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**Cultural Social Work - Pros and Cons to the Profession: A Human Security Perspective**

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Abstract

Social educators are predisposed for ensuring that future practitioners in social work are culturally able and have the capacity to work efficiently with human beings from specific backgrounds and this is viewed in a human security perspective, a basic core of society without which analysis is impractical. This article attempts to project cultural social work by giving an outlook on welfare and how culture and social security are interconnected. An attempt of integrating Foucault Analysis and bringing out the dilemma of cross culture in social work education is tapped upon and the article concludes with a stress on a tilt towards cultural social work being a boon.

**Key Words:** Social educators, Human Security, Dilemma, Cross culture

**Social Work**

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing

**Culture**

Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. The Center for Advance Research on Language Acquisition goes a step further, defining culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group. The word "culture" derives from a French term, which in turn derives from the

Latin "**colere**," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth," Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, told Live Science.

**Social Workers and Culture**

Social Workers are becoming increasingly interested in the role of cultural factors and in the influence of behaviors. There is a considerable uncertainty about exactly how the “cultural” framework has connection with actual problems in the society currently. Is it a boon or a bane to social workers to cater human security from a cultural social work perspective?

**Cultural Competence and Social Diversity**

- (a) Social workers should understand culture and its function in human behavior and society, recognizing the strengths that exist in all cultures.
- (b) Social workers should have a knowledge base of their clients’ cultures and be able to demonstrate competence in the provision of

services that are sensitive to clients' cultures and to differences among people and cultural groups.

(c) Social workers should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability. Security is a condition or feeling of safety, of being protected. In broader sense, security is the pursuit of freedom from human threat. The term security could be analyzed and understood at five different nodal points of a security spectrum with national security as its fulcrum. These five nodal points are individual sub-national, national, regional and international. Security is being interpreted as "Security of the People" and not just territory, "Security of Individual" and not just of nation "Security through Development", not arms, "Security of all People", everywhere in their homes, on their jobs, in their streets, in their communities and in their environment.

### **Human Security**

The concept of human security has changed other synonyms popular since the idea first gained prominence in 1994. Underpinning its popularity was the new security thinking that had emerged after the end of the cold war and significantly shaped the security discourse during that period. This new security thinking is perhaps best encapsulated by Mahbub ul Haq, who argued that the new conception of security must be based on the "security of individuals, not just security of the nations". According to the UNDP Human Development Report of 1994, human security has two main aspects. "It means, firstly, safety from chronic threats as hunger, disease and repression. And secondly, it means protection from sudden and hurtful disruptions in the patterns of daily life—whether in homes, in jobs or in communities"

It has long been argued that a state-centric approach to security has, at the very least, been dysfunctional. The post-cold war international landscape and experiences of many conflict-ridden states point to several reasons why approaches to security should move beyond the state to individuals and communities. Among these is the fact that 90 percent of wars take place within states rather than between states, and most of these wars are fought in the poorest of countries. A viewpoint of child rearing practice in a low socio economic group is an example how social culture and human security are interconnected. Elements in the environment are preparing the child to take over a lower class role. The inadequate incomes, crowded homes, lack of consistent familial ties, the mother's depression and helplessness in her own situation, were as important as her child-rearing practices in influencing the child's development and preparing him for an adult role. It was for us a sobering experience to watch a large group of newborn infants, plastic human beings of unknown potential, and to observe over a 5-year period their social preparation to enter the class of the least-skilled, least-educated, and most-rejected in our society.

It is meant in a European sense and not in the American one. Some call it Human Security (1), which is also valid. The difference is that Human Security is about the individual and his place in society is not defined. Social Security is about the security of the individual in society. Social security has nothing to do with Welfare. It is rather about, how secure is my place in society? This is best achieved when culture and social work go hand in hand when taking a society into consideration of the betterment and growth holistically.

### **Reconciling Traditional and Human Security**

The idea of 'human security' has captured the attention of both country wide coverage-makers and independent analysts for the duration of Asia. Its most compelling feature is an emphasis on the social, financial and

political nicely being of individuals, linking international safety to the community and to the man or woman as opposed to restricting it to the purview of the kingdom.

The concept is particularly applicable to Asia-Pacific vicinity which is experiencing great structural changes. Indeed, huge human security issues threaten to weigh down Asian states' capacities to clear up them: falling real incomes and rising poverty tiers; destabilizing migration flows; food shortages and malnutrition; declining public health and education and intensifying crime quotes. Those problems cannot be solved through deploying army forces or relying on worldwide diplomats to style traditional electricity balances alongside state-centric lines. They need to instead be resolved via cooperative interplay amongst intellectual groups, authorities, leaders, grass roots organizations and the general public maximum basically, governments need to provoke and maintain greater direct ties with those over whom they presume to serve.

#### **Perspective in Social Work Practice: Extensions and Cautions**

The strengths attitude in social paintings practice continues to broaden conceptually. The strengths-based approach to case management with human beings with extreme intellectual contamination is properly set up extra recently, there had been traits in strengths-based exercise with other consumer organizations and the emergence of strengths orientations in paintings with groups to reinforce these developments, converging strains of wondering, studies, and exercise in areas which includes developmental resilience, healing and well being, and constructionist narrative and tale have furnished exciting helps and demanding situations to the strengths angle.

#### **Welfare Resonances**

The various programs that contain the tradition of the welfare difficulty resonate in extraordinary methods with those broader topics and counter issues. Those resonances,

we argue, deliver the programs special enchantment, amplifying them and increasing their media utilization, prominence of display, and popular usage. Resonance with issues is extra useful, of path, than with counter themes. However even resonance with counter subject matters offers a bundle special attraction in various opposed sub-cultures. The 4 pairs of subject matter and counter subject matter outline a 4-dimensional space into which we will map the one of kind welfare applications. A package deal may resonate with a couple of subject matter or counter subject. To decide resonance, one compares the signature elements of every package deal with corresponding factors within the subject matter. A metaphor in a single package, for instance, may be much like or equal with a characteristic metaphor of some subject or counter topic applied to the welfare applications, we argue that each the welfare unfastened loaders and working terrible programs have a sturdy resonance with the self reliance subject, mainly the former. Rewards should be commensurate with attempt. No one have to acquire more for being idle than for working. Welfare encourages dependence and laziness. One must help the needy to assist them. Workfare, not welfare even as it has a weaker resonance with the self-reliance theme, the operating negative package additionally has a strong resonance with the era theme. The middle problem to be solved is concurrently presenting a minimum support degree and a work incentive, a trade-off among two features. Technical evaluations by way of economists and different specialists are required in executing the regulations referred to as for by using this bundle. Here is the bundle that comes closest to calling for a techno fix. Both the poverty lure and regulating the negative programs resonate with the egalitarian counter theme. Poverty is a reflection on the unfulfilled democratic promise of equality of final results, of a fair proportion for all and sundry from each, in accordance to his potential, to each in step with his want. Inequality of electricity lies at the back of inequality of earnings. Poverty

serves the pursuits of the rich and powerful and welfare features as a means of social manage. Further, the poverty trap package deal has a few resonances with the mutuality counter subject matter. **McAdam** offers a great example of focusing at the questions discussed within the creation to this phase, explaining: why businesses form, why they undertake the characteristics they do, what factors shape their success and failure, and the way cultures extensively influential of their societies form their identity and possibilities. Key a few of the factors in his analysis is the idea of "frames." McAdam uses this term to refer to packets of shared assumptions through which specific social moves can be categorized. Frames also highlight common elements via which moves' functions can be understood. A middle belief of the civil rights motion, for instance, was that American society turned into denying African individuals the equality wherein the broader society professed to trust. Next actions, consisting of girl's and gay rights movements, have in large part adopted the equal technique as their participants pursue their goals. Social movements, in **McAdam's analysis**, are embedded inside the cultures within which they act and must be understood in relation to both the wider subculture and each other throughout time.

### **Culture and Social security**

Social position of a person gives a relaxed position of mind and physique in the society, i.e. for example a job status. This is the implication of Social security. The high-quality could be, if the jobs may want to help to keep technical energy, rather than the usage of a system, permit a person do the work. An example, in a huge kitchen, cooking for hundreds of human beings, things need to be lifted quite heavy, a soup and the peak is 1-2 meters. Is an electric powered raise clearly important, or could the work been achieved manually with a winch? That become the manner it changed into executed a trifling hundred, and much less, years ago. How plenty energy can be saved with this kind of

stance? The preliminary investment in this sort of kitchen can be tons smaller, since the electric cables should now not be established and the electric carry is, it by no means is, cheap on the grounds that nearly all factors of guide hard work has grow to be, or is turning into technocized, individual has developed to a button pusher. All of the work is done through a gadget, so humans ought to exercise session or jog, so the body is moved at all. The less technology is utilized in society, the extra jobs are created. A few will say those jobs are so referred to as Mc Jobs (2) Low degree work without want for tricky training. However who can claim, that the road sweeper, the rubbish man and the sewage worker are much less crucial, than for instance, a scientific physician without the city hygienists, society could need extra docs. Who might advocate maintaining the city clean? This isn't always the best factor modern-day society isn't sustainable. There seems to be no dissent approximately this point, an excessive amount of is talked about sustainable improvement. To restriction this to the, so referred to as, development international locations isn't right. In regard to sustainable improvement, also the enormously technocized countries are developing international locations. This is real Social protection.

### **Social Work Education - Dilemma of Cross Culture and Foucault Analysis**

The authors of 'Dilemmas in international and cross-cultural social work education' summarize the dramatic effect that ongoing international approaches are having at the social work profession. They assessment the literature on worldwide and pass-cultural social work training, mentioning the rationales for and barriers to incorporating such content material, and discussing fashions of introducing worldwide content material into social paintings education. They advocate the want for developing new approaches to deliver global/pass-cultural views and content into the mainstream of social paintings education, and to create more specialized expert programmes. The notion of 'organization culture' emerged

in the UK as a principal motif in political thought underneath Margaret Thatcher's management. The perception represented a profound shift away from the Keynesian welfare country to a deliberate strive at cultural restructuring and engineering based upon the neo-liberal version of the entrepreneurial self - a shift characterized as a moving from a 'lifestyle of dependency' to one in all 'self-reliance'. In education this shift took the form of the 'organization schooling' and the 'company curriculum'. This paper, making use of the angle of Michel Foucault, analyses the 'generalization of an 'organization shape' to all kinds of conduct' (Burchell) and the manner in which the advertising of an organization culture has end up a fashion of government feature of both neo liberalism and politics.

The validity of proof-primarily based exercise in social paintings significantly examines various underlying presuppositions and assumptions entailed in proof-primarily based exercise and draws out their implications for social work. The paper is divided into 3 fundamental components. Following a consideration of the history to the improvement of evidence-based totally exercise and a discussion of its key organizing concepts, the paper goes directly to have a look at its underlying medical assumptions. It indicates that evidence-based practice proposes a selected deterministic model of rationality that is unsatisfactory proof-based totally practice is derived from thoughts based on most reliable behavior in a deliberate and systematically prepared surroundings. by means of targeting 'epistemic processes' concerned in making plans and psychological inference it's miles claimed that cognitive heuristic devices are the determinants of decision making and no longer evidence. The heuristic version indicates that choice making is indeterminate, reflexive, domestically ideal at first-class and based on a restrained rationality. It's far argued that social people interact in a reflexive understanding and now not a determinate or truth based totally

selection-making procedure based on objective evidence. Complex phenomena together with selection making aren't rationally decided or concern to 'control'. The paper is going on to signify that the tendency to separate techniques into 'facts' and 'values' implicit in proof-based totally methods undermines professional judgment and reticence in social paintings. The 1/3 part of the paper specializes in the relationship between method and beliefs in evidence-based totally exercise. It examines how the evidence-based totally preoccupation with positivistic strategies and determinate judgment entraps social people within a mechanistic for of technical rationality. This framework restricts social work to narrow ends-manner rationality such that most effective certain varieties of movement are taken into consideration legitimate. This feeds into the rhetoric of recent managerialist techniques geared toward developing an overall performance lifestyle by means of in addition regulating and controlling person practitioners. Inside the conclusion, a number of vital indicators are given which have to be addressed with the aid of the proponents of proof-primarily based practice it is advised that except these are appropriately treated, social work isn't substantially superior by using adherence to a proof-based technique. Furthermore, the difficult epistemological and ideological base related to it is to be regarded as inherently insuperable.

### **Conclusion**

In accomplishing protection with the injection of lifestyle underneath current situations, and in seeking to guarantee comfy day by day dwelling in trendy, we want social and financial provisions (for example, for thus-called "financial safety nets" and the making sure of basic schooling and health care), however also political participation, specifically through the vulnerable and the prone, on the grounds that their voice is vitally critical. This calls for the established order and green running of democracies with normal elections and the tolerance of competition, however additionally the cultivation of a

subculture in the society beneficial in maintaining positively and social work education can take a lead in this process of injecting values integrating numerous cultural ideas however keeping on to moral values of social work. To conclude on the empirical puzzle as to whether or not culture is a bane or boon for social work from the human security perspective, this article examines the effect of the pre-transitional strength and publish-

transitional density of culture on social work education and institutional overall performance among today's societal background. The effects display that the energy of culture prior to transition and its density put up-transition not handiest play an extensive function inside the deepening of educational structure of social work and also leads to better institutional performance.

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