



GLOBALIZATION AND THE SUB-SAHARA AFRICAN AWAKENING: CHALLENGES AND OPPORTUNITIES FOR 21ST CENTURY SOCIAL WORK EDUCATION IN NIGERIA

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Abstract

The worldwide movement toward social work integration implies the opening of local and nationalistic perspectives to international outlook of an interconnected and interdependent knowledge based approach. This paper contended that this trend is just experiencing growth in social work education without local content development of Nigeria's social work curricula. This imbalance violates the good will of globalization itself to practice across national frontiers. Hindered and Unhindered movement, globalization and localization, Westernization and indigenization, multiculturalism and universalization cultural universal and local standards, Local Realities and Global Transformations combined to entangle principles, knowledge and practice

and values in which social work pride itself. The paper ascribed the new global definition of social work as an attempt to bridge this

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gap but is also impregnated with structural developmental social welfare issues. Global Inequality does not allow equal social work practice influenced of one by another which as argued in this paper, is not in the interests of the people whom social workers work with considering social incongruence. The intent of this paper is to achieve that disconnect in/and influence through shared experiences and

thus, presents simplified version of social work education complex used in analyzing and solving problems or making predictions in social work education in Nigeria as specific version for infusing international content into the social work curriculum in Nigeria to fit these gaps. The paper thus identified local strategies to respond to the skewed development and inequality that globalization contributes to the unique, challenges facing social work educators, researchers and practitioners in Nigeria as it where in Africa. Mindful of western dominance as major challenges associated with achieving the above it attempt to achieve that by engaging with the relationship over time that existed between non material culture and social work dimensions engrained in social actions aloof of Western values and practices. This paper thus, suggest an underlying reasoning and principle that underlies and explains social work education in Nigeria for including issues

pertaining to international social work, including the impact of globalization and the relationship between social work education in Nigeria, international social work and globalization as they are related to social welfare issues internationally. Just as Social workers and social work educators throughout the world are encouraged to explore the relationship between social work practice and global issues.

Introduction

Social work educators have long recognized the need to help students understand social problems from a global perspective (Schalock & Verdugo-Alonso; 2002), though social work students in Nigeria may not yet understand how some biopsychosocial problems like post-traumatic stress disorders in individual adult and children and social problems locally are influenced by international factors (Boehm, 1984) like the growing internationalization of terrorism (Lwahas 2018). Globalization, and its growing shattering's, fragmentations, specking and gradual smidgen of sociopolitical cum economic barriers and social

institutions... “*And its effects on different people and cultures of the world (Keigher & Lowery, 1998:102)*” influences the Nigerian position on international social, economic, political issues and policies just as the position of western social work hegemony has on, international social praxis, economic, political issues and policies in Nigeria as it were with other global southern countries which Nigeria is a part. According to van Wormer (1997), as the degree of interconnectedness between governmental and social institutions increases, the manner in which these policies impact poor and vulnerable populations in the global north and south increasingly become an important issue for social workers to consider. Nigeria seems to be lacking behind in these concerns in because of the dominance of western social work due to globalization and the poverty of international social work practice in Nigeria. At the end is the concomitant increase in the frustration of the social work bill ascent into law to have a legal personality to function as a profession in Nigeria. At the instance where the Nigeria social work educational curriculums excludes a disciplinary rationale for worldwide, transnational issues and globalization, as well as a classical, prototypical practice as exemplary standards for social work representativeness in Nigeria for including international content in Nigeria’s social work curriculum. Social work is an international profession and similarly social work education internationally has always embraced both academic and practical components. Social work education comprises of a theoretical component taught in the classroom and field- based education involving integration of the academic aspect and practice. Fieldwork, which is also known as field instruction, field placement, field education, practicum or internship is therefore an integral component of social work education but when this integral part begins to be shape by western hegemony, then the concept of globalization and social work education in Nigeria needs to redefine

The social work curriculum is not designed to teach beginning social workers practice skills in relations to globalization and international

social work as against undergraduate social work programs requiring to provide content that facilitates the development of a generalist perspective. Programs strive to teach skills that allow students to practice competently in various social programs with diverse populations (Council for Social Work Education, 2003). As global concerns become more and more connected to issues such as conflict resolution, community-building, nation-building, and world building, it is incumbent on the social work profession to train future practitioners in the art of recognizing, integrating, and understanding social problems from a multi-national perspective and approach.

The foregoing has an academic influence on social work practitioners and educators in Nigeria especially in the area of understanding some potential effects of globalization on Nigeria's social work education as an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people practice. The need to not only help elaborate why global issues are important for social workers to understand is not only the role of social work educators in Nigeria to do but to also present an example of an archetypal that social work educators can use to help imbue and bathe international issues into the Nigerian social work curriculum.

hope that the benevolence and munificence of the effects of and dilemmas regarding globalization, to provide a basis and justification or the academic grounds, a *raison d'être* and validation, reasoning, logic and foundation for the mixing of international content into the social work curriculum In Nigeria, and to stimulate academic discourse/interest in future exploration of these issues. While the concept of globalization is massively broad, an attempt was made as academically possible to provide sources that provide a more thorough understanding of the processes of globalization from a social work perspective (Estes, 1992; Healy, 2001; Link, Ramanathan & Asamoah, 1999).

CONCEPTUAL DECIPHERING

Globalization

Numerous studies of social development have chronicled the problems associated with globalization throughout the third world (Bandow, &

Vasquez, 1994; Barter, 2000; Greider, 1997; Khan, 1990; Mazrui, 1996). For instance, in the 1990s, the gap between the gross domestic product of the wealthiest and poorest nations increased markedly (United Nations Development Programme, 2001). While the authors of this paper are primarily concerned with the negative impacts of globalization and the hegemony the global north throughout the Nigeria social work curriculum (since social work seeks to prevent and intervene in social problems), others hold hope that globalization will improve the condition of environment (Hironaka, 2002), and the lives of those in Nigeria as it were with the global south (Burtless, Lawrence, Litan & Shapiro, 1998; Marber; 1998; Wheeler, 2000).

Globalization and its associated phenomena happening at the same time worldwide can be viewed in multiple ways, but two primary theories examine its impact on the developing nations and their populations.

One is the Modernization paradigm which suggests that industrialization is an inevitable progression in the life of all nations, and will result in positive outcomes (Estes, 1992).

The primary assumption with this strand is that, Nigerian social work education curriculum will eventually follow the path of the West and the standard of research and social work analysis in social assessment of problems for Nigeria's social work education to increase its academic base as a result. In this context thus, curriculums in the reduction in poverty, increases in life expectancy, and participation in the global economy are expected results.

On the other hand, dependency theory (Persky, 1992) posits that the core nations, those which are fully industrialized and moving towards post industrialization, will extend tentacles of industry from their home country into developing nations, called peripheral nations. These peripheral nations, instead of becoming fully industrialized and self-sufficient, will become dependent upon core nations for their economic survival, and will be bled of numerous resources. As a result, the

peripheral nations will continue to have increasingly high rates of poverty and social problems.

In the above narrative, it is the labor of the developing world that creates the wealth of industrial countries. The fostering of dependency in the developing world has been a central consequence of the policies of the global north for many decades (Barry, Wood & Preusch, 1983; Killick, 1994). The global north social work hegemony imperialist research base in the 19th century was viewed as a moral mandate of the Monroe Doctrine: Zinn (1995:27), captured it this way *“it was our duty to civilize and develop our poor neighbors to the south, and save them from barbaric ways”*

Consequently, social work of the global north has freely intervened militarily in Nigeria without the Nigerian Military developing its own military social work curriculum in the Nigerian Defense Academy when it has perceived its interests as being served by its military force training Nigerians soldiers. While overt and covert military expeditions throughout the global north continued throughout the 20th century, new means of assuring dominance were seen as less politically costly, and were often more effective. One such method was the use of the economic influence of the global north companies on the domestic policies of the Nigeria as a developing economy world in shaping its social welfare policy (Barry, Wood & Preusch, 1983; Lowe, 1992).

The practice of neo-imperialism by the global north, characterized by direct influence into the social development policies and welfare packages of other countries, has leveraged advantages for Northern social welfare curriculum as though it were a business interests, and has been directly causal of both poverty and dependence in developing countries (Galeano, 1973).

Ironically, neo-imperialism in Nigeria’s social work education, also has been responsible for the emergence of revolutionary research and paper positions like this one in Nigerian journals and conferences. For example, the Social Work and Social Development conference East London, South

Africa, October 4th – 7th, 2015 tagged “Social Work and Developmental Social Welfare: Local Realities and Global transformation” in East London International Convention Centre East London, South Africa. According to LaFeber (1984), such local value base imbued with logical empiricist seminar, forum, meeting, summit and positions that the North has attempted to overthrow throughout the century. For instance, many of the problems and dilemmas in Nigeria social work education like the scope and nature of social work curricular can be directly linked to the foreign policy shrouded in international social work of the global north. In the same like manner as it were in Nigeria, the blind support of the oppressive Batista regime in the 1950's which helped to ferment the socioeconomic and political conditions for the Castro revolution in Cuba as a developing Latin American third (Pérez-Stable, 1993).

The World Bank has been one of the most important organizational tools manipulated by the Global North in the creation of dependency in the Third World (Danaher, 1994 & 2001). This position by Danaher (1994) and (2001), has largely informed why the World Bank has been the one sponsoring social work curriculum development and updates considering the obsolete position the ministry of social development and women affairs has refuse to engage same over the years. The World Bank, the key transnational lending and development institution, provides loans to Nigeria as a developing country to utilize to pay existing debt created by prior loans just as it utilizes its social development policy to wage a recompense, stipend for “social developmental welfare” as a social development policy path existing as educational service, that is owed to the global north created by prior social work education curriculum borrowed to Nigeria as its social work education curriculum become locked up within the cycles of dependency, much like the global north service user or client who pays for their social developmental services. In order to be granted a loan however, the World Bank compels nations to accept "structural adjustments" practices, which consist of privatizing and cutting essential social services (Kaseke, 1998) which we

may add... not even limited to social work education curriculum that would fit their social work practice without allowing their social work practice fit into Nigeria's social development policy. Hence just as it were in order to be granted international social work exchange services like student internships, the global north compels weaker nations like Nigeria to accept "structural adjustments in its social development policy like the DFID threatens to withdraw aids if Nigeria refuse to recognized issues of Lesbian Gay, Bisexual and Transgender (LGBTQA) in its social work practices, which is not limited to amending a sovereign law to begin to organized the self-termination of LGBTEQA's but consist issues of privatizing and cutting essential social services

In theory, this westernization decreases Nigeria's social work educational curriculum as a recipient country and stimulates international social work investment in ways and manner that does not develop local content approach Schiele, J. H. (1994)

However, the poorest and most vulnerable communities in Nigeria are more often hurt by the reduction of social welfare programs, subsidies for food and other needed items, including health and educational services a position well-articulated by Gerster (1994), Prigoff (2000) in developing social welfare which Nigeria is a part. In spite of this fact, increased in the privatization of social work practice paves the way for additional opportunities in Nigeria for social work education curricular development as new ventures for imperialist worldwide expansions.

Social Work Education:

Social work is an international profession and similarly social work education internationally has always embraced both academic and practical components. Social work education comprises of a theoretical component taught in the classroom and field- based education involving integration of the academic aspect and practice. Fieldwork, which is also known as field instruction, field placement, field education, practicum or

internship is therefore an integral component of social work education. Dominelli (2002)

An Example and Comparison that Helps to Clarify Globalization and its Dramatic Effect in the Sub-Sahara African Social Welfare

Most citizens in the global north seem to have accepted the trends towards globalization with, little thought to their potential corollary, aftereffect either due to the perception of a correlation between the recent acceleration of globalization and the longest and largest economic boom in the North's history. Many would argue that the economic growth of the 1990s was directly related to globalization just as the increasingly interdependent world and the need for the development of international collaboration have necessitated the introduction of international concepts and global competence to the social work profession. The history of internationalization in the social work profession is connected to the rise of social problems resulting from global interactions and economic interdependence of countries around the world.

The Globalization and the Internationalization of the Social Work Education Curricular: Suffusing Globalization into the Social Work Curriculum in the Sub-Sahara African region

Social work as a profession began in Amsterdam in 1899 and later spread concurrently through-out Europe and the United States. Eventually, in the 1920s, it found its way to other places in the world including South America, the Caribbean, India, and South Africa (Kendall, 2000). The formation of the International Association of Schools of Social Work and the International Federation of Social Work in 1928 and 1929, respectively, gave impetus to the profession in organizing social work practitioners and educators from around the globe.

These two major international social work organizations have also provided leadership in connecting international agencies and

international development organizations to social work worldwide. Social workers have played and continue to play a vital role internationally in promoting humanitarian assistance, post disaster development and reconstruction, and social and economic development. Increasingly, as the social work profession continues to develop worldwide, an effort has been made to address social work from a global perspective—as one profession practicing in many different countries (Poppo & Leighninger, 2002). The snag is that, these different countries have different context of practice and different administrative legal framework as laws to guide practicing social work in a vacuum.

Whereas social work is the term commonly used in the global north, other in the Sub-Sahara African region's uses social work at the university level of curricular development whilst some countries within Africa's region Like in Nigeria Tanzania, Ghana, uses Social Development regulated by the National Board for Technical Education countries like South Africa make use of Developmental Welfare.

The snag again is that both are at par in the Specific Objectives, Teacher Activity Resources, Specific Learning Outcomes Teacher's Activities content which allow the former often address the later as social development or developmental social welfare. Thus creating a rift for a global perspective developed, international professional organizations began to form and develop a mutually agreed on single concept of the profession just as Nigeria's social work education curriculum.

Recently, the University Commission in Nigeria meet to harmonize its social work education curriculum but the regulating body of the Polytechnic was excluded in terms of lacking behind which social development and social work education seeks to address in the first instance as social exclusion, inequality and marginalization. Several other discrepancies thrive within the African region also. As recently as two (2) decades ago formal restructuring of social work program curricula began as an effort to ensure the inclusion of international social work in the training and preparation of social work students (Asamoah, Healy, &

Mayadas, 1997). Only South Africa seems to be ahead of other African Countries yet, the same international placement regime is unable to tackle the daunting challenges of Afrophobia and xenophobia witnessed in recent times

But even when NUC met for the harmonization of the social work curriculum, international social work as extending local content was silent in the curriculum development but rather seems to positively skewed to the spread of the social work profession that began as an international movement, and today, as our world “shrinks” due to immigration and technology, the Afrocentric social work curricular seems to be returning in many ways to the roots of social work as it reconnect with our sister organizations across the world without actually exporting it’s brand of social work as local content capable of attracting Social Work and Developmental Social Welfare of Africa’s Local Realities and Global Transformation.

An Assessment of International Research and Development Cooperation and the Globalization of Social Work Education in Nigeria

Whereas the demand for cooperation is part of “the political and pedagogic programme of the present” (Hamburger 2004: 187), the international orientation of (European) social work can look back on a long tradition (see, for instance, Schnurr 2009, 2005; Hering 2004). A dense network of international relations existed within social welfare already at the beginning of the twentieth century. Nigeria seems to be lacking behind considering the relative new or emergent nature of social work in Nigeria even though Nigeria has a litany of references to glean from. It promotes mutual learning among welfare professionals and beyond national borders, and meant that professionals competed with one another in implementing progressive objectives (see Hering 2004: 123-125). According to historical records, a first congress on the social question was held in Brussels in 1856, but it was not until the 1889 World Fair in Paris that the idea for convening such conferences on a regular

basis arose (see *ibid.*) Nigeria has never attended even ongoing meetings. Following an interruption caused by the First World War, the idea of regular international meetings was taken up again in Europe in 1923, on the occasion of the 50th anniversary of the “National Conference of Social Work.” The outbreak of the Second World War once again interrupted the tradition of regular meetings and after 1945 it was no longer possible to resume a “pan-European” exchange of ideas and experience. Hering observes that “in the West, postwar reconstruction was strongly influenced by Anglo-American methodology. This assessment in this paper still shapes Nigeria practice still locked up within this model as against opening up its borders in comparative social development

In the East, the Soviet-influenced, altered notion of the welfare state and of social work affected the respective national traditions of social welfare in completely different ways and the exchange of ideas was concentrated on contact with the corresponding Soviet organization’s” (*ibid.*: 124). Hering further notes that the studies undertaken in Eastern European countries on the newly emerging forms of social work are hardly related to their own history, but in the first instance regard the establishment of a social welfare system after forty years of socialist social policy as “the shaping of new territory.” Initially, these countries rediscovered their own traditions before 1940 only through ethnological and biographical research. Unfortunately as an add up to the foregoing, Nigeria’s social work is still not shaped by its ethnological and biographical research even though Nigeria has deeply rich archives for other global social development practices to glean from Nigeria.

Russian welfare historians are meanwhile documenting the early history of charitable welfare, which reaches back to Peter the Great, as well as formulating other research desiderata, such as the need to study the “Stalinist turn” in the country’s welfare structure (see *ibid.*: 128). Other sources assume a “100-year-old history” of welfare in Russia (see Firsov 2011). At the same time—and the cooperative project presented here

makes this clear in Nigeria—the idea of a universal conception of social work has become increasingly influential with the rise and spread of globalization. Such a conception is meant to provide answers to universal problems without provide answers to Nigeria’s unilateral problems in relations to these universal concerns for social work practice.

Commenting on the debate about “International Social Work,” Schnurr (2009: 24) thus also observes “[...] strong tendencies to emphasise the identity and coherence of social work—beyond national, regional, and cultural influences.” Following Treptow (2001: 102), however, an international orientation is not “an end unto itself to overcome a culturally-specific and constrained social pedagogy.” Nevertheless, as Treptow further asserts, the manifestation of specificity and difference “depend on those problems that social policy construes as pressing and on the specific interests of social pedagogy theory, research, and practice” (ibid.). Thus, it is hardly surprising that when actors from the field of social work transcend their “home pastures,” “irritating observations” soon became evident (Schnurr 2009: 25). “The forms of institutionalizing social work, the patterns of embedding social work within welfare, educational, legal, and political systems shaped by national characteristics, as well as social work as a professional order, have not only commonalities and similarities but especially considerable differences” (ibid.).

All of sudden, it is no longer the similarities between the west and that found in Nigeria but the differences which move center stage and thus also problems of comparison. This is by no means trivial, since comparison is embedded within a cultural and socio political cum economic context of Nigeria or... “institutional-disciplinary context” (see also Matthes 1992; Homfeldt/Walser 2003; Schnurr 2005).

Lorenz concurs with other scholars that comparisons between countries not only run into linguistic and terminological difficulties — which should not be underestimated — but moreover that difficulties arise in connection with the complexity of the factors determining “the nature

of social work and which can never be reduced to a single level of indicators” (Lorenz 2004: 40f.). However, “a fourfold set of criteria” and, as Lorenz also maintains, the analysis of their interactions could contribute to better understanding this complexity and to “indicating the different dynamics within which professional identities and task areas emerge” (ibid.: 41). These key categories concern the differences between (1) models of the welfare state, (2) the lifeworld, (3) institutional practice, and (4) professional standards. According to Lorenz, these categories are dynamically interrelated; their interaction “reveals particular patterns for each country and each political culture, which in turn affect social work and its practice” (ibid.: 45).

Finally, within the context of international development cooperation, the danger of colonialist tendencies or ethnocentrism on Nigeria’s social work practice also which need to in this context; be problematized. This position was also shared by Gautschi and Rügger (2009). In this respect also, Payne and Askeland (2008: 5) refer to the four force fields, described by Gray and Fook (2004), between “globalizing and localization – the tendency for globalizing and localizing tendencies to occur together; Westernization and indigenization – the balance between Western and alternative conceptions of practice in Nigeria; multiculturalism and universalization – the implication and response to inbuilt cultural biases; universal-local standards in Nigeria combined to shape and rebrand the incorporation of both universal and localized conceptualizations of social work within our thinking in Nigeria in relation to the global best practice.

Notwithstanding the above qualification, international research and development projects provide researchers with the opportunity to extend to other contexts their theoretical and empirical knowledge of social work action fields, practices, and methods, even if transferability appears to be limited on account of different contextual conditions (see also Schnurr 2009). Without Nigeria providing the same for international research and development projects thus; the opportunities, advantages,

and possibilities of transnational cooperation can be subject to critical reflection, just as much as the dangers, burdens, and unintended side-effects (similarly, see Hamburger 2004). Without Nigeria presenting or pausing the same global concern.

More so, such cooperative ventures are also cooperative relations, that is, social interactions between those involved. Hamburger addresses this issue as follows: *“Based on our therapeutic and social science knowledge, we know that suppressed and unvoiced conflicts are one key obstacle in morally charged cooperative relations. Cooperation based on reflective planning is limited, sets boundaries, and allows for conflict”* (Hamburger 2004: 188).

Nonetheless, Social work education students in Nigeria lack the academic discipline environment to discuss how they could utilize spiritual and religious values Perry & Rolland (1999), Razack, N. (1999), Rose (2000), Smith (1995), Vaughan (1991), and Walsh (1999) in the context of cognitive and existential treatment despite the fact that Nigeria is the one of the most religious country in the world. This is because social work education does not explore the principles of each theory in regard to their appropriateness for clients from this cultural context. A view shared by Mullaly, R. (1997), Moffatt & Irving (2002).

Further, an assessment into the Globalization and Social Work Education in Nigeria shows that Nigeria does not discuss the concrete needs of the client and how they would be addressed (case management), and social policy considerations that emanated from discussing the case in relations to interconnected global problems. Thus, unable to make connections between psychotherapy and policy practice. Social work education courses is unable to focus international social work discussion on micro-level interventions within this global context; whilst the infusion of material does not take away from the primary focus of the course, and helped students to see the importance of being able to intervene on all levels of practice, even when they are expected to be clinically-minded in their agencies O’Connor & Netting (1999).

The role of empowerment on the other hand, advocacy and community organization as potential means of clinical practice is also not discussed: this assessment reasoned that if the client were helped to be involved with other individuals-in-situations as clients in political and community-based groups, the concept of individuals-in-situation might experience a decrease in depression due to an increase in global collective power and efficacy. These concepts are not explored from cognitive perspective, whereby social work students were able to identify cognitive changes that could occur from macro interventions. Thus, social work students do not immediately began to see a pathway towards being responsibly eclectic in practice, whereby they may choose interventions congruent with theories that are appropriately altered to match the needs of specific clients and their contexts.

The Implication of Globalization and the Internationalization of the Social Work Education Curricular in Sub-Sahara's Social Development Policy for a 21st Century Social Work Education in Nigeria

It is rather unfortunate that just as Nigeria does not have and articulated foreign policy trust, speaks huge volumes into how Nigeria's social development policy is not as robust as that of the northern countries.

First, the implication of this is that, if the social work education instructor want to continue along a similar line in subsequent class sessions, they find it cumbersome to create another fictionalized character from the developed world presenting similar variables. Clearly, this client's access to and quality of resources and worldview would change the manner in which students would intervene which is lacking in Nigeria today.

Second, the Implication of Globalization and the Internationalization of the Social Work Education Curricular in Nigeria's Social Development Policy would allow for a global as against local debate on national issues pertinent to social work education, research and practice and developmental social welfare

Third, Implication of globalization and the internationalization of the social work education curricular in Nigeria's social development policy would permit a cosmetic sharing of global experiences, research and best teaching and practice models without sharing Nigeria's experiences of same

Fourth, implication of globalization and the internationalization of the social work education curricular in Nigeria's social development policy does not agree, consent, tolerate, countenance, acknowledges or even concede to identifying strategies to respond to the skewed development and inequality that globalization contributes to Nigeria's social work education

Fifth, even though it has a far reaching implication in allowing Nigeria's social work educational curricular development to draw on some of the opportunities that globalization presents it does not however recognize the unique, as well as the commonly shared challenges facing social work educators, researchers and practitioners in different Nigeria as it were with the global south

Sixth, the foregoing implications so far combined to address the challenges of developing locally specific social work theories and models of interventions in the face of prevailing western hegemony that Nigeria has to contend with considering the relatively nascent formal social welfare practice in the country.

One benevolent implication is that, studying social problems from an international perspective, would allow Nigeria social work educators and students begin to view problems as more complicated and systemically influenced than they may have previously underestimated as unconnected and unentertained.

The north abound with classic examples reflected in a very dramatic and relevant aspect of globalization in the form of migration and the increasing representation of foreign born persons in its population. This is one key driving force for social work curricular as foreign policy programs to internationalize and is a reason for the mandate in the

Council of Social Work Education (CSWE) policies that programs should reflect the needs of their service areas. For example, the U.S. population is approaching 13% foreign born, with one in every four poor children living in a family with a least one immigrant parent and 18% of all residents in a home where a language other than English is spoken. This is also reflective in Europe and other save heaven for immigrants worldwide which is now a new priority topic for the (CSWE) Katherine A. Kendall Institute.

. In some respects, this is true. True in the sense that, Globalization provided traditional social work practice and “new socio-economic policies” the ability to develop previously untapped curriculum.

However, this prosperity has not been equally distributed (Rifkin, 1996). While unemployment statistics were comparatively low in the 1990s, and still counting millions remained unemployed, and an even greater number were underemployed (Prigoff, 2000). Globalization was a significant factor in this unequal-distribution of jobs, resources and social development including social work education curriculum in Nigeria as it were with other developing countries. Many high paying, full-benefit providing social work education jobs have been moved to Nigeria as it were with other developing nations, where social worker educationist are not protected and work for a fraction of the wages paid in sharp contrast to the ones in the West (Prigoff, 2000).

Social Work educationist in Nigeria as it were in other developed nation thus, only find replacement work because of the hybrid "service sector" jobs, often without health insurance or other benefits, which have proliferated (Braun, 1991). The doctrines of imperialism and neo-imperialism have assured that developing countries deems important to its economic and/or political agenda will be severely punished if they deviate from the global economic and political will. Usually, human rights and social justice concerns are the pretexts used for generating sanctions or justifying military intervention (Smith, 1995). For example, in the 1970's, the governments of Nicaragua and Guatemala used death squads

to intimidate the poor and indigenous people (Jonas, 1991). The United States, however, remained supportive of these governments as long as they were willing to open their markets to American business interests (Barry, Wood & Preusch, 1983). In contrast, when foreign governments are unwilling to cooperate, they are severely punished. For instance, the democratically elected President of Guatemala, Jacobo Arbenz, was overthrown with direct CIA and US military support when he attempted to initiate social reforms by altering the draconian labor practices of the powerful United Fruit Company (Schlesinger & Kinzer, 1982). In Nigeria, the west threaten to sanction us if we do not allow same sex marriage as a human right and social justice issue which social work prides itself in. Without realizing it, social workers in various settings may work with clients who have been adversely affected by globalization. Examples include welfare clients with small children who hesitate to take jobs that do not provide health care benefits, fathers suffering depression from the loss of their industrial jobs, or families' at-risk due to financial hardships. In each of these cases, job loss to the global market has led to concrete psychosocial dilemmas for people from macro practice. Regardless of the perspective that one takes regarding globalization, it has significant effects on people in Nigeria as a developing nations in often unpredictable ways. Indigenous populations in those nations are often profoundly affected by loss of culture and inadequate representation in the political economic arena. For instance, Bgoya (2001) has noted the relationship between the adaptation of linguistic and cultural practices imported from the developing world and economic disempowerment of people in South Africa and other African Counties. Globalization brings with it mobility. Segments of the population within developing nations that benefit from the effects of globalization have the opportunity to travel to other countries for education, relocation, business, and pleasure. Such travel may create changes in indigenous culture as they return to their country of origin.

Finally, the citizens of the core nations might suffer the loss of economic support due to relocation of manufacturing, banking, and other commerce to developing nations because the overhead is lower and monitoring of safety compliance is reduced or nonexistent.

As a result, social workers in Nigeria and other countries need to develop a knowledge base and practice framework that accommodates the needs of these populations. In the global macro practice, social workers are in a particularly strategic position to develop models of curricular globalization that address these varied populations.

Social Work Education Programs and Developing International Perspective

Historically, one of social work's strengths has been its understanding of the relationship between social phenomena and individual stress and dysfunction (Axinn & Stern, 2001). Social work pioneers were among the first to recognize the deleterious effects of industrialization (Jansson, 2001). They understood that family and individual problems experienced by the urban and rural poor were not a function of poor character or psychopathology, but were due to large scale social forces and transformations.

These ideas are hardly new. While many practitioners have learned to conduct this type of social analysis, there seems to be difficulty in applying such critical analysis to current social forces such as globalization. There are many possible reasons for this, including the difficulty of stepping outside one's social context and seeing it objectively. History is far easier to assess than one's current social and personal milieu; it is difficult to see history unfolding before our eyes. Also, the conservative ideological climate of the last two decades has profoundly influenced the worldview of the profession.

The argument can also be made that the social work curriculum is directly tied to the profession's values, which emphasizes mutual concern for all peoples including human rights, self-determination, and social equity

(Council for Social Work Education, 2003). Social work, as a profession, has always supported the development of a society in which human beings can live in dignity; a world in which, individually and collectively, people realize their full potential (International Federation of Social Workers, 2003). Given social work's value base and how it influences practice, infusing the curricula with international content would be a significant development for the profession. Most practitioners have already dealt with budget cuts and the reallocation of monies and resources being taken from social welfare institutions and transferred to the military and security apparatus. Whether or not as educators we acknowledge it as such, globalization and its effects were contributing causes to many of these "budgetary" problems.

In addition, it seems prudent to advocate at this time for a stance that locates U.S social work practice not at the center of social work knowledge, but rather as one perspective among equals. Regardless of the classification scheme one chooses to rank nations in terms of social welfare development, all nations in their own way have learned to effectively deal with social disorder (Dominelli, 1997; Iatridis, 1994; Stoesz, Guzzetta, Lusk, 1999). It would be paternalistic and perhaps a presumption of superiority to assume that simply because it is strong in terms of political economy that the United States is equally developed in all measures of what it means to be a world power. International comparative research informs the profession that according to global social indicators, the United States is not the global leader in positive indicators regarding teen pregnancy, divorce, substance abuse and child abuse (Estes, 1988). A final reason for infusing the curriculum with this content is even more rudimentary. Quite simply, it is in the best interest of the social work profession to educate future practitioners toward a more international perspective. The fact is that the social work profession is increasingly required to deal with the international impact of human problems. From natural disasters, to refugee resettlement and wars, social workers in communities throughout the global north have

been personally affected by the aftermath of these global events with the negative impact of the same in Nigeria.

Recognizing that human problems are interrelated to the environment, economy, politics, and social conditions throughout the world should be a common point of discussion in all social work classes. The goal of developing a more global and world oriented curriculum may, in fact, be necessary for the future of the social work profession.

Incorporating International/Global Content into the Social Work Curriculum in Nigeria

The incorporation of international and global content into the curriculum is appropriate for social work education and can be accomplished by its infusion into core content requirements in Nigeria. This view has been extensively discussed by De Greef, Etel (2012), Baldwin & Ford, (1988).

The general intent is to increase students' awareness and understanding of Nigeria and world issues, as well as their capacity for critical thinking in the areas of social policy and its effect on practice. Infusing this content into existing courses in Nigeria within the curriculum involves identifying a global issue that has consequences for all humankind to which Nigeria is a part. This issue should be of such magnitude that faculty and students can easily recognize its domestic and global impact professional on social work roles especial school social work roles in Nigeria. The goal for infusing this content throughout the curriculum is to ensure that all students are reached - not just the few who might be naturally inclined to take electives in this area.

The model for integrating global content into a social work curriculum in Nigeria need not be example based, although it is certainly a valuable model and possibly the easiest to develop. For instance, terrorism has affected global populations with varying intensity and extensity. An in-depth analysis of such effects would demonstrate different responses to Internally Displaced Persons and refugees worldwide, with a focus on the daily lives of people and the impact of globalization on their reality.

Another classic case example is in the area of HIV/AIDS crisis affecting the African continent. According to the Centers for Disease Control, the AIDS virus is now carried by an estimated 25 million Africans (United Nations, 2001). Africa, home to two-thirds of the globe's HIV-infected people, has assumed a new prominence on the world agenda. While this has caused the global northern government to now consider the HIV/AIDS crisis in Africa to be more than a health issue. To social work administration and social work policy, it is now a social, political and an economic issue. While the global north, is dealing with this problem in a profoundly different manner from the global south. There are several reasons northern governments are concerned, one being the fact that for Africa, the AIDS epidemic is truly an economic issue due to widespread poverty. In Liberia as it were in the global south, health care workers are fighting the spread of HIV by giving young girls a few pennies so that they will not engage in prostitution. This is a nation where girls as young as ten sell their bodies for the price of a serving of French fries.

A second reason for the global north governments concern is that CDC and other world health organizations have started to note the connection between AIDS and other infectious diseases, particularly in Nigeria, where health care in many regions is virtually nonexistent. As people in Nigeria as it were with most African countries, come down with malaria, their immune systems are often less likely to fight off other, more complicated viruses such as HIV.

Third, poverty makes it essentially impossible for countries in the global south afford the drug "cocktails" northern pharmaceuticals companies have brought to the general public especially in Nigeria where the per capita spending on health averages less than 10,000 a year, most people infected with the HIV virus cannot afford the medications. Global northern government is now actively involved in direct talks with the pharmaceutical giants who control the manufacturing of AIDS treatment drugs to see what can be done to make these medications more affordable in Africa.

Fourth, with the ability for greater and quicker mobility worldwide, people infected with the HIV virus in Nigeria can come in and out of the country just with most other countries, engage in unprotected sex or drug use, and pass the virus on to others. The global northern government realizes that even though, in Nigeria like in most African countries, the transmission of HIV has been reduced, and new drugs have made the treatment of AIDS much easier, most other countries have not been as successful. Rather than assuming a laissez-faire attitude, the global north now recognizes that if HIV/AIDS is not controlled Nigeria as it were in Africa, its effect will be a worldwide health crisis.

Thus, the forging of globalization and social work education can be infused into the curriculum to teach globalization and its impact on social work practice in Nigeria. There should be clear cut table demonstrating how issues of globalization relate to socio-economic and political problems in Nigeria in various social work education courses. The most salient and fundamental goals for each course should not be sacrificed for the purpose of integrating globalization; the case acts as a vehicle that allows instructors to present material in a comprehensive and cogent manner.

Globalization schema should be utilized in individual social work educational courses in Nigeria for example, for illustrative purposes, in-class discussion that occurred in MSW social work practice courses should be explored along global trends. Workable example is when Social work education courses in Nigeria focus on clinical social work practice with individuals during a session, discussion should be exploring the connections between cognitive and existential theory, the social work educationist or instructor should presented a fictionalized case study of a client s n individual in situation from a large African city, who is extremely depressed. The case presented must be in some detail, and students should be told they are to approach it as an international social work practice. Key factors pertaining to the client should include but not limited to poverty, inadequate health care, cultural attitudes towards

mental health services, and personal factors related to the client's family and life context.

Social work education students should explore ways of working with the client in which they utilized culturally relevant ways of helping them find meaning for themselves given their health and contextual limitations (existential practice), and challenged the self-blame that was a key component of their depression (cognitive practice). This would help validate client frustration with poor health care, and help them find meaning from their social condition like pain and suffering (existential practice).

DISCUSSION AND CONTRIBUTION TO SOCIAL WORK EDUCATION AS AN ACADEMIC DISCIPLINE

Social work can be extremely hectic spanning over multiple disciplines, high caseloads, working through government agencies and a complex network of forms without the same spanning over it thus, such can begin to take their toll over global practice. Luckily for social workers—much like in education and other social health care settings—there are quite a large number of practices that are extremely handy for day-to-day practice that needs to permeate local as well as local permeates the global as best practice. The need to develop in social work practice, as well as practice research findings into one place... a global best practice as against value base practice in a global e-reader format becomes imperative. Select from different social work-related “channels” to follow and update on their own. Key social work educational sources included in the Savvy Social Worker stream should include but not limited to the global information for Practice.

More so, there must be an Association of Social Work Education Boards capable of exam prep practice offers over the social work grouped in Nigeria into human development and behavior in the environment, issues of diversity, communication, professional relationships, values and ethics, supervision, administration and policy, assessment, diagnosis and

intervention planning, service delivery, practice evaluation and the application of research, and clinical exams with a trump.

In the interventionist field of case work and case management, a Social Work Education Field guide in Nigeria must develop a community-driven practice for social workers that contains several pre-loaded social work resources. This should be in addition to other global resources to the mix and then submit them to help establish future updates. These resources are separated into topics such as children, teens, adults, older adults, and general in relations to global versus local, international versus intercultural, Westernization and indigenization – the balance between Western and alternative conceptions of practice; multiculturalism and universalization – the implication and response to inbuilt cultural biases; universal-local standards – the incorporation of both universal and localized conceptualizations of social work within our thinking.

RECOMMENDATIONS

Regulation of social work training should be overseen in Nigeria by the General Social Work Education Council (SWEC), under the International School Social Work Care Standards. A new integrated professional qualification at honors level should be introduced in social work from next year, incorporating the requirements for Social Work specifying local as against global areas of knowledge that must be covered.

The council of social work education in Nigeria needs to maximize the potential of social work to develop local, national and regional resistance to the increasingly intensifying impact of neoliberalism and new managerialism

The council of social work education in Nigeria needs to also mobilize the power of local, national and international groups and social movements in the interests of the people whom we work with.

The Nigerian social work education needs to be challenge beyond this paper to assess the assumptions raised about social problem and the theories we use to understand them. This is because often, we come to

understand the limits of our theoretical lenses, and are pressed to respond to these limitations in relations to the social context in which they occur. Also, the new learning that comes with seeking new resources and expanding our views regarding the international scope of social problems needs to be invigorating beyond this conference and paper, as this would help keep social work educational courses fresh and interesting in Nigeria.

The scope of analysis by which social work an academic discipline in Nigeria must permit students capable of utilizing its skills to practice even in school settings should be allowed as an expanded academic base discipline in Nigeria. This is especially important for students who come from the most cut off, inaccessible, secluded, sequestered and homogeneous communities, who are often expected to provide services to those who are radically different from themselves during practicum.

There is the need to not only improve the result of transnational analyses of social work students in Nigeria but improve their critical thinking skills, which may help them in their ability to assess client problems whether or not international systems are involved or not in such that it is the social worker education curriculum now that has made the Nigerian social worker international by its practice base profession.

More so, recruitment of international social work educators in Nigeria should become more meaningful when the curriculum includes international content. Such a context may help international scholars experience a sense of welcome, and creates an environment that can be characterized as international best practice or “international friendly.”

Nigerian social work educators should develop local content curriculum that tacitly infuses international content establishing real-time opportunities with social work educators and students gain an international perspective and facilitates thinking about international career options in a way that protect local practice. One possible way of achieving such is by having international content in the local curriculum as this would or may help social workers consider working in

cosmopolitan settings, since they will have been exposed to populations that inhabit such contexts. A view highly shared and developed by Leonard, P. (1997), Lee, J. (2001), Leight, A. K. (2001)

CONCLUSION

Distinct from yesterday, social work education and practice in Nigeria should be envisioned in the context of national and international conditions, enabling social work students in Nigeria to better understand the intricate interplay of global, social, political, and economic forces within the context of an academic base practice. This attempt would make western practice less concerned not only with narrow local matters, dealings, activities and undertakings, without any regard for more general or wider issues of social work education in the global north aid the social work profession in possessing informed views concerning the underlying sources of national and international social problems, and more importantly the means by which to effectively intervene in them.

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