec	
H. Overall BOP Position (US$ Million) [24]	3769	8557	89	6421	14308	11400	9236		5085
I. Net International Reserves, (MA-NIR)									end - Dec
(end-of-period; in US$ Million)	22953	33744	36036	44238	62370	75300	83829		83185
J. **Total Foreign Assets, BSP-GIR** (EOP, US$ Million) [25]	22967	33751	37551	44243	62373	75302	83831		83187
(in months of imports of goods & payment for services and income) [26]	**4.2**	**5.8**	**6.0**	**8.7**	**9.5**	**12.1**	**11.9**		**12.1**
as a % of short-term debt based on Original Maturity [27]	458.5	476.4	536.4	1105.5	990.8	1073.8	988.2		838.4
as a % of short-term debt based on Residual Maturity [28]	251.3	300.7	331.7	503.9	554.6	719.6	654.5		573.7
								end - Sep	
K. **External Debt** (end-of-period; US$ Million) [29]	53897	55470	54328	54856	60048	60442	60337	61724	59053
(as % of GNI)	**35.1**	**29.6**	**24.7**	**24.5**	**25.0**	**22.6**	**20.2**	**21.4**	**18.4**
(as % of GDP)	**44.1**	**37.1**	**31.3**	**32.6**	**30.1**	**27.0**	**24.1**	**25.6**	**21.9**
L. External Debt Service Ratio (in %)								Jan - Oct	
(as % of Exports of Goods and Receipts from Services and Income) [18]	12.0	10.1	9.7	10.4	8.7	10.2	7.4	7.5	7.7
(as % of Current Account Receipts)	11.4	9.7	9.2	9.8	8.3	9.7	7.1	7.2	7.3
								Jan - Sep	
M. External Debt Service Burden (as % of GDP)	6.6	5.1	4.2	4.1	3.7	3.6	2.6	2.9	2.8
N. Foreign Interest Payments (as % of GDP)	2.7	2.4	1.9	1.6	1.3	1.4	1.2	1.4	1.1
O. Principal Payments (as % of GDP)	4.0	2.8	2.4	2.6	2.4	2.2	1.4	1.7	1.7
P. World Real GDP Growth [30]	5.2	5.3	2.7	-0.4	5.2	3.9	3.2		
Q. Foreign Interest Rates									Jan - Dec
90-day LIBOR	5.19	5.30	2.91	0.69	0.34	0.34	0.43		0.27
180-day LIBOR	5.27	5.25	3.04	1.12	0.52	0.51	0.69		0.41
90-day US treasury bills	4.84	4.52	1.41	0.15	0.13	0.05	0.08		0.05

page 5

I t e m	2006	2007	2008	2009	2010	2011	2012	*2012*	*2013*
IV. EXTERNAL SECTOR (cont'd)									
R. **Peso-Dollar Rate** (P/US$)									**Jan - Dec**
(Period average)	51.314	46.148	44.475	47.637	45.110	43.313	42.229		42.446
(% Appreciation(+)/Depreciation(-))	**7.35**	**11.19**	**3.76**	**-6.64**	**5.60**	**4.15**	**2.57**		**-0.51**
(End-of-Period)	49.132	41.401	47.485	46.356	43.885	43.928	41.192		44.414
(% Appreciation(+)/Depreciation(-))	**8.01**	**18.67**	**-12.81**	**2.44**	**5.63**	**-0.10**	**6.64**		**-7.25**
Standard Deviation (Volatility)	1.1536	2.0991	2.9141	0.7112	1.1125	0.5243	0.8150		1.3701
S. Effective Exchange Rate Index of the Peso [31]									
Nominal Effective Exchange Rate Index (NEERI)									
Major Trade Partners	12.91	14.01	13.79	12.83	13.30	13.17	13.86		14.26
Competing Countries - Broad	28.17	31.78	36.40	41.79	36.63	40.97	45.56		47.86
Competing Countries - Narrow	55.52	66.09	74.58	87.53	77.72	85.56	98.91		107.25
Real Effective Exchange Rate Index (REERI)									
Major Trade Partners	70.00	76.26	80.17	77.32	84.08	86.03	91.89		96.14
Competing Countries - Broad	109.09	119.79	136.32	146.46	137.65	143.00	153.40		159.39
Competing Countries - Narrow	153.85	166.27	181.78	188.17	173.16	176.21	191.78		202.67
T. New Effective Exchange Rate Index of the Peso [32]									
Nominal Effective Exchange Rate Index (NEERI)									
Overall	13.95	15.06	15.07	14.25	14.52	14.42	14.92		15.27
Advanced	11.12	12.07	11.75	10.81	11.25	11.12	11.61		12.43
Developing	22.49	24.17	24.75	23.98	24.08	23.98	24.67		24.48
Real Effective Exchange Rate Index (REERI)									
Overall	70.38	76.17	78.99	77.68	80.56	81.08	84.60		87.48
Advanced	59.86	65.74	67.35	64.84	69.50	70.63	75.09		81.93
Developing	99.35	106.20	111.23	111.54	113.02	112.97	116.35		115.95
V. PUBLIC FINANCE									
A. **National Government** (NG) (P Billion) [33]									**Jan - Nov**
Revenues, of which:	979.6	1136.6	1202.9	1123.2	1207.9	1359.9	1534.9	1408.6	1565.9
									Jan - Sep
(as % of GDP)	**15.6**	**16.5**	**15.6**	**14.0**	**13.4**	**14.0**	**14.5**	**14.7**	**15.3**
									Jan - Nov
Tax	859.9	932.9	1049.2	981.6	1093.6	1202.1	1361.1	1246.8	1414.1
									Jan - Sep
(as % of GDP)	**13.7**	**13.5**	**13.6**	**12.2**	**12.1**	**12.4**	**12.9**	**13.1**	**13.7**
									Jan - Nov
Non-Tax	119.8	203.6	153.7	141.6	114.3	157.9	173.9	161.8	151.8
Expenditures, of which:	1044.4	1149.0	1271.0	1421.7	1522.4	1557.7	1777.8	1535.7	1677.3
Surplus/Deficit(-)	**-64.8**	**-12.4**	**-68.1**	**-298.5**	**-314.5**	**-197.8**	**-242.8**	**-127.1**	**-111.5**
									Jan - Sep
(as % of GDP)	**-1.0**	**-0.2**	**-0.9**	**-3.7**	**-3.5**	**-2.0**	**-2.3**	**-1.4**	**-1.2**
B. **Sources of Financing the NG Deficit** [34]									
									Jan - Nov
Borrowings (Net)	110.1	99.1	160.1	229.8	351.6	115.3	538.2	477.0	333.3
Domestic (Net) (P Billion)	-10.6	42.9	169.3	77.4	218.6	64.1	468.1	415.7	415.0
(as % to total NG Deficit)	-16.4	345.2	248.6	25.9	69.5	32.4	192.8	327.1	372.3
									Jan - Sep
(as % of GDP)	**-0.2**	**0.6**	**2.2**	**1.0**	**2.4**	**0.7**	**4.4**	**2.8**	**4.1**
									Jan - Nov
Foreign (Net) (P Billion)	120.8	56.2	-9.2	152.5	133.0	51.2	70.0	61.3	-81.8
(as % to total NG Deficit)	186.4	451.4	-13.5	51.1	42.3	25.9	28.8	48.2	-73.4
									Jan - Sep
(as % of GDP)	**1.9**	**0.8**	**-0.1**	**1.9**	**1.5**	**0.5**	**0.7**	**0.7**	**-0.9**
									Jan - Nov
Change in Cash (Budgetary) (P Billion)	45.3	86.7	92.0	-68.7	37.2	-82.5	295.3	350.0	221.8
(as % to total NG Deficit)	70.0	696.6	135.0	-23.0	11.8	-41.7	121.6	275.4	199.0
									Jan - Sep
(as % of GDP)	**0.7**	**1.3**	**1.2**	**-0.9**	**0.4**	**-0.8**	**2.8**	**2.1**	**2.0**
C. NG Interest Payments as % of GDP	4.9	3.9	3.5	3.5	3.3	2.9	3.0	3.2	3.1
									Jan - Mar
D. **Public Sector Borrowing Requirement** (P Billion) [34]	-79.1	47.9	-91.0	-329.8	-379.0	-220.1	-224.0	-30.3	-64.0
(as % of GDP)	**-1.3**	**0.7**	**-1.2**	**-4.1**	**-4.2**	**-2.3**	**-2.1**	**-1.3**	**-2.4**
E. **Consolidated Public Sector Financial Position** [35]									
(CPSFP) Total Surplus/(Deficit) (P Billion)	11.0	21.4	29.2	-240.1	-355.8	-175.1	-162.7	-9.8	-12.0
(as % of GDP)	**0.2**	**0.3**	**0.4**	**-3.0**	**-4.0**	**-1.8**	**-1.5**	**-0.4**	**-0.5**

page 6

I t e m	2006	2007	2008	2009	2010	2011	2012	2012	2013

V. PUBLIC FINANCE (cont'd)

F. Total Outstanding Debt of the

	2006	2007	2008	2009	2010	2011	2012	end - Nov 2012	2013
National Government (₱ Billion) [36]	3851.5	3712.5	4220.9	4396.6	4718.2	4951.2	5437.1	5381.0	5675.2
								end - Sep	
(as % of GDP)	**61.4**	**53.9**	**54.7**	**54.8**	**52.4**	**51.0**	**51.5**	**50.6**	**49.8**
Domestic Debt (₱ Billion)	2154.1	2201.2	2414.4	2470.0	2718.2	2873.4	3468.4	end - Nov 3406.1	3744.8
								end - Sep	
(as % of GDP)	**34.3**	**31.9**	**31.3**	**30.8**	**30.2**	**29.6**	**32.8**	**30.9**	**32.6**
Foreign Debt (₱ Billion)	1697.4	1511.3	1806.5	1926.6	2000.0	2077.8	1968.7	end - Nov 1974.9	1930.5
								end - Sep	
(as % of GDP)	**27.1**	**21.9**	**23.4**	**24.0**	**22.2**	**21.4**	**18.6**	**19.7**	**17.1**
G. Total Public Sector Debt (₱ Billion) [37]	4943.6	4773.6	5267.1	5689.7	6569.1	7593.4	7538.3	end - Mar 7346.5	7692.5
(as % of GDP)	**78.8**	**69.3**	**68.2**	**70.9**	**73.0**	**78.2**	**71.4**	**74.3**	**71.3**
Domestic (₱ Billion)	1913.9	2201.8	2332.0	2691.7	3727.8	4773.2	5262.5	4876.7	5540.3
(as % of GDP)	**30.5**	**31.9**	**30.2**	**33.5**	**41.4**	**49.2**	**49.8**	**49.3**	**51.3**
Foreign (₱ Billion)	3029.7	2571.8	2935.1	2998.0	2841.3	2820.2	2275.7	2469.8	2152.1
(as % of GDP)	**48.3**	**37.3**	**38.0**	**37.4**	**31.6**	**29.1**	**21.5**	**25.0**	**19.9**
								Jan - Nov	
H. NG Debt Service Payments (₱ Billion)	854.4	614.1	612.7	622.3	689.8	722.8	729.8	658.0	527.0
Interest	310.1	267.8	272.2	278.9	294.2	279.0	312.8	282.3	296.7
Principal	544.3	346.3	340.5	343.4	395.6	443.8	417.0	375.7	230.3

VI. STOCK MARKET TRANSACTIONS [38]

	2006	2007	2008	2009	2010	2011	2012	Jan - Dec
A. Volume (Total, million shares)	601091	1157830	373007	540824	429566	1056596	1043119	515135 [P]
B. Value (Total, ₱ Million)	572634	1338252	763901	994157	1207384	1422591	1771711	2546183 [P]
C. Composite Index (Average)	2368	3424	2622	2475	3526	4188	5178	6471 [P]
D. Stock Market Capitalization (in ₱ Billion)	7172.8	7962.4	4069.2	6029.1	8866.1	8697.0	10930.1	Dec 11931.3 [P]
E. Price-Earning Ratio [39]	14.6	15.5	9.4	12.6	14.0	15.6	18.0	17.8

VII. SURVEYS [40]
(in percent)

	2011		2012				2013			
	Q3	Q4	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
A. Business Confidence Index [41]	34.1	38.7	40.5	44.5	42.5	49.5	41.5	54.9	42.8	52.3
B. Consumer Confidence Index [42]	-18.7	-20.6	-14.7	-19.5	-13.3	-10.4	-11.2	-5.7	-7.9	-21.3

	2012	2013										
	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov
C. Philippines' Purchasing Managers' Index [43]	57.6	55.7	56.7	58.7	56.8	58.6	57.3	57.4	57.6	60.1	62.7	63.3

FOOTNOTES:

1 Data on Real GDP and its components are based on 2000 prices. The use of the terminology Gross National Income (GNI) in place of Gross National Product (GNP)
   has been adopted in the revised/rebased Philippine System of National Accounts (PSNA) in accordance with the 1993/1998 System of National Accounts
   prescribed by the United Nations.

2 Derived by dividing the peso GNI and GDP at constant 2000 prices by the peso/US$ rate in 2000 of P44.1938

3 Data are derived by dividing nominal per capita GDP/GNI in pesos by the implied Purchasing-Power-Parity (PPP) conversion rate of the International Monetary Fund World Economic Outlook
   (IMF WEO). The GDP-PPP weights are based on benchmark surveys of national prices from 2000 released by the World Bank as part of the United Nation's International Comparison Project.
   Data on per capita GDP for 2009-2012 in the IMF WEO as of October 2012 may differ slightly from the SEFI figures inasmuch as the latter is based on the revised NSCB numbers on
   national accounts. The NSCB revision was due to the change in population data from the 2000 Census of Population and Housing (CPH) projections to the 2010 CPH projections.

4 Gross savings (net national savings plus depreciation) in percent of GNI at current prices; per NSCB. Depreciation is now termed as consumption of fixed capital.
   Data on savings from the Revised Rebased NIA is available for 2010 to 2012 only.

5 Prior to 2009, population estimates are based on NSCB population projections using the 2000, 1990 and 1980 Census of Population and Housing. Figures for 2009 - 2011 are based on
   the computations of the NSCB and the NSO using the results of the 2000 and 2010 CPH as start and end dates of the reference population.

6 Data are averages for January, April, July and October rounds of Labor Force Survey. Starting with the October 2000 Labor Force Survey results, the National Statistics Office (NSO)
   has shifted population projection benchmark in the Labor Force Survey (LFS) data from 1980-based Census of Population to 1995-based Census of Population. Population projection
   benchmark for household population 15 years old and over are used to estimate the levels (absolute no. of Labor Force, Employed, Underemployed & Unemployed in the LFS).
   Beginning April 2005, unemployment is based on the new definition. Starting January 2007, the population projections based on the 2000 Census of Population was adopted
   to generate the labor force statistics.

7 Nominal wage rate refers to basic pay and cost of living allowances (COLA). The figures are as of December of each year. Real wages are nominal wage rates deflated by the 2006 CPI.

8 Depository Corporations Survey (DCS) concept for item numbers 1-7. Beginning 15 November 2006, monetary data series based on the Monetary Survey (MS) concept was
   discontinued and replaced by the series based on the DCS concept, the expanded version of the MS concept. The DCS is a consolidation of the balance sheets of the
   deposit-generating banks namely the Monetary Authorities (MA) or the BSP and Other Depository Corporations (ODCs) [consisting of universal and commercial banks (UBs & KBs),
   thrift banks (TBs), rural banks (RBs), non-stock savings and loan associations (NSSLAs) and non-banks with quasi-banking functions (NBQBs)]. In the process, interbank loans,
   deposit transactions and other intrasystem accounts between BSP and ODCs are eliminated, whenever possible.

9 Based on the Standardized Report Forms (SRFs), a unified framework for reporting monetary and financial statistics to the International Monetary Fund (IMF).

10 Expanded Liquidity (M4) is calculated by adding Foreign Currency Deposits (FCDs) of residents to Domestic liquidity (M3).

FOOTNOTES (cont'd):

11 This compilation is based on the new definition of reserve money which involves change in the classification of some accounts and enhanced sectorization of accounts.

12 Data from 2001-2005, derived by multiplying the nominal value by the purchasing power of the peso using CPI 2000=100.
Data from 2006 - present, derived by multiplying the nominal value by the purchasing power of the peso using CPI 2006=100.

13 Other Depository Corporations (ODCs) consist of universal and commercial banks, thrift banks and rural banks. Excludes interbank loans and transactions of local banks' foreign offices; but includes banks under liquidation for monetary and financial compilation purposes. Starting March 2008, the data covered loans of universal/commercial banks. 2007 data were also revised for consistency with the new series. However, prior to 2007, the data included, apart from universal/commercial banks, thrift banks and rural banks.

14 Refers to NPL of both Universal and Commercial banks based on BSP Circular No. 351, which excludes loans classified as loss. Starting January 2013, gross NPL is computed as prescribed under BSP Circular No. 772. Gross NPL represents the actual level of NPL without any adjustment for loans treated as "loss" and fully provisioned.

15 Data for 1990 to present are based on average rates on promissory notes and time deposits charged by sample banks.

16 Averages on date of issue.

17 Real interest rates were derived by deducting CPI inflation rate from the nominal rate. The CPI inflation rate (2006=100) was used.

18 The conceptual framework of the Balance of Payments, 5th Edition (BPM5) was adopted for the Balance of Payments (BOP) data from 1999 - 2010. Beginning 2011, the BOP is based on the Balance of Payments and International Investment Position Manual, 6th Edition (BPM6).

19 Beginning 1999 - 2010, NSO's import data have been adjusted to include valuation adjustment in raw materials imported on consignment basis for electronics and garment exports. Data on exports and imports under the BPM5 and BPM6 concepts, exclude goods that do not involve change in ownership but include coverage adjustments on NSO data to account for the tuna transacted in high seas and value of repair done by local companies on capital goods owned by non-residents for export and OFW remittances in kind and tuna transacted in high seas for import.

20 Personal remittances is computed as the sum of net compensation of employees, (i.e., gross earnings of overseas Filipino (OF) workers with work contracts of less than one year, including all sea-based workers, less taxes, social contributions and transportation and travel expenditures in their host countries), personal transfers, (i.e., all current transfers in cash or in kind by OF workers with work contracts of one year or more as well as other household-to-household transfers between Filipinos who have migrated abroad and their families in the Philippines) and capital transfers between households (i.e., the provision of resources for capital purposes, such as for the construction of residential houses, between resident and non-resident households without anything of economic value being supplied in return).

21 Balances in the financial account from 2011 onwards under BPM6 are derived by deducting net incurrence of liabilities from net acquisition of financial assets. Negative balances indicate net borrowing while positive balances indicate net lending. Prior to 2011, balances are derived by deducting assets from liabilities.

22 Net FDI flows refer to non-residents' net equity capital (i.e., placements less withdrawals) + reinvestment of earnings + net balance of debt instruments (i.e. borrowings less repayments). Beginning 2011, FDI data are based on BPM6.

23 Net foreign portfolio investments (BOP concept) refer to non-residents' net placements in equity and debt securities issued by residents. Beginning 2011, data are based on BPM6.

24 With the adoption of the Balance of Payments Manual 5th edition (BPM5), the balance of payments (BOP) position corresponds to the change in BSP-NIR that is purely due to economic transactions, excluding the effects of revaluation of reserve assets and gold monetization.

25 Includes Reserve Position in the Fund. Figures from 1994 to 2004 were revised to reflect the reclassification of released collaterals on Brady Bonds from non-IR to IR-eligible assets of the BSP. This is in line with the treatment of foreign investments under R.A. 7653 (New Central Bank Act), which allows investments in securities even for maturities over 5 years to be included as part of the GIR.

26 Starting 2011, computation of GIR import cover is based on the IMF's Balance of Payments and International Investment Position Manual, 6th Edition (BPM6). Prior to 2011, computation was based on Balance of Payments Manual, 5th Edition (BPM5).

27 Data reflect revised denominator using end-month outstanding short-term external debt (with a two-month lag), except for months that are not end of quarter where outstanding short-term external debt by banks are not yet available.

28 This refers to adequacy of reserves to cover outstanding short-term external debt based on original maturity plus principal payments on medium- and long-term loans of the public and private sectors falling due in the next 12 months. Starting January 2012, figures were revised to reflect data based on debt service schedule on debt outstanding as of 31 March 2013, outstanding short-term loan of non-banks and external debt report as of 30 June 2013, and debt service burden as of 31 July 2013.

29 Covers BSP approved/registered debt owed to non-residents, with classification by borrower based on primary obligor per covering loan/rescheduling agreement/document.

30 Based on the October 2013 Update of the World Economic Outook of the International Monetary Fund (IMF).

31 Using a basket of currencies of major trading partners - US, Japan, European Monetary Union (EMU), and UK, and baskets for Broad (Hongkong, Taiwan, Korea, Singapore, Thailand, Malaysia and Indonesia) and Narrow (Malaysia, Thailand and Indonesia) competitive countries. Base period is at Dec 1980 = 100.

32 Using the chained geometric method and a basket of currencies of major trading partners of the Philippines - United States, Euro Area, Japan, Australia, China, Singapore, South Korea, Hong Kong, Malaysia, Taiwan, Indonesia, Saudi Arabia, United Arab Emirates, and Thailand, and baskets for Advanced Countries (United States, Euro Area, Japan and Australia) and Developing Countries (China, Singapore, South Korea, Hong Kong, Malaysia, Taiwan, Indonesia, Saudi Arabia, United Arab Emirates, and Thailand). Reference period is at 1980 = 100.

33 Breakdown on expenditures not available starting 2002.

34 Ratio computed based on the absolute value of the NG deficit. Positive ratio of either/both net domestic borrowings or/and foreign borrowings mean contributing to financing the deficit. Negative ratio of domestic borrowings (foreign borrowings) means either or both foreign loans (domestic loans) and withdrawals from cash balance financed the payments of domestic borrowings (foreign borrowings).

35 Based on the compilation by the Department of Finance (DOF).

36 Based on the compilation by the Bureau of the Treasury; foreign debt refers to foreign currency denominated debt. Data as of end-period.

37 The consolidated public sector comprises the general government sector, nonfinancial public corporations, and financial public corporations, after elimination of intra-debt holdings among these sectors. Following international standards, as recommended by the IMF's Government Finance Statistics Manual 2001, the government has made revisions to the official debt data. Data as of end-period.

38 All figures are as of end-period, unless otherwise indicated.

39 Computed as the share-price divided by earnings per share.

40 The business and consumer Confidence Indices were computed based from the quarterly Business Expectations Survey (BES) and Consumer Expectations Survey (CES) being conducted by the BSP. Meanwhile, the purchasing managers' index is generated by the Philippine Institute for Supply Management (PISM).

41 The Business Confidence Index (CI) represents the overall business outlook of firms belonging to the SEC's Top 7000 Corporations of the Philippines. The index is computed as the percentage of firms with "improving" business outlook less the percentage of firms with "deteriorating" business outlook.

42 The Consumer Confidence Index (CI) represents the overall economic outlook of consumers across three indicators: economic conditions, family financial situation and family income. The index is computed as the average percentage of households with "improving" outlook less the percentage of households with "deteriorating" outlook.

43 The Purchasing Managers' Index Philippines (PMI) is based on monthly interviews of purchasing and supply managers from top manufacturing, services and wholesale and retail trade firms about the current market conditions. The overall index represents the weighted average of PMI across these sectors. An index above 50 indicates expansion, and an index below 50 implies a contraction.

LEGEND

a Per NSO foreign trade statistics.

p Preliminary r Revised to reflect data updates E Estimate
.. Not available
n.c. Not computed

Note: Annual percent changes were computed based on values in millions.

Sources of Basic Data: National Statistical Coordination Board (NSCB), National Statistics Office (NSO), National Wages and Productivity Commission (NWPC), Department of Labor & Employment (DOLE), Department of Finance (DOF), Bureau of Treasury (BTr), Bangko Sentral ng Pilipinas (BSP) and Philippine Stock Exchange (PSE).

Table 4. Philippines: Development Indicators

Non-MDG

Population in millions	95.77 [2012]
Annual population growth rate (%)	1.7 [2010–2012]
Adult literacy rate (%)	95.4 [2008]
Population in urban areas (%)	48.9 [2011]
MDG	
Population living on less than $1.25 (PPP) a day (%)	18.4 [2009]
Population living below the national poverty line (%)	26.5 [2009]
Under-5 mortality rate per 1,000 live births	25 [2011]
Population using an improved drinking water source (%)	92 [2010]

MDG = Millennium Development Goal, PPP = purchasing power parity.

Sources: ADB. 2013. *Basic Statistics 2013*. Manila;
United Nations Educational, Scientific and Cultural Organization (UNESCO). 2013.
Institute for Statistics Data Centre;
World Bank. 2013. World Development Indicators Online.

Table 5. Philippines: Economic Indicators, 2008–2012

Economic Indicator	2008	2009	2010	2011	2012
Per capita GNI, Atlas method ($)	1,770	1,870	2,060	2,210	...
GDP growth (% change per year)	4.2	1.1	7.6	3.9	6.6
CPI (% change per year)	8.3	4.1	3.9	4.6	3.2
Unemployment rate (%)	7.4	7.5	7.3	7.0	7.0
Fiscal balance (% of GDP)	(0.9)	(3.7)	(3.5)	(2.0)	(2.3)
Export growth (% change per year)	(2.5)	(22.1)	34.9	(6.3)	8.5
Import growth (% change per year)	5.6	(24.0)	32.9	2.4	5.1
Current account balance (% of GDP)	2.1	5.6	4.5	3.2	2.9
External debt (% of GNI)	34.1	32.0	31.2	28.8	...

( ) = negative, ... = data not available, CPI = consumer price index, GDP = gross domestic product, GNI = gross national income.

Sources: ADB. 2013. *Asian Development Outlook 2013*. Manila;
ADB staff estimates; economy sources;
World Bank. 2013. World Development Indicators Online.

Table 6. Philippines: Project Success Rates

Sector	%[a]	No. of Rated Projects/ Programs
Agriculture and Natural Resources	36.1	36
Education	28.6	7
Energy	57.9	19
Finance	58.8	17
Health and Social Protection	66.7	3
Industry and Trade	33.3	3
Multisector	75.0	4
Public Sector Management	66.7	3
Transport and ICT	50.0	18
Water Supply and Other Municipal Infrastructure and Services	35.0	20
Total	**46.2**	**130**
Year of Approval		
1960s	50.0	2
1970s	51.5	33
1980s	37.5	32
1990s	43.8	48
2000s	60.0	15

ICT = information and communication technology.

[a] Based on aggregate results of project/program completion reports (PCRs), PCR validation reports (PVRs), and project/program performance evaluation reports (PPERs) using PVR or PPER ratings in all cases where PCR and PVR/PPER ratings are available.

Sources: PCRs, PVRs, and PPERs containing a rating circulated as of 31 December 2012.

Table 7. Philippines: Portfolio Performance Quality Indicators for Sovereign Lending and Grants, 2011–2012

Number of Ongoing Loans (as of 31 Dec 2012)		9
	2011 ($ million)	**2012** ($ million)
Contract Awards/Commitments[a,b]	60.5	139.7
Disbursements[a]	280.8	762.2
Number of Ongoing Grants (as of 31 Dec 2012)[c]		3
	2011 ($ million)	**2012** ($ million)
Contract Awards/Commitments[a,b]	–	4.9
Disbursements[a]	3.0	–
Projects at Risk (%)		15.4
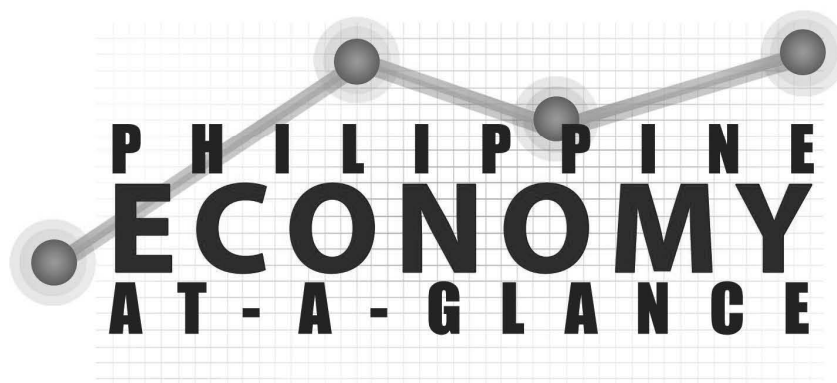
– = nil.

Note: Totals may not add up because of rounding.

[a] Includes closed loans that had contract awards or disbursements during the year.

[b] Excludes policy-based lending/grants.

[c] Includes only Asian Development Fund and other ADB Special Funds.

PHILIPPINE ECONOMY AT-A-GLANCE

ANNUAL DATA ON THE PHILIPPINE ECONOMY

	ACTUAL			PROJECTED
	2009	2010	2011	2012
Midyear Population (in millions)	92.2	94.0	95.8	97.6
Output				
Gross National Income growth, in %	6.1	8.2	2.6	4.0-5.0
Gross Domestic Product growth, in %	1.1	7.6	3.7	5.0-6.0
GDP per capita, in US$	1,827	2,131	2,347	2,421
Prices				
Headline inflation rate, %	4.1	3.9	4.7	3.0-5.0
Average forex rate, in pesos per US$	47.637	45.110	43.313	42.0-45.0
91-day T-bill rate, average in %	4.186	3.728	1.482	n.a.
Employment				
Labor productivity growth, %	(1.7)	4.7	0.5	n.a.
Unemployment rate, average in %	7.5	7.3	7.0	6.8-7.2
Underemployment rate, average in %	19.1	18.8	19.3	n.a.
Net jobs generated, average in thousands	973	974	1,156	1,000
Investments				
Approved direct investments, in billion pesos	314.1	542.7	746.8	795.2
Filipino, in billion pesos	192.3	345.6	490.7	n.a.
Foreign, in billion pesos	121.8	196.1	256.1	n.a.
External Accounts				
Current Account, in billion US$	9.4	8.9	6.7 a	4.3
in % of GDP	5.6	4.5	3.1 a	1.7 c
Merchandise exports, in billion US$	38.4	51.5	48.0	62.2
Merchandise imports, in billion US$	43.1	54.9	60.1	69.2 c
Overseas Filipinos' remittances, in billion US$	17.3	18.8	20.1	21.1
Capital and Financial Account, in billion US$	(1.6)	7.3	2.0 a	n.a.
Net direct investments, in billion US$	1.6	1.2	0.8 b	n.a.
Net portfolio investments, in billion US$	(0.6)	4.1	4.1	n.a.
Balance of Payments position, in billion US$	6.4	14.3	10.2	2.8
Gross International Reserves, in billion US$	44.2	62.4	75.3	79.0
Outstanding External Debt, in billion US$	54.9	60.0	62.4 b	n.a.
Fiscal Sector				
Revenues, in billion pesos	1,123.2	1,207.9	1,359.9	1,560.6
Tax effort, % of GDP	12.2	12.1	12.4	13.1
Expenditures, in billion pesos	1,421.7	1,522.4	1,557.7	1,839.7
Fiscal Deficit, in billion pesos	298.5	314.5	197.8	279.1
as % of GDP	3.7	3.5	2.0	2.6
Primary surplus, in billion pesos	(19.7)	(20.2)	81.2	54.0 c
National government debt, in % of GDP	54.8	52.4	50.9	50.0

Sources: BOI, BLES, BSP, BTr, DOF, DBM, IRO, NEDA, NSCB, NSO, and MBC Research
Prepared by Makati Business Club Research as of 8 March 2012

n.a.   Not available
a   As of third quarter 2011
b   As of November 2011
c   MBC Research computation based on official assumptions

GDP Growth in ASEAN
2011

Indonesia	6.5
Vietnam	5.9
Malaysia	5.1
Singapore	4.9
Philippines	3.7
Brunei	2.5
Thailand	0.1
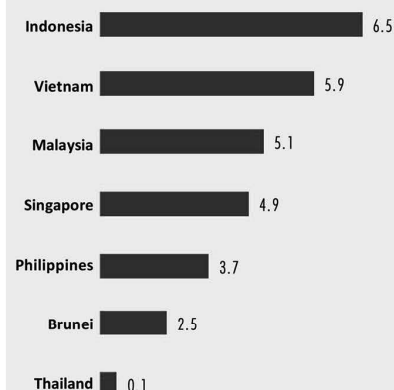
Source: Various

PSE Index
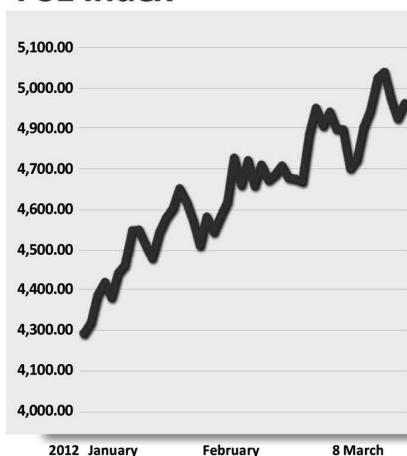
2012 January   February   8 March
Source: Philippine Stock Exchange

MBC
MAKATI BUSINESS CLUB
THE FORUM FOR CONSTRUCTIVE IDEAS

Research by
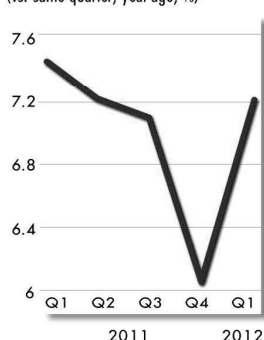**MICHAEL B. MUNDO**
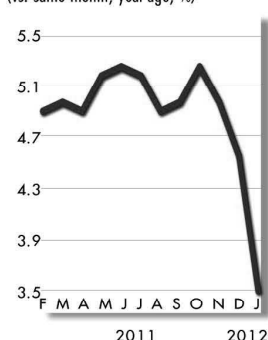*Design and Layout*
ROMUALDO BENJAMIN F. DEL ROSARIO

INDICATORS
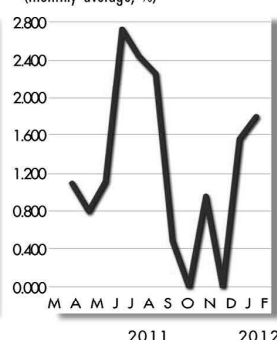
GDP Growth Rate
(vs. same quarter, year-ago, %)

2011
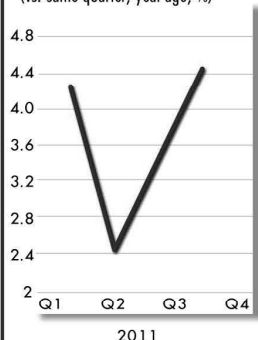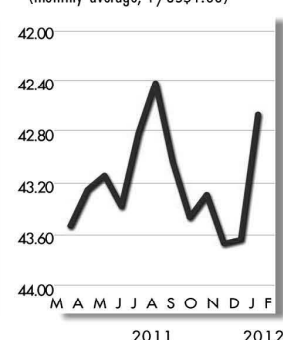
Unemployment Rate
(vs. same quarter, year-ago, %)

2011 | 2012

Inflation Rate
(vs. same month, year-ago, %)

2011 | 2012

91-Day T-Bill Rate
(monthly average, %)

2011 | 2012

Exchange Rate
(monthly average, P/US$1.00)

2011 | 2012

Non-Performing Loans
(as % of total outstanding loans)

2011 | 2012

Volume of Production
(vs. same month, year-ago, %)

2011 | 2012

Net Manufacturing Sales Volume (vs. same month, year-ago, %)

2011 | 2012
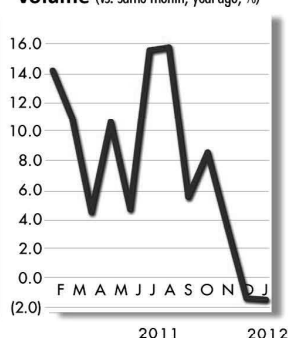
Car Sales
(monthly unit sales, thousands)

2011 | 2012
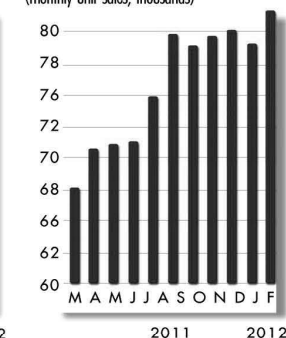
Bank Lending Growth
(vs. same month, year-ago,%)

2011 | 2012
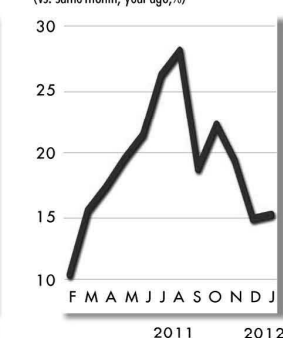
Merchandise Trade
(monthly exports & imports, in US$M)

2011
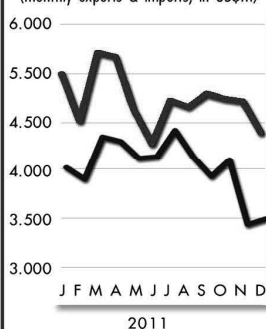
Balance of Payments
(monthly, in US$M)

2011 | 2012
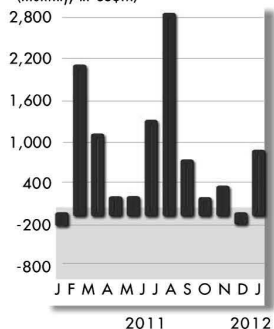
Hotel Occupancy Rate
(monthly, %)

2011

Tourist Arrivals
(monthly, thousands)

2011
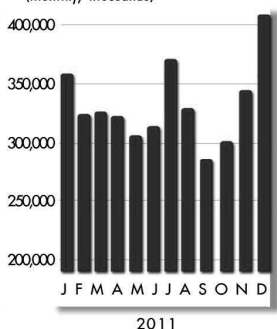
Gross International Reserves
(monthly reserve levels, in US$B)

2011 | 2012
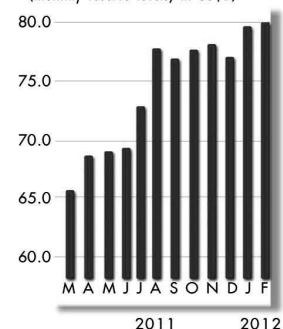
INVESTMENTS

BOI-PEZA Approved Investments
(In Million Pesos)
January to December

	2010	2011
Total	40,518	**33,334**
Top10 Investors by Country		
Netherlands	38,348	**28,435**
United Kingdom	710	**1,716**
France	600	**1,139**
Germany	660	**969**
Denmark	9	**713**
Belgium	30	**260**
Italy	107	**48**
Ireland	1	**30**
Finland	-	**23**
Austria	-	**2**

EXPORTS
(% share, January to December 2011)
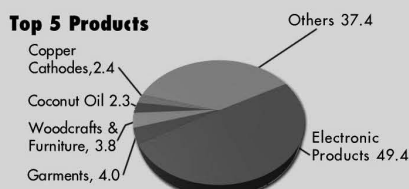
Top 5 Products

Others 37.4
Copper Cathodes, 2.4
Coconut Oil 2.3
Woodcrafts & Furniture, 3.8
Garments, 4.0
Electronic Products 49.4

Top 5 Markets

Others, 37.4
Singapore, 8.9
Hong Kong, 7.7
China, 12.7
USA, 14.8
Japan, 18.5

IMPORTS
(% share, January to December 2011)

Top 5 Products

Others 36.6
Chemicals, 2.8
Industrial Machinery 4.9
Transport Equipment 5.4
Mineral Fuels 20.7
Electronic Products 29.6

Top 5 Sources

Others, 52.9
Japan, 10.8
USA, 10.8
China, 10.1
Korea, 7.3
Singapore, 8.1
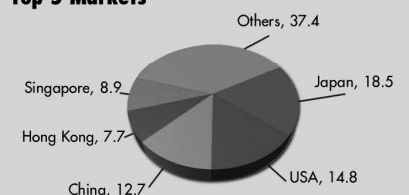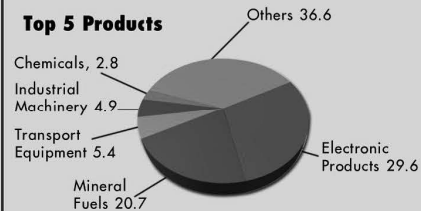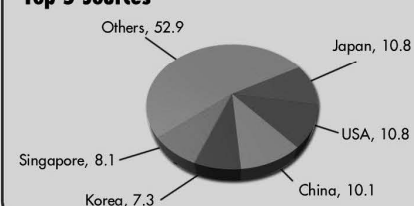
Sources: National Statistics Office, National Statistical Coordination Board, Bangko Sentral ng Pilipinas, Chamber of Automotive Manufacturers of the Philippines, Department of Tourism, Bureau of the Treasury, and Board of Investments

322

Social Work Education in Thailand

Sasipat   Yodpet

Chanon   Komonmarn

Aecjitar   Kummesrisuk

Faculty of Social Administration,

Thammasat University

Bangkok, Thailand

Contents

Part I: Research Methodology

1.1 Introduction

Before the year 1944, Thai families are extended ones interlaced with the cultural elements of Buddhism, so the members of the society were supportive of one another. This is essentially the core of Thai society. However, Thai society has not been stagnant; it has continuously evolved over time. The modernization of Thai society came in effect when Thailand had such a westernized leader like Field Marshal Plaek Phibunsongkhram, Prime Minister.

His wife, Thanphuying La-iad Pibunsongkhram, went to the United Kingdom, the United States and many countries in Europe to study the modernized economy, politics and social system. During that period, those countries had already had professional social work in place. This inspired Field Marshal Plaek Phibunsomngkhram to use social work as a tool to build the nation with.

Social work education in a diploma level was then formed; that is considered the root of social work education in Thailand. The year 1954 saw Thailand's first Bachelor's Degree in Social Work offered at Thammasat University. The university was the only one offering a degree in this field for the next 37 years until other private universities started opening the course. At present, there are 5 institutions with Bachelor's Degree in Social Work available while 3 more institutions offer social work courses. Each institution has developed its own way of conducting social work education with influences from overseas as well as domestic factors.

It is imperative that the aforementioned development of social work education in Thailand be researched and recorded so that it remains as verification and leads to further academic debate and development in the future.

1.2 Objectives

1. To study on the origin and development of social work education in Thailand

2. To study the factors influencing Thailand's social work education curriculum, especially the roles of Western education

3. To present ideas and suggestions on the development of Thailand's social work education in the future.

1.3 Methodology

The information used on the research is from primary and secondary sources. The primary sources are interviews conducted with 10 relevant academics. The secondary sources are text books, journals, electronic media, researches and syllabus as well as from record and documents of relevant institutions.

1.4 Scope of Study

The scope of this research on social work education in Thailand is limited to Thailand's five institutions that offer social work education and are certified by Thailand Association of Social Workers as listed below:

1. State University: Thammasat University

2. Autonomous University:

   Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University which are the two public Buddhist universities in Thailand

3. Private University:

Huachiew Chalermprakiet University and Krirk University

1.5 Presentation

The research team has divided the presentation into 4 parts:

Part I   : Research Methodology

Part II : Geography, Demographics, economy and education system in Thailand

Part III : Social work education in Thailand

Part IV : Discussion and conclusions

Part II: Geography, Demographics, Economy and Education System in Thailand

2.1 Thailand's Geography

Thailand is located on the Indo-Pacific which is a peninsula that separates the Indian Ocean from the Pacific Ocean. The country's geographic extreme points are as follows:

Northernmost point: Mae Sai District, Chian Rai Provent, at 20º28'N 99º57'E

Southernmost point: Betong District, Yala Province, at 5º37'N 101º8'E

Easternmost point: Pibunmangsahan District, Ubon Ratchathani Province, at 15º8'N 105º38'E

Westernmost point: Mae Lanoy District, Mae Hong Son Province, at 18º34'N 97º21'E

Thailand has a tropical climate typically seen in Southeast Asia. Its high temperature, sea wind and rainfall generate the tropical rain forest with more fauna and flora than many parts of the world. Its location is considered one of the most abundant and resourceful areas in Asia.

Thailand's standard time is slightly different from the way it should be geographically. The longitude of Thailand is 101ºE but instead of referring to this geographic coordinate for the standard time, 105ºE is used so that Thailand and Malaysia are in the same time zone which will facilitate the railway system that runs from Thailand all the way to the Malay Peninsula. This makes Thailand's standard time 18 minutes faster than it should be.

(Source: http://heritage.mod.go.th/nation/geography/geo.htm)

2.1.1 Thailand's Size

Judging from the political geography, Thailand is the third largest country in Southeast Asia, after Indonesia and Burma. It is approximately two times larger than Laos and three times larger than Cambodia. The size of Thailand is similar to that of France or the state of Texas in the US. Thailand covers the area of 513,115.020 square kilometers or 198,953 square miles in total. (Source: http://www.nectec.or.th/thailand/thailand.html)

2.2 Thailand's Demographics

2.2.1 General Description

93.4% of the Thai population is Buddhists as Buddhism is the state religion. Muslims are the second largest religious groups in Thailand at 5.2%. The remaining 1.4% belongs to other religious groups such as Christians, Sikhs and Hindus.

Thai is the official language which is used in communications, education and daily life all over the country, with the Thai script as the standard for the written language.

2.2.2 Population

As of 2014, the population of Thailand is 64,871,000 people, with 31,542,000 males and 33,329,000 females. Of all the total population, 11,954,000 are under the age of 15, 42,989,000 are between the age of 15 – 59, and 9,928,000 are above the age of 60.

The populations is mostly rural; 34,546,000 people reside in the countryside while 30,325,000 in municipal and urban areas. The capital city of Bangkok has the population of 7,980,000. The central region, excluding Bangkok, has 18,142,000. The northern region has 11,313,000, the northeastern region 18,666,000, and the southern region 8,770,000.

Life expectancy at birth is 71.3 for males and 78.2 for females. Life expectancy at the age of 60 (the number of more years a person is expected to live after reaching the age of 60) is 20 for males and 23.2 for females.

(Source: http://www.ipsr.mahidol.ac.th/ipsr-th/population_thai.htm)

2.3.3 Demographic Trends

Using the population and housing census in 2010, the Office of the National Economic and Social Development Board forecasted that in the next 30 years Thailand's population is likely to remain stable, if those without Thai citizenship or household registration are not taken into account. In the next 30 years, the population increase rate is reaching zero but at the same time, the percentage of Thais aged 65 and above will rise to 20 in less than 30 years. In addition, more people are relocated to urban areas. In only 20 years, it is expected that Thailand's municipal population will be more than 50% of the total population.

Furthermore, the study on demographic trends by Pattama Wapattanawongs and Pramote Prasatkul which utilizes the Cohort-Component Method, where the demographic changes each year are determined by birth rate, death rate and relocation rate, shows the following trends based on the population in 2005;

Birth Rate

The birth and fertility rate is expected to drop; the average number of children a woman bears in her lifetime will reduce from 1.65 in 2005 to 1.45 in 2025.

Death Rate

The life expectancy of the Thai population is expected to increase from 68 for males and 75 for females in 2005 to 75 for males and 80 for females in the next 50 years.

Relocation Rate

The trend in legal relocation to a different country does not seem to affect the population and demographic structure. This does not apply to illegal relocation.

The mentioned study also makes a prediction on the demographic structure of Thailand. The result which will have a great effect on the administration of social welfare policy and social work is the fact that although Thailand's population rate has slowed down, the amount of aged population has swiftly accelerated. In 2005 Thailand became an aging society with the total population of 62.2 million. A year later, the population has risen to 62.5 million. This means that an increase of over 300,000 people or 0.06% of the population happened in one year. The population continued to increase in the following years but with a lower increase rate in each year. It seems that the year 2002 will be the year that Thailand's population reaches its saturation point. The birth rate will be similar to the death rate, which will result in the population increase rate at close to zero. From this visualization, Thailand's population is expected to reach its saturation point at around 65 million in 2022. After that it is possible that the population increase rate will be slightly below zero, which will lead to less population in each year.

2.2.4 Changes in Population Age Structure

From the Thai population age structure illustrated, it can be seen that Thailand has fully become an ageing society and the ratio of the aged group against the children and working

group will continuously increase. The population age structure can be divided into three groups: children (below the age of 15), working (aged 15 – 59) and aged groups (above 60 years old). During 2010 – 2040, the percentage of children and working groups has a tendency to decrease, while that of the aged group is continuously rising from 13.2 in 2010 to 32.1 in 2040. Another remarkable point is that 2013 was the year that the ratio of the children is the same as that of the aged group, as shown in the chart below:

Figure 1 Children, Working and Aged Population Ratio Chart – Year 2040
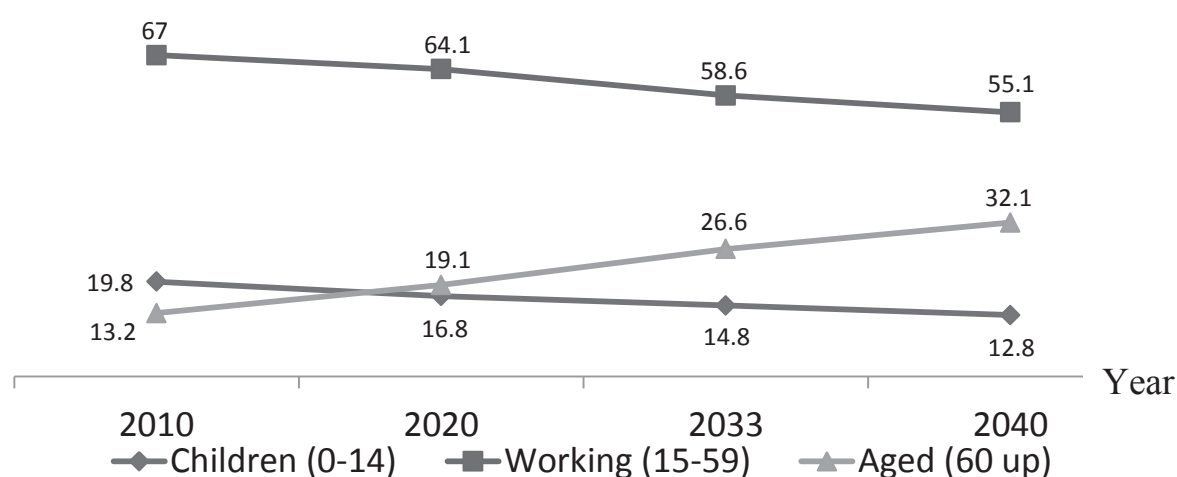
Sources:
1.	Population and Housing Census 2010, National Statistical Office
2.	Population Projections for Thailand 2010 – 2040, Office of the National Economic and Social Development Board

The above illustration shows that Thailand is an aging society and the ratio of the aged group will continuously increase in the future. Furthermore, the aged group will be compelled to rely on themselves more because the ratio of the working group against the aged group is continuing to decrease as presently evidenced. This decreasing trend will be more prominent in the future since the ratio of the children group who will turn into the

working group will also decrease. Evidently, the roles and duties of social work and social welfare administrators will greatly rise.

2.3 Thailand's Economy

The National Economic and Social Development Plan gives a clear direction for Thailand's economic and social management and provides the common economic goal for the Thai society. A state sector responsible for economic planning in Thailand was formed after the World War II when the World Bank gave guidance to various countries on how to revive their economy. In Thailand, the government created the National Economic Council on 15 February 1950. Its role was to give suggestions, advice and explanation on the nation's economy to the government. In 1972, The National Economic Council changed its name to Office of the National Economic and Social Development Board which has remained until present.

The First National Economic Development Plan (Year 1961 – 1966) was Thailand's first model of economic development. The plan lasted for 6 years and after that each plan (Plan 2 – Plan 11) lasted for 5 years. Also, the third plan saw the change of its name to National Economic and Social Development Plan (Year 1972 – 1976). This plan was the first one giving importance to the social development and population policy formulation.

(Source: http://www.nesdb.go.th/Default.aspx?tabid=276)

At present, Thailand manages its economy according to The Eleventh National Economic and Social Development Plan (Year 2012 – 2016). The significance was given to the participation from all development members, ranging from the communal, regional and national levels, in every step of the plan. The plan's strategy is to build a content society with equality, equity and immunity to change. Furthermore, every unit in Thai society agrees on developing the nation with the philosophy of sufficiency economy bestowed by

King Rama IX. This philosophy was also continually followed during Plan 8 to Plan 10. (Source: http://www.nesdb.go.th/Default.aspx?tabid=395)

2.3.1 Average Income and Poverty Threshold

The average income of Thailand's population in 2010 was USD 4,735. It is expected that the number will rise to USD 7,130 in 2015.

(Source: http://www.prachachat.net/news_detail.php?newsid=1387863536)

The poverty threshold of Thailand's population in 2010 and 2011 was THB 2.035 and THB 2.422 respectively, which are approximately USD 65.65 and USD 78.12 based on the 31 THB exchange rate. This poverty threshold shows that in 2011, there were 8,767,000 Thais with an average income that was below the poverty threshold.

(http://www.m-society.go.th/document/edoc/edoc_8807.pdf)

2.3.2 Working State

Thai population has the working state from the age of 15 up. In the second quarter of 2013, from the total population of 54,960,000, there was working population of 39,490,000, with 38,850,000 employed, 300,000 unemployed, and 340,000 seasonally unemployed. The rate of unemployment was 0.76% of the total work labor.

Table 1 Population Work Status Chart in Second Quarter of 2012 – Second Quarterof 2013 (Unit: Million People)

Status	Quarter				
	2/2012	3/2012	4/2012	1/2013	2/2013
Aged 15 and Up	54.45	54.58	54.70	54.83	54.96
Working Labor	39.22	39.84	39.84	39.34	39.49
Employment	38.58	39.58	39.59	38.81	38.85
Unemployment	0.34	0.23	0.19	0.25	0.30
Seasonal Unemployment	0.30	0.03	0.07	0.28	0.34

Source: Ministry of Labor (http://www.mol.go.th/academician/news-1)

2.4 The Education System of Thailand

According to the National Education Act of 1999 and Amendment Second National Education Act of 2012, Thailand's education has a 6-3-3 system which is divided into elementary school (6 levels), lower secondary school (3 levels), and upper secondary school (3 levels).

Furthermore, the National Education Act of 1999 and Amendment Second National Education Act of 2012 states that there are three types of education administration;

1.   **Formal Learning** has certain learning objectives, methods, curriculum, duration, assessment and evaluation, determining the graduation

2.   **Non-Formal Learning** has flexible learning objectives, methods, duration, assessment and evaluation, determining the graduation. The content and curriculum have to be suitable for the requirements and difficulties of each group.

3.   **Informal Learning** gives the learners freedom to learn by themselves based on their own interests, potentials, willingness and opportunities. The learning method is from various people, experiences, society, environment, or other sources of knowledge.

From the three types of education mentioned, the formal learning is not separated from non-formal learning; it is considered that formal, non-formal and informal learning is simply modes of learning. There is, therefore, a system in Thailand connecting these three modes of learning together. An institution may offer a certain mode of learning or all three of them. Learners are able to collect and transfer credits from the same or different institution, from informal learning or working experiences. It is encouraged that an institution offers all three modes of learning.

2.4.1 Formal Learning

Formal learning has 2 levels: basic and higher education

Level 1: Basic Education refers to the level of education conducted for at least 12 years before higher education. Basic education is divided into 3 stages;

    1. **Pre-Elementary Learning** for children aged 3 – 6

    2. **Elementary Learning** normally takes 6 years

    3. **Secondary Learning** is divided into two levels:

      3.1 **Lower Secondary** takes 3 years

      3.2 **Upper Secondary** takes 3 years and is divided into 2 categories;

        a) **General Education** is a foundation for higher learning

b) Vocational Education aims to develop the skills for careers or higher vocational education

Basic education is also divided into two types;

1. Compulsory Education consists of elementary learning and lower elementary learning. According to Section 69 of the Constitution, it is a duty of Thais to attend 9 years of compulsory education starting from the age of 7 until 16.

2. Voluntary Education is after the compulsory education has been completed, starting from upper elementary level. It is a right, not a duty, of Thais.

Level 2: Higher Education is divided into 2 levels – Degree and Lower than Degree. The term "university education" is used in place of higher education in order to also cover the diploma level which is acquired after the basic education.

(Source:http://www.bic.moe.go.th/th/index.php?option=com_content&view=article&id=66 1&catid=61)

The administration of higher education in Thailand is managed by the Office of the Higher Education Commission, Ministry of Education, with 173 higher education institutions over the country as members. (Source: http://www.mua.go.th/). These institutes are divided into 4 categories as follows;

1) State University is an institute that offers higher education and is mainly funded by the state via the federal or local government. There are 65 state universities in total.

2) Autonomous University exercises independent control over its operation but receives block grant from the government annually. The grant is to support the university's objectives and assure the educational quality. There are 15 autonomous universities in total.

3) Private University is managed by a private sector. There are 72 private universities in total.

4) Community College is a college under Bureau of Community College Administration, Office of the Higher Education Commission, Ministry of Education (except Phuket Community College). It offers the level of education that is lower than Bachelor's Degree and is managed by the community. There are 21 community colleges in total.

With the National Education Act of 1999 and Amendment Second National Education Act of 2012, the educational system in Thailand was greatly developed and each educational level was reformed. A great emphasis was put on the improvement of the curriculum and teaching methods were modified so that the students learn how to think, solve the problems and appreciate the Thai cultures. Rajabhat Institutes and Rajamangala Institute of Technology were promoted to universities, while community college was founded. Furthermore, private universities were given more freedom to operate. All these changes resulted in the varieties and expansion of higher learning institutes, granting more opportunities and access to higher learning for the population. The goal was to assure that the degrees from each higher educational institute are qualified and standardized.

The Office of the Higher Education Commission who is in charge of the administration of the higher learning institutes then proposed Thai Qualifications Framework for Higher Education (TQF:HEd) as a tool for formalizing the policy in the National Education Act regarding the nation's educational standard in higher educational institutes. One of the missions is to set the structure and elements of the qualifications framework for higher education. This is to demonstrate the required intelligence level and expected learning complexity. Also, the qualifications framework for higher education also sets the qualifications of the students attending higher education; they are required to have completed the basic education.

Higher education in Thailand starts at the diploma level (3 years) and finishes at Doctor's Degree. Each level in higher education has required credits and duration as stated in the curriculum, which may vary among courses and fields. For example, the duration required for a Bachelor's Degree may be 4, 5 or 6 years depending on the expected amount of learning and the complexity level of each field. The same duration of learning on different courses may lead to either a Bachelor's Degree or Master's Degree as depicted below;

Levels	Degrees	Credits Required
Level 1	Diploma (3 years)	90
Level 2	Bachelor's Degree	Depending on the duration (years)
	Bachelor's Degree (4 years)	120
	Bachelor's Degree (5 years)	150
	Bachelor's Degree (6 years)	180
Level 3	Graduate Diploma	24 credits after Bachelor's Degree
Level 4	Master's Degree	36 credits after Bachelor's Degree
Level 5	Advanced Certificate	24 credits after Master's Degree
Level 6	Doctor's Degree	68 credits after Master's Degree Or 72 credits after Bachelor's Degree

(Source: http://graduateschool.bu.ac.th/tqf/images/pdf/tqf_th.pdf)

2.4.2 The Welfare of Basic Education

The Constitution of the Kingdom of Thailand 2007, Chapter 3, Section 49, states that "a person shall enjoy an equal right to receive education for the duration of not less than twelve years which shall be provided by State thoroughly, up to the quality, and without charge." And the National Education Act of 1999 and Amendment Third National Education Act of 2010, Section 10, Paragraph 1, states that "in the provision of education, all individuals shall have equal rights and opportunities to receive basic education provided by the State for the duration of at least 12 years. Such education, provided on a nationwide basis, shall be of quality and free of charge." In addition, Policy Statement of the Council of Ministers in 2009 – 2013 set the policy on society and life quality in terms of education, spreading educational opportunities in Thai society based on the equality and equity for all population groups.

The support on the basic education welfare is listed in the policy which renders financial support on the basic education from kindergarten level until finish. This ensures that all students receive the basic education with qualities and standards from state schools (but not private schools). The government gives financial support on basic items which are tuition, textbooks, equipments, uniform, and school activity fees, from pre-school level up until the complete of basic education. There is also an addition of education collecting and transfer system in order to spread the opportunities and decrease the problems of people leaving the education system. (Source: http://202.143.171.246/kpp2/download/Plan_56.pdf)

As mentioned above, social work education is Thailand is only offered in Degree levels, which are Bachelor's Degree, Master's Degree and Doctor's Degree. With the exception of Faculty of Medicine and Faculty of Architecture, Bachelor's Degree in Thailand normally consists of 4 academic years, and this also applies to Bachelor's Degree in Social Work. As for Master's Degree and Doctor's Degree, the duration of social work education in Thailand depends on the structure of each course which each university offers.

Part III: Social Work Education in Thailand: Past and Present

For the study of the past and present states of social work education in Thailand, the researchers divide the content into 9 topics as follows:

3.1 Social work education in state universities

3.2 Social work education in autonomous universities

3.3 Social work education in private universities

3.1 Social Work Education in State Universities: Thammasat University

Social work education in Thailand started in 1942 when the nation's leader, Field Marshal Plaek Phibunsongkhram, and his wife, Thanphuying La-iad Pibunsongkhram, visited some countries in the Americas and Europe and were impressed by the social work there. Wishing for Thailand to have authority with the academic skills and abilities to do social work for the people, they founded an academic institution called "School of Cultural Work" within Culture Council of Thailand in 1944. The diploma program covers one year of studying.

The content of the course followed the guidelines from overseas which had been adapted to suit the country's situations. It covered the studies of sociology, psychology, hygiene, criminology, medical social work, statistical forecasts, domestic economy, and mother and child welfare. Internship program were also conducted in foster homes. Graduates were called "cultural workers."

These cultural worker's performances greatly contributed to the welfare of the state and people. Social work was then expanded into various branches and

locations. In 1952, Women Cultural Office increased the course content so that officials acquired more skills. Five professionals who contributed to this improvement were:

1.	Thanphuying La-iad Pibunsongkhram	Prime Minister's wife
2.	Luang Vichian Pattayakom	Psychiatrist
3.	Mrs. Sawaiwong Tongjua	Academic
4.	Miss Eileen Davidson	An Australian social worker that the United Nations (UN) sent to Thailand
5.	Miss Deborah Pence	An American social worker that the United Nations (UN) sent to Thailand

These professionals helped modify the content of this diploma and reset the educational qualifications of the students; those who would like to attend this program should have completed a Bachelor's Degree in Arts, Political Science, or Law and were to be selected by the committee. After the completion of the course, they were given a diploma in social work and entitled to take an exam in order to work as a government officer.

School of Culture Work changed its name to School of Social Work and the officials were accordingly called social workers, in order to reflect the influence from western social work which used the same terms. The diploma in social work offered in this period was the same as that abroad since two of the professionals adjusting the course content were foreigners that the United Nations kindly sent. They also helped with the training and internship of the students. There were 29 lecturers in total, with Thanphuying La-iad Pibunsongkhram as the president of the social work education administration. After 3 years of operating and producing the last batch of graduates in 1957, the school was upgraded into university level.

3.1.1 Bachelor's Degree Program

During the operation of School of Cultural Work, the government realized the usefulness and importance of social work more, so they promptly developed this field of work. In addition,

Field Marshal Plaek Phibunsongkhram, the prime minister who had taken the position of rector at Thammasat University, contributed to the legalization of social work education; a royal decree was issued to officially establish Faculty of Social Administration at Thammasat University, with Department of Social Work and Department of Journalism under its operation.

The objectives of this establishment were to support the government's society-developing policy and to equip the students with knowledge and skills enabling them to offer assistance to those in need while utilizing the resources in society or community in a way that enhanced wellbeing, individual advancement, and public welfare. Overall, social work education offers knowledge used to protect, restore, reinforce peace and security in society.

Faculty of Social Administration, Thammasat University, became Thailand's first official institution offering social work education in 1954.

The social work course in 1954 was handled by Department of Social Work. It was a combination of the social work curriculum from universities abroad and that from the former School of Social Work, Women Cultural Office, Culture Council of Thailand. The majority of the faculty members in 1954 were former lecturers or administrators of social work education by Women Cultural Office.

The social work degree was two-year further education that could be combined with other fields of study. Sophomores in 3 universities in following fields may enroll;

1. Faculty of Law, Faculty of Business, Faculty of Political Science, Faculty of Economics and Department of Journalism from Thammasat University

2. Faculty of Arts, Faculty of Education, Faculty of Political Science and Faculty of Commerce and Accountancy from Chulalongkorn University

3. Faculty of Cooperative from Kasetsart University

These students were entitled to enroll in Faculty of Social Administration at Thammasat University for the 2 additional years. This type of further education was only offered for 3 academic years.

In 1957 Bachelor's Degree from Department of Social Work was changed to a four-year program which accepted students who had completed upper secondary education or any other equal level. This is considered the first complete program in social work with graduates holding Bachelor of Social Work (BSW)

3.1.2 Master's Degree Program

In 1961, Department of Social Work, Faculty of Social Administration, launched a Master's Degree program which was divided into to two parts. The first part which was instructed at the faculty consisted of 9 courses and 38 credits. The second part which was a 30-week internship in the city and countryside consisted of 16 credits, plus 4 credits for the thesis. The program offers a study on social work in more details. Examples of the courses are Comprehensive Social Case Work and Comprehensive Social Group Work. The program also added one course on social work administration and another on social work research.

There was a great adaptation of the Master's Degree program in 1975 both in terms of structure and content. The prominent point of this adjustment lies in the setting-based division of the specialized elective courses according to the fields of practice. There were 6 fields of study in total: Generic Social Work, School Social Work, Medical Social Work (divided into Medical Social Work and Psychiatric Social Work), Labor Welfare, Community Development, and Social Work in Criminal Justice System. The field work practice was reduced to only one course where the students train in an organization with a mission aligned with their specialized courses. The Master's Degree program has been adapted several times up until present.

3.1.3 Doctor's Degree Program

The Faculty of Social Administration, Thammasat University realized its potential as a leading institution for higher education with the aim to produce graduates with competence in serving the society and its people and the prospect of producing graduates in Doctor's Degree with the ability to administer the society with an interdisciplinary approach. The Faculty of Social Administration, Thammasat University was the first educational institution in Thailand to offer social work education and had been recognized for its main role in producing social work graduates for over four decades. Furthermore, Faculty of Social Administration, Thammasat University received academic cooperation from various educational institutions abroad which it had academic agreement with; several institutions were willing to provide academic support for the implementation of Doctor's Degree in social work. Therefore, in order to reinforce its academic excellence in social work education, Faculty of Social Administration, Thammasat University finally launched Doctor of Philosophy Program in Social Work (Social Administration).

In the beginning, the curriculum was designed by the academics within the Faculty of Administration, Thammasat University, which at that time had Assistant Professor Decha Sungkawan, Ph.D as the dean. There was also collaboration from Professor John Hart,Ph.D an academic from University of Sydney, Australia. Since the committee who was responsible for the curriculum design was from varied educational contexts – the United States and the United Kingdom which had different systems in social work education, the curriculum showed a mixture of American and European features. The American system focused on education with course works while the European approach was research with no course works. As a consequence, the instruction in Doctor of Philosophy Program in Social Work at Thammasat University was achieved through both course works and research.

3.1.4 Curriculum Development

(1) Bachelor's Degree Program

After upgrading its Bachelor's Degree to a four-year program, the Faculty of Social Work Administration, Thammasat University, which was at that time the sole institution offering social work education, continued to produce graduates with vast theoretical and practical knowledge and skills in social work. The graduates were social workers that efficiently responded to the needs of the society. The curriculum was continuously adjusted in 1964, 1967, 1971, 1983, 2010 and 2013. The big adjustment took place in 1983 and 2013. The details of each adjustment were as follows;

In 1983 the curriculum of Bachelor's Degree was restructured. It was stated in the objective of the program, "Social work is a profession with procedures and ethics controlling the practice, and principle of developing people so that they fit in with society and environment. Therefore, the Bachelor's Degree in Social Work aims to equip graduates with knowledge, attitude and skills of a professional, which can be utilized to appropriately develop society alongside professionals of other fields, based on the conditions and requirements of society." The program focused on philosophical knowledge, concepts, theories, principles and skills in social work facilitating social development. It also featured a touch of other fields of study while maintaining the characteristics of social work education. During the period, the social development concepts that the faculty put emphasis on were as follows;

1. The spreading of resources and services to all people

2. People's participation in activities

3. The reinforcement and improvement in society so that it offers suitable service

Under this curriculum structure, the course content was adjusted as follows;

1. Amending the content about understanding human in terms of dynamics, behaviors and relating human with the environments affecting human's needs.

2. Amending the courses about social problems and measures. Adding courses about Thai society, social development, and social development measures, with objectives of making the students understand the structure of Thai society, the social mechanism which determines the roles of social members, and the social institutions' roles in raising life standards and developing social environments.

3. Amending the social work main subjects by changing Social Case Work I – II, Social Group Work I – II, Community Organization to Social Work Methodology I, II, III and IV with focus on practice. Social Work Methodology I studies the social work's factors, principals, methodology and process, as well as basic techniques of a social workers which are relation building, interviewing, recording, reporting, submitting, coordinating, interdisciplinary collaborating, resourcing, collecting, analyzing, date selecting for analysis, service planning, and following up. The emphasis is on performing in individual and group levels. Social Work Methodology II focuses on working with community and social intervening. Social Work Methodology III focuses on policy specification, administration and servicing. Social Work Methodology IV focuses on searching techniques and data analysis for policy determining and planning.

4. Changing Social Work Seminar from one course to two courses and changing from 2 credits to 3 credits per course. Social Work Seminar I aims to strengthen the skills on analyzing and social work practicing by using the knowledge from field work practice. It also focuses on considering and planning on means to develop community and society, which make up two parts of the practice. Social Work Seminar II aims to enhance knowledge, understanding and skills in applying theoretical social work in order to figure out how to make the practice even more efficient.

5. Increasing the number of elective courses and improving the brief course, for example, adding Group Dynamics in order to strengthen the skills and attitude of social workers needed for working with all types of clients in changing social environments. Social Work Research and Social Work Research Analysis were also added as tools to improve service and determine policy.

Specialized courses were also amended. For example, Industrial Social Work was changed to Industrial Social Work and Labor Welfare in order to increase the knowledge in arranging labor welfare and improving the quality of life for labor. Social Work in Corrections was changed to Social Work and Justice System with broader course content.

The curriculum development in 1983 marked a great change in Thailand's social work education. The content with western influences which had controlled the social work education in the country for a long time was reduced and adapted to Thailand's cultural and social contexts.

(2) The latest curriculum development in Bachelor's Degree

The latest curriculum development in Bachelor's Degree by the Faculty of Social Administration, Thammasat University took place in 2013. The main subjects of this change are as follows;

<u>Philosophy of Education</u>

Social work is a study aimed to guarantee human's security, social equity, social development, accept dimensional varieties, build society without discriminating and selective treatment, respect human values, dignity, rights to service access, serve society, and create awareness in responsibilities.

<u>Objectives of Program</u>

To produce graduates with knowledge in social welfare and social work, with methodology and professional skills in performing social work, with the ability to apply and develop working tools in communal organizations, families and other target groups. To produce graduates who can integrate knowledge, attitude and professional social work skills that link the operations of different sectors together. To produce graduates who have the ability to develop innovative working methods and apply professional tools to people, organization, local, community and society, in the regional, national and international level, as well as the ability to work interdisciplinary.

The 2013 curriculum of Bachelor of Social Work requires the students to study in other fields as seen in non social work compulsory subjects, which consists of 5 courses and 15 credits in total. Also, certain social work courses are available for non social work students who may take these individual courses as electives, free electives or as minor subjects. Social work electives are courses in Concepts and Social Work Methodology, and courses in Interdisciplinary and Applied Methodology. Social work minor subjects take up 15 credits in total and are offered as compulsory and elective as signified in the curriculum.

Minor Programs in Social Work, Thammasat University

The Faculty of Social Administration, Thammasat University has continuously improved and developed its instruction since the faculty realizes the need for the instruction to catch up with the social problems and situations that are rapidly changing. Currently, The Minor programs offered at the Faculty of Social Administration are as follows;

Minor Program in Community Development

The program aims to educate students on philosophy, concepts, theories, principles and methodology of community development, producing graduates with skills, attitudes and manners suitable for serving people in a way that matches all social contexts. Minor Program in Community Development requires graduates to complete 9 credits from Compulsory

Subjects and at least 6 credits from Elective Subjects. The Compulsory Subjects are Concepts and Theories on Community Development, Community Development Operation, and Local and Community Development Administration. The Elective Subjects available to select from are Network and Community Empowerment, Capital Management in Community and Society, Training for Development, and Research and Knowledge Management in Community Development. The prominent point of Minor Program in Community Development lies in the requirement of both management theories and actual practice, which is essential for the studies of community development.

Minor Programs in Criminal Justice Administration

The program aims to educate students on concepts and theories of social work and justice system and administration, producing graduates with skills and foundation needed for works related to justice and security in society. The graduates will have complete understanding of justice system and and be qualified to work for governmental and private sectors, which are severely short of staff in this area, according to the current social development plan. The program requires the graduates to complete 9 credits from Compulsory Subjects and 6 credits from Elective Subjects. The Compulsory Subjects are Justice and Criminal Justice System, Criminology and Penology, and Community-Based Correction. The Elective Subjects available to select from are The Criminal Justice for Juvenile, Crime Victims and Domestic Violence, Security Management, and Social Work in Criminal Justice. The program's emphasis is on the knowledge in criminal justice management, with one social work course included – Social Work in Criminal Justice.

Minor Program in Medical Social Work

The program aims to educate students on philosophy, concepts, theories, principles, and technical operation of medical social work, producing graduates with the positive attitude and skills needed for medical social work. The graduates will have the foundation for career and further study in medical social work or similar subjects. This program requires the graduates

to complete 12 credits from Compulsory Subjects and at least 3 credits from Elective Subjects. The Compulsory Subjects are Psychiatric Social Work, Assessment and Diagnosis in Medical Social Work, Research and Knowledge Management in Medical Social Work, and Therapy in Medical Social Work. The Elective Subjects available to select from are Health Ecology, Community Health, Health Welfare, and Innovation in Health Social Work. As suggested by Associate Professor Dixon Sookraj, a foreign expert, Minor Program in Medical Social Work has adapted so that it focuses more on the subject of health. This is reflected in the Elective Subjects, while the Compulsory Subjects still focus on medical social work with a course in research and knowledge management.

Minor Program in Child, Youth and Family Development

This program aims to educate students on concepts, theories, principles, methodology and operation of child, youth and family development, producing graduates with the understanding of child, youth and family welfare service as well as different forms of educational social work. The graduates will have work ethics and positive professional attitude, taking the role of social workers who will work for the targeted group and with related interdisciplinary work groups. The solid foundation acquired will assist the graduates in their career or further study so that they may develop themselves further in social development. The program requires the graduate to complete 12 credits from Compulsory Subjects and 3 credits from Elective Subjects. The Compulsory Subjects are Concept in Child Protection, Family and Social Change, Integrated Practice with Children and Youth, and Seminar in Child, Youth and Family Development. The Elective Subjects available to select from are Children and Family Welfare, and Program Development for Children and Youth. In short, this program focuses on developing profound knowledge in children, youth and family development.

Minor Program in Labour and Welfare Administration

This program aims to educate students on concepts, theories and methodology of labor and welfare administration with a multidisciplinary approach, producing graduates with capabilities to analyze the changing situations of labor and welfare in society. The graduates will have awareness of ethics and social equity and obtain the foundation needed to have a career in labor and welfare administration with governmental, non-governmental and business organizations, which will enhance the role of labor in country's economic and social development. The program requires graduates to complete 9 credits from Compulsory Subjects and 6 credits from Elective Subjects. The Compulsory Subjects are Social and Economic Theories and Labor, Human Resource Management and Quality of Work Life, Legal Measure and Labor and Welfare Problem Management. The Elective Subjects available to select from are Special Topics in Labour and Welfare, Sociology and Psychology of Work, Conflict Management in Labor, Social Work Consultation, and Practice in Labour and Welfare Management. This program is especially interesting in that the students may choose to have actual practice in labor and welfare management, which is not offered in the other Minor Programs.

Minor Program in Social Welfare for Older Persons

The program aims to educate students with concepts of social welfare for older persons and theories of Geriatric Social Work so that they can develop the capabilities and skills in social welfare for older persons in individual, group and community levels. The graduates will become social workers who specialize in the field of older persons and are qualified to perform in this field in order to efficiently respond to the country's problems in ageing society. This program requires the graduates to complete 12 credits from Compulsory Subjects and 3 credits from Elective Subjects. The Compulsory Subjects are Introduction to Social Gerontology, Social Welfare for the Older Persons, Management of Services for Older Persons, and Skills and Techniques in Working with the Older Persons. The Elective Subjects available to select from are Planning on Ageing and Retirement and Independent Study. The program is considered an evolution appropriate for the change in society, which is caused by

the social and economic requirements that are transforming, Thailand's population structure that are becoming ageing society, and the altering needs in social services.

(3) Master's Degree Program

Master's Degree Program is divided into normal program and special program. Normal program consists of Social Work and Community Development, while special program offers studies in Social Welfare Administration and Policy (available at both Tha Prachan Campus and Lampang Campus), Labor and Social Welfare Development, Justice Management, and Community Development.

The curriculum development on Master's Degree took place in 2009. Courses were changed, combined and added. Concentrations were reduced from 4 to 3: Clinical Social Work, Social Work Research, and Social Welfare Administration and Policy. Five specializations were also added: Family and Child Welfare, Medical Social Work, Justice System Administration, Labor and Welfare Administration, and Senior Welfare.

(4) Doctor's Degree Program

The development of Doctor of Philosophy Program in Social Work (Social Administration) aims to adjust the curriculum to the current social situation and to the criteria and standard of the program. The continual change in society that may affect the curriculum and educational standard was closely examined. There was a follow-up on the curriculum application via the process of studying the curriculum as well as standards of similar courses in Thailand and overseas. Seminar sessions were held in order to improve on the curriculum and learning experience, as well as to assure quality. After the adjustment in 2010, students who have never taken a social work course are required to take the fundamental course SW 602 in the first semester of the first year in order to prepare themselves for the program. No assessment was to be made for the course (audit). There is also a list of courses in course work, direct study, and dissertation.

3.1.5 Field Work Practice

Field work practice is the heart of social work. The Faculty of Social Administration, Thammasat University, offers different levels of field work according to social work practice. In addition, it also reinforces cross-cultural field work practice by establishing internship programs for foreign students and sending Thai students to intern abroad. This will strengthen knowledge, attitude and skills needed for becoming social workers. The faculty realizes the relation between theory and practice, and encourages student's basic understanding of social work organization and ways to offer integrated service.

The preparation process for the field work practice for students in undergraduate level starts with a learning process via the course "Field Visiting and Seminar" which gives the students an opportunity to examine and study the concepts and policies of governmental social work organizations, non-governmental organizations, local administrations, and public administrations.

Regarding to Field Work Practicum Course, learning about the administration and operation of various organizations in Thai society, the students go through the learning process of participation, which will strengthen their social worker's attitudes and ethics. After that, the students will go through the process of practice in organization and community.

The field work practice in Master's Degree level was in the form of direct study, with 3 concentrations altogether – Clinical Social Work, Social Work Research, and Social Welfare Administration and Policy, and 5 Specializations – Family and Child Social Work, Medical Social Work, Social Work inCriminal Justice, Labor Welfare and Administration, and Elderly Welfare.

3.1.6 Lecturers at the Faculty of Social Administration, Thammasat University

At present, the Faculty of Social Administration, Thammasat University consists of Department of Social Work and Department of Community Development, There are 55

lecturers in total, 30% (17 persons) of which hold a Doctor's Degree from institutions in Thailand and overseas. There are 4 professors in total, which are Professor Sasipat Yodpet, Professor Surapone Ptanawanit, Ph.D, Professor Suwatchara Piemyat, Ph.D and Professor Sayan Praicharnjit. 36.36% (20 persons) of the total lecturers holds a Bachelor's Degree in social work, while 78% (43 persons) of the total lecturers holds a degree in social work, social welfare, social policy, or social development. 36% (20 persons) of the total lecturers graduated from overseas, with the majority from the United States followed by the Netherlands and Australia respectively. The lecturers graduated in various fields of social work, social welfare, social policy, justice system, social development, psychology and education. The ratio of lectures teaching macro social work such as social policy, social welfare and social development is higher than those teaching clinical social work.

The Faculty of Social Administration, Thammasat University, has shown continuous development over the past 60 years; although only diploma level was offered in the initial period, the faculty has developed a great deal and currently offers various programs of social work education, including Doctor's Degree and international programs. With the international and national academic support, the Faculty of Social Administration, Thammasat University has become Thailand's leading institution in social work education.

3.2 Social Work Education in Autonomous Universities

3.2.1 Introduction

Mahamakut Buddhist University and Mahachulalongkornrajavidyalaya University are Thailand's two public

Buddhist universities which are educational institutes for monks and laypeople. Both universities offer Bachelor's Degree in social work and their instruction is mixed with Buddhist teachings as seen in required Buddhist courses. Knowledge on Buddhism is also added to the study of social work. Mahachulalongkornrajavidyalaya University indicates that

its Bachelor's Degree in social work aims to develop social work knowledge, understanding and skills based on western and Buddhist concepts. The instruction is conducted through both theory and practice of social work, especially services to individuals, groups and community. Buddhist teachings and principles are adapted to combine with western concepts.

The structures of social work programs by both universities are similar to each other and also to those by other universities, with studies on social work, social welfare and social development. Also, Mahamakut Buddhist University requires 7 credits from 2 courses in field work practice while Mahachulalongkornrajavidyalaya University requires 8 credits from 2 courses in field work practice.

An interesting point about the programs by these two universities lie in courses such as Buddhism, and Buddhism and Social Work, which is essentially considered the true combination of western social work concept and eastern Buddhism concept.

3.2.2 Buddhism Courses

Bachelor's Degrees by both universities require 30 credits from Buddhism courses. Every course is about Buddhist teachings and Buddhist codes of conduct, for example, History of Buddhism, Tripitaka Studies, Buddhist Research and Literature, and Meditation Practice. In the area of Buddhism and Social Work, Mahachulalongkornrajavidyalaya University requires 10 credits from 5 applied Buddhism courses – Social Work Principles in Tripitaka, Social Work through Buddhism, Buddhist Moral and Sustainable Development, Buddhism and Social Development, and Social Work in Buddhism and Other Religions. As for Mahamakut Buddhist University, it offers Social Work through Buddhism, Buddhism and Sustainable Development, and Buddhism and Social Work.

In addition, Mahamakut Buddhist University requires the students to enroll in several courses about Thai society, such as Thai Studies, and offers elective courses in humanity such as Morality and Educational Skills, Thai Way of Life and Intellect. Other elective courses in

social work are studies on Thai society such as Folk Media and Community Health, and Folk Studies.

3.2.3 Focus of Programs

Both universities put more emphasis on courses about direct service to targeted group than courses about social work administration and social policy. Courses listed in the social work major are mainly studies on servicing and developing knowledge for direct service, such as, Social Case Work, Social Group Work, Counseling in Social Work, and Human Behaviors. Of the two universities, Mahachulalongkornrajavidyalaya University has a higher number of elective courses but most of them also focus on practice, such as Group Dynamics and Social Work Attitude and Skill Development, Techniques for Working with Clients, and Medical and Psychiatric Social Work. However, although the two universities emphasize on micro social work, macro social work is also seen in their curriculum and courses such as Social Development Theory and Principles, Thai Society and Social Development, Analysis in Social Work, and Social Work Administration.

3.2.3 Diploma's Names

Although both are public Buddhist universities, their diploma's names are different, especially in their official Thai names; Mahachulalongkornrajavidyalaya University calls its degree Bachelor of Arts (Social Work) while Mahamakut Buddhist University uses a different name, Bachelor of Social Work (Social Work).

Program Comparison by Mahamakut Buddhist University and

Mahachulalongkornrajavidyalaya University

Subjects	Mahachulalongkornrajavidyalaya University	Mahamakut Buddhist University
1. Degree	Bachelor of Arts (Social Work)	Bachelor of Social Work (Social Work)
2. Credits Required	140 credits	145 credits

3. Courses in Social Work (Including Field Work Practice)	64 credits	79 credits
4. Buddhism Courses	Core Buddhism 30 credits Applied Buddhism 10 credits	Buddhism Courses 30 credits
5. Elective Courses for Social Work Skills	Divided into 2 groups • Courses on social work concepts and principles • Courses on Interdisciplinary and applied social work	None

Most of the academics in charge of the social work curriculum by both universities hold a Bachelor's Degree in Social Work or Sociology from educational institutions in Thailand, such as Faculty of Social Administration, Thammasat University, Mahachulalongkornrajavidyalay University, and Mahamakut Buddhist University Most of the academics with a Master's Degree graduated in Social Work and Sociology from India, which has close relationship with Buddhism.

3.3 Social Work Education in Private Universities

3.3.1 Introduction

Social work education first started in Thammasat University, which is a state university. In 1991 Krirk Universiity launched Bachelor of Liberal Arts in Social Welfare by the Faculty of Liberal Arts. On 1 May 1992, the first social work degree in a private university was launched by Huachiew chalermprakiet University. The launching of the program was in accordance with the intentions of Pohtektung Foundation, the founder of Huachiew Chalermprakiet University. The foundation wanted to reinforce and support social work education as it is one of the foundation's missions.

In the initial period, the Faculty of Social Administration offered 4 groups of elective courses: courses on general social work, medical social work, social work in public hazard, and industrial social work.

In 1997, the name of the faculty has changed to Faculty of Social Work and Welfare and the four course groups were changed into branches instead. The social welfare branch was also added to the four in order to support Master of Social Work in Social Welfare Project Administration which was launched the following year (1998). Another branch, Social Work in Criminal Justice, was also added as the sixth branch. In 2000, Master of Social Work in Social Welfare Project Administration changed its name to Master of Social Work in Social Administration, and in 2008 to Master of Social Work in Social Welfare Policy Integration. The current name in 2014 is Master of Social Work in Social Welfare Administration.

On the contrary, in 2003 Krirk University changed the name of Social Welfare branch to Social Work and Welfare branch and continued to carry out its social work education at the Faculty of Liberal Arts. At present, the name is Bachelor of Liberal Arts in Social Work and Development.

Topics	Huachiew Chalermprakiet University	Krirk University
General Courses	30 credits • Humanity 8 credits • Social Science 6 credits • Science and Math 7 credits • Languages 9 credits	30 credits • Humanity 6 credits • Social Science 6 credits • Science and Math 6 credits • Languages 12 credits
Specialized Courses	102 credits • Basics 24 credits • Professional Course 66 credits (Theory 45 credits and practice 21 credits) • Specialized 12 credits 1) Family and child social work	87 credits • Major 72 credits (Theory 57 credits and practice 15 credits) • Minor 15 credits (other courses in the university)

	2) Medical social work 3) Social Work in Public hazard 4) Industrial social work 5) Social Work in Criminal Justice	
Elective Courses	6 credits • Any course in undergraduate level • Any course in the faculty	6 credits • Any course in undergraduate level • Any course in the branch

The name adjustment can be analyzed as follows; the adding of "social welfare" into the name of the Faculty of Social Work at Huachiew Chalermprakiet University as well as adding the social welfare branch, in order to support the Master's Degree, which later changed into the social administration branch, social welfare policy integration branch, and social welfare administration branch emphasizes that "social welfare" is a broad term referring to administration, organization administration, and social policy when used to modify the Faculty of Social Administration. This also demonstrates that the name of a Master's Degree affects the image of the faculty whose performance is leaning toward macro level. At the same time, the adding of the term "social work" to the social welfare branch of Faculty of Liberal Arts shows the adjustment to step into social work professionals according to the social work professional law which had been in prospect since 2001. This led to social work professional register and social work professional standard. Although the name was later changed to "social work and development," both universities insist that the adding of "social work" to the name of their faculty and degree has a good effect on their graduates who are becoming social workers since Social Worker Act 2013 states that anyone who would like to become a social worker and a member of Thailand Association of Social Workers needs to at least have a Bachelor's Degree in social work or other field that the association certifies.

3.3.2 Bachelor's Degree

The Faculty of Social Work and Welfare, Huachiew Chalermprakiet University currently offers a Bachelor's Degree program amended in 2012 which requires graduates to complete 156 credits while the social work and social development branch at the Faculty of Liberal Arts, Krirk University only requires 123 credits as seen in the chart below;

When examining the content of both programs, it can be seen that it is mostly similar to Bachelor of Social Work at Thammasat University, especially in courses on social work. Examples are courses on social work practice ranging from social case work, social group work, community social work, social welfare administration, and social work research. Both Huachiew Chalermprakiet University and Thammasat University offer courses in these 5 subjects. One exception is social work in public hazard course which is not available at Thammasat University. The subject of social work in public hazard at Huachiew Chalermprakiet University goes in line with Pohtektung Foundation whose main role is to relieve public hazard in Thailand.

Another remarkable point of the program at Huachiew Chalermprakiet University is courses

Topics	Huachiew Chalermprakiet University	Krirk University
Field Work Practice Courses	• SW2132 Field Visit and Seminar 2 credits • SW2144 Social Case Work and Social Group Work Practice 4 credits • SW3266 Community Social Work Practice 6 credits • SW4279 Specialize Social work by Interest 9 credits	• Field Work Practice I 6 credits • Field Work Practice II 9 credits
Total	21 credits	15 credits

on field work practice. It requires the students to complete 21 credits from 4 practice courses while the social work and development branch at Krirk University has 15 credits of practice courses, as depicted in the chart below;

Huachiew Chalermprakiet University requires their students to complete 21 credits in field work practice, which is considered the highest amount among all the social work programs in Thailand. The many hours of field work practice will be directly useful for the students because they will be ready to apply the theoretical knowledge when they become social workers in the future.

3.3.3 Master's Degree (Huachiew Chalermprakiet University only)

Master of Social Work at Huachiew Chalermprakiet University was launched in 1998. The current name of the program is Master of Social Welfare Administration. The objective is to produce graduates with knowledge in thinking, analyzing and creating, with skills in the administration of welfare for children, youth, women, handicapped and elderly people. Also, it aims to produce graduates with visions and understanding in improving welfare for children, youth, women, handicapped and elderly people in the ASEAN context, and to produce graduates with morals and ethics in order to drive equity in society. The structure of Master of Social Work at Huachiew Chalermprakiet University is shown below;

Curriculum Structure

Courses	Plan A (Thesis) Number of Credits	Plan B (Free Study) Number of Credits
1. Complementary Fundamental	None	None
2. Fundamental	6	6
3. Compulsory	12	12
4. Elective	9	18
5. Thesis	12	-
6. Free Studies	-	3
7. Assessment and Oral Examination	-	Pass/Not Pass
Total Credits (No Less Than)	**39**	**39**

When examining the courses, it is found that fundamental, compulsory and elective courses are all about macro education, which refers to social welfare administration courses such as Concept and Theory for Social Welfare Administration, Organization Administration and Social Welfare Project, and Social Welfare Project Follow-Up and Assessment. This

program is similar to Master of Social Work Program in Social Welfare Administration and Policy (MSWAP) by Thammasat Universtiy.

3.3.4 Doctor's Degree

Doctor of Philosophy Program in Social Work (Social Welfare Policy and Administration Program) was launched because social work was one of the tools the government and civil society used to relieve the social problems which became more and more serious in terms of their causes, points and results. New approach and policy were needed in order to acquire various dimensions of knowledge and information. Problems were needed to be analyzed in various angles, in order to come up with social policy which made use of integrated ideas from different field of studies to fix the problems and create equity in society.

Consequently, Huachiew Chalermprakiet University launched Doctor of Philosophy Programme in Social Work (Social Welfare Policy and Administration Program) in order to produce graduates suitable for the context of problems in nations, regions and borderless world. Also, Association of Southeast Asian Nations (ASEAN) encouraged the relocation of cargo, service, investment and labor, resulting in the need of man power that understands social policy and social welfare administration.

The curriculum mainly focuses on social administration and social policy, both domestically and internationally, in order to generate more proficiency than the Master's Degree. Examples of courses are SP 9020: Changing Context of Social Problems and Social Welfare in Globalization Era, SP 9013: Comparative Study of International Social Welfare Policies, SP 9033: Advanced Intensive Courses for Specific Knowledge and Integrated Sciences

3.3.5 Lecturers

80% of the lecturers at Huachiew Chalermprakiet University hold a degree in social work and/or social welfare from Thammasat University. A small number of the lecturers graduated from other universities. Also, the new generation of the lecturers graduated from the Faculty of Social Administration and Welfare, Huachiew Chalermprakiet University

itself, including Siriporn Kuakulnurak and Nuchanat Yoohan-ngo who graduated with first-class honors. A number of lecturers hold a Doctor's Degree from the United States, the Philippines, Australia and Thailand. As for Krirk University, most of their lecturers at Krirk University also graduated in social work and/or social welfare from Thammasat University.

3.4 Major people influencing the development of social work education in Thailand

(1.) Miss Eileen Davidson

The Australian social worker who used to work for the United Nations held an important position in International Refugee Organization. She received a Bachelor's Degree from University of Western Australia, Master of Social Work from the Catholic University of American in Washington, and Diploma in Social Services, before working at St. Thomas' Hospital in England. In 1937, she set up a Department of Social Work at Lewisham Hospital. Australia's first qualified social workers, Davidson guided the development of the profession in the country. She later worked for the World Health Organization in Germany and Thailand, where she was one of the initial contributors to the social work curriculum design as well as a lecturer on Individual Social Work and Social Work in Hospital, and a supervisor at Mother and Child Support Section at Culture Council Association of Thailand.

Source: *Davidson, Eileen (1909-2007). (2009). InTrove. Retrieved January 2, 2014, from http://nla.gov.au/nla.party-767096*

(2.) Associate Professor Decha Sungkawan, Ph.D

Dean of the Faculty of Social Work, Thammasat University (2009 – present), Former Dean of the faculty (1994 – 2000), Sungkawan holds Bachelor's Degree and Master's Degree in Political Science from Thammasat University. He later received the

Government Scholarship to further his education in criminology and criminal justice at Indiana State University, United States of America. After that, he received a scholarship for Doctor of Philosophy in Social Service Administration at University of Chicago, America. He played an important role in internationalizing the Faculty of social Administration by arranging for the western knowledge on social work to be instructed in Thailand. Furthermore, due to his good connection with other lecturers, academics and social workers in Asia, Europe and America, he introduced the Faculty of Social Administration to the international world. His works has brought about the academic cooperation, field visit and student and instructor exchange with the other countries. In 2014, the faculty launched a program in international social welfare and social development, which is also one of his important works.

(3.) Miss Deborah Pence

American Social Workers sent to academically assist Thailand and contribute to the design of social work curriculum by the United Nations

(4.) Dr. David G. French and Mrs. Arthrossa French

Advisors and researchers on Bangkok's slums in 1969 – 1970

(5.) Dr. Frances Yasas

Specialist on social development at the United Nations who was invited by the Faculty of Social Administration, Thammasat to conduct training on social development for 25 lecturers at the faculty in 1973

(6.) Professor John Hart, Ph.D

A professor from University of Sydney, Australia, who contributed to the curriculum design and administration of Doctor of Philosophy Program in Social (Social Administration)

(7.) Professor David W. Engstrom, Ph.D

A professor from School of Social Work, San Diego State University who played an important role in curriculum design of Doctor of Philosophy Program in Social (Social Administration) and the establishment of field practice project on social work in Thailand by sending graduate students from School of Social Work, San Diego State University to intern in Thailand since 2001. Later, he helped promote the instructor and student exchange programs between the two universities.

(8.) Professor Loring Jones, Ph.D

The professor from School of Social Work, San Diego State University developed the 12-day social work and social welfare field trip project in Thailand for students from College of Health, San Diego State University. The project has been active since 2008 with around 22 students per batch.

(9.) Associate Professor Dixon Sookraj, Ph.D

The professor from School of Social Work, University of British Columbia, Canada was a part of the instructor exchange program at Thammasat University in 2011, instructing in the Doctor's Degree level and developing Bachelor's Degree in medical social work by changing it to health social work which has a broader meaning

3.5 Theories Used in Social Work Programs in Thailand

Before discussing theories and major textbooks used in Thailand's social work instruction, it is worth stating that governmental sectors, private sectors, community sectors, as well as operators, all followed the philosophy of Sufficiency Economy, which is a philosophy that emphasizes the middle path and carefulness, that is to be applied to the way of life and conducts for people in all levels. Great consideration is placed on moderation, reasonableness, self-immunity, as well as utilizing attentiveness and morality as fundamental philosophy in living a life, planning, making decisions, and doing things. In

social work, this philosophy is used greatly in macro social work, especially in terms of setting various policies and programs.

Major theories used in social work instruction are as follows;

1.   Psychosocial Theory was established by Sigmund Freud and extended by Mary Richmond (1992). Later, Florence Hollis (1964) also applied concepts from other theories to this theory. Psychosocial theory is one of the oldest theories in social work.

2.   Planned Change Theory explains that change is the way of life but every change in the performance of social workers needs to be systematic and planned. This theory is as old as Systems Theory and has been developed into the social work process that Thai social workers have adhered to since beginning.

3.   Humanism objects to the principle that human behaviors are designated by genetics instincts, sex drive, even environment or responsive learning like the concept in Behaviorism. Humanism sees that human nature is about self-concept and identity perception and that human is worthy and honorable. The theorists essential for this movement are Abraham Maslow and Carl Rogers. Humanism is very popular in the Thai social work circle.

4.   Ecological Systems Theory, initiated by Gordon Hearn in 1958 was an adaptation of Systems Theory by Ludwig Von Bertalanffy, a physical scientist. Systems Theory has long been the root of social work theories used in Thailand's education, especially in Bachelor's Degree programs.

5.   Empowerment Theory in Social Work; Social workers like Rose and Barbara Solomon have contributed to creating works in women empowerment. This theory was introduced to Thai social work education roughly after 1997, first in Master's Degree programs, and later on in Bachelor's Degree programs.

6.　　　Green Social Work explains that environment, both natural and unnatural, has a direct effect on human. Human needs and has the rights to equally and justly receive resources on earth. This includes the rights to reside in the environment that is clean and safe for health. All this is being challenged and threatened by air change and environmental deterioration, hence the development of Green Social Work. Thailand makes use of Green Social Work by modifying it to the concept of Sustainable Development.

3.6.Major Textbooks

Elizabeth A. Segal. (2007). *Social welfare policy and social programs : a values perspective.* Belmont, Calif., U.S.A: Thomson Brooks/Cole.

Flexner, Abraham. (1915). "Is Social Work a Profession?". In *Proceedings of the National Conference of Charities and Corrections*. Chicago : The Conference.

Hollis, Florence. (1970). "The Psychosocial Approach to the Practice of Casework", In *Theories of Social Casework.* Eds R.W.Roberts and R.H. Nee. Chicago : The University of Chicago Press.

_____. (1974). "Social Casework : The Psychosocial Approach", *In Encyclopedia of Social Work*. Vol. 2. Washington D.C. : NASW.

Jongsathitman, Jiraluck. (2006). *Group Social Work.* Bangkok : Thammasat Press.

Kamhom, Rapeepan. (2010). *Social Welfare and Thai Society*. Bangkok : Prikwan Graphic Press.

Kawekangwal, Sriruan. (2006). *Life Development Psychology in all Ages*. Bangkok : Thammasat Press.

Ledwith, Margaret. 2006. *Community Development*. Bodmin : MPG Books.

Midgley, James. (1995). *Social Development the Developmental Perspective in Social Welfare*.

Midgley, James and Other. (1986). *Community Participation , Social Development and the State.* Methuen, London and New York.

Midgley, James and Livermore, Michelle. (2009). *The Handbook of Social Policy*. Sage Publications, Inc., : Thousand Oaks, California.

Nontapattamadul, Kitipat. (1993). *Social Work Fundamental Theory.* Bangkok : Thammasat
     Press.

_____. (2006). *Critical Theory in Social Policy and Plan.* Bangkok :

Thammasat Press.

_____. (2070). *Contemporary Social Work Theories.* Bangkok :
     Thammasat

University Printing House.

Ngernprasertsri, Nittaya. (1998). (2541). *Organization Theory: Integrated Study Concept.*
     Bangkok : Kasetsart University Press.

Yodpet, Sasipat. (2006). *Social welfare for older persons : concept and method for social*

work Practice. Bangkok : Mistercopy (Thailand).

_____ (2012). *Social Work and Social Welfare Research Regulations*. Bangkok :

Jaransanitwong Printing, Co., Ltd..

Yodpet, Sasipat, Komonmarn, Chanon, Kummesrisuk, Aecjitra. (2013). *Development of*
Social Work Education, Jaransanitwong Printing, Co., Ltd*., Bangkok, Thailand.*

Stufflebeam, Daniel L., Shinkfield, Anthony J. (2007). *Evaluation Theory, Models, and*
Applications.   San Francisco, Calif : Jossey-Bass A Wiley Imprint,

Zastrow, Charles. (2008). Introductions to Social work and Social Welfare. Belmont:
Thomson.

3.7 Coordination among social work educational institutions in Thailand

3.7.1 Thai council of Social Work and Social Welfare Education (TCSWE)

Ten lecturers from the Faculty of Social Administration, Thammasat University attended an

international seminar, Joint World Conference on Social Work and Social Development:

The Agenda, during 9 – 11 July 2012 where they presented their academic works. Thailand

Association of Social Workers also sent 20 social workers to attend the seminar. During that

seminar, it was found that many countries already had an association of social work study in

place. In addition, Japan Association of Social Work Study was there to present the association's works. This pushed the Dean, Associate Professor Decha Sungkawan, Ph,D, and lecturers of the Faculty of Social Administration, and the Dean of the Faculty of Social Administration and Social Welfare, Huachiew Chalermprakiet University, Nualyai Wattanakul and Thipaporn Phothithawil, Ph.D to discuss the necessity of founding Thai Council of Social Work and Social Welfare Education (TCSWE), in order to make the social work education in Thailand reach the professional standards. The two universities then consulted each other and worked on setting up social work educational standards by Office of the Higher Education Commission. At the same time, the dean asked Associate Dean of Academic Affairs, Associate Professor Surapone Ptanawanit,Ph.D, to invite all education institutions that offer social work education to come together and discuss the setting of the standards. Six institutions that participated were 1) Thammasat University 2) Huachiew Chalermprakiet University 3) Chiang Mai University 4) Krirk University 5) Mahachulalongkornrajavidyalaya University 6) Prince of Songkla University, Pattani Campus (in the process of establishing a Bachelor's Degree). After two seminars, the committee agreed on founding Thai Council of Social Work and Social Welfare Education (TCSWE).

The seminar on 24 July 2012 was held at SD Avenue Hotel, located in Bangkok, with participation from academics from 6 educational institutions as well as 24 professionals from Thailand Association of Social Workers. The participants agreed on establishing the association with following objectives;

1. The association is to be the center of educational institutions, enhancing the cooperation among them in order to develop the knowledge and skills of lecturers, academics, researchers, social workers, social welfare workers, both in and out of the country, so that it goes in line with the professional standards and ethics.

2. The association is to be the center of exchanging knowledge in social work and welfare in Thailand and AEASN countries.

3. The association is to be the center of broadcasting knowledge so that various social sectors are aware of the importance of social work and welfare development in Thailand.

4. The association encourages the networking and collaborating of educational institutions in order to give academic guidance on social work and welfare which will further benefit the social work education and the system of social work and welfare.

Apart from this coordination, there is also a network of social work and welfare educational institutions, all of which contribute to academic development. This network holds an annual academic conference on social work and social welfare. The main goal is to bring together academics, researchers, social workers and social welfare workers and help them broadcast the theoretical, practical and research knowledge to the public. This gives the researchers, academics, social workers, social welfare workers, as well as students and normal public the opportunity to exchange their experiences, forming academic and practical cooperation which eventually leads to the founding of Thai Council of Social Work and Social Welfare Education (TCSWE).

3.7.2 Social Worker Act

Thailand announced Social Worker Act in 2013 which caused the movement in people related to social work education urging them to develop themselves in order to enter the process of social work professional standardizing. This led to the cooperation among universities to establish Thai Council of Social Work and Social Welfare Education (TCSWE) and Thailand Association of Social Workers under Social Worker Act 2013. Furthermore, the development of Association of Southeast Asian Nations (ASEAN) will come about in 2015, facilitating the free movement of investment and labor among the member countries. It is expected that society will transform and the problems in society will be more varied. Therefore, social work educators and workers will be required to exchange information more. Although the curriculum in each institute is different, academic cooperation is encouraged.

3.7.3 A common educational standard

By considering the social work education by 5 institutions, it can be seen that each institution has its own distinctive focus. However, each institution follows a common educational standard set by the Thai Qualifications Framework for Higher Education: TQF: HEd). The qualification framework for higher education puts the emphasis on the learning outcomes of the students, which will assure the quality of graduates in each field and create a set of standards commonly recognized by society, community, and higher educational institutes in Thailand and oversea. The learning outcomes of the graduates will be guaranteed to be on the same level as those of other graduates from other institutions, whether from the same or different country. The Dean of the Faculty of Social Administration was the pioneer in inviting various universities to work on TQF in order to create the set of common standards.

3.8 Relations between social work education in Thailand and overseas

The relationship between Thai and foreign institutions is seen in the regional and international levels. Examples are the memorandum of understanding among institutions which brings about the exchange of academic information, the human resources support and the student exchange programs. There is also coordination with international organizations that are related to social work, not to mention training sessions and seminars, field visits, and field work practice with other institutions.

3.8.1 Memorandum of Understanding (MOU)

Memorandum of Understanding clearly shows the cooperation of social work educational institutions in Thailand, especially in the Faculty of Social Administration, Thammasat University, where the origin of the social work education took place. The memorandum was between universities, faculties, as well as international organizations. The details of the agreements in each level are stated below;

3.8.2 Memorandum of Understanding in University Level

A memorandum of understanding between the Faculty of Social Administration, Thammasat University and Taisho University, Tokyo, Japan was issued in 2007 and another one in 2008. This led to a closer academic harmonization where six students were sent by the faculty for a field visit and field work practice on social work at Kumamoto, Japan. From 2008 until present, the Faculty of Social Administration, Thammasat University has continually sent students on a field trip in Japan.

Apart from Japan, the Faculty of Social Administration, Thammasat University also signed memorandum of understanding with San Diego University, America, in 2008. Initially, 14 students from San Diego University were sent for field work practice on social work and welfare in Thailand. Of the 14 students, 6 were from undergraduate program and 8 were from graduation program. After that, the two universities have continually exchanging students for field work practice. Lecturers from San Diego University have also been sent to instruct in Doctor's Degree program at the Faculty of Social Administration, Thammasat University.

The Faculty of Social Administration, Thammasat University also signed memorandum of understanding with Tata Institute of Social Sciences, Mumbai, India in 2009, leading to instructor and student exchange between the two institutions and joint researches by instructors and student from both institutions. Instructors from Tata Institute of Social Sciences were also sent to instruct in Doctor's Degree program at the Faculty of Social Administration, Thammasat University.

3.8.3 Memorandum of Understanding in Faculty Level

In 2011 the Faculty of Social Work Administration, Thammasat University also signed memorandum of understanding with other overseas faculties which have social work or social welfare education in faculty or course level. These faculties were Graduate School of

Social Welfare, Ewha Womans University, the Republic of Korea, and Faculty of Social and Political Sciences, University of Padjadjaran, Bandung, Indonesia.

3.8.4 Membership with Organizations Related to Social Work Education in Regional and International Levels

Becoming members of organizations which are related to social work education in regional and international levels enhances the social work education in Thailand. The Faculty of Social Administration, Thammasat University was the pioneer in this and, consequently, was the center of broadcasting knowledge on social work education to the institution network in Thailand. In 2010 – 2011, the Faculty of Social Administration, Thammasat University became official members of many organizations as details below;

Year 2010: 1) Asian & Pacific Association for Social Work Education (APASWE) 2) International Consortium for social Development (CSD) and 3) International Association of Schools of Social Work – Association Internationale des Ecoles de Travail Social (IASSW – AIETS)

Year 2011: 1) Regional APUCEN Council Meeting (Asia-Pacific University-Community Engagement Network) 2) The Korea Association of Social Workers (KASW)

3.8.5 Cooperation on Social Work Education and Operation through Educational Institutions in Regional and International Levels

The cooperation on social work education and operation are between the institutions in Thailand, namely the Faculty of Social Administration, Thammasat University and other educational institutions, both the ones which have relevant and irrelevant roles on social work education. The harmonization results in the development on education and operation, raising the standards of social work service in order to match the changing needs in society. The cooperation is also seen in the regional level from the student exchange program with

Japan that has been ongoing since 2008. The program brings about the exchange of students from the Faculty of Social Administration, Thammasat University, and Bunanoki Association of Social Work and Culture, Kumamoto, Japan. This program occurred because Mr. Nobuo Tomosoe, the president of the association, along with the association members, visited Thailand to support stress relief for children affected from the Indian Ocean earthquake and tsunami in 2004. The president would like to have professionals helping with the children (and elderly, in the future) with psychosocial problems. Since holds a degree in social work from Japan College of Social Work (JCSW) and has good connection with Professor Yasuo Hagiwara, former instructor at JCSW and the Faculty of Social Administration, Thammasat University, Tomosoe started arranging for students in the Faculty of Social Administration, Thammasat University to undergo training on caretaking of children and elderly for one month in Japan. This program has been ongoing since 2008 until present, equipping the participants with professional experiences in social work.

The cooperation in international level is seen in 2005 with the establishment of Asian Center for Tourism Planning and Poverty Reduction. The Faculty of Social Administration, Thammasat University, as an institution specializing in community development, together with School of Travel Industry Management (TIM), University of Hawaii, as an institution specializing in travel industry management for over 30 years in Asia and Pacific regions, founded Asian Center for Tourism Planning and Poverty Reduction in March 2005. The objective was to respond to academic needs in tourism development and community development, especially by using travel as a tool to reduce poverty and improve life quality in community.

3.8.6 Cooperation on Training and Seminar, Field Visit, and Field Work Practice

Training and seminar, as well as field visit and field work practice, can be divided by the direction of knowledge relation: from experts, social worker and social welfare workers, and students overseas to those in Thailand, and from those in Thailand to those overseas.

This can be seen in the following examples of training and seminar, field visit, and field work practice;

3.8.7 Training Sessions and Seminars from Experts Overseas

An academic seminar on "Group Work Method" by Professor Rorald Toseland from University of New York at Albany School of Social Work, America, was held in 2011 at the Faculty of Social Administration, Thammasat University, Tha Prachan Campus. Among the participants were members of Thailand Association of Social Workers, instructors and students of social work. The main knowledge gained from this seminar was about the group work method, which can be considered an important science in social work operation in Thailand. In 2012, there was a seminar on "Housing for Urban Peer" by Department of Social Work, National University of Singapore, at the Faculty of Social Administration, Thammasat University, Tha Prachan Campus, with instructors and students participating. The participants gained knowledge in social work administration for poor household in urban area. Poverty is a significant problem in both rural and urban areas of Thailand.

3.8.8 Training Sessions and Seminars for Organizations in Asia

Training project is another form of academic service that the Faculty of Social Administration, Thammasat University offers to organizations and sectors overseas, especially those in the ASEAN region. Apart from exchanging knowledge on social welfare and social work like before, training project is also considered a tool to prepare the members for the arrival of Association of Southeast Asian Nations (ASEAN) in the near future. An example of training project in 2013 is the training session for 10 officials in Department of Social Welfare, the Republic of the Union of Myanmar, on the topic of "Social Network: Application in Social Welfare Administrating" on 18 April – 20 May 2013.

There were also training sessions for officials in Ministry of Social Welfare, Relief and Resettlement and Ministry of Health, the Republic of the Union of Myanmar, on the topics

of "Community-based Service for Older Persons" and "Social Counseling: Application in Social Welfare Practice" on 10 – 28 October 2013. Another short training was conducted for officials who worked with social welfare, 10 from Cambodia and 10 from the Republic of the Union of Myanmar, on the topic of "Management of Welfare Center" on 1 – 18 October 2013.

3.8.9 Field Visit and Field Work Practice

Field visit and field work practice is considered the key to social work education. The social work academic programs in Thailand have given importance to field trip and field work practice for over 60 years. Thailand is geographically in the center of the area where Mekong River flows through, with borders with Myanmar, Laos, Cambodia, and Malaysia. It is financially a developing country with a tropical climate, so the healthcare needs to be based on this context. These factors lead to social problems that are unique and varied. With a distinctive approach to handle its social problems, Thailand is a popular country for field visit and field work practice by social work students or those interested in the subject. Field visit and field work practice programs have been arranged by the Faculty of Social Administration, Thammasat University for students overseas. In 2013, the faculty set up a field visit for students in the Asian region at Kredtrakarn Protection and Occupational Development Center, Department of Social Development and Welfare, which had 7 students from Japan participating.

The faculty also arranged a field visit on the subject of social welfare and Thai culture for international students. The 33 students from Widener University, America who participated had an opportunity to visit governmental and private organizations in Bangkok, Chonburi, and Rayong Provinces. In addition, field work practice was set up on the subject of social welfare in Thailand for 34 graduate students from School for Social Work, Smith College, America, on 4 March – 26 April 2013 at Rajanukul Institute, Foundation for Child Development, Srithanya Hospital, King Chulalongkorn Memorial Hospital, and Taksin Hospital.

Furthermore, students and instructors from Master's Degree Program in Labour and Welfare Development, Thammasat University had a field visit on the subject of labor and welfare development at Thailand's Office of Labour Affairs in Taiwan, while students and instructors from Master of Social Work Program in Social Welfare Administration and Policy had a field visit on the subject of social development in the Republic of Korea. In 2012, undergraduate, graduate and doctoral students had a lot of field visits in the Republic of Korea.

There are also field visits arranged by the Faculty of Social Administration and Social Welfare, Huachiew Chalermprakiet University. An example is the field visit at School of Social Development, Universiti Utara Malaysia (UUM), Kedah, Malaysia, on 20 – 21 February 2013. The 17 participants who were administrators, instructors, and graduate and doctoral students listened to lectures from foreign experts, namely 1) Associate Professor Najib Ahmad Marzuki, Ph.D 2) Associate Professor Fuziah Shaffie, Ph.D 3) Professor Ismail Baba, Ph.D 4) Mrs. Haji Abdul Hamid. It can be understood that the instruction of this institution in Master's and Doctor's level only focuses on research. Before starting their research, the students only took 2 courses – Research Methodology and Academic Writing. This is different than the instruction in Thailand which gives more importance to course work in order to lay the foundation of social work. The participants on this field visit also had the opportunity to study social work and social welfare operation from a private organization, Sultanah Behiyah Foundation which is a public-benefit organization in Kedha. Established by the daughter of the current king, this foundation has a variety of activities. For example, it arranged a tuition project for children with low grades on English, Math and Science. This project occurs in several areas with support from tutors who have a public mind and receive only a small amount of pay from the foundation. The foundation also set up a blood donation project where the organization coordinates with hospitals and asks them to send nurses to assist with the medical procedures. More examples are career promotion project and children's sport day. The participants of this field visit agreed that

the operation of Sultanah Behiyah Foundation is similar to that of public-benefit organizations under the patronage of Princess Maha Chakri Sirindhorn.

The building of relationship between social work education in Thailand and overseas in this period is expected be more prominent in many ways: First, it will be seen in an international level, especially with institutions and organizations in Asia. The relationship will also be stronger in the matters related to social work and welfare education administration, and social work service, in order to exchange knowledge on social work education and shape the education and service in the way that will be most suitable for the social problems in Thailand. There will also be continuous cooperation in both international and regional levels with the support from both institution and faculty level. This will play an important role in exchanging knowledge needed in order to raise the standards of social work education in the future.

3.8.10 The Relationship between Thai Social Work and Asian and Pacific Association for Social Work Education (APASWE)

Thailand has been a part of APASWE since the association was founded in 1974. In the beginning, a representative from Thailand was one of the 28 representatives from 12 countries in the Asia-Pacific region. Throughout the operating period of APASWE, lecturers and academics from the Faculty of Social Administration, Thammasat University, have taken certain roles in the association board. First, Associate Professor Nanthanee Jayasu, Former Dean of the Faculty of Social Administration, Thammasat University, was selected to a board member during 1981 – 1983. Then, she had the honor to take the position of President of APASWE, bringing great pride to the Thai social work circle. From 1993 to 1997, Associate Professor Dr. Apornpun Chansawang was selected to be a board member. Then, during 1999 – 2001, Professor Yapa Wongchai and Associate Professor Dr. Decha Sungkawan were selected to be on the board of APASWE. Dr. Decha Sungkawan has again been selected to be a board member from 2009 up until present.

In addition, Thailand has been the host of APASWE conferences for 2 times. The first time was in 1983 when Associate Professor Nanthanee Jayasuwith was President of APASWE and the conference topic was "Impact of Social Change on Social Work Practice and Education: The Need for Evaluation and Justification." The second time was in 1997 with the conference topic "Enhancing Social Integration-Structure, Process and Intervention for Social Development." In both conferences, the Faculty of Social Administration, Thammasat University, played a significant role in hosting.

Reference: Asian and Pacific Association for Social Work Education (APASWE). The Birth and Development of APASWE: Its forty years of history.

3.9 Challenge and Way forward

Moving forward, social work education in Thailand should be developed in three aspects: 1) Development on students in all levels by fostering professional ideology 2) Development on research in order to generate the country's knowledge and 3)Development for Internationalization.

3.9.1 Fostering Professional Ideology

It is crucial to foster the ideology and attitude of social workers who respect and applaud the values and dignity of human, aware of the fact that all human beings are equal. Social workers are expected to apply this concept when servicing people in society. Unfortunately, it is found that nowadays social workers perform their jobs in a way that diminish the values of people being serviced. Therefore, it is critical to develop social work instructors by increasing their potential in fostering ideology and attitude regarding this issue, enabling them to plant professional ideology in students more. Professional ideology is like the first gate of social work education in institutions. Before students graduate and leave the gate of their institutions in order to become social workers, they need to have professional ideology

of respecting the dignity of human from all groups and accepting individual differences, in order to apply their knowledge and skills with consciousness and care.

3.9.2 Research Development

Universities in Thailand aim to be research universities, as especially seen in a state university like Thammasat University, where its Faculty of Social Administration significantly uses research as a tool in performing and instructing social work. Also, the faculty members' potentials generate more budgets from outside of the faculty, ranging from governmental organizations, private organizations, to the university itself, so research has been continually supported. However, research in other universities is conducted in a way that responds to the objectives of supporting outside organizations; it is not the type of research that aims to generate more knowledge.

Therefore, in the future research needs to be arranged and developed to be in the form of "research sets" in order to advance the academic knowledge that will benefit and support Thai society like the way the Faculty of Social Administration has done. The research pattern should give importance to the fact that social work research is part of the methodology of social work education and operation. It should not only generate knowledge but also focus on how a research is a direct procedure of offering social work service in the individual and organizational levels, with the purpose of policy analyzing. The conducted research should also be the kind that benefits the owner of research area or the people being researched, not just the researchers themselves. Participatory Action Research is, therefore, another way to originate the kind of research that will benefit both researchers and people being researched. Regardless, social work institutions need to pay attention to the research question, which is as important as the utilization of research as a tool in seeking knowledge. When research is part of extending knowledge and skills in social work education and operation, research questions or research problems should then be up-to-date and responsive to the current social problems.

Results from research that has the research question suitable for fixing social problems or giving academic guidance to society will equip researchers, which are social work instructors and students in this case, with diversified knowledge, expertise, and understanding of the targeted groups or their problems. Performing social work in the world that is rapidly changing, and will continue to do so, needs to rely on research studies, which is a learning process that will develop more specialized expertise in certain study fields or targeted groups.

3.9.3 Development for Internationalization

For social work instruction in the future, various universities have established educational plan with curriculum design that follows Thai Qualifications Framework for Higher Education by Office of the Higher Education Commission. It focuses more on the learning process in terms of knowledge, skills, morals and work ethics. Every university is preparing for the arrival of Association of Southeast Asian Nations (ASEAN) and borderless communication. This gives an opportunity to social workers to become more international and work in a cross-national context. Consequently, Thammasat University has created an international program in order to match the change in Thailand, ASEAN and global society. In addition, other universities have set guidelines on how to improve the instruction and research so that it can be used to develop the country.

The Faculty of Social Administration, Thammasat University, aims to develop its curriculum so that the faculty will continue to be the pillar in developing Thailand's social work education and profession, and the chief in connecting the power from the members of social work educational and professional network. Most importantly, the faculty will officially collect professional tools in the forms of textbooks, manuals, and academic documents which are essential for the operation of social workers, and will be the host in creating the structure of professional tools that clearly shows the innovation of social work profession, in order to demonstrate the active approach of social work in terms of aspects and new targeted groups. This is also to communicate the identity, roles and responsibilities

of social workers to society so that society will have a better understanding and, subsequently, cooperate in the creation and operation of social work

The faculty plays an important role in raising the standard of social work education into the regional and international levels, and driving manpower in Thailand and overseas to directly and indirectly support social work and welfare service. The focus on the international relationships will be part of the new role in the future.

Part IV: Discussions and Conclusion

4.1 Discussions

The discussions focus on determining whether the hypothesis that Thai social work education is dissemination of western social work education without modification is valid or not. After considering all the data, the researchers have found these following points;

4.1.1 Social work education originated from western and European countries which at the time were becoming industrial society and, consequently, had more severe family problems. However, at that time Thailand was agricultural society and its family problems were not very severe. Following Buddhist teachings, families and neighbors were supportive of one another and together tended to society. When Thailand first brought in the knowledge from the west, it was without any modification. However, when more learning and experiences had been developed, the knowledge was modified so that it suits the cultures and way of life in Thai society.

4.1.2 The academics that received a degree and attended certain courses from institutions overseas took the knowledge acquired and introduced part of it to Thailand. This knowledge was fresh social work concepts and was practiced under Thailand's

own situations, which was a way of connecting concepts with real situations in the country, making it possible to indicate the advantages and limitations of the knowledge.

4.1.3 Social Work curriculum amendment in Thailand was pushed by factors within Thailand more than factors outside the country as seen in the following points;

(1) The great amendment in Bachelor's degree program at the Faculty of Social Administration, Thammasat University occurred in 1983 when the curriculum was amended so that its focus was on social development. This was in accordance with the third national economic and social development plan, whose objective was to decrease the poverty in society and to simultaneously develop society and economy. Consequently, the social work program aimed to produce social workers that would serve the country with the mentioned objective in mind.

(2) During the period when Thailand was turning into industrial society, the way of life and livelihood of the majority of the people, who were agriculturists, were affected. Social work curriculum was adjusted based on this transformation by adding courses in community development, labor and welfare development, etc.

(3) New programs such as Minor Program in Social Welfare for Older Persons have been originated due to the changing structure of Thailand population that turns the country into ageing society, as well as the changing need in social services. The Faculty of Social Administration wishes to produce graduates who are equipped with knowledge and understanding of the population situation of the country, able to effectively develop their skills to offer welfare to targeted group, which is the older persons, and become the kind of social workers who appropriately respond to the country's problems in ageing society.

4.1.4 The mutual agreement among the members of Association of Southeast Asian Nations (ASEAN) brings about coordination in terms of economy, society, culture, politics and security. The liberalization causes free movement of labor which may

affect society and cause various troubles such as drug and trafficking. The economical, social and political structure which lacks good governance will affect the resource and service distribution, making it uneven and unjust. Also, the social policy and mechanism may not catch up with the changes in society. There may also be environmental problems, such as global warming and destroying of natural resources, which will create disasters. These factors will lead to the difficulties in making a living, affecting the quality of life and income. Therefore, social work education in all universities needs to be adjusted accordingly.

4.1.5 Private universities have developed its social work education in a way that coordinated with the policy of the organizations that are their main sponsors. An example is Huachiew Chalermprakiet University which was established by a foundation that aids people in emergency situations. Thailand is often affected by floods, and after the latest flood had greatly destroyed the country, the university decided to add a course on disaster management. This course aims to produce staff members for the foundation that are equipped with knowledge and capabilities to develop it. This goes with the global trend of social work education that gives more importance to the environment as seen in concepts such as environment social work and green social work.

4.1.6 Buddhist universities that offer social work education are Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University. Buddhist courses are added to their social work programs so that the Buddhism knowledge can be beneficial to the servicing, since the programs by these two universities concentrate on direct service. The application of Buddhist teachings is more effective than western theories in dealing with mental problems because Buddhism is the basic belief of Thai people.

4.1.7 Social work education in every university has at least two types of field work practice in Bachelor's Degree programs. Field work practice creates new awareness

and the approach is used especially in field work practice in community, which helps develop a lot of community wisdom that in turn become knowledge in social work in Thailand.

From the points raised, it can be said that social work education in Thailand only use western knowledge in terms of universal concepts which can be used to explain phenomenon in all subjects. Social work education in Thailand constantly develops knowledge within the context of its own rural and urban communities. The course content is amended and applied so that it suits the country. The social work education in Thailand also has the tendency to become more international and uphold regional integrity.

4.2 Conclusion

The studies conclude that social work education in Thailand was originally modeled after western countries because the then-prime minister and his wife had field visits in Europe and America and consequently used the gained knowledge to create a diploma program, which was a duplicate from overseas. Then in 1954 the Faculty of Social Administration was introduced at Thammasat University. The faculty offered the first social work Bachelor's Degree in Thailand. The degree was an overhaul of the diploma program by certain instructors, some of which graduated abroad. Therefore, it can be said that social work education in the initial period followed a western model.

The Faculty of Social Administration, Thammasat University was the only institution that offered social work education in Thailand at the time. The curriculum was amended several times in order to include the knowledge within the country. Then in 1991, two private universities also launched social work programs. After that, more programs were introduced by two Buddhist universities. The universities offering these new programs followed the curriculum at the Faculty of Social Administration, Thammasat University but also added wishes by the institutions or their sponsor and opinions of the curriculum designers. As for

the instructors, some of them graduated from the Faculty of Social administration, Thammasat University, and later furthered their studies in America, England and Australia. Social work education in Thailand eventually expanded from Bachelor's Degree to Master's Degree. At present, there are 2 universities offering social work education in Doctoral level. Some of the graduates from these Doctoral programs are now social work instructors in universities.

Regarding the course content in social work education in Thailand, Bachelor's Degree programs in every university concentrate on clinical social work with problem-serving based learning approach and there are at least two courses in field work practice. Master's Degree programs aim to produce graduates in a macro level, generating social workers who are administrators, policy imposers and researchers. As for Doctor's Degree programs, they aim to produce social administrators and social policy imposers. The course content is based on concepts from overseas but attempts to develop its own knowledge. Social work in community, organization and nation is gaining more attention. Buddhist philosophy and folk wisdom are applied to lessons and textbooks in the context of Thainess. Regardless, social work education in every university in Thailand all holds fast to the definition of social work and professional philosophy that aims to ceaselessly develop society and human, with conviction in social equity and respect toward human rights, dignity and differences at the same time.

In the future, more collaboration between universities will be more prominent in social work education in Thailand because institutions for higher education has a policy of setting mutual standards in each study field so that it is equal in all institutions. This policy is achieved through Thai Qualifications Framework for Higher Education, TQF: HEd, which is the framework for the higher education in Thailand. This is to guarantee the minimum qualifications of graduates from each field or degree in the national level and to encourage the cooperation of the universities, which are preparing for the arrival of Association of Southeast Asian Nations and developing to be more international.

Bibliography

Books

The Faculty of Social Administration, Thammasat. (1959).

Regulations in Faculty of Social Administration, Thammasat. Bangkok : Sena Press.

_____. (2010). Doctor of Philosophy Program in Social Work (Amended Program 2010).

Bangkok : Thammasat University Printing House.

Graduate School, Thammasat University. Study Manuals for Graduate Studies 2000 – 2001.

Bangkok : Thammasat University Printing House.

Thammasat University. (1959). Thammasat University Student Manuals, Academic Year 1959.

Bangkok : Thammasat University Printing House

Office of the Registrar, Thammasat University (1987). Study Manuals for Bachelor's Students

Academic Year 1987. Bangkok : Thammasat University Printing House.

_____. (1988). Study Manuals for Bachelor's Degrees, Academic Year 1988. Bangkok : Thammasat University Printing House.

_____. (1989). Study Manuals for Bachelor's Degrees, Academic Year 1989. Bangkok : Thammasat University Printing House.

_____. (1990). Study Manuals for Bachelor's Degrees, Academic Year 1990. Bangkok : Thammasat University Printing House.

_____. (1991). Study Manuals for Bachelor's Degrees, Academic Year 1991. Bangkok : Thammasat University Printing House.

_____. (1992). Study Manuals for Bachelor's Degrees, Academic Year 1992. Bangkok : Thammasat University Printing House.

_____. (1993). Study Manuals for Bachelor's Degrees, Academic Year 1993. Bangkok : Thammasat University Printing House.

_____. (1994). Study Manuals for Bachelor's Degrees, Academic Year 1994. Bangkok : Thammasat University Printing House.

_____. (1994). 60 Years of Thammasat. Bangkok : Thammasat University Printing House.

Renu Lusanant. (1954). Introduction to Social Work. Bachelor's Degree Doctrine 1954. Copy

Sasipat Yodpet. (1985). Welfare Service System for Social Development. Research Report.

Faculty of Social Administration, Thammasat University.

Culture Council of Thailand, School of Social Work. (N/A). <u>Commemoration of Social Work</u>
<u>Education 1953</u>. Copy

Somchai Maitree. (2001). <u>Network Development for Field Work Practice by Faculty of Social</u>
<u>Administration, Thammasat University, and Governmental, Private and People</u>
<u>Organizations</u>. Research Report. Faculty of Social Administration, Thammasat
University.

      . (2001) <u>Opinions of Academics and Social Workers on Drafted Curriculum of Master of</u>
<u>Social Work Program (Amended Program 2002)</u>. Research Report. Faculty of Social
Administration, Thammasat University.

      . (2002). <u>Studies on the Operation of Thammasat University Center Establishment</u>
<u>Project Narathiwat</u>, Research Report. Faculty of Social Administration, Thammasat
University.

Journals

Sukhothai Thammathirat Open University , 27 October 1971. *"Royal Concern on Country"*
in <u>Sakulthai Weekly Magazine</u> Year 17 Issue 888

Thammasat University. (June – July 2001). <u>Thammasat Pamphlet.</u>

Interviews

Assoc. Prof. Apinya Wechayachai President Social Work Professions Council**,** 25
December 2013.

Assoc. Prof. Dr. Decha Sungkawan
    Dean, Faculty of Social Administration, Thammasat University, 25 December
2013

Asst. Prof. Dr. Tassanee Laknapichonchat
    Former Lecturer, Faculty of Social Administration, Thammasat University, 11
November   2013.

Asst. Prof. Dr. Thitiporn S. Puntasean
    Lecturer, Faculty of Social Administration, Thammasat University, 18 December
2013.

Assoc. Prof. Vichit Ravivong
    Former Dean, Faculty of Social Administration, Thammasat University, 20
December   2013.

Mrs. Wannee Nantarat

> Graduate (First Batch), Faculty of Social Administration, Thammasat University, 8 December 2013.

Ph.D. Sudarat Supapipat

> Former Head of the Department of Social Work, Thammasat University

> Contributor to the foundation of the Doctor's Degree program, 20 December 2013.

Prof. Boonchau Tinnakorn

> Former Lecturer, Faculty of Social Administration, Thammasat University, 2 January 2013.

Prof.Chalit Thongplew, Former Lecturer, Faculty of Social Administration, Thammasat University. 16 November 2013.

Supattra Kaewchansilp, Graduate (First Batch), Faculty of Social Administration, Thammasat Universit, 8 December 2013.

Other Documents

Faculty of Social Administration, Thammasat University. (2000). <u>Faculty of Social Administration</u>

<u>Committee Meeting Minutes (2/2000)</u>. 27 November 2000. (Copy)

Thammasat University Center Establishment Project Narathiwat. (2001). <u>Thammasat University</u>

<u>Center Establishment Project Narathiwat Committee Meeting Minutes (2/2001)</u>.

27 September 2001. (Copy)

Thammasat University. (2001). <u>University Council Meeting Minutes (3/2001)</u>. 26 March 2001.

(Copy)

Supap Wisetsurakarn. (1984). *"Than Phuying and Social Work Education"* in <u>Commemoration</u>

<u>Book at Than Phuying La-iad Pibulsonggram</u>. 14 August 1984.

Education Office in Narathiwat. (N/A) <u>Summary on Progress of Thammasat University Narathiwat</u>

<u>Establishment</u> (Copy)

Electronic Media

ASEAN DNA IMF DATA 2012**,** AEC change Thailand**.** Retrieved January 20, 2014, from http://www.prachachat.net/news_detail.php?newsid=1387863536

Davidson, Eileen (1909-2007). (2009). In Trove. Retrieved January 2, 2014, from <u>http://nla.gov.au/nla.party-767096</u>

Geography of Thailand. Retrieved January 10, 2014, from http://heritage.mod.go.th/nation/geography/geo.html

Institute for Population and Social, Mahidol University. Population of Thailand, Retrieved January 20, 2014, from http://www.ipsr.mahidol.ac.th/ipsr-th/population_thai.htm

Office of the National Economic and Social Development Board, National Economic and Social Development Plan No. 3., Retrieved January 20, 2014, from http://www.nesdb.go.th/Default.aspx?tabid=276

_____, , National Economic and Social Development Plan No. 11., Retrieved January 20, 2014, from: http://www.nesdb.go.th/Default.aspx?tabid=395.

Phattama Varpattanawong and Pramote Prasatkul, Institute for Population and Social, Mahidol University. Population projections for Thailand 2005-2025, Retrieved January 10, 2014, from
http://www.ipsr.mahidol.ac.th/IPSR/AnnualConference/ConferenceII/Article/Download/Art icle02.pdf

Socio-economic survey of households, the Office for National Statistics Processed by the database development and socio-economic indicators. Retrieved January 20, 2014, from http://www.m-society.go.th/document/edoc/edoc_8807.pdf

Sukhothai Thammathirat Open University, Community Economic Concepts., Retrieved January 20, 2014, http://www.stou.ac.th/stouonline/lom/data/sec/Alternative/01-01-01.html

Thailand gazetteer Academy of Letters, Volume 6, Supplement, 3rd Edition. Retrieved January 20, 2014, from http://www.nectec.or.th/thailand/thailand.html

APPENDIX

Call For Papers
&
Guideline for the Research

Call for Papers
Indigenization of Social Work Education in Asia
History Review

Asian Center for Welfare in Societies (ACWelS)
Social Work Research Institute
Japan College of Social Work

Dear Contributors to the 2012 Internationalization of Social Work Education History Review Research:

All Contributors to our 2012 Internationalization of Social Work Education History Review Research are cordially invited to its Stage II research, which focuses on the indigenization of social work education in Asia.

We are proud of and have greatly appreciated your sincere research work and valuable final report writing last year. Social Work Research Institute Asian Center for Welfare in Societies (ACWelS), Japan College of Social Work, decided to continue the project and would like you to rejoin this venture.

The aim is to collect all actual indigenization cases in your country's social work education history, and record them to contribute to the development of social work and its education in the world. To discuss how to think of the indigenization is not the main aim, but to accumulate indigenization cases, factually, concretely and empirically as much as possible, is the aim.

Through our last year research, "the 'hypothesis'"—"Dissemination (of Western social work) without modification"—"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)." "The 'hypothesis' seemed to be nullified depending on the meaning and extent of the 'modification'. There were observed 'positive' modifications [or 'indigenization'; e.g. of textbooks and courses] and 'negative' modifications [or 'compromise'; e.g. in the level of the degrees, the richness of the curricula, the content taught in classes and the number of hours for field work due to the lack of resources, the level of industrialization, or the low percentage of persons who study in higher education]." ("Introduction" of the last year final report) "Positive" modification or "indigenization" cases should be focused in this research.

Could you kindly return the attached form to us, if you are willing to join this Stage II history writing project, as soon as possible but not later than 15 September 2013. Thank you very much for your cooperation. We look forward to working together with you again.

Sincerely,

Tatsuru Akimoto, DSW
Director

Research Schedule and Procedure

1. Application: Fill out the attached application (proposal) form and send it to Prof. Dr. Tatsuru Akimoto (akimoto@jcsw.ac.jp) , Director of ACWelS.   The deadline is **September 15, 2013**.   The research project planning team will review it, and inform of the official acceptance by **September 22, 2013**.

2. Implementation of the research: **September 25, 2013 to January 25, 2014**

3. Submission of paper: The deadline for the full paper (approximately 6,000 words or up, without counting Tables and Figures), in English, A4 sized, double-spaced) is **January 31, 2014**.

4. Publication: All accepted full papers will be published in hard copy to distribute to all APASWE member schools by the end of March 2014, and released on the website by the end of April 2014.

5. Honorarium: ¥50,000 (Approximately US$500 as of August 31 2013) 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
Indigenization of social work Education in Asia

Asian Center for Welfare in Societies (ACWelS)
Social Work Research Institute, Japan College of Social Work

Brief description of indigenization cases found in social work education in your country
(Programs, curriculums, classes, teaching materials, field work, values, theories & knowledge, skills, etc.):

Cf. Brief description of indigenization cases found in social work practice in your country
(Values, theories & knowledge, skills, etc.), if you can easily identify:
:

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
"Indigenization of Social Work Education in Asia" Research

Kana Matsuo, Coordinator

25 September 2013

Social work education in the Asian region has been carried out through textbooks, curricular and theories which were imported Western countries by educators who studied in Europe, the US and/or other Western countries. We have learned much from the West.

In the report of our "Internationalization of Social work education in Asia "(March 2013), all contributors referred to "indigenize", "indigenous", and "indigenization". Those terms appeared 101 times in the whole volume.   See the table below.

Table: Appearances of "indigenous", "indigenize" and "indigenization"

	Indigenous	Indigenize	Indigenization	Total
Bangladesh-1	7	2		9
Bangladesh-2	22	19	10	51
Indonesia	3	4	1	8
Malaysia	5		1	6
Nepal	16		9	25
Sri Lanka	2			2
Total	55	25	21	101

<Aim>

The main aim of the research this year is to collect all actual indigenization cases in your country's social work education history. To discuss how to think of the indigenization is not our direct aim.   We would like to accumulate indigenization cases, factually, concretely and empirically as much as possible.

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>

Section 1　Describe all indigenization cases found in the history till today of social work education in your country.　Special attentions should be paid to:

(1) curriculum of programs

(2) textbooks

(3) skills approaches, theories and values.

　　*In some countries, those in textbooks and articles may not fit to realities in your own countries,

　　for example, those re consultation and counseling and Alensky's approach.

(4) teaching method

(5) field work

(6) research methods and any other indicators　　　and

(7) any other points

Please collect empirical, factual data, regarding indigenization of social work education in your country.

Section 2 Describe indigenization cases found in social work practice but not in education, if any.

See Section 1 (1)-(7) above.

Section 3 Analysis and discussion

We look forward to learning from you.

<The final paper deadline>

31 January 2014

Call for Papers
Internationalization of Social Work Education in Asia II
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 an APASWE-related research team was "Dissemination (of Western social work) without Modification."

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 contribute to the development of social work from that of the West to that of the World. This would be also an excellent opportunity for each country/region, or school, to review and record its own history of the social work education for future development.

Examples of "Empirical Date"

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 another 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.

Social Work Research Institute Asian Center for Welfare in Society (ACWelS), Japan College of Social Work, carried out an international joint research in 2012 titled "Internationalization of Social Work education in Asia (History review)" in collaboration with the APASWE (Asian and Pacific Association for Social Work Education). Teams from five countries—Bangladesh, Indonesia, Malaysia Sri Lanka, and Nepal--joined, and reported valuable information and data. The hard copy report was sent to you in April 2013.

(https://jcsw.repo.nii.ac.jp/ "Language" → English, "Index list" → Research Paper: The Permalink is http://id.nii.ac.jp/1137/00000206/)

This year (2013), specifically the Philippines, India and Hong Kong are invited to do the same as the second stage of the research. The internationalization of social work education of these countries was twofold. While they copied and learned from the Western social work, they disseminated it to other countries/regions within Asia.

The head of the project is Prof. Dr. Tatsuru Akimoto, Director of ACWelS and Immediate Past President of APASWE, and the coordinator is Kana Matsuo, Collaborative Researcher of ACWelS.

Research Schedule and Procedure

1. Application: Fill out the attached application (proposal) form and send it to Prof. Dr. Tatsuru Akimoto (akimoto@jcsw.ac.jp) , Director of ACWelS.   The deadline is September 15, 2013.   The research project planning team will review it, and inform of the official acceptance by September 22, 2013.
   All applicants must be members of 2013 APASWE member schools or individual members.

2. Implementation of the research: September 25, 2013-January 31, 2014

3. Submission of paper: The deadline for the full paper (more than 15,000 words (without counting Tables and Figures) in English) is the end of January 2014.

4. Publication: The all accepted full papers will be published in hard copy to distribute to all APASWE member schools by the end of March 2014, and released on the website by the end of April 2014.

5. Honorarium: ¥75,000 (Approximately US$7500 as of 3 Sep. 2013) 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 (ACWelS)
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:

Kana Matsuo, Coordinator
25 September 2013

"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, 2014　 The final paper deadline

	1974[1]	Milestone Years[2]	2013[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 an assemblers; 9 Elementary occupation; 0 Armed forces; Other occupations. You may use different classifications if ISC-88 is not available.

[6] Among same cohorts.

[7] E.g. diploma programs.　Give a brief description on the programs (level, years, etc.)