

ASEAN Social Work Journal

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- **Social Welfare and Social Work Education in Nepal, South Asia
Crafting South and South East Asia
Social Work Partnerships**
BALA RAJU NIKKU
 - **Post-Disaster Social Reconstruction and
Social Development**
MANOHAR PAWAR
 - **A Comparative Study on the Impact of
Internalizing & Externalizing
Problems of Children Exposed to Domestic
Violence in South Korea**
MISOOK CHO
 - **School Social Work Intervention in
Addressing Social Problems Among Students**
NURZAIMAH ASALAL
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 - **Social Construction of Disability and
Its Potential Impacts on Welfare Practice
in Vietnam**
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 - **Community Organization in the Context
of Manpower Development in Land Use**
YUCE SARININGSIH
REZA MARTANI SURDIA
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 - **Manifest and Latent Function of Islamic
Philanthropy Institution in the Community
Empowerment Practices (Study at Rumah
Zakat Malang)**
ZAENAL ABIDIN

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published by Indonesian Social Work Consortium

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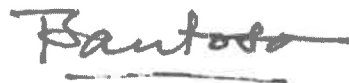
Foreword

Welcome to the third edition of the ASEAN Social Work Journal. This journal belongs to us, the ASEAN country members. The birth of this journal is a significant part of the dynamic movement of the ASEAN country members. They have endorsed the common directions of the association toward the creation of the "ASEAN Community" by 2015. The road map representing the process toward this direction has been clearly outlined in the ASEAN Socio-Cultural Community/ASCC Blueprint. Furthermore, the ASCC Blueprint also provides strategic approaches for regional cooperation in several critical areas, including education and social welfare. The blue print also highlights equitable opportunities for women, children, older persons and people with disabilities.

The implementation of "ASEAN Community" is getting close. We can maximize this journal to strengthen our bond, to highlight our potentials and also to reduce boundaries and weaknesses, so that we -ASEAN country members- will be able to establish strong partnership rather than competitiveness. Through this journal hopefully we would be able to achieve these by sharing our research findings which are relevant to the issue of "ASEAN Community". The spirit of brotherhood must always become a lent for solidarity of ASEAN social work.

The journal is published by the Indonesian Social Work Consortium (ISWC). The main mandate of ISWC is to facilitate strategic initiatives for promoting the roles of the social work profession and social work education to improve the nation's social development policies and welfare services. Social Work in Indonesia has become stronger, including in social work education which two universities offer doctoral level programs.

On behalf of the Indonesian Social Work Consortium (ISWC), I am thanking all of you for your participation and contribution. The collaboration of ASEAN members is crucial to ensure the development and sustainability of this journal.



Drs. H. Toto U. Budi Santoso, M.Si
Secretary General, Ministry of Social Affairs of the Republic of Indonesia
Chairman of the Indonesian Social Work Consortium

Editorial Note

This edition consists of seven articles, which most of them explore important issues in the ASEAN region. Some of the articles are selected from the paper presented in ASEAN conference held in Jakarta, Indonesia in October 2011.

Bala Raju Nikku presents the history of development of professional social work and social welfare services in Nepal particularly and south Asian region generally. It analyzes the contribution of the social work profession in developing human resources to deliver social welfare provisions of the state and non state actors. There are four major issues and challenges encounter the development of professional social work in the region. This article attempts to discuss the linkages between social welfare conditions and their implications for social work education and vice versa in Nepal context. Furthermore, it describes the interrelation of social welfare and social work in the south Asia in general and Nepal in particular.

Manohar Pawar describes that major disasters, both natural and human-made, have occurred in the Asia-Pacific region in the recent past. As a result, hundreds of families and communities, and several governments, non-government organizations, international organizations and aid agencies have been involved in relief, rebuilding and rehabilitation activities with varying degrees of effectiveness and success. This article aims to reflect on some of these post-disaster reconstruction experiences; explore how a social development approach can be employed for the post-disaster social reconstruction; and suggest regional social policies and strategies for multi-stakeholder cooperation to effectively address post-disaster issues at the local level. It is very useful that the author caters with few examples to show the application of the social development approach.

Misook Cho, has examined the harmful effects of two groups of children, one group is exposed to domestic violence situations and another is not. This article reports how children exposed to domestic violence are

severely affected, and presents possible solutions with the help of social work and preventive ways employing practical data. Hierarchical Regression Analysis was used and the outcomes were applied to regression analysis. The significant difference and degree of influence between children in domestic violence situations and those not in such situations are presented as follows: aggressive behavior, depression anxiety, and juvenile delinquency. Based on these results, it can be suggested that intervention to protect children exposed to domestic violence covers micro, mezzo and macro approaches. To help repair the harmful effects on child victims in domestic violence, group social work, family therapy, participation of school and community, and administrative policy can be employed.

Nurzaimah Asalal, Ezarina Zakaria and Haris Abd Wahab discuss the research results based on a survey to explore teachers acceptance of social work intervention in Malaysian schools. In Malaysia, social workers are not engaged, nor is there a room for them in schools despite of the students' serious social problems. The school counselor is the only person who help students with their social problems. This has resulted in a limited scope of intervention which only involves small number of students. This suggests that it is important to develop practice of school social work in Malaysia.

The findings show that teachers positively accept the role of social workers in assisting students with social problems at school. There are five main school social work intervention methods are acceptable among teachers; they are individual and group counseling (65%), outreach (55%), community (52.2%), classroom group (65%) and solution-focused brief therapy (55%).

Tran Van Kham, in his study involving 210 participants and the policy analysis, finds some aspects of knowledge, attitude and practice on disability, which can be presented as follows: Firstly, there have been significant changes in legal documents and social policies related to disability in Vietnam, especially since 2006, in terms of its name and efforts to enhance the lives of PWD using inclusive approach. Secondly, the understanding of disability is primarily based on medical/individual model which focuses on the causes of disability as health or individual problem rather than focusing on social barriers and restriction. Thirdly, social attitude toward disability and PWD

seems to be very empathetic, and pays less attention to their abilities. Also, there are more efforts of charity giving than supporting them to be independent in their lives.

Yuce Sariningsih, Reza Martani Surdia and Ida Hindarsah notifies that many basic principles of community organization are similar with casework and group work principles. Basic process in community social work practice includes research, planning, coordination, organization, financing, administration, committee operation, and advocacy. The four main roles of the community organizer are teacher, catalyst, facilitator, and a person who creates linkages between organizations and communities.

The social worker as community organizer shall have the ability to establish good relationship with people, to analyze problems, to mobilize resources, to identify potentials for change, and to be able to create effective structures for problem solving. The joint work among them should be in a system, and it is understood as a complex process.

Zaenal Abidin discusses that for a decade, the social developmental issues such as philanthropy movement, has been discussed significantly by many society groups. It happened since the philanthropy movement has a close relation to the strengthening of social capital and the community empowerment which have not been fully catered by government. Government itself, in applying the philanthropy activities, still focuses on the residual/temporary social developmental programs, and it is only on the surface of the social problems, neither come up with a solution based on the source of the problems. In this study, the existence of zakat institution is a form of society response to the failures of the philanthropy programs implemented by government. In response to this, the government and all related actors shall give a special attention, so that this effort could help to attain people's welfare. Related to this issue, Rumah Zakat has played a quite important role in community empowerment for the last fourteen years.

I hope you enjoy reading this edition.

Fentiny Nugroho
Editor-in-Chief

Social Welfare and Social Work Education in Nepal, South Asia Crafting South and South East Asia Social Work Partnerships¹

BALA RAJU NIKKU

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Abstract

The paper presents the history of development of professional social work and Social Welfare services in Nepal in particular and south Asian region. It analyzes the contribution of the social work profession in developing human resources to deliver social welfare provisions of the state and non state actors. In spite of its contributions, four major issues and challenges confront professional social work development in the region: the lack of state recognition and low image of the social work profession.

Second, the need to develop integrated social work education and training opportunities, thirdly, the importance of institutionalizing professional social work practice standards, and fourthly, employment of social workers in different government service delivery institutions to reach the poorest of the poor.

This paper attempts to explore the linkages between social welfare conditions and their implications for social work education and vice versa in the context of Nepal. In addition, it explores the interrelation of social welfare and social work in the south Asia in general and for Nepal in particular.

By doing so, evidence and experience is sought from other South Asian countries. By drawing experiences especially from Nepal, a country in transition, the paper provides future directions to further development partnerships in social work education and profession between the South Asia and South East Asian regions.

The paper is divided into five sections. After an introduction section, a section describes the conceptual framework. Section 3 is about Social welfare in Nepal and South Asia. Social work education in Nepal and South Asia is presented in the section four, and conclusion and future directions are presented in the concluding section.

¹ Paper Presented at the International Conference on Social Welfare Issues in the ASEAN Region, held on October 27-31, 2011 at Sultan Hotel (Jakarta), Bandung and Bali.

Introduction

Social welfare as well as social work has taken a back seat in most, if not, all the South and Southeast Asian nations which do not provide social services and care as a matter of right for citizens but on the basis of charity and needs. Although several countries in the South East Asian region initiated programs and used popular phrases like Malaysia's Caring Society, Singapore's Compassionate Society, Indonesia's Social Security Net, Philippine's Comprehensive and Integrated Delivery of Social Services (CIDSS), Social Protection projects in most Asian countries were hardly given much focus by national governments. Similar conditions persist in Nepal, Thailand and Vietnam while the situation is arguably worse in Laos, Kampuchea and Myanmar, which are among the poorest countries in the world. Both an ability to implement change (political capacity), and the willingness to do so (political will) are requisites of public policy-initiated welfare changes. Neither capacity nor will, however, are merely attributes of political leaders in these regions. Political capacity derives in part from the underlying structure of the political system; political will is rooted in an intra-elite struggle over whether change is necessary, and if so, what sort of changes. Together they shape responses in either a welfare-enhancing or welfare-inhibiting manner. Within this backdrop, Social Work is struggling to gain its legitimate identity as a profession in the south and south east regions within the Asia. At the same time social work has grown as a global profession. Social Work in the Asia (especially South Asia and South East Asia) is deeply embedded within a social welfare paradigm and services to disable and disadvantaged communities are structured on the notion of building human capabilities. Professional Social Workers work with clients and communities in need and develop coping and resilience skills so that they are able to solve their own problems. In south Asia the initiation of professional training in social work dates back to 1930s in India. Since then professional social work has come a long way by addressing the diversity and complexity of the south Asian region.

Conceptual Framework

Only few scholars have devoted attention to the reciprocal interrelationships among social welfare and social work. In order to provide for the effective delivery of services it is essential to consider the institutional attributes and effects of social welfare and social work. Many social welfare programs in Nepal have been developed addressing economic and physical wellbeing of family member and their needs. These programs were implemented with relatively less inputs from Social Work profession.

Social Welfare and Social Work: Values and Objectives

Welfare systems differ from country to country, but 'welfare' is commonly provided to individuals who are unemployed, those with illness or disability, the elderly, those with dependent children, and veterans. A person's eligibility for welfare may also be constrained by means testing or other conditions.

In a more general sense, welfare also means the well-being of individuals or a group - in other words, their health, happiness, safety, prosperity, and fortunes. Social welfare objectives need to be formulated in accordance with underlying basic value assumptions of communities in a country. These basic values might be different in different parts of the world and sometimes they even differ within one country like Nepal. With its ancient culture and the Himalayas as a backdrop, landlocked Nepal with 29 million people carries a romantic image and conflicting values. There is enough evidence that Values influence attitudes and vice versa. It is also necessary to make a distinction between basic values and socio, cultural and political attitudes. The author is also cognizant that in a changing society like Nepal (or for that matter Asian Societies) under changing conditions, new values will emerge and that this may cause conflict between values.

Social services though generally reflect basic values of a country; they do not necessarily seek to preserve all current attitudes. In many cases, there will be a need to change social and cultural attitudes, thus enabling people to integrate into new life styles and living conditions.

Social Welfare's Relationship to Social Work

The goal of social welfare is to fulfill the social, economical, cultural, recreational and political requirements of all individuals in a society. Social Welfare is more comprehensive term than Social Work as Social Welfare encompasses Social Work. Social Welfare and Social Work are primarily related to the level of practice. Almost all social workers do work in the field of social welfare. Social Welfare may also refer to an institution and a system of offering welfare services to both rich and poor. Social Welfare overlaps with institutions like family, education, politics and religion. Comparable overlap occurs between social welfare and disciplines like Psychology and Social Work. Some scholars indicates that the tendency of using Human Services for what in the past has been called social welfare. Actually Human Services is a much broader term than the social welfare as the former includes services like fire, library, law, consumer and environmental protection which are usually not considered under the social services.

There are two views about the role of social welfare. First, gap filling, first aid or residual role and the second is institutional role, both influenced by the past. The residual view suggests that the social welfare services should only be provided when individual needs are not properly met through other institutions like family or market, where as the institutional view of social welfare suggests that it is legitimate and proper that all individuals can access these services. Liberals generally adhere to institutional view and conservatives to residual view of Social Welfare. For years both liberals and conservatives have been arguing and criticizing each other's views and approaches to social welfare. Conservatives claim that institutional approach to social welfare leads to welfare state resulting many citizens dependent on the state. The general public may assume that 'welfarism' may lead to economic problems².

Midgley offers a developmental view (or perspective) to social welfare that can be appealing to conservatives, liberals and general public. He defines developmental approach as a 'process of planned social change designed to

2 Introduction to Social Work and Social Welfare: Empowering People by Charles Zastrow (2009)

promote the well being of the population as a whole in conjunction with a dynamic process of economic development'. The developmental approach to social welfare can very well be implemented in the developing countries in the South and South East Asia as this approach advocates social interventions that contribute positively to economic development. It thus promotes harmony between economic and social institutions. This approach regards economic progress is a crucial aspect of social progress. It promotes active role of the government in economic and social planning.

Developed and developing societies, long and newly established independent states alike - all face, with different degrees of urgency and extent, the same burning question: How to meet these ever expanding welfare needs, how to mobilize the necessary resources, how to establish the appropriate services through which these needs can be met, how to prepare sufficient manpower equipped in knowledge and skill to provide the services required, on an acceptable level and at a pace commensurate with the rapidity of social change in our societies³.

The profession of social work was born of a desire to provide needful social services to those without means of recompense. Social workers are a key component of modern social service provisions. Social workers can subscribe to developmental approach in helping their clients to access various social welfare services. Social work education prepares students for practice in the work place in local, national and international contexts⁴. Social work, like the diversity of people is not a homogeneous entity. Different models of social welfare and social work have developed in the South Asia, East Asia, Middle East, South-East Asia and the Pacific. Building the social work profession is a complex undertaking that involves creating legislation and education programs, developing and strengthening curricula, helping to nurture professional associations for social workers, developing licensing and

³ paper prepared by the Israel Association of Social Workers, at the request of the International Federation of Social Workers, and presented by Mrs. Nava Arad, at a meeting sponsored by I.F.S. W. at Washington, D.C., on September 8, 1966.

⁴ Van Wormer, K. (2006). Introduction to social welfare and social work: The U.S. in global perspective. Belmont, CA: Thomson/Brooks & Cole

practice standards, and raising awareness about the need for social workers, among other things⁵.

Social Work as a profession has a long tradition of addressing people's welfare, specially the poor, marginalized and disadvantaged. It contributes significantly to the pursuit of caring, inclusive, just and sustainable communities and societies- Manila Statement of the First ASEAN Social Work Consortium Conference, Manila, 1-3 March 2011

Social Welfare in Nepal and South Asia

South Asia region has the world's largest conflict-affected population – around 71 million. Given the vast population of the South Asia region subjected to exploitation, natural disasters, and marginalization induced by the various structural inequalities and less resource entitlements a 'social protection floor' is envisaged that could accommodate and enhance basic capabilities and livelihoods. This would include access to education, health care, accessibility of and affordability to food and shelter and empowerment and protection of the elder, disabled, poor and vulnerable. India, Bangladesh, Sri Lanka and Nepal have all had an average annual growth rate exceeding 5 per cent in the period since 1995. As part of the Social Floor, Nepal has introduced food for work programme with an objective to improve rural infrastructure and increase employment opportunities for the poor through public work schemes. Although leakages have been reported, most of the food-for-work programmes have adopted a social auditing system to improve transparency and reduce leakages. In addition, Nepal has been implementing an Old Age Allowance programme that was introduced as early as in 1994 and revised in the 2008 and a conditional cash transfer programmes are in place.

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

⁵ Source: Social Work Education and the Practice Environment in Europe and Eurasia, December 2008, Rutgers University Center for International Social Work in cooperation with Creative Associates International, Inc. and the Aguirre Division of JBS International, Inc.

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 restructuring 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.

Nepal is currently going through series of political and economic transition. Nepal also shows the symptoms of a weak state, impunity, violation of human rights and insecure livelihoods. To cite, more than 3.4 million people do not have enough food to eat and some 28,000 children under five die each year from easily preventable illnesses. The welfare system is weak and not able to serve the clients it supposed to serve. But at the same time from oppressive regimes to republic is a huge achievement in terms of political governance. Effective delivery of essential services is an outstanding challenge in these troubles times. As a result of weak or withdrawal of the state from the welfare support and financial and political instability of the local authorities contributed to the development of nongovernmental organizations which became active in the social field. Today there are more than 300 international NGOs and more than 50,000 NGOs are registered in Nepal covering nook and corners of the country. Much of the foreign aid especially in the last decade is directed to address conflict and strengthening peace projects. This context provides ample opportunities and challenges for a young profession like social work in Nepal.

Social Work Education in Nepal and South Asia

The place of a departments/ schools of social work in a country such as Nepal is significantly different from the place of a school of social work in a developed country. Because the profession of social work is only

beginning to develop in Nepal, the departments / School of Social Work has not only been faced with the task of training social workers, but also seeking recognition for social work profession and formation of professional association of social workers.

Social Work Education was introduced in India 1936 and in Nepal only in 1996. In Bhutan and Maldives full pledged social work programs are yet to begin. South Asia is a diverse region with countries like Nepal and Sri Lanka in transition and struggling with post conflict issues. Social Work education in the region is facing an uncertain future within the academy as it has to compete with other market oriented disciplines. The social work programs are yet to gain public support and perceived relevancy. There exist tensions among the Universities and institutions offering social work at different levels due to their differences in mission, purpose and values. In a healthy environment these differences should be serving as spring board of ideas rather hurdles. Despite of these tensions social work education has contributed to training of human resources who were directly or indirectly contributed in addressing social issues in the region. In addition, Social Work education and practice in this region has been shaped by different forces like religion, political situation, availability of trained human resources and donor influences in a particular country in the region. Social work knowledge and skills are socially constructed. As a result social work in the South Asia region is diverse and divided.

Social Work Education in Nepal

The initiation of social work education in Nepal was taken by the affiliated colleges of the Universities. As of now the program is offered only at the affiliated colleges and yet to be offered at the University campuses. All most all these colleges are located in the Kathmandu resulting less access to social work education for students from poor and disadvantaged students from rural areas of Nepal.

One of the main issues of social work education in Nepal is the focus on

promotion of social work values. The social work training of the three different universities that exist in Nepal promote different values of social work. For example the Purbanchal University (PU) promote right based values, the Kathmandu university (KU) focuses more on clinical social work and the Tribhuvan University (TU) bases more on generic social work.⁶

Another important issue is crafting indigenous social work in Nepal and bringing coherence in the social work curricula that suits to the current needs of the Nepalese society. The evidence suggest that the social work curricula developed over a period of time (1996-2005) under three different Universities in Nepal shows the evidence of indigenous efforts in developing social work curricula suitable to train social workers who are relevant for Nepal and its growing needs. Past reports suggests that Nirmala Niketan School of Social Work in India helped St. Xavier's college in Nepal to prepare a three year bachelor social work program and subsequently approved by Kathmandu University in 1996. Similarly Tribhuvan University curriculum development centre renamed the major paper titled as social service to social work and added supervised field work hours as a requirement. In 2005 Purbanchal University constituted a subject committee to prepare the social work curricula for both bachelors and masters programs. The subject committee (the author of this paper is a member of this committee) is aware of the discourses on indigenous and western models of social work and utilized the opportunity to reflect on the models of social work. Over many discussions and debates a curricula that is suitable to the country's current needs has been prepared and approved by the University. An analysis of the three social work curricula shows that Purbanchal University adopted a social development model based on right based social work, the Kathmandu University focuses on clinical social work and the Tribhuvan University bases more on social service.

The social work curriculum of Purbanchal University took a shift from

⁶ See for further discussion: Nikku, B.R (2009) **Social Work Education in South Asia: A Nepalese Perspective**, chapter 16, in *Social Work Education: Voices from the Asia Pacific*, ed. Noble et al. The Vulgar Press: Victoria, Australia. Pp.341-362. (An earlier version of this chapter presented at the Seoul International Social Work Conference titled *Social Work Education and Practice Development in the Asia- Pacific* (Dean's Forum) 15-18, April 2009, Seoul, Korea).

clinical social work focus to a rights based model. This social work curriculum would serve as the first comprehensive resource available in the country for other colleges, training centers, government and non-government organizations for planning and programming of rights based training 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 trained⁷.

The title social worker is rather loosely used and abused in the context of Nepal. Any one in to social service including politicians claims that they are doing social work. There is no clear formal definition stated and adopted neither by University Grants Commission of Nepal nor by any Government agencies like Ministry of Social Welfare. However Department of social work at Kadambari College initiated in 2005 (an affiliate of Purbanchal University and a founding member of Nepal School of Social Work) together with other like minded agencies came up with a definition which is as follows:

“Social Worker” in the context of Nepal refers to new graduates and current practitioners (both Nepalese and other nationals) with recognised social work qualifications, i.e. Degree in Social Work (BSW or MSW) or a Graduate Diploma in Social Work or a recognized Social Work qualification”. These qualifications should be recognised or acceptable to associations like the Singapore Association of Social Workers and or International Association of Schools of Social Work (IASSW), until a formal definition of social worker is adopted by the Nepal Association of Social Workers which is not yet formed.

The Nepal School of Social Work came up with another definition for Social Service Practitioners who are already involved in providing direct services to clients and working in NGO and INGOs. This made public aware of the different roles and to protect the rights of the trained social workers in Nepal. Now the Nepal School of Social Work with other likeminded people and institutions is also lobbying for accreditation and licensing/registration

⁷ For further discussion see : 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

systems to be introduced in Nepal.

“Social Service Practitioners” are those who are working in the capacity of social workers performing social work functions for the major part of their work but are without relevant social work qualifications like BSW and MSW. Executive directors, Programme Executives, Youth Workers, Field Social Workers, Case Workers, who are not formally trained in social work per se but are performing social work functions for the major part of their work can qualify to be accredited as Social Service Practitioners if they meet the entry requirements for Social Service Practitioners. They can become accredited Social Workers if they go on to acquire a recognized Social Work qualification and also fulfill the other entry requirements for accreditation.

Conclusion

The social work profession in South and South East Asia must respond and answer the claim that it has become so steeped in tradition and western structures that innovation and ability are strangled. The expansion of social welfare in these regions means not only more services to more people, but a greater variety of services to a greater variety of people. To meet this demand countries in this region need to educate and train different levels and degrees of professionals that includes trained social workers with preparation and skills that are required to meet the ever growing demands and needs of its citizens.

This paper argues for a common base of social work knowledge for the South Asia as a distinct political and cultural region and aims to raise a discourse on how social work institutions, academics, development practitioners and the state can further promote the process of academic and professional renewal in the region.

Many welfare assignments require a different kind of competence than that of a professional social worker. Logically it might be said that although the goals of the social welfare worker may be similar to those of

professional social workers, the means professional social worker uses in striving toward these goals, would be different. For example use of self, and the conscious use of client and social worker relationship, human rights based programming may not be used by the social welfare worker or administrator. Regional bodies like Asian and Pacific Association of Social Work Education (APASWE) and ASEAN Social Work Consortium and National Associations of Social Workers can and should play a vital role in building new linkages and lobby with the governments to recognize the social work profession. The author also foresees the need for crafting a South Asian Association of Schools of Social Work. Once this becomes a reality it can forge linkages with ASEAN Social Work Consortium to learn and exchange innovative practices in social work.

In Asia the social welfare mechanisms and system are different from the west and hence the role of social worker is also different from his/her counterpart in the west. In the context of Asia, the primary focus of social workers may have to be addressing poverty, injustices and inequities in the society compared to individual assistance and extending therapeutic help in the west. Social Workers in Asia as competent professionals (should) possess the ability and the potential to assume leadership roles and responsibilities in the welfare sector and also be able to deliver direct practice.

Post-Disaster Social Reconstruction and Social Development

MANOHAR PAWAR

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Abstract

The Asia-Pacific region has experienced major disasters, both natural and human-made, in the recent past. Hundreds of families and communities, and several governments, non-government organizations, international organizations and aid agencies have been engaged in relief, rebuilding and rehabilitation activities with varying degrees of effectiveness and success. This article aims to reflect on some of these post-disaster reconstruction experiences; explore how a social development approach can be employed for the post-disaster social reconstruction; and suggest regional social policies and strategies for multi-stakeholder cooperation to effectively address post-disaster issues at the local level. Although efforts made by several agencies in very challenging contexts are commendable, there are few examples to show the application of the social development approach. By discussing the social development approach, the paper argues that the conscious use of such an approach facilitates a better planning and preparation for anticipated disasters, rehabilitation processes and the comprehensive development of disaster affected areas. Towards this end, it underscores the role of regional social policies and multi-stakeholder cooperation. The discussion has implications for local and international communities, which are engaged in pre planning and preparation for disasters and post-disaster reconstruction.

Introduction

Disasters, whether natural or human caused, are not strange to us, but what has been so strange in the recent past is their magnitude, severity and frequency, and irrecoverable huge human loss and suffering. The first eleven years of this century has witnessed several major disasters. For example, the Asian Tsunami of December 2004, Hurricane Katrina, USA, August 2005; rains and floods in India, July-August 2005; earthquake in Pakistan , October 2005; cyclone Nargis in Myanmar, May 2008; earthquake in China, May 2008; floods in the US, June 2008; black Saturday bush fires in Australia in February 2009; Haiti earthquake, January 2010; floods and mudslides in Brazil, 2011; and earthquake, tsunami, and explosions at the Fukushima nuclear plants in March 2011. Pictures of these and similar disasters often come to our minds and remind us of loss of thousands of lives and immeasurable human suffering, and damage to property in billions of dollars.

Human endeavor to cope with these unfortunate events continues with a lot of support from individual volunteers, communities, and government and non-government organizations at local, national and international levels. Due to climate change factors, further increase in disasters is anticipated and the importance of early prediction and communication of and the preparation for disasters are often emphasized. This suggests that good preparation for disasters is as important as post-disaster reconstruction. Rebuilding disaster affected communities has mixed experiences as it is often a difficult and challenging process, particularly for those who have lost their loved ones and are minors and dependent on others for their survival.

A good preparation has the potential to reduce human and material loss and suffering. To reflect on both disaster preparedness and rebuilding experiences, a few questions may be raised: What was the preparation for these disasters? How is the reconstruction work progressing? Or what is the reconstruction outcome? While posing and seeking answers to these questions, this article aims to explore how a social development approach can be used

to pre and post-disaster social reconstruction. Towards this, first it reflects on disasters and post disaster reconstruction, second it presents a social development approach and its importance at the local level, third, it explores the application of the approach in disaster contexts and finally it discusses the implications for regional social policies and multi-stakeholder cooperation. In the conclusion it argues that the social development approach provides a better direction for disaster preparedness and post-disaster reconstruction.

Reflections on Disasters and Post-disaster Reconstruction

It is important to reflect on disasters and post-disaster reconstruction experiences with a view to learn from them and to reduce and if possible, avoid human loss and suffering, and damage to property. Generally, this reflective exercise often tends to focus more on disasters and their consequences and relatively less on preparedness and its outcomes. It is a common experience that any disaster results in shock, sadness, suffering and a deep sense of loss, particularly in those who have directly affected by it.

Nearby individuals, families and communities who are able to help, readily extend their hands to save and support people. Depending upon disasters, such help may or may not be adequate. Organized rescue and relief operation by government and non-government organizations follows, but often the time-lag between the disaster event and rescue and relief operation is an issue. The lesser the time is the better, but that is not often the case. Simultaneously, the coverage of the disaster event by the media follows and such mass communication produces mass sympathy and often helping response to disasters.

One of the critical issues in any disasters is the reach-out of relief services to the weaker groups such as children, women, the disabled and the elderly, who are often bypassed as a kind of “survival of the fittest” situation tends

to prevail in the immediate post-disaster contexts. Sometimes, these groups are left out and sometimes they do not receive timely services. Several post-disaster experiences show that there is a sudden outburst of sympathetic responses by individuals, organizations and communities to such an extent that it produces further disorderliness and chaos, which makes the rescue and the relief operation process difficult and complicated. Disaster experiences show the challenges of coordinating a range of human and material help offered at once and it is important that relief services such as delivering food, water, medicine and providing medical treatment and shelter, and psycho-social and emotional support and identifying children and connecting them to their parents/guardians/relatives are organized in an orderly and systematic manner, and often they are not.

In some disaster situations, providing security and protection to properties of the disaster affected people is important as sometimes some mean minded people try to exploit the situation by appropriating items that do not belong to them. In major disasters, it is difficult to undertake accurate assessment of human loss and damage to or loss of property, but such data and information are crucial for planning and providing necessary services to disaster affected people. It also takes time to collect and analyze the data and organize it in readily usable form, but the field realities cannot wait for it and services need to be delivered to meet the dire need. When services and compensation are provided according to the collected data, it does not satisfy some disaster affected people as it does not commensurate with damage to their property or crop.

People's and communities' response to disasters in terms of human help, material help and donations show that they are not often consistent and logical (Roar and Pawar, 2008). For example, irrespective of the nature and severity of disasters, for some disasters, sometimes people and organizations donate more and sometimes less to other disasters, though the need in such disasters is equally greater. A lack of adequate resources is a significant factor in rescue and relief operations and post-disaster reconstruction. This issue is often

further complicated by the politicization of external aid and politicization of aid delivery and distribution in local communities. Often governance issues and corrupt practices tend to diminish the quality, quantity and pace of service delivery and the reconstruction process, at least in some disasters (Pawar, 2008). In relief service delivery and post-disaster reconstruction experiences, it is often found that there is a mismatch between what people need and what has been delivered to them, though sometimes services have been altered to meet the need. This not only occurs in material service delivery, but also in undertaking psycho-social assessments and in providing psycho-social and emotional support (for example, the use of western assessment scales and cultural issues).

Another important issue in most disaster affected communities is that rescue and relief services relatively end fast, but they are not often followed by adequate psycho-social and rehabilitation services (Bava, et al, 2010). Many a time, time works as a healing factor for survivors of disasters. Dislocation of family members, identity of persons and tracing of people continue to be ongoing issues in major disasters.

It is important to organize necessary and adequate services for the orphaned children and adults. Experiences of disaster affected communities suggest that disasters have long-term impact on them (Bava, et al, 2010), the recovery process is often slow and some miss-out services, whether it is social, psychological, cultural, economic or political. Whatever services are delivered, they are often limited to accessible areas and many people located in areas that are difficult to reach are left out.

Despite such inadequacies, many individuals, families and communities have demonstrated tremendous resiliency and coped well with the impact of disasters and have started a renewed life with traumatic scars. Some post-disaster experiences suggest that often the reconstruction process has not effectively engaged local people and communities in the reconstruction process, which is a major weakness and must be addressed. It is also important to look at the role of markets in disaster contexts as some greedy

elements appear to exploit the situation by deliberately increasing the cost of some products. Disasters call for help and the alleviation of suffering, not exploitation.

Experience also suggests that one of the vital aspects of disaster management is disaster preparedness in terms of weather predictions, early warning systems, effectively communicating the same to relevant communities, educating target communities, planning and organizing evacuation plans and centres, the deployment of emergency personnel and basic services. Disaster preparedness helps to reduce human loss and suffering and to some extent damage to property. Finally, post-disaster reconstruction experiences in many communities show that often only a few aspects of communities such as housing, health, infrastructure or education are addressed in an imbalanced manner by neglecting or inadequately addressing the other dimensions of disaster affected communities. Thus, a social development approach that incorporates all dimensions of communities in a comprehensive way may provide a better direction for disaster preparedness and post-disaster social reconstruction.

Social Development Approach and the Importance of the Local Level

The understanding of social development differs depending upon the authors discussing it and their disciplinary traditions (see Pawar and Cox, 2010a). Social development is about systematically introducing a planned (sometimes radical) change process, releasing human potential, transforming people's determination, reorganizing and reorienting structures, and strengthening the capacity of people and their institutions to meet human needs. It is also about reducing inequalities and problems, creating opportunities and empowering people, achieving human welfare and well-being, improving relationships between people and their institutions, and, finally, ensuring economic development. Anticipating, future planning, organizing, systematic

intervening, comprehensiveness, and overall welfare and well-being are some of the essential features of it.

These features are relevant to disaster preparedness and post-disaster social reconstruction. Pawar and Cox (2010a, 27-34) suggest that social development practice involves understanding and changing current conditions by setting and following clear goals, values and processes, and by developing and implementing plans and strategies at multi-levels and at multi-dimensions. These aspects of social development practice are elaborated in brief below (adapted from Cox, Pawar and Picton, 1997).

The goals of social development are: Promotion of people's wellbeing or quality of life; and enabling people to experience freedom to satisfy their aspirations and realize their potential. These goals need to be achieved by following the values such as:

- Respect for people and belief in their capacity to grow and develop
 - An holistic understanding of human existence – physical to spiritual
 - Acceptance of social and cultural pluralism and incorporation of the centrality of people's cultures and values
 - Acknowledging the importance of ecological issues and people's link with nature and their environment
 - Acknowledging that social relations are based on the right and obligation to participate, equality of opportunity, and the right of all to social justice
- The core aspects of the process are participation and empowerment.

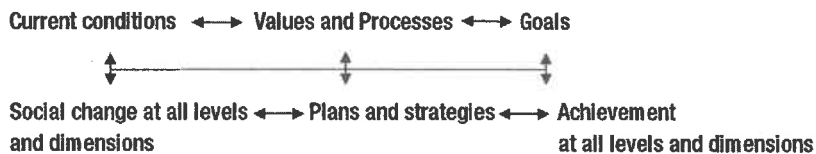
Some of the strategies suggested are:

- Capacity building of individuals, groups and communities
- Local institution building and support for people's organizations
- Fostering self-reliance
- Creating an enabling environment within which all people can develop
- Participation in the development and functioning of social institutions
- Promoting the provision of adequate resources and services accessible to all

- Promoting a pro-active role for the state in supporting participatory planning
- Engaging in the development and implementation of policies to enhance social development
- Coordinating development initiatives at all levels
- Strengthening civil society in all its various aspects

The multiple levels are local, national and international, and within the nation level are regions, states/provinces, districts, the lowest administrative unit of governments and grassroots level communities and villages, which are referred as local level. The multiple dimensions include culture, politics, economy, ecology, education, health, housing, equity groups and citizens and their institutions. Based on these goals, values, processes, plans and strategies, and multiple levels and dimensions a social development approach as presented below in Figure 1 is conceptualized and suggested.

Figure 1: An approach to social development



Source: Cox and Pawar (2010a, p. 28).

A social development approach as presented in Figure 1 includes an understanding of current conditions and bringing change in those conditions at all levels and all dimensions, and setting clear goals and achieving those goals at all levels and dimensions by following clear values and processes, and by developing and implementing plans and strategies. To understand current conditions, two questions may be posed: What are the current conditions? and Why do such conditions exist? The analysis of such questions needs to be undertaken to develop and implement plans and strategies according to the values and processes so as to achieve the goals at all levels and dimensions.

As discussed above, social development is all encompassing and covers multiple levels. Its most crucial level is the local level. The word “local” in local level social development does not carry any one specific connotation. Uphoff (1986, 11) saw it as signifying any or all of the following: locality (a set of interrelated communities); community (a relatively self-contained socioeconomic -residential unit); or group (a self-identified set of persons with a common interest). In general terms, local level social development is development that takes place at the local level and is ideally initiated by the local level. It is not essentially or ideally action that occurs at the local level as a result or flow on of central level planning and decision making (UN Centre for Regional Development 1988, 14).

As Midgley (1992) puts it, in what he refers to as the populist understanding of social development, “[Local level] social development is said to occur when local people collaborate to strengthen community bonds and take concerted action to improve their social and economic conditions” (4). We would argue that the philosophical base of local level social development is that local people, through their community structures, are enabled to assume responsibility for their own development (Cited from Pawar & Cox, 2010b, pp. 41-43).

Although all other levels are important and their engagement is necessary, the emphasis and clear focus on local level is needed because in the overall development process, local levels are often neglected and comprehensive services are not delivered at that level. In the past, macro-level development initiatives have often failed to percolate or have taken a long time to do so. The participatory process also requires a focus at this level. Both the disaster preparedness and post-disaster reconstruction occur at the local level, though other levels are engaged in it. Overall, the vastness of local levels, their relative neglect so far, high deprivation and need levels make a special case for an unequivocal focus at local levels.

While some work is undertaken at some local levels, as stated above, the focus of work appears to be limited to one or two dimensions such as

health, education or income (economic) generation activities. The local level social development approach suggests to including and addressing nine comprehensive dimensions of the community or local level by following the above stated goals, values and processes.

The Application of a Social Development Approach

Although the title of this paper is post-disaster social reconstruction and social development, the very essence of social development requires looking at pre-disaster preparation, which is generally referred to as disaster preparedness, as anticipating, projecting, advance planning and preventing problems, meeting needs in a timely manner and planned intervention are the basic elements of social development.

Thus the application of the social development approach calls for looking at the two phases of disasters. First is disaster preparedness (DP) and second is post-disaster social reconstruction (PDSR). The social development goals, values, strategies, processes and outcomes are equally applicable to both phases.

Disaster Preparedness (DP)

There are several significant aspects of DP. It is important to build the risk management capacity of individual households and institutions (see Vatsa, 2003). The foremost is the planning for accurate and nearly accurate disaster predictions and predicting disasters as early as possible. Knowing the likely occurrence of disasters in advance helps to prepare better and reduce human and material loss. Predicting disasters is not possible without well trained personnel and well developed technologies and access to such technologies. Thus it is important to recruit necessary personnel, train and provide latest technologies to them. When disaster predictions are available, it is equally important to disseminate that information to all target people and communities

without any delay, particularly to rural, remote and isolated areas. Towards this, available information and communication technologies and electronic and print media need to be effectively used. Where such technologies and communication systems are not available, local indigenous communication methods need to be used to disseminate disaster predictions.

Most importantly, disaster preparedness requires human and material resource mobilization. Inadequate human and material resources can hamper the process of disaster preparedness. Targeted community conditions need to be understood in terms of their strengths and weaknesses. Community mapping and engaging people to identify their resources, strengths and weaknesses are important steps in disaster preparedness. Identifying disaster prone areas and seasons, and educating people about ways of protecting their lives and if possible, property from them are important aspects of disaster preparedness. Meticulous planning of evacuations centres and evacuation processes and of basic and orderly facilities and services in them need to be undertaken. It is also important to identify and plan adequate support for vulnerable groups such as children, the disabled, elderly people and the sick. As part of the disaster preparedness, it is important to introduce necessary market regulations so that some greedy elements in the society do not exploit the situation by increasing the prices of basic commodities. In the absence of such measures the poor are likely to be greatly affected by such artificial inflation.

Despite so much of planning and preparation, often people experience unexpected disasters. Anticipating such events, adequate emergency plan and its effective operations need to be thought of, especially rescue and relief operations immediately followed by the disaster. Although most of the DP occurs or should occur at targeted communities, activities related to preparation need to be coordinated at all levels, from local to international. Lack of coordination is a major issue in DP as government organizations, non-government organizations, the business, local communities and people are not often aware of what needs to be coordinated and the significance and place

of coordination in the DP. In sum, the application of the social development approach to DP calls for planning for predicting disasters, personnel and technology, communication, resource mobilization, evacuation, support to vulnerable groups, regulation of the market, emergency intervention and coordination.

Post-disaster Social Reconstruction (PDSR)

Although often disasters have eventualities and casualties, experience suggests that good DP facilitates the PDSR work better. As stated above, the goals, values, processes and strategies of social development need to be consciously applied to post-disaster situations as far as possible. Disaster affected people experience significant trauma, stress and loss, depending upon the nature and degree of disaster. Those who are engaged in PDSR work need to respect people, their culture, their relationship with land and people and the way they are, and aim to restore their well-being or quality of life by employing participatory and empowering processes according to people's pace as recovery takes time and significant support is needed. Several strategies such as capacity building, creating enabling environment, delivering adequate services, coordination, engaging civil society, fostering self-reliance can be gradually employed depending upon the context of each disaster situation. But in any disasters the first focus should be on rescue and relief operations.

Well planned rescue and relief operations, if necessary, need to be implemented immediately after the disaster, when it is safe to do so. (Serious accidents do occur during rescue and relief operations and it is important to proactively prevent them. Towards this, knowing the conditions of the community in terms of topography, physical infrastructure and socio-cultural practices of people helps. Often rescue and relief personnel may come from outside the community and therefore, engaging capable local people, who have the knowledge of the local area, with them is an important strategy. While providing relief services, it is important to give priority to children, the disabled, the elderly and the sick as they often are neglected or do not receive timely services.

Along with rescue and relief operations, when possible, it is important to understand the current conditions of communities to develop systematic plans and programs for PDSR. Understanding current conditions of communities involves ascertaining information relating to loss of lives (both human and animal), loss of property, injury to people, damage to property, damage to crop, misplaced adults and children and identifying and linking dead bodies to survivors. Under the disaster conditions, this is a complex and challenging task as accurate information is difficult and inaccurate information results in inaccurate programs and services and compensation, and sometimes genuinely affected people do not receive such services. In all this process, engaging local people and understanding and impartially engaging with local politics are important so as to make sure that undue political influence does not occur and factual data are not manipulated. In addition to these data, a comprehensive understanding of communities in terms of their demography, economy, culture, physical infrastructure, peoples' needs and aspiration are important as post-disaster reconstruction work in terms of social changes needs to be based on such information.

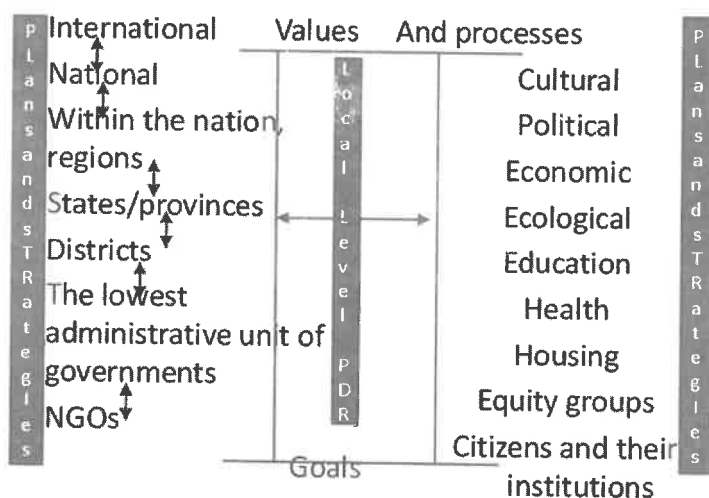
Establishing identity of dead bodies, linking them to relatives, where possible, organizing funerals according to different cultural practices of communities are important aspects of the grieving process and they should be performed with due respect by engaging local people. Disasters may lead to orphaned children and adults, single parent families, mental health issues such as post traumatic stress disorder and disability due to injuries. Depending upon the size of the problem, appropriate facilities and services need to be provided either by creating necessary institutions or by referring them to services/institutions where they exist, without causing further separation from their families and land. Ensuring good conditions in temporary shelters and introducing necessary measures to prevent health epidemics are equally important interventions in PDSR.

Since large scale disasters call for large scale interventions by a range of players, proper planning of coordination of these players is needed to prevent

chaos in delivering services. Number of government organizations, non-government organizations, business organizations, volunteers, community people, and defence and security personnel are simultaneously engaged in post-disaster situations. Often who is doing what and for whom may not be clear and may result in abuse, underutilization or non-utilization of resources. The social development approach helps to identify needs and issues and creatively link the available resources to meet the needs and address the problems. This is possible through a complex coordination of a range of players across all levels and dimensions and through the application of plans and strategies as discussed earlier and summarized in Figure 2 below.

A good disaster management is possible through planning proper coordination of international government organizations such as UN bodies and international non-government organizations, national government bodies at various levels (national, state, district and lowest administrative unit) national non-government organizations, community-based organizations and people in local communities. They need to communicate with each other (see Jha, 2010) and work together on similar plans and strategies. In the current PDSR work, it appears that a lack of coordination and communication and a lack of common plans and strategies are common concerns. Often rescue and relief services are provided with varying degrees of effectiveness and efficiency and there is a sudden sympathetic unmanageable response from several players during relief operations, but all these are withdrawn or come to an end in a short period, and mostly people and communities are often left to fend themselves. Although some agencies continue with limited programs and services, they appear to mostly focus on physical infrastructure such as building houses, roads and community centres. What appears to be lacking in PDSR work is the development and the use of basic plans and strategies by engaging local people. In addition, as pointed out under reflections, only a few aspects of communities such as health, housing or education are focused rather than focusing on comprehensive development of communities.

Figure 2: The social development approach to post-disaster social reconstruction



By employing the social development approach to PDSR, a proper coordination among all the levels is or needs to be developed with clear and common values and processes and goals. Such planned and coordinated effort at the local level communities is focused on nine comprehensive dimensions of communities so as to facilitate their PDSR.

During the PDSR and long term rehabilitation, all these dimensions are equally important and their listing in Figure 2 does not suggest any priority or order. Similarly, the International Recovery Platform (IRP, 2011) has identified nine recovery themes, which are not as comprehensive as the dimensions conceptualized under the social development approach, which incorporates many of the IRP themes. The following is a brief discussion of each of these dimensions. By understanding the culture of local communities, it is important to strengthen and/or rebuild cultural aspects of people. These relate to their religious practices, relationship with ecological systems, belief systems and artistic and cultural expressions through arts, music and play. They appear to be important avenues for ventilating their grief, shock, stress and trauma, and coping with their life situations. Many other dimensions are linked to people's culture. Thus conscious cultural development is an important aspect of PDSR.

Developing political aspects of the community beyond voting and partisan politics is important in PDSR. It includes awareness raising, awareness of facilities and services meant for them, their rights, entitlements and obligations, what opportunities have been created and what opportunities are needed, who is doing what for them and how they need to be and can be part of the PDSR. It is also important to develop community-based organizations and interest groups to address their PDSR issues. People need to be politically engaged to enable and empower them, and their resilience needs to be diverted for political engagement. Along with the political engagement, economic development is crucial in PDSR. Disaster affected people seem to be less interested in receiving donated material and services, except during the initial phases of the disaster, and more keen on employment or self-employment opportunities and assistance that leads to clear employment outcomes. It may be providing training in a particular trade or equipments such as a fishing net or a boat or a small amount of loan with easy or flexible requirements (for example, very low interest and non-surety based) to grant them. Well planned public infrastructure projects which may create long term employment opportunities for local people. Market mechanisms need to be well regulated for the benefit of the community. Although housing is important, merely building houses (often with low quality) or only focusing on housing projects is an inadequate response to the PDSR. Economic and housing development projects need to be carried out by taking into consideration people's culture and local ecology. People's relationship with their land and water and flora and fauna, and their sustainability should be the basis of economic development activities.

Instead of piecemeal and reactive responses to health and education, long term quality health and education provisions should be provided in post-disaster communities. Good quality health and education infrastructure (not temporary shelters) in terms of school buildings, water and sanitation, and hospitals/health centres equipped with latest technology should be provided. In a way, this is a good opportunity to utilize national and international

funds for developing quality education and health services in post-disaster communities, making sure that these funds do not end up in corrupt hands. Equally important are recruiting well trained teachers and health professionals, and introducing measures to ensure nutrition standards in children, regular schooling and maternal health.

As pointed out earlier, for certain equity groups such as children, women, the elderly, the physically challenged and the sick, need-based services and provisions needs to be developed and provided to ensure that they become part of the main stream of the society. Addressing all these dimensions in a coordinated way should be geared towards developing good citizenship and local institutions and good relationship between the two (see Zhang, and Wang, 2010). Rather than using post-disaster communities for the political popularity of some political leaders, it is important to develop and foster citizenship of people and their institutions in their communities.

Based on the above, it may be argued that the social development approach provides a better direction for DP and PDSR. Implications of such an approach for regional social policies and multi-stakeholder cooperation are discussed in the following section.

Implications for Regional Social Policies and Multi-stakeholder Cooperation

Renewed regional policies and enhanced multi-stakeholder cooperation are needed not only because of the social development approach to DP and PDSR, but also because of climate change led disasters and precarious situation of people in small island states in the Pacific and in poor and relatively resourceless countries. Two broad norms may be suggested to develop such regional policies. First, regional policies should be based on certain basic values emanating from human rights and international cooperation, understanding and law. Second, political consideration or motivations should not have any place in formulating and implementing these policies.

In the Author's view, clear regional policies need to be developed to address five common needs or issues. First, as many countries do not have adequate human, material and technological resources, and people's donations and sympathetic responses are not consistent and reliable, it is important to create dedicated regional disaster funds and resources and build them on a regular basis so that any country can access these funds and resources, according to mutually agreed norms, for DP and PDSR. Access to adequate resources will help to implement the social development approach. Second, although many countries and UN bodies have their own disaster management and coordinating institutions, a clear regional policy is needed to develop an international network of disaster coordination institutions and ongoing communication, training and exchanges among them. Joint declarations (see from example, The European Commission, the United Nations Development Group and the World Bank, 2008) needs to be translated into action. Third, while many countries have the potential to become the victim of disasters and some countries are more disaster prone than others, but such countries do not have access to latest technologies, which may be used to predict disasters and communicate early warnings. Thus broad regional policies would greatly help to facilitate technology transfer and sharing of technologies. Fourth, since climate related disasters are expected and people in small island states are at greater risk, regional policies are needed to carry out international evacuations and settle climate change refugees in another country. Fifth, in many disasters, there is always an issue of time lag between the disaster event and rescue and relief teams' response to such an event and the length of the time rehabilitation support is provided. Although this time lag will vary depending upon many factors such as the nature and location of disaster, resources and disaster preparedness, it would be useful to develop a regional policy for minimum standards for responding to disasters and minimum standards for providing rehabilitation services on a continuing basis (some steps towards this direction may be seen in ASEAN, 2009, p.16).

These and similar regional policies cannot be developed without multi-stakeholder cooperation and participation (EPC and TCG International,

2004), and without multi-stakeholder cooperation, adequate and effective response to disasters may not be possible. But it is difficult to be prescriptive as to how to develop such cooperation. Thus the Author suggested five basic principles for enhancing multi-stakeholder cooperation. First, treat all stakeholders with respect and dignity. Second, it is important to be inclusive of all stakeholders. On the basis of interests and or needs all stakeholders should be given equal consideration. Third, prevent harm to any stakeholder as they have a right to not be subjected to mistreatment. Fourth, stakeholders have a right to participate, particularly participate in decisions that affect them. Fifth, without any discrimination, fair opportunity should be provided to all stakeholders (see Matwijkiw and Matwijkiw, 2010). It is hoped that the application of these principles enhances multi-stakeholder cooperation for DP and PDSR.

Conclusion

As stated in the introduction, the magnitude and frequency of disasters have been increasing and so are human efforts to manage them. Towards this, this paper has explored how the social development approach can be employed for the DP and PDSR. By reflecting on post-disaster social reconstruction experiences, it has identified several issues and pointed out that disaster preparedness helps to reduce the impact of disasters. The main thrust of this paper is that the social development approach can be used for DP and PDSR.

To make this case, first it has presented the author's conceptualization of the social development approach and then it has discussed how it can be employed for DP and PDSR. The application of the social development approach calls for understanding and changing current conditions of communities by employing well developed plans and strategies, by setting clear goals and by adhering to values and processes. It also calls for the engagement of all levels across all dimensions of local communities.

To practise and promote such an approach, it suggests to develop renewed

regional policies and to enhance multi-stakeholder cooperation. Many disasters often cause loss, sadness and despair, particularly for those who are directly affected by them, and present complex and challenging situations to those who are engaged in dealing with them.

Disasters on the one hand, hinder development processes already underway and on the other, provide opportunities for rebuilding and redevelopment. The Author hopes the ideas presented in this paper contribute towards reducing loss, sadness and despair; easing complexities and challenges of disasters; and a comprehensive development of people and their communities.

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A Comparative Study on the Impact of Internalizing & Externalizing Problems of Children Exposed to Domestic Violence in South Korea

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Abstract

This study has examined the harmful effects of two groups of children, one group exposed to domestic violence situations and another not exposed. The paper reports how children exposed to domestic violence are seriously affected, and presents possible solutions with the help of social work and preventive ways employing practical data. Hierarchical Regression Analysis was used and the outcomes were applied to regression analysis. The significant difference and degree of influence between children in domestic violence situations and those not in such situations are presented as follows: aggressive behavior, depression anxiety, and juvenile delinquency.

Based on these results, intervention to protect children exposed to domestic violence, using micro, mezzo, macro approaches can be suggested. These include group social work, family therapy, participation of school and community, and administrative policy to help repair the harmful effects of children involved in domestic violence.

Keywords: domestic violence, children's rights, harmful effects, social work

Research Issues

Domestic violence is a problem that seriously affects the entire family particularly children. Children exposed to domestic violence exhibit a range of the harmful effects (WHO,2012). Indeed, an examination of the actual incidence of domestic violence in Korea showed that 31.4% of all

families experience domestic violence in a single year, which suggests that approximately 4 million families are affected by domestic violence (Cho, M. I., 2010). A study of 7,500 married women by the Ministry of Gender Equality & Family Republic of Korea in 2011 reported that 60% had been abused by their husbands, and 30% of that 60% experienced physical abuse. These statistics show that domestic violence is a serious social problem for the family, which is meant to be a source of affection. In addition, domestic violence adversely affects all family members including the perpetrator and victim, and has a particularly deleterious effect on their children.

Many studies have reported that children exposed to domestic violence exhibit a range of physical problems and psycho-social mal-adjustments (UNICEF,2012; UNIFEM,2011; Wolfe 1997). These include psychological symptoms such as headache, stomachache, asthma, gastric ulcer, stammering, enuresis, insomnia, melancholia, attempted suicide, mental illness, fear and sleeping rejection as well as behavioral disorders such as school refusal, lowered school grades, aggressive and destructive behavior, kleptomania, violence and running away from home (Markward, 1997). Wolfe (1997) reported that the parents' conflict exposed by their children has much larger effect on the harmful effects of the child than separation or divorce.

Kashani & Allan(1998) suggested that “children from a domestic violence family might learn perversion and have a negative conviction for society, with a functionally coercive and negative home atmosphere. Nevertheless, there is evidence suggesting that such a home is the first place where violence is learned. According to practical research, many perpetrators of domestic violence have grown up in abusive homes themselves (Kashani& Allan, 1998). Children exposed to domestic violence or have a specific experience of violence can display problems such as “fight in usual” or “difficulty in school life” and have a higher likelihood of violence toward their friends (Wolfe 1997; Markward, 1997).

Although the effects of domestic violence towards children are great there have been few empirical studies in Korea. (Kim, etal, 2009). Overall, studies

in Korea generally focused on fact finding, cause examinations and studies related to the wife as the victim of violence. Recently, some studies focusing on the perpetrator were reported. One study examined the impact of domestic violence on children and the effect of immediate intervention on parents but the impacts of domestic violence on the children were not easily revealed (Kashani & Allan, 1988). Several foreign studies have focused on the impact of domestic violence on children as well as harm minimization programs. (O'keefe, 1998; Kashani & Allan, 1998; Wolfe, 1997). Therefore, to overcome the limitation of previous studies in South Korea, the present study examined the influence of domestic violence on children as well as social work intervention and counterplans for prevention using practical data.

Theoretical Background

Concept of Children Exposed to Domestic Violence

Domestic violence is a conceptualized category of violence according to the relationship between the perpetrator and victim and has a special feature in that both the subject and object of violence are in a close relationship such as family members (Gelles, 1997). Therefore, if we consider them based on the perpetrator and victim there are some types of violence, including spousal battery, which is violence between the husband and wife, child abuse, which is violence of parents to the children, parental abuse, which is violence of the children to their parents, and sibling abuse, which is violence between siblings. In the patriarchal social-cultural environment of South Korea, violence of husband to wife is the most frequent and is gathering magnitude as a serious social problem. Therefore, this article focuses on the effects of physical violence of the husband to his wife.

Several reports have shown that child abuse often accompanies wife battery (Kashani & Allan, 1998) and a father who strikes his wife will often hurt their children (McCloskey, et al., 1995). Nevertheless, this study focuses on how witnessing the physical violence of the father to the mother affects their children who are not themselves abused physically. In the present study,

children who witness physical assaults by their father on their mother more than once or twice a month in a recent year are defined as “a children exposed to domestic violence”.

Concept of the Harmful Effects of Domestic Violence

Adjustment is regarded as a behavior process that maintains a balanced and harmonious relationship between individuals and circumstances, and settles unsatisfied desires or complication reasonably (Lazarus, 2009). The opposite concept of a harmful effects and a psycho-social maladjusted child has some of the following characteristics:

- 1) Despite being an intellectually-sensible or physically normal child, their scholastic achievement is relatively low.
- 2) They lack the ability to establish and maintain desirable interpersonal relationships with friends or teachers.
- 3) They show inappropriate behavior or feelings even under normal conditions.
- 4) They are unhappy and feel depressed.
- 5) They tend to exhibit physical suffering or terror when exposed to difficult problems.

Achenbach and Edelbrock (1991) presented childhood and adolescence period adaptive problems by classifying them into internalizing problems, and externalizing problems. Defining internalizing problems as doldrums, uneasiness, atrophy, body symptoms, thinking problems and attentiveness problems etc., they defined it as passively and socially internalized and over-controlled behavior. Externalizing problems were defined as externalized and over-controlled behavior such as doing harm to another person as well as delinquent and aggressive behavior. In particular, in the case of children and youths in the growth process, it was reported that supplementing the weak points and using one's peculiar strong points has an equally important function to handling appealing clinical symptoms.

Kashani & Allan (1998) explained the effects on a child who has been exposed to domestic violence by classifying them into internalizing problems, and externalizing problems. Fantuzzo and his associates(1991) also measured

the harmful effects on preschool children exposed to domestic violence by classifying them into internalizing problems, and externalizing problems. Other scholars have presented research with the same or similar concept of harmful effects (Markward, 1997; Wolfe, 1997).

Therefore, the study examined the harmful effects on the operational definitions using the concept of Achenbach and Edelbrock, as follows: 1) “internalizing problems”, which is passively and socially internalized and over-controlled behavior. 2) “externalizing problems”, which is doing harm to another person or externalized and under-controlled behavior, such as aggressive behavior, fighting and delinquency.

The harmful effects of children from abusive homes was classified into the following areas. First, it is important to understand this from a more synthetic viewpoint because the effects of domestic violence on children have multidimensional characteristics. Second, synthetic prevention and intervention from the overall viewpoint is needed in a social work approach.

Existing Studies of the Harmful Effects of Children Exposed to Domestic Violence

Previous studies on the effects of domestic violence on children can be divided into the following areas.

1) Internalizing problems

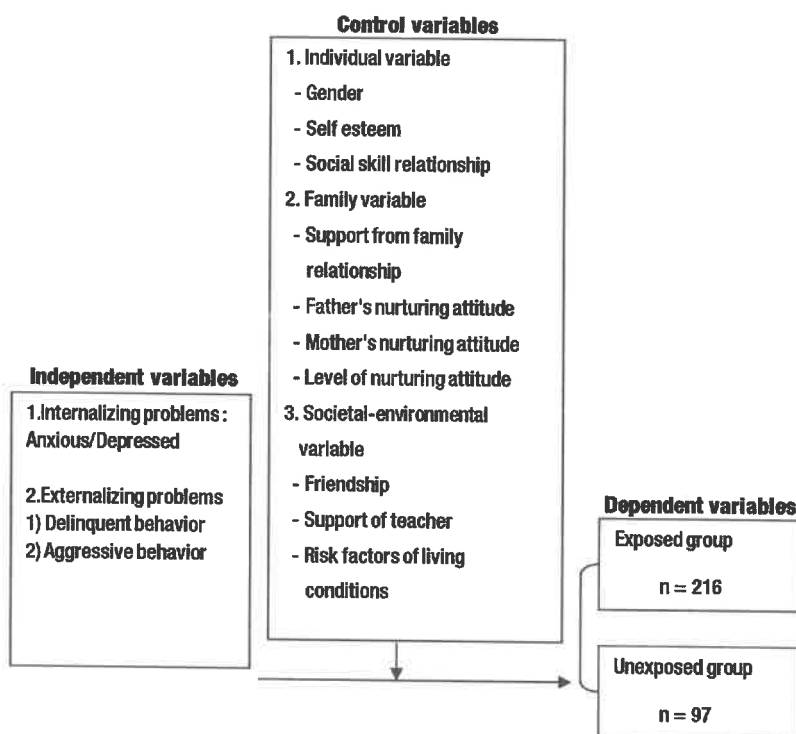
The internalized reaction of children exposed to domestic violence would be depression and anxiety. Domestic violence was reported to be the main cause of depression and anxiety. That is, the victims of domestic violence, such as a battered wife have a tendency to be connected to a process of self-blame as well as aggressive behavior, which can develop into depression if the domestic violence is continued. These symptoms of depression can be transferred to the children (Kashani & Allan, 1998). In addition, anxiety is observed in children and adolescents exposed to domestic violence (Carlson, 1990). In some cases, early adolescent boys who have been exposed to domestic violence might contemplate suicide (Carlson, 1990).

2) Externalizing problems

If there is violence between parents, especially in the case of a preschool child, there is a high likelihood of developmental behavior problems (Kashani & Allan, 1998). For example, anger and stress are generally presenting behavioral aspects in children from homes with violent interactions between parents (Kashani & Allan, 1998). In addition, in the case of school aged children and adolescent boys the dangers of the externalizing problems are very high (Wolfe 1997). For example, it was reported that the possibility of running away from home is higher in adolescent boys exposed to domestic violence.

Study Method

Model of analysis



(Fig. 1) Model of analysis

It is difficult to clarify the variables that have detrimental effects on humans. In particular, many variables can affect children both directly and

indirectly because the harmful effects of exposure to domestic violence on children have multidimensional characteristics. Therefore, integrated viewpoint approaches are needed for children who have been exposed to domestic violence. Based on this, prevention and intervention to ameliorate the harmful effects on children needs to be pursued. Accordingly, the variables that affect the harmful effects of children can be divided into three areas.

This paper presents an analysis model (Fig. 1) that compares children exposed to domestic violence and showed harmful effects with those not exposed.

Sampling

This is a survey by sampling 1,335 students from 4th grade to 6th grade of elementary school in N ward of Seoul and 15,465 subjects of 6,158 households receiving livelihood protection as of 2011, which was approximately 20%, the highest rate of subjects receiving livelihood protection in Seoul.

After excluding the non-responders to the Conflict Tactics Scale or generally insincere response data, 1,161 datasets for children exposed to and not exposed to domestic violence were used as the final data surveyed. In the second level, 216(18.6%) examples the 1,161 data sets were chosen according to a distinction standard selected by a researcher of children exposed to domestic violence (children who witnessed their father physically assaulting their mother more than once or twice in the current year). As examples of children not exposed to domestic violence, 97 of the 614(55.26%) examples, who marked all “nothing” in 7 items and conform to physical assault in Straus’s CTS, were chosen randomly.

Tools of measurement

The Child Behavior Check List(CBCL) made by Achenbach and Edelbrock(1991) was used to measure the harmful effects of the subject in this research.

Statistics of analysis

The data used in this study was processed by SAS/PC and analyzed using the following analysis methods. Hierarchical regression was performed to measure the unique harmful effects of children exposed to domestic violence only.

Outcomes of the Study

Features of General

(Table 1) lists the traits of the exposed and unexposed group included in the analysis.

(Table 1) Traits of statistics (n=313)

Variable	Category	ExposedG, N(%)	Unexposed G,N(%)	t or X ² (P)
Sex	Male	107(49.5)	49(50.5)	0.026(0.873)
	Female	109(50.5)	48(49.5)	
Age	Average	14.3	14.4	0.45(0.65)
School career of father	College	60(29.7)	34(36.6)	12.422(0.006) **
	High school	100(49.5)	54(58.0)	
	Middleschool	42.2(20.8)	5(5.4)	
Economic	High	32(14.8)	10(10.3)	6.792(0.034)**
	Medium	106(49.1)	63(65.0)	
	Low	78(36.1)	24(24.7)	
Family	Nuclear	203(94.0)	88(90.7)	1.089(0.297)
	Large	13(6.0)	9(9.3)	
Father's religion	Buddhism	59(27.6)	24(25.0)	2.176(0.704)
	Christian	41(19.2)	20(20.8)	
	Catholic	20(9.3)	10(10.4)	
	Others	4(1.9)	0(0)	
	Nothing	90(42.0)	42(43.8)	
Mother's religion	Buddhism	63(29.7)	23(24.0)	1.593(0.810)
	Christian	62(29.3)	31(32.3)	
	Catholic	22(10.4)	13(13.5)	
	Others	5(2.4)	2(2.1)	
	Nothing	60(28.2)	27(28.1)	

* P < .05 ** P < .01

The Harmful Effects on Children Exposed to Domestic Violence

Hierarchical regression was performed to examine how seriously exposure to domestic violence affects children after controlling for all the variables that can influence the child's adaptation.

1) Hierarchical Regression of Internalizing Problems

After controlling for all the variables that can influence the child's adaptation, hierarchical regression was implemented (Table 2) to determine if witnessing domestic violence affects the child's level of anxiety and depression.

(Table2) Effect of Anxiety / Depression(Hierarchical regression)

Variable	step 1		step 2			R ² change
	Parameter Estimate	T for H0: Parameter=0	Parameter Estimate	T forH0: Parameter=0	Sig	
INTERCPT	9.653	2.703	16.502	4.880	0.0001****	0.1437
Individual variable						
Gender	1.358	2.049	1.434	2.369	0.0261*	
Self esteem	-0.207	-1.697	-0.169	-1.515	0.1308	
Social skill relationship	0.167	1.822	0.181	2.159	0.0317*	
Family variable						
Support from family relationships	-0.257	-2.541	-0.207	-2.236	0.2339	
Father's nurturing attitude	0.092	0.777	0.150	1.383	0.4505	
Mother's nurturing attitude	-0.133	-1.019	-0.090	-0.756	0.5906	
Level of family conflict	0.293	1.955	0.075	0.539	0.0185*	
Societal-environmental variable						
Friendship	-0.126	-1.490	-0.092	-1.193	0.7040	
Support of teacher	0.020	0.315	-0.023	-0.380	0.4254	
Risk factors of living conditions	0.535	2.123	0.187	0.798	0.1678	
Exposure to domestic violence			-5.097	-7.687	0.0001****	
R ²	0.1486****		0.2923****			
Adj R ²	0.1194		0.2655			

* P<.05 ** P<.01 *** P<.001 **** P<.0001

As listed in (Table 2) the explanatory of the first level model was 14.86%, whereas the explanatory of the model in the level model was 29.23%. When an answer of yes or no to the question of exposure to domestic violence was input in hierarchical regression as a second level, it was found to have a absolute effect (14.4%) on the anxiety and depression variables.

These results support Cascardi & O'Leary(1992), who reported that the wife's depression can deteriorate and be transferred to their children if the domestic violence is continued.

2) Hierarchical Regression of Externalizing Problems

• Effect of Delinquent Behavior

After controlling all variables that can affect children's adaptation,

(Table 3) Effect of delinquent behavior(Hierarchical regression)

Variable	Step 1		step 2			R ² change
	Parameter Estimate	T for H0: Parameter=0	Parameter Estimate	T for H0: Parameter=0	Sig	
INTERCPT	6.263	3.810	8.844	5.502	0.0001****	0.0955
Individual variable						
Gender	-0.625	-2.051	-0.596	-2.074	0.0459*	
Self esteem	-0.089	-1.593	-0.075	-1.417	0.1575	
Social skill relationship	-0.048	-1.143	-0.043	-1.082	0.2804	
Family variable						
Support from family relationships	-0.107	-2.301	-0.088	-2.005	0.0140*	
Father's nurturing attitude	-0.047	-0.872	-0.025	-0.499	0.9160	
Mother's nurturing attitude	-0.010	-0.169	0.006	0.106	0.3187	
Level of family conflict	0.148	2.152	0.066	0.999	0.0390*	
Societal-environmental variable						
Friendship	0.078	2.009	0.091	2.471	0.6264	
Support of teacher	0.030	1.005	0.014	0.487	0.0374*	
Risk factors of living conditions	0.364	3.141	0.233	2.091	0.6181	
Exposure to domestic violence			-1.921	-6.096	0.0001****	
R ²	0.1560****		0.2515****			
Adj R ²	0.1271		0.2232			

* P<.05 ** P<.01 *** P<.001 **** P<.0001

Hierarchical regression was implemented (Table 3) to determine if exposure to domestic violence affects the child's delinquent behavior. As listed in (Table 3), the explanatory of the first level model was 15.6%, whereas the explanatory of the model in the second level model was 25.15%. When a yes or no to the question of exposure to domestic violence was input in hierarchical regression as a second level, the answer was found to have a significant effect on the children's delinquent behavior by adding 9.5% to the delinquent behavior variables.

These results support Markward (1997) and Carlson (1990), who reported that adolescents exposed to domestic violence have a higher risk of delinquent behavior and running away from home.

• **Effect of Aggressive Behavior**

After controlling all the variables that can influence the children's adaptation, hierarchical regression was implemented (Table 4) to determine the exposure to domestic violence affects the children's aggressive behavior.

(Table 4) Effect of aggressive behavior (Hierarchical regression)

Variable	step 1		step 2			R ² change
	Parameter Estimate	T for H0: Parameter=0	Parameter Estimate	T for H0: Parameter=0	Sig	
INTERCPT	12.694	3.468	20.506	6.067	0.0001****	0.1796
Individual variable						
Gender	-0.078	-0.116	0.008	0.014	0.2305	
Self esteem	-0.356	-2.854	-0.313	-2.811	0.0053**	
Social skill relationship	0.130	1.382	0.146	1.738	0.0833	
Family variable						
Support from family relationships	-0.168	-1.623	-0.111	-1.201	0.1937	
Father's nurturing attitude	-0.033	-0.276	0.032	0.300	0.2156	
Mother's nurturing attitude	-0.198	-1.472	-0.149	-1.241	0.3426	
Level of family conflict	0.381	2.482	0.133	0.951	0.9890	
Societal-environmental variable						
Friendship	0.062	0.719	0.101	1.303	0.7509	
Support of teacher	0.069	1.023	0.019	0.318	0.3626	
Risk factors of living conditions	0.611	2.365	0.213	0.912	0.7643	
Exposure to domestic violence			-5.814	-8.773	0.0001****	
R ²	0.1414****		0.3210****			
Adj R ²	0.1120		0.2953			

* P<.05 ** P<.01 *** P<.001 **** P<.0001

As shown in (Table4), the explanatory of the first level model was 14.14%, whereas the explanatory of the second level model was 32.10% In addition, when an answer of yes or no to the question of exposure to domestic violence was input into hierarchical regression as a second level, an answer of yes to witnessing domestic violence was found to have a significant effect on the children's aggressive behavior by adding 17.96% to the aggressive behavior variables. These results support Markward (1997) and Carlson (1990), who reported that children exposed to domestic violence have behavior disorders, such as aggressive and destructive behavior and violence etc. with psychological symptoms.

Moreover, the outcome of hierarchical regression for externalizing problems, which are listed in (Table 4) and (Table 4), may be a very meaningful result that supports advance research (Wolfe,1997; Markward, 1997), in that children from abusive homes or had experiences of concrete abuse may progress toward "fight frequently" or "difficulty in school life", and might have a high likelihood of being violent to friends.

Conclusion & Suggestion

Based on these results, intervention for the protection of children exposed to domestic violence can involve Micro, Mezzo and Macro approaches.

First, as verified by the outcomes of this thesis, a social group work approach can be attempted as a curing intervention (Peled & Davis, 1995; Wilson et al., 1989). Because anxiety, depression and aggressive or delinquent behavior are relatively more common in children exposed to domestic violence than non-exposed children, a concrete treatment plan involving a social work approach focusing on education and prevention can be attempted as a solving method (Peled & Davis, 1995). Wilson et al. (1998) reported that the intervention of a male-female joint curer as a pertinent male-female relation model in treatment is more effective, and putting a male-female joint curer might also be desirable in group work approaches.

Second, the family therapy approach can be attempted. To implement family therapy for a domestic violence home, it is important to include the entire family - violent parent, nonviolent parent and children. At this time, domestic violence have to be assumed to be a family systematic problem and intervened at whole family system level. The decisive aspects for treating a family experiencing domestic violence include the whole family in problem solving training and conflict solving training. The objects of these training are 1) help the couple solve the conflict or communication problem, and 2) help the parents and children solve problems more flexibly. Moreover, a social worker as an adult with solving skills and a nonviolent attitude need to be used as a model to abusive homes.

Third, a more effective, community-link problem is important for solving the harmful effects on children exposed to domestic violence. The purpose of community intervention in children from abusive homes is to confront quickly the harmful effects of domestic violence on children and prevent its advance on a community level. In addition, an education program targeting school teachers will be needed to help schools deal with the effects of domestic violence on the children. These include "an explanation of the traits and reactions of children exposed to domestic violence", "keeper program for children from abusive homes" etc.. The harmful effects of domestic violence on children can be managed appropriately through these programs by linking up with the school teacher.

Fourth, Although the problem of domestic violence is a social structural problem, discussing the individual difference in adaptation without structural intervention is only a temporary remedy. That is, post countermeasures and preventive policies by government are needed to prevent the harmful effects of domestic violence on children. The previous protective policy for children and adolescents in Korea were mostly a post-preventive approach. On the other hand, post prevention is also important for children exposed to domestic violence, but in the long run, intervening at the point of prior prevention and protection is more important.

Therefore, a special law for the prevention of domestic violence must be publicized actively through community centers. Protecting children from the effects of domestic violence will require cooperation between community resources, such as police, religious bodies, school, hospital, women's organizations or community station. In addition, social workers need to link these human and material resources, organize them effectively, and change the distorted attitude and behavior of society toward domestic violence.

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School Social Work Intervention in Addressing Social Problems Among Students

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Abstract

Application: This article discusses the results based on the survey carried out regarding teachers acceptance of social work intervention in Malaysian schools. In Malaysia, social workers are not involved, nor is there a room for them in schools despite the students' serious social problems. This suggests that it is important to develop school social work practice in Malaysia. The school counsellor is the only person responsible for helping students with their social problems. This has resulted in a limited scope of intervention which only involves small number of students.

Method: A pilot study was conducted by using a quantitative method which involved teachers in some secondary schools in Malaysia. The questionnaire was distributed randomly to 40 teachers.

Findings: The findings show that teachers positively accept the role of social workers in assisting students with social problems in school. There are five main school social work interventions acceptable among teachers, they are individual and group counselling (65%), outreach (55%), community (52.2%), classroom group (65%) and solution-focused brief therapy (55%).

Summary: The high acceptance from teachers shows that school social worker intervention can be implemented in Malaysia. In short, cooperation among teachers, counsellors and school social workers is essential to overcome social problems among school students in Malaysia.

Keywords: school social work, intervention, social problem

Introduction

Social problems among school students are becoming serious and complex. According to Chin, Low and Vivian (2005), in every Malaysian school about 80 per cent of students suffer from social problems, especially in secondary schools. Statistics from the Malaysian Ministry of Education (MOE) in 2006 showed that 24,840 students were involved in social problems which led them to engage in truancy, vandalism, bullying, rude behaviour and loitering around while classes were ongoing. Moreover, the statistics from the MOE in 2006 also show that there were 18,360 cases of students involved in criminal offences such as stealing, hurting other students and fighting. The involvement of students with social problems is becoming increasing seriously with this escalation to criminal offences.

This worsening situation and it requires collective action by various parties, especially the school and social workers. Although the involvement from school counsellors, teachers from the disciplinary board and police supervision can overcome the social problems in schools, their roles are limited due to time constraints and other responsibilities. Thus, the role of social workers is important in helping students with social problems.

History of School Social Work

Social work in schools started officially in western countries in 1906 (Salazar, 2010). The governments of western countries realized the need for the social work practice. The latter is crucial in an educational set-up where there are bound to be cultural differences and the need to help students with social problems (Teasley, 2004). Recognizing this problem, and understanding that intervention on students with social problems also needs family and community involvement, the private sector created two homes, namely Hartley House and Greenwich House in New York (Amna, Rozumah, Abdullah Al-Hadi et al., 2003). Visiting teachers were accommodated in these houses

and put in touch with the local schools and surrounding communities. At that time, Mary Marot, who was one of the visiting teachers, successfully formed a committee in the houses. This captured the interest of the governor of New York which led to a 'visiting teacher program'. Visiting teachers in this program came to be known as school social workers.

The Women's Education Association in Boston raised awareness about the importance of social work (Costin, 1969). The association introduced the concept of a 'visiting teacher' (Salazar, 2010). The main objective of this association is to establish good communication in schools between teachers and students' families. Teachers not only help students solve problems in school but also communicate and visit the students' homes. It is also imperative that social workers collaborate with parents, given the amount of work that needs to be done. The school social workers are also known as 'special teachers'. These professional workers are placed in schools by the Director of Clinical Psychology at Hartford. The special teachers' role is to help clinical psychologist to identify problematic students. In this way, the social workers can effectively help mitigate, even solve, the social problems of students in Western countries.

School social work in the U.S. has been evolving since 1945. The U.S. Department of Education along with school administrators, the education commission, social work education representatives and social workers have been formulating and defining the role of the school social worker (Adi Fahrudin, 2000). The development of school social work practice led to a successful social work profession which is also now practiced in other developed countries such as Japan, Hong Kong, South Korea, New Zealand and Singapore (Azizan, 2010).

For Malaysia, the field of social work has long been established. The establishment of the Malaysian Association of Social Workers (MASW) on March 3 1973 marked the beginning of the development of professional social work in Malaysia. The historical development of social work started after the Ministry of Social Welfare was established in 1964. This ministry is now

known as the Ministry of Women, Family and Community. The ministry has been aware of social problems, stress and changes in the social system and family system that occur in society which require solutions so that society can function properly (Fuziah and Abd Razak, 2001).

Currently, professional social work is being carried out in various settings in Malaysia, e.g. welfare, medical, criminal and community settings. Although there is no placement of social workers in schools in Malaysia, a unit was established by the Department of Social Welfare known as the Social Welfare Unit (Amna et al., 2003; Adi Fahrudin, 2000). This unit helped students involved with school truancy, academic dropout, drug abuse and antisocial behavior, as well as other problematic and also abused students. In addition, this unit was involved in helping students adapt and balance the school environment and home. Amna et al. (2003) noted that the assistance provided by this unit covered only a small number of students involved in social problems. The unit was constrained due to the massive number of students needing assistance. Eventually, in 1998, this unit was disbanded and the task of helping students with problems was given to the Malaysian Ministry of Education (MOE). With this new task, the MOE tapped into the roles of school counselors and teachers, necessitating a collaboration with the police and the National Drug Agency.

Research Methodology

Research design

This pilot study was conducted using a quantitative approach, a descriptive survey using questionnaires.

Sampling procedures

The total number of respondents for this study was 40 teachers. The questionnaires were randomly distributed to teachers by the senior assistant school teacher. Researchers explained to the teacher characteristics of

the respondents. The study was conducted in several secondary schools in Georgetown, Penang.

Data analysis

The data collected was analyzed by using the Statistical Package for Social Sciences (SPSS). Researchers transferred the data by using SPSS descriptive statistics which involved the percentages or frequencies to describe all data. The quantitative analysis is in a numeric form and the results of this analysis are shown in the form of cross tabulation.

School Social Work Intervention

One of the uniqueness of school social work practice is carried out by the intervention of social workers in addressing the social problems of the students. Intervention means helping in a systematic process based on philosophy, values, ethics and specific skills (Ezarina, 2006).

There are various interventions conducted by school social workers. However, this article discusses the following types: individual and group counseling, outreach, community involvement, classroom group, and solution-focused brief therapy.

Table 1
Teacher acceptance of individual and group counselling interventions

Intervention		f (%)
1. Individual and group counselling	agree	65

Based on the findings, individual and group counseling interventions can be implemented by social workers because 65 per cent of teachers agreed to the interventions. This is similar to the findings by Kelly and Stone (2009) whereby individual counseling intervention is often used by school social workers to help problematic students. Moreover, school social workers possess skills to carry out the intervention. In addition, the study in the West

also shows that students are more comfortable during individual and group counseling interventions conducted by social workers.

Table 2
Teacher acceptance of interventions involving parents

Intervention		f (%)
2.Outreach	agree	55

Intervention involving family is frequently used by school social workers to help problematic students. This study was supported by Kelly et al. (2010) and shows that the involvement of parents in helping students is the second most common intervention used by school social workers. The study shows that teachers receive the intervention involves parents conducted by social workers in schools. 55 per cent of teachers agreed with the outreach interventions used by social workers. In outreach interventions, social workers go to the students' houses and meet their parents. Intervention involving family is important in helping problematic students. School social workers need to involve the students' parents because the problems may derive from their families or the students' environment (Viggiani, 1996).

Table 3
Teacher acceptance of intervention involving the community

Intervention		f (%)
3.Community	agree	52.5

Intervention involving the community in the form of modules or programmes implemented by either the school or outside can encourage students to take part in activities carried out in the community. According to Kelly et al. (2010), school social workers often involve the community in assisting problematic students. By definition, a community is made up of families around the students, professional bodies, public and private agencies, artists and politicians. Based on the study conducted, 52.5 per cent of teachers agreed that social workers carried out interventions involving the community. Problematic students who are involved in the community bring some positive changes in terms of their motivation, responsibility and determination

(Leyba, 2010). In addition, when students spend their time being busy with community activities, this can ultimately reduce their tendency to be involved in problematic activities.

Table 4
Teacher acceptance of classroom group intervention

Intervention		f (%)
4. Classroom group	agree	65

Classroom group can be defined as an intervention conducted among the students in the classroom only. According to Allen et al. (2000), students spend about one-third ($1/3$) of their life in class. Thus, interaction in class has a significant impact on a student. According to Kelly et al. (2010), this intervention is the third type of intervention chosen by school social workers in solving problems among students. This is similar to the study conducted where 65 per cent of teachers agreed that social workers should carry out the group classroom intervention. School social workers often use this intervention as they have the ability to identify significant relationships between problematic students with teachers and with other students in the classrooms. Moreover, school social workers have the ability to identify the potential of every student.

Table 5
Teacher acceptance of solution-focused brief therapy intervention

Intervention		f (%)
5. Solution-focused brief therapy	agree	55

Solution-focused brief therapy intervention was developed and introduced by de Shazer and Insoo Berg in the 1980s (Arnold, 2003). There are four principles of this therapy which differ from each other. This approach includes therapies for up to about five sessions handled solely by experts. This is carried out based on the needs of the individual. Practitioners of this therapy are keen on solutions based on needs. Finally, this therapy requires time while finding solutions for the needs of the clients. Based on the study conducted, 55 per cent of teachers agree that social workers carried out *solution-focused*

brief therapy intervention among problematic students. According to Arnold (2003), therapy is effective among secondary school students because they are teenagers and they easily understand the processes involved in solving problems. This was proved earlier by Littrell, Malia and Vanderwood (1995). Their study shows that 61 secondary school students successfully overcame their problems after treatment using this therapy. This finding is similar to what Arnold (2003), suggests that a lot of school social workers use this therapy at secondary school level.

Conclusion

The findings in this study show that the level of teacher acceptance is positive and the role of school social work intervention in Malaysia is significant. Moreover, the result also shows that teachers are receptive to the effectiveness of social work intervention in schools to overcome social problems among students. This is in line with Hurlock (1997), who claimed that social acceptance is when individual or something is evaluated positively by others, that he/she or it is able to participate actively in social activities, and can react with the environment of individuals, groups and community. Therefore, it can be concluded that social workers can be accepted and perceived positively among teachers in the school environment and that they can play a major role in social activities in schools.

According to Davis (1989), one's acceptance is based on two perceptions: the usefulness of perception (*perceived usefulness*) and the perception of comfort (*perceived ease of use*). Acceptance by the perception of usefulness is supreme when the person believes that using a particular system will enhance performance. Therefore, the individual's acceptance will depend on the effectiveness of a relevant system to be implemented. The perception of comfort refers to a person who believes the effectiveness of a particular system that will solve the problem and there will be no negative impacts from the new system when it is implemented. Therefore, it shows that teachers' acceptance

is based on their belief in the effectiveness of social work intervention which can help students with social problems.

Moreover, it also shows the lack of assistance of the school to overcome social problems among students. This finding is parallel with a study conducted by Amna (2000) in which parents and teachers agreed to accept social workers being placed in schools. In short, the placement of social workers is equally important to overcome the social problems among students in Malaysia.

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Social Construction of Disability and Its Potential Impacts on Welfare Practice in Vietnam

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Abstract

Based on a survey involving 210 participants and the policy analysis, the initial findings on this paper present some aspects of knowledge, attitude and practice (Kaplan & Parsons) on disability, which can be presented as follows: Firstly, there is a significant changes in legal documents and social policies related to disability in Vietnam, especially from 2006, in terms of its name and its contents in improving the life of PWD with inclusive approach. Yet, the meaning of disability is not clear in policies. Secondly, the understanding on disability is mainly based on medical/individual model which focuses on the causes of disability as health or individual problem rather than focusing on social barriers and restriction. In additions, almost all policies focus on the problems of PWD rather than the social aspects. Thirdly, social attitude toward disability and PWD seems to be very empathetic, however it pays less attention to CWD's abilities and there are more attitudes of charity giving and supporting than of helping them to be independent in their life. And finally, in spite of positive knowledge and attitudes on disability, there is still a limitation on practical activities towards CWD/PWD from society in daily life.

Keywords: Vietnam, Disability, Social Construction, Social Welfare, Children with Disabilities

Introduction

Recent statistics by Vietnam Ministry of Labours, Invalids and Social Affairs (The United Nations Children Funds & MOLISA) identify that there is more than 6.7 million people with disabilities (PWD) or more than 6.34% of the

population of Vietnam (Ministry of Labors-Invalids and Social Affairs, 2004; UNICEF Vietnam, 2010). Vietnamese Government tries to set up a variety of legal documents and social policies in order to promote the life of PWD. However, they are still living in poor conditions and facing negative social attitudes as well as experience their own difficulties in accessing social supports from welfare systems (Ministry of Labors-Invalids and Social Affairs, 2004; UNICEF Vietnam, 2010). Welfare policies toward PWD have been changed but there is still limited assistance which provides sustainable services and supports for PWD and their families or which creates an inclusive setting for their social participation.

Such situations are caused by a lack of social awareness on disability, an immature understandings of social position of PWD in society, meanwhile the existing social policies are not effective in practice and in creating the specific services as well (Le Bach Duong et al., 2008; The United States Agency for International Development, 2005). The meaning of disability and its social understanding is very significant for changing the social attitudes toward PWD and for changing the way of delivering social supports for them. This situation leads to require more considerations in social research on the social construction of disability in Vietnamese contexts, in both policy approaches and social understandings. Having details of such understandings also creates a significant impact on welfare practice and on the life of PWD and it also improves the social inclusion aspect for PWD. This also aims at mapping the harmonized and sustainable society for all (UNICEF Vietnam, 2010).

This paper, as a part of my research project on social inclusion of children with disabilities (CWD) in Vietnam, focuses on the general understanding and practice on disability from policy analysis and surveys. Focusing on the analysis of policy and the daily understandings in disability is the way to identify the gaps between policy and practice in the area of disability. This paper is intended to make the recommendation for promoting social inclusion of CWD in Vietnam through social welfare reform and social work practice.

Based on a survey involving 210 participants and the policy analysis, the

initial findings on this paper present some aspects of knowledge, attitude and practice (Kaplan & Parsons) on disability, which can be presented as follows: *Firstly*, there is a significant changes in legal documents and social policies related to disability in Vietnam, especially from 2006, in terms of its name and its contents in improving the life of PWD with inclusive approach. Yet, the meaning of disability is not clear in policies. *Secondly*, the understanding on disability is mainly based on medical/individual model which focuses on the causes of disability as health or individual problem rather than focusing on social barriers and restriction. In additions, almost all policies focus on the problems of PWD rather than the social aspects. *Thirdly*, social attitude toward disability and PWD seems to be very empathetic, however it pays less attention to CWD's abilities and there are more attitudes of charity giving and supporting than of helping them to be independent in their life. And finally, in spite of positive knowledge and attitudes on disability, there is still a limitation on practical activities towards CWD/PWD from society in daily life.

Methods

Methods for collecting and generating data and implications for satisfying the research aims in this paper, based on the outcomes of the research on "Social inclusion of children with disabilities in Vietnam", consist of social analysis and survey. There are two of my four main methods on the research process, based on the model of Crotty, which includes four significant elements. They are: Epistemology, theoretical perspective, methodology, and research methods (Crotty, 1998).

Social analysis: Legal documents and social policies, in areas of disability since 1986, are analyzed with two main aspects: The name of disability and its contents relating to the life of PWD in terms of education, health care, employment, transportation and accessibility.

Survey: research populations included in this survey are: CWD, CWND in mainstream schools, parents of CWD, teachers and community persons

who experience their life with CWD. The questionnaires are delivered from school to families with CWD and those people living around CWD's houses. To simplify the survey data, research participants are grouped into PWD and PWND.

The survey covers three parts. The first part consists of three main questions relating to knowledge, awareness and practice toward disability. Research participants, including CWD, children with non-disabilities (CWND), teachers, parents of children with/without disabilities, are chosen in mainstream schools in one district of Hanoi, Vietnam. They are free to participate in this research. This research focuses only on CWD in types of mobility and vision impairment. For those CWD in term of vision impairment, the researcher reads aloud the content of survey and write-down the answers. The total number of research participants is 210 with 9.1% of it is PWD. This rate is close to the official statistic on PWD in Vietnam. Among respondents, male counts for 32.4%. At the category of education level, 31% of participants are at the primary level, and 7.1%, 4.8% are at secondary and high school levels respectively while the remaining 57% participants are at college and post college levels. Nearly a half of the respondents are students at all levels, and the teachers in this category count for 22.4%. The youngest participant is 10 years-old, which the 4th grade in Vietnam education system, while the oldest is around 65 years old. The age group of those under 18 years-old, recognized as a child group in Vietnamese regulation, is 39.3% which higher than that rate in Vietnamese population (35.2%) (General Statistic Office, 2010).

Findings

Social construction of disability in Vietnamese legal documents and social policies

Following the United Nations' Convention on the Rights of Person, Vietnam approved the Law on Disabilities (2010). In additions, it is found that there has been a fruitful legal system on disability and PWD at present which regard to

the rights to have equal opportunities and access to health, education and jobs (MOLISA 2004). These documents in Vietnam are made on the basis of international accords and conventions such as the UN Convention on the Rights of the Child, 1989; Salamanca Statement and Framework for Action on Special Needs Educations, 1994; and the UN Convention on the Rights of Persons with Disabilities, 2006. The social construction of disability is understood in the following aspects:

The name of disability

Among the available legal documents in Law Database released by the Vietnam National Assembly's Office (<http://vietlaw.gov.vn>), there are differences in the name of documents in terms of disability and impairment in Vietnamese. The word "tàn tật" implies "impairment" while the word "khuyết tật" means "disability". Searching "khuyết tật" will result in two findings, one approved in 2009 and one in 2010, while searching "tàn tật" will result in 16 findings. Among the latter, there are 3 in 2007, 4 in 2006, and 9 others in the period 1992 to 2005.

It is found that the signal for changes in social awareness on disability was started from 2009, at that time the Vietnamese Government and its ministries started to draft the first Law on PWD. It's also interesting that Vietnam did sign the UN's Convention on the rights for PWD in 2006, yet the changes on the understandings on disability in term of its name in policies only started to be stated clearly after 2009. While searching and comparing these words in <http://thuvienluat.vn>, one of the sites providing legal documents in all aspects, it is found that the total numbers of law and legal documents with the name of impaired (*Ban Điều phối các hoạt động hỗ trợ người tàn tật Việt Nam*) and disability (*khuyết tật*) in their titles are 95, with 62 of them belong to the group I (*Ban Điều phối các hoạt động hỗ trợ người tàn tật Việt Nam*) while the rests belong to group II (*khuyết tật*).

Table 1: Number of legal documents with word *Tàn Tật* and *Khuyết tật* in Vietnam (in last 30 years)

	<1998	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	<5/2011
I	15	3	1	2	1	1	3	2	3	8	10	8	5	0	0
II	0	0	0	0	0	0	2	0	3	2	4	3	8	9	3
Σ	15	3	1	2	1	1	5	2	5	10	14	13	11	9	3

Note:

- (I) number of legal documents with the word “*Tàn Tật*” in their title (Riis & Woodhead)
- (II) number of legal documents with the word “*Khuyết tật*” in their title.

The high density of these documents regarding both impairment and disability appeared around the period from 2006 to 2009. It was found that there was a great impact from the international conventions on the Rights of PWD, which Vietnam signed in 2006 but have not yet ratified. And this period was also the time the Vietnamese government and its ministries tried to draft and approve the Law on PWD (2010). In these documents, the definition of disability was not identified. They only included ideas on PWD and types of PWD which were adopted from the International legal documents.

The name of disability appeared in the legal documents since 2003 while the concept of impairment mostly disappeared since 2009, one year before the approval of the law on PWD and it was also meant that the latter term still existed for three years in Vietnamese context after the signing of UN’s convention on the rights of PWD. Changing the way to label the disability from “*Tàn Tật*” to “*Khuyết tật*” also confirmed the state efforts in applying the international and regional documents in practice as well as in changing in the social awareness on disability positively.

Education

This is the first priority on policies on the area of disability in Vietnam. There are great numbers of policies on support for PWD in terms of: assessing to

education, the rights of institutions and people involved in providing education for PWD and regulations on the suitable forms of education for PWD. The most important laws and policies include the Law on Education (2002), the decision on inclusive education for PWD (2006), and Law on PWD (2010) as well.

These policies stated the responsibilities of the state, organizations, families and individuals for PWD's education (Vietnam National Assembly, 2005:23). They also confirmed education as the main method for changing the life of PWD.

As the results, education for PWD was formed with three modules: inclusive education, special education, and integrated/semi-inclusive education. The third form is known as community-based schools and classes at communes, mixed classes, schools with village-based classes, ethnic boarding schools, flexible classes, love classes which are formed to serve the needs for care, education and rehabilitation for PWD and children with special needs. It is stated that education for PWD is still limited in aspects of quantity and quality. The rate of mobilizing CWD to go to school is quite low, just around 28% and at low level, mainly at kindergarten and primary level. The number of special institutions is slightly increased, which is still insufficient and low in quality. Recently, the State and related ministries and organizations have paid more attentions on training skills for teachers and providing more facilities in inclusive education.

Vocational training and employment

Vocational training and employment are important contents for creating and promoting jobs for PWD and the significant ways for them to gradually and sustainably integrate into the community (National Coordinating Council on Disability, 2010). The significant policies in this section are the Labour Code (2002), the Ordinance on PWD (1998) and Law on PWD (2010).

The main ideas of policies on vocational training and employments are stated in identifying the minimum proportion of the workforce with disabilities in each company or organization. They are defined in legal provisions on

vocational training, in creating job for PWD, and in supporting enterprises and policies on recruiting PWD in the work force. There are more specific requirements on training and creating job for PWD as well as on creating good conditions for not only PWD, but also for PWND and the enterprises.

Changes on vocational training and employment for PWD have been acknowledged and progressed, but the rate of PWD being trained with career skills and being recruited into the workforce is still low. There is a big gap between the directions on policy and the practice, especially on aspects of recruiting and preparing the workplace for PWD and PWND.

Health care

In Vietnam, health care for PWD is identified as the responsibility of the Ministry of Health in collaboration with related ministries and branches to deliver specific programs. Currently, there are some significant policies in this area as Community based functional rehabilitation strategy, law on health insurance (2008), law on medical care (2010), law on PWD (2010), and wide ranges of specific policies by Ministry of Health. The main ideas from these documents are aimed at refining the criteria for classifying types of disability and levels of disability severity; implementing community based rehabilitation; improving staff's expertise in functional rehabilitation, particularly for those on working at local health care providers; developing services of early identification and intervention for CWD.

The outputs of these policies are positive as 100% PWD in low-income are provided with health insurance cards, nearly 300 thousand PWD are supported with orthopedic and functional rehabilitation and assisted devices such as wheelchairs, push-chairs, and artificial limbs (National Coordinating Council on Disability, 2010). In terms of financial supports for health check and functional rehabilitation, 53.4% of PWD have been entitled. With social development, the health care and social protection for PWD are being properly concerned with aims at health care supports and developing services for early identification and intervention for PWD. However, PWD are still limited with

accessibility to health services, especially in rural and remote areas or the problems of service quality, only 46% of dispensaries are satisfied with health care supports (National Coordinating Council on Disability, 2010).

Social protection and social assistance

The Vietnam National Assembly approved the law on protecting, caring and educating children in 2004 which is a specific law outlining the responsibilities of individual, family, organization and society in protecting, caring and educating children. It also defines the roles and responsibilities of NGOs in Vietnam on taking care children (Vietnam National Assembly, 2004). Policies on social assistance are included in two categories: regular and relief assistance. These policies are significant for supporting vulnerable groups to stabilize their lives and improve their ability on risk prevention and resistance. They are identified in the areas of supporting PWD who lost their working capacity using the state budget. In this approach, the social assistance was broadened and it resulted in additional assistance to the limited state budget.

Recent reports stated that monthly financial assistance has been provided to nearly 400,000 PWD and nearly 9000 households with 2 PWD or more (Bộ Lao động Thương binh và Xã hội, 2009; National Coordinating Council on Disability, 2010). It was a four-time increase in comparison to that number of entitled PWD in 1998. Other social assistances for PWD in the categories of war related as veterans and Agent Orange's victims are also provided for up to a million people monthly. In addition, social assistance establishments have been increased in number. By the end of 2008, there were 572 units across the country, hosting 14,613 people (National Coordinating Council on Disability, 2010).

In this aspect, due to the limited state budget as well as a lack of specific identification of disability and the methods on disability registration as well, only PWD in severe or in poverty condition are benefited from these social policies.

Cultural and sport activities

Legal documents on culture, sports and entertainment have been stipulated to create preferential conditions for PWD to participate, to receive training, to compete and to develop their talents, in sports, culture and arts as well as to enjoy cultural and sport values. Major legal documents to be mentioned include Law on Physical Training and Sports (2003), Decision on preferential policies for cultural enjoyment (2003), Circular on preferential policies for cultural enjoyment (2006), Decision on the operation of provincial and municipal libraries (2005) and The Law on PWD (2010) as well.

Recent research stated that PWD are still hidden from sport and cultural activities and there is also a lack of activities for PWD (Le Bach Duong et al., 2008; National Coordinating Council on Disability, 2010; UNICEF Vietnam, 2010). This situation is caused by a lack of spaces and suitable activities for PWD, almost sport facilities in communities are inadequate, not comprehensive and not suitable for PWD. Almost public cultural facilities such as cinemas, theaters and libraries are hard for PWD to access.

Transportation and public accessibility

Transport accessibility

To support PWD to get access to public transportation and infrastructure, the government has stipulated various legal documents that regulate priorities given to PWD joining traffic. The legislation also specifies standards by which newly constructed, upgraded and renovated transportation, ensure an easy access for PWD. Roadway Traffic Law (2008), Railway Law (2005), Vietnam Civil Aviation Law (2006) all regulate privileges given to PWD to use the transportation. They also claim that newly constructed, upgraded and renovated transportation works have to conform to required technical specifications and conditions for safe transportation of people and vehicles, including pedestrians and PWD

Public accessibility

The codes and standards in construction for PWD (2002) are applied to new

construction and renovation of public buildings, houses, apartment buildings, roads and sidewalks. A large number of documents include the construction standards to ensure that PWD can access and use public buildings and spaces in their daily activities.

Outcomes from these legal and policies are presented in aspects of awareness-raising which made positive impacts on transportation awareness, attitude and behavior of the community and ensured the technical specifications in constructing, upgrading and renovating transportation works and means. Changes in reality are quite slow, only few accessible bus routes are put into operations in some main cities in Vietnam with the free fare for PWD, and only new buildings in big cities are constructed with accessible ways and facilities. There is also a lack of accessible public spaces and facilities in almost urban areas.

Summary: disability is socially constructed in the Vietnamese legal and policy documents. Disability covers overall aspects of daily life but more concerns and investments are delivered on the areas of education, health care, and social supports. There are also specific efforts in making the changes on social settings for them, but with limited state budgets and specific services and solutions. Disability is not clearly stated in almost all legal and policy documents. The term of people with disabilities was expressed but there is a lack of clear classifications of the type and levels of disabilities. In the current contexts, with limited financial supports and professional activities, the understanding on disability is in the side of the individual model rather than in that of a on general; social one.

Social construction of disability: Survey findings

There are two main questions on this survey section, the first main question is about ideas of research participants on the general understanding of disability, and the second focuses on the inclusion aspect. The disability is identified in its own definition or from ideas on status of CWD in their life. Such formations are also applied to the other two main questions on attitudes and practice

toward disability and CWD. Findings from these questions are grouped into the same types of knowledge, attitudes and practice. Structure of this survey is designed in form of knowledge, attitude, and practice (KAP), investigating the respondents' knowledge, attitudes and practices on disability itself as well as the life of PWD. All questions, in aspect of disability, are designed as open-ended ones with Likert Scale's style. They are grouped into three main questions with 35 sub-questions relating to the KAP on disability.

Knowledge on disability

Knowledge on disability is explored in terms of causes, ability of CWD, and the obstacle faced by CWD in daily life. Being disabled due to illness, premature birth, or accident is highly acknowledged comparing with those caused by cultural aspect (cursed words related to family conditions or bad things in the past). These statements are scored with positive awareness on disability which is similar to MOLISA survey on this aspect of disability in 2000 (MOLISA, 2004) as well as CRS's research in inclusive education in Vietnam (Clarke, 2006). However, in statement "the parents have done something bad in their life", 5.7% of respondents agreed with which is the highest response to those statements relating to cultural belief on being disabled. By looking at the cross-tab of "PWD and PWND", we will find that such disagreement of PWND is higher than that of PWD (77.4% in comparison with 68.4%) in these statements.

Many disability research projects suggested that researchers should concentrate on the abilities rather than disabilities (Barton & Oliver, 1997; Le Bach Duong et al., 2008; Vietnam Government, 2010). So, in this survey, another aspect of knowledge on disability is explored in term of abilities of CWD/PWD which are the focuses of statements: *CWD can learn in same classroom with CWND*, *CWD are able to be trained in most vocational skills and CWD can learn at same rate as CWND*. Almost all respondents agreed to these statements with high percentage: 84.3%, 94.3% and 81.4% respectively. These outcomes demonstrate that there is a belief in the abilities of the disabled.

The disagreement to “CWD are able to be trained in most vocational skills” by PWND and PWD are counted for 1.1% by PWD and 5.3% by PWND, and the statement “CWD can learn at same rate as CWND” are counted for 5.8% and 10.5% respectively. These findings showed that PWD respondents believed less in the abilities of CWD compared with PWND respondents.

Other aspects of knowledge on disability is about the limitations of being disabled. There are three statements regarding to this: (a) CWD can only participate in limited activities; (b) CWD are unable to actively move; and (c) having a disability effects to a personal intelligence. Almost answers focus agreed on the statement “CWD can only participate in limited activities”, meanwhile disagreement to “CWD are unable to actively move” and “having a disability effects to a personal intelligence” are also quite high with 56.2% and 47.2% respectively.

Almost all respondents to the statements “CWD are unable to actively moving” with 2.67 and “a disability effects to a personal intelligence” with 2.81 have their own mean value which close to the range of disagree and no ideas. Meanwhile, the remainder have meaning close to agreement. Such mean statistic demonstrates the respondents’ positive knowledge regarding the ability of CWD.

Attitudes

Evaluating the attitude in KAP module is one of the main tasks on analyzing the continuity of the subject. The research defines the ways people expose their views as well as attitudes toward CWD, and life conditions of CWD. The contents in this survey’s section include: (a) Respecting: Respect should be shown to CWD, CWD should be treated like everybody else, CWD should be pitied, and CWD should be ignored; (b) Having abilities: CWD needs to learn in an academic education, CWD should be given skill training, PWD work as well as PWND, CWD have more determinations than those with non-disabilities at their age, and (c) Attitudes on having supports by society: CWD should receive charity, CWD are illness, to become a dependant is good choice for CWD, CWD

should be called by their distinctive disability for the sake of remembrance, and the community have enough means to create opportunities for CWD to have social integration.

Nearly all respondents (96.2%) agree with “respect to CWD” and also look at the positive aspects for CWD in term of abilities in studying, vocational training, social service receiving, and having a good determination. Other statements such as being dependant to other family members or society, being ignored and being called by their disability types for the sake of remembrance are disagreed mostly.

Table 2 Mean’s value of statements relating to knowledge on disability

	Statements	Mean
1	Respect should be shown to CWD	4.60
2	CWD should be treated like everybody else	4.51
3	CWD do not need to learn an academic education	4.51
4	CWD should be given skill training	4.25
5	The community have enough means to create opportunities for CWD to have social integration	4.09
6	CWD should receive social services	3.88
7	CWD have more determination than those with non-disabilities at their age	3.65
8	Could PWD work as well as a person with non-disabilities	3.64
9	CWD should receive charity	3.37
10	CWD should be pitied	2.62
11	CWD are illness	2.34
12	To become a dependant is good choice for a CWD	1.99
13	CWD should be called by their distinctive disability for the sake of remembrance	1.58
14	CWD should be ignored	1.55

From this table, the statistics tell about the closest value to strongly disagree or strongly agree option for each statement. A mean value closes to 5 means to be “strongly agree” and vice versa.

In recent research on disability in Vietnam (Le Bach Duong et al., 2008; Ministry of Labors-Invalids and Social Affairs, 2004), there is dominant ideas

on calling CWD with his/her disability for the sake of remembrance, but in this survey, the responses to such statement in option “not agreed” are counted for 87.6%. In such responses, 100% of PWD do not agree, comparing with 86.3% of PWND.

In analyzing differences between PWD and PWND on these statements as a cross-tab reference, it is found that:

- Respect to CWD is recognized with the highest proportion, with 96.2%. A portion of 96.8 % of PWND agreed, higher than that of PWD which 89.5%. However, there are more than two times of disagreements between PWD and PWND for this statement. In statement “CWD should be pitied”, PWND have their own ideas on the agreement which nearly three times (28.9% to 10.5%) higher than those of PWD.
- On reviewing the statement “CWD need to have an academic education” and “CWD should be given skill training”, almost all responds aim at education training. However, more PWND agreed in the former statement (95.3% comparing 89.5%) and more PWD agreed in the latter one (89.5 in comparing with 86.3%). It is recommended that CWD have vocational and training skills. In other aspects, considering CWD’s determination which is assumed to be higher than that of CWND, PWD have greater agreement than do the PWND with 78.9% in comparison with 60%.
- In recent research by USAID, UNICEF, MOLISA, one of the various recommendations for Vietnam Government is to promote and make good conditions for life of PWD due to a lack of social services for them. The respondent’s view on existing community activities in assisting PWD in their social integration, disagreement of PWD to this statement is nearly two times higher than that of PWND (15.8% to 7.9%). PWD are aware and understand more comprehensively the community and social services they receive directly.
- More people assuming CWD should receive social services instead of charity. Meanwhile more PWD disagreed with charity; more PWND agreed with “CWD should receive social service”.

There are differences in responding to attitudes to disability in some statements. Yet, almost all aim at the positive ones and always focus on having respects to PWD, creating a good conditions for PWD, as well as sharing difficulties of PWD in their life.

Practices

This section of the survey includes statements about daily activities involving CWD in terms of making friends with, getting along with, letting respondent's kids to play and study with, hiring CWD as worker or working with CWD. These statements are about present or future probabilities, and the answers for these statements is "yes" or "no".

Table 3 Respondents' practices towards CWD/PWD (%)

Statements	Yes (%)
Would you like to make friend with CWD/PWD?	93.3
Should CWD go to school with your child?	92.4
Could you accept a CWD to be your child's close friend?	86.2
If you had a business, would you hire a CWD/PWD?	77.1
Have you ever given CWD money?	73.8
Would you work for a child with disabilities/people with disabilities?	60.5
Could you be a close friend to a CWD/PWD?	60.5
Would you work alongside a PWD?	43.3
If you saw a CWD on the street would you ignore him/her?	40

There are past, present and future practices toward CWD/PWD in daily life of the respondents which seems very positive as they are expressed with high percentages. In the statement "making friend with PWD/CWD", while 100% of PWD said "yes", it was just 90.3% of PWND had the same answer.

In statement "Have you ever given CWD money?" whose meaning is close to "CWD should receive charity", 73.8% of respondents had answered "yes". In other statements, 40% of the respondents said yes to "If you saw a CWD on the street, would you ignore him/her", in which PWD said "yes" higher than PWND did (52.6% to 38,9%).

Despite the high number of respondents said yes to making friends with CWD/PWD, response to “be a close friend of CWD” was low.

There is no doubt that CWD need protection and care in daily life (UNICEF, 1989). It is recommended that now is time to have more empowering and stimulating approach on taking care of CWD (MOLISA 2004). Excessive care and protection for CWD, in terms of working for them, isolating them at home, will lead to social exclusion and segregation, economic burden, and productivity loss (Hanoi People Committee, 2011; Ministry of Labors-Invalids and Social Affairs, 2004). Like all children, CWD need education and assistance to gain control over their life, to master a life skill which will help them taking care of themselves and giving contributions to society.

Concerning the aspect of KAP toward disability, it is found that the practical activities, in expressing respondents’ ideas, seem very positive, but there is still a negative feedback from PWND about the daily activities of PWD. Judging from daily activities of CWD, there are still limitations on making the inclusive environments for both CWD and CWND to play together. CWD prefer to play with CWD rather than with CWND and vice versa.

Discussions

Vietnamese government really paid its attentions for the social situation of disability in the last 20 years after the “Doi Moi” policy. The immediate applications and realizations of international approaches are so critical for dealing with problems of disability in Vietnam. All legal documents confirm the equal rights of PWD in daily life which grounds the foundations of social awareness and social supports positively for PWD. They are ensured with their rights to equal participation in social activities, living their life with maximum independence and in social inclusion; being exempt from or paying reduced fees for social services; being provided with health care, functional rehabilitation, education, vocational training, employment, legal support, access to public buildings and transportation, information technology, and

cultural, sports and tourist services as well as other services which are suitable for their type of disability and its levels.

In spite of the difference in some statements in the survey findings about the general understanding of disability, it is found that the KAP on disability is quite positive in both PWD and PWND's views. Such social awareness plays an important key stones for making an inclusive society for PWD in general and CWD in particular as well as in all social settings and in daily life. As other research findings expressed, the negative awareness exists in not only the research participants but also in society. This situation requires more research on promoting the social awareness of disability as well as more practical activities and movements to change the social awareness of disability and role of PWD in society.

The definition of disability is not clear and is not mentioned directly in Vietnamese legal and policy documents including the Law on PWD (2010). Almost all documents identify the terms of PWD in general which are based on the WHO classification and its applications in Vietnamese contexts where the approach to making the term of PWD is socially constructed and based on the social model and the medical model of disability. The change of the name from impairment to disability in legal documents and social policies also contributes the great impacts to the welfare practice to PWD in their life. Almost all law documents and social policies confirm the rights and obligations of PWD as well the responsibilities of society. These regulations are made on the directions of creating a good condition for the individual rights and equality and responsibilities of all societal parties for making the inclusive society for all. The change of its name and contents is a significant signals to make the changes of PWD's social status, from only support-receiving citizens to socially-contributing people; from being supported to be going to support society and to be responsible for their family, their life and their society.

Approach to making up the legal and policies is based on the human rights, the Vietnamese traditional values, the international documents as well however there is a lack social services to promote the policy's efficacy in

practice. The law on PWD (2010) also pointed out 10 main policy categories which imply the state's commitments to realizing the law and policies on disability in its conditions. As understanding of disability is more preferable to individual/medical models, there are more policies and their contents focusing on the changes of PWD rather requiring any comprehensive changes in society.

Institutionalized direction is still prominent in policies and in practice in supporting the life of PWD, especially in aspects of health care, education, and social assistance. The number of special institutions and special establishments for social care increased slightly in the last decades which need to be reconsidered in the approach to making inclusive society for all in policy and in practice.

From the survey findings, KAP on disability is quite positive but previous research revealed the limitations of PWD in their life, and there are still limitations to social services and facilities for PWD in their daily life and in the community life which are presented in terms of education, employment, health care, transportation, cultural activities. So, there is a big gap between policy and practice the reform of which is urgently needed.

Conclusions

Disability is constructed socially in Vietnamese contexts, with the traditional values of “áo lành đùm áo rách, áo rách ít đùm áo rách nhiều/People support the disabled, the disabled support the severe disabled” or “*thương người như thể thương thân/support others as support ourselves*” and long term humanity values. These values are very critical for community support and for mobilizing the resources in community life. It's also constructed based on the existing conditions of Vietnam, in term of economic development. The welfare practice has been delivered to all people at different conditions across the country and along with it social and human values.

Law on PWD was approved in 2010 and was effective from early of 2011.

It was expected to be the significant milestone in institutionalizing the state mission and strategy comprehensively in the area of PWD and also in creating a favorable legal condition, equal and unrestricted conditions for the life of PWD. In additions, it is also the background for making the feasible policies and welfare practices as stated in the draft of welfare strategy for 2020: To have the welfare system for all citizens which is modern, sustainable, and suitable with the contemporary economic condition; to enlarge gradually the welfare system's coverage and the social participation in welfare system in order to provide the entitlements of welfare policies to all vulnerable groups by the end of 2020. By the end of the strategy, all people are committed to having the minimum living standards which are suitable with the social and economic development, contributing to the mission of poverty alleviation.

To make a feasible welfare practice for PWD in Vietnam, there are six recommendations as follows:

Firstly, more social activities are expected to promote understanding about disability which needs social model, policies and practices; PWD's voice needs to be included also in the policies and strategies related to the life of PWD.

Secondly, to implement the policies on disability in practice successfully, we must consider the voice and the needs of PWD, and these policies should be based on an inclusive approach. The approach requires that the state does not only consider the life and condition of the PWD but also those of the society. Furthermore, the welfare policies are also service-based. Welfare policies are more sustainable and beneficial to PWD in the models of its potential services, in this aspect, PWD need services for their further social inclusion rather than for the relief of social supports and assistances.

Thirdly, the law on PWD is the significant tool for regulating the welfare practice concerning PWD. However, to deliver these activities, specific decisions and decree, circulars, or cross ministerial documents in specific areas of daily life, are needed. After being approved for more than a year, there is not yet any specific document for further instruction to put the law

into practice. So, having the directions in the policy system is very critical but having the specific actions and services is more significant.

Fourthly, to promote the health care for PWD, community-based programs need to be developed widely, focusing on detection, intervention, and functional recovery for PWD. And there is also further consideration on screening and early detecting the disability in childhood. Almost all PWD live in lower living standard, so the policies on exemption and reduction of hospital fees and charges should be feasible and practical, in addition to providing the free health insurance cards to all PWD.

Fifthly, concerning education for PWD, communication should be used as a tool to enhance social awareness of both PWD and PWND on the advantages of education, inclusive education for themselves and society. Recent recommendations from NCCD and organizations of PWD express the ideas on further developing the special education for PWD, but inclusive approach takes more activities, national budgets, and strategy, so inclusive education should be the core content of education for PWD.

Sixthly, employment is one of significant tools for PWD in realizing their independent life. To make all favorable conditions for PWD to get a suitable job, vocational training model and policies are very important. And they need to be specialized, based on individuals needs and workplace demands. Incentive policies for encouraging vocational training and on-site employment for PWD are also required.

And finally, other supports for PWD in the form of social supports, cultural and sport activities, access to public transport and spaces, are very low both in quality and quantity. The state and welfare system must pay more attentions and create more policies and actions plan for these aspects to ensure that the life of PWD is socially included.

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Community Organization in the Context of Manpower Development in Land Use

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Abstract

Many of principles basic to community organization are shared with casework and group work, but several are unique to gain social functioning of the community. Basic process in community social work practice include research, planning, coordination, organization, financing, administration, committee operation, and advocacy. The four main roles of the community organizer are teacher, catalyst, facilitator, and a person who creates linkages between organizations and communities.

Almost all social workers are working in the field of community organization to achieve social welfare, and the intervention of urban planning is done in social planning agencies. Significant cooperation work between social worker and urban planner is badly needed in Indonesia, because of its an extraordinary area and potential for manpower development.

As valuable resources, the social worker as community organizers should have the ability to relate to people, to analyze problems, to locate resources, to see potential for change, and to be able to create effective structures for problem solving. The joint work among them should be in a system, and it is understood as a complex whole, a set of connected things or parts, an organized body of material of immaterial things and as a group of objects related or interacting so as to form unity.

Community Organization and Urban Planner

Social welfare is a more comprehensive term than social work, social welfare encompasses social work. Social welfare and social work are primarily related at the level of practice. To enhance the social functioning is the focus and goal of social work intervention. Social work is the professional activity of helping

individuals, groups, or communities to improve or restore their capacity for social functioning and to create societal conditions favorable to their goals (National Association of Social Workers). Social workers help people increase their capacities for problem solving and coping and help them obtain needed resources, facilitate interactions between individuals and between people and their environments, make organizations responsible to people, and influence social policies.

Community social work is one of the main approaches in social work, it is the intergroup process that attempts to help communities to understand social problems that exist, and to utilize available community resources to bring about solutions that will strengthen the total community and enrich the lives of its members. It is also the newer thrust in social work, and one that has great potential for preventing and solving social problems.

Many of principles basic to community organization are shared with casework and group work, but there are several that are unique. Basic process in community social work practice include research, planning, coordination, organization, financing, administration, committee operation, and advocacy. The four main roles of the community organizer are teacher, catalyst, facilitator, and a person who creates linkages between organizations and communities. These roles must be carried out with skill and an understanding of the importance of human relationships.

Almost all social workers are working in the field of community organization to achieve social welfare. There are, however, many other professional and occupational groups that may be working in this fields, as illustrated in figure 1.1. Professional people providing social welfare services include attorney who offer legal services to the poor; urban planning in social planning agencies; physician in public health agencies; teachers in residential treatment facilities for the emotionally disturbed; psychologists; nurse; and recreational therapists in mental hospitals; and psychiatrist in mental health clinics.



Gambar 1.2. Examples of Professional Groups within the Field of Social Welfare
Sumber: Zastrow (2010)

Significant cooperation work between social worker and urban planner is badly needed in Indonesia, because of its extraordinary area and potential for manpower development. As valuable resources, the social worker as a community organizers should have the ability to relate to people, to analyze problems, to locate resources, to see potential for change, and to be able to create effective structures for problem solving.

Urban planner focuses on the quality of buildings and the in-between spaces they generate. All the right strategic decisions may be made, and the planning theory be impeccable, but if the physical consequences, the actual objects in space, do not add up to a satisfying and vigorous environment, good feasibility decision making is of no consequence. Human behavior and social environment has a crucial role in urban planning.

In the present arrangement of things, a planner seems to be engaged in the scientific aspects of the urban design agenda. But things so often go wrong at the last stage. New towns are, to varying degrees, deficient in that indefinable quality called urbanism. All town and cities have their share of high prestige,

and low satisfaction of urban non-events. Perhaps this is because they do not know what urbanism really is, in the social and psychological sense. It seems that the understanding of the phenomenology of towns and cities has been low in the order of priorities in urban planning..

Potential of Manpower Development

The term manpower refers to the total labor force of a nation. This count includes both male and female laborers. This research was conducted at west Bandung Regency which had potential for manpower development. Meanwhile, manpower planning is the development of strategies that match the supply of laborers to the number of jobs available at a company, industry, regional or national level. This can be conducted by large businesses or by government bodies. Indonesia has a great potential in manpower development to organize such a potential area.

Indonesia is an archipelago stretching along the equator between the Southeast Asian mainland and the Australian continent. The country has a total land area of 1,919,440 square kilometers (741,096 square miles). An additional 3.2 million square kilometers (1,235,520 square miles) of ocean is within Indonesia's borders. In most of the nation, the primary crop is rice, sometimes grown in extensive rice terraces with complex irrigation systems. Secondary crops, known as palawija (cash crops), grown outside of the rice-growing season, include soybeans, corn, peanuts, and beans. In mountainous areas highland vegetables are grown, including potatoes, cabbage, carrots, and asparagus. Major fruit crops include bananas, mangoes, papaya, oranges, and pineapples. In drier areas root crops such as cassava are an important product. Poverty in Indonesia is a widespread issue though in recent years the official numbers show a declining trend. Due to the dense rural nature of parts of Java, Bali, Lombok, and parts of Sumatra, poverty can be classified into rural and urban poverty. As a sprawling archipelago, poverty characteristics and implications vary widely from island to island and culture to culture.

Based on the Central Statistics Body Center (BPS Indonesia) in March 2010, the poverty line of Indonesian people reached Rp. 211.726 per capita per month (approximately USD 20). This poverty line is a tool to indicate poverty level in Indonesia. The data explained that the number of poverty in Indonesia is still high and special efforts need to take place in order to combat the problem. (www.unpad.ac.id). Population growth increases the demand for food. With most productive land already in use, there is pressure for this land to become more productive. Poor harvests and higher costs lead many poor farmers to migrate to cities to look for work. Expanding cities spread out across productive land, pushing food production further and further away from consumers. This increases the cost of all the activities associated with producing and transporting food, and decreases the food security of the poor in cities. (www.globaleducation.edna.edu.au).

Agriculture remains the largest employment sector in most developing countries and international agriculture agreements are crucial to a country's food security. Some critics argue that trade liberalization may reduce a country's food security by reducing agricultural employment levels (WHO, 2012; www.who.int/trade/glossary/story028/en/). In rural communities where many rely on subsistence farming for their livelihood and where vital infrastructure is lacking (such as roads, water and irrigation systems, and post-harvest facilities) and social services (such as health and education), poverty and hunger has been further exacerbated by the crisis.

The agricultural sector is the starting point for finding sustainable solutions to overcome the current food crisis. This relates to agricultural productivity, as well as, to policy frameworks for combating hunger and poverty. (Suryana, Director General of Food Security Agency, Ministry of Agriculture, Indonesia., www.unescap.org). Indonesia has committed to achieve its MDG's and sustain its policy to put agriculture as one of our important development agenda, gives high priority to the efforts of achieving sustainable food security, and promotes the optimal utilization of the local resources and culture, and the promotion of innovative technology and market opportunities. Food

security is a complex sustainable development issue, linked to health through malnutrition, but also to sustainable economic development, environment, and trade. It has become a focus of Indonesia as a developing country.

Social System

One significant factor in the manpower existing condition is the employment situation in this country, it is that the bulk of the informal economy workers are mostly in the rural/agricultural sector. It should be hard to formulate a policy in shifting as much as possible of the worker as labor force from the informal to the formal sector, or from the agricultural sector to the “service economy”. This would give the workers a better deal in terms of wages. This is possible only if the rigidities in the labor market are loosen and wage determination begins to reflect the resource endowment in our country.

Social policy for manpower welfare is very important in gaining food security, as a part of society, it seeks to create a system in equilibrium. If society is a system, it is a whole consisting of interdependent parts, change in some parts thus effects other parts and the whole. A part of social system in the context of social policy for manpower consisted of the function of Adaptation, Goal Attainment, Integration and Latency. According to Parsons, there are four broad functional requisites of social system These four categories of requisites or problem to be solved are frequently referred to by their acronym , AGIL:

- 1) Adaptation; securing and distributing the means of survival from the environment.
- 2) Goal Attainment; Determining, ordering, and facilitating the attainment of the goal s of the social system.
- 3) Integration; Securing cooperative and coordinate social relationships within the system, and
- 4) Latency; Include pattern maintenance involving the motivation of desired behavior and tension management involving the control of strains and tension. (Thimasheff and Theodorson, 1976).

Parsons used the four categories of requisites as a framework for analyzing the function of the subsystem of a complex society. Each of these subsystems is composed of specialized roles, are primarily concerned with solving one of the functional problems. The heart of theoretical attempts is its dual conceptualization of system. At the highest level, Parsons developed a general system of action that feature four divisions, including the general social system. At a lower level, he divided social system into four distinctive subsystems. Beginning with the general system, we find its four component to include the behavioral-organic, personality, cultural and social system. Each of these component systems meets one of the functional prerequisites that must be satisfied for any living system to survive.

The functional prerequisite for behavioral organic system is adaptation. Action for this system involves the means by which living beings process information via the central nervous system and interact behaviorally with the physical environment. The functional prerequisite for the personality system is goal attainment. Action for this component system is conceptualized as the motivation behind gratification. Moving on, the functional prerequisite of the social system is integration. Action for this component system includes the coordination of individuals and groups and the bonding of members of society by means of a normative constraint. And finally, the functional prerequisite for the cultural system is latency or pattern maintenance. Action here refers to the decoding of the symbolic meanings that constitute human tradition, custom, and the learned way of life. Culturally influenced action ensures systemic continuity over time.

Land Use

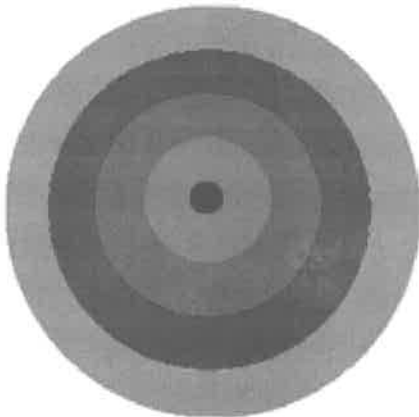
A Model of Agricultural Land Use

The Von Thunen model of agricultural land use was created by farmer and amateur economist J.H. Von Thunen (1783-1850) in 1826. Von Thunen's model

was created before industrialization and is based on the following limiting assumptions:

1. The city is located centrally within an “Isolated State” which is self sufficient and has no external influences.
2. The Isolated State is surrounded by an unoccupied wilderness.
3. The land of the State is completely flat and has no rivers or mountains to interrupt the terrain.
4. The soil quality and climate are consistent throughout the State.
5. Farmers in the Isolated State transport their own goods to market via oxcart, across land, directly to the central city. Therefore, there are no roads.
6. Farmers act to maximize profits.

In an Isolated State with the foregoing statements being true, Von Thunen hypothesized that a pattern of rings around the city would develop.



Central City
Intensive Farming/Dairying
Forest
Extensive Field Crops
Ranching/Animal Products
John T. Rostberg, 1982

There are four rings of agricultural activity surrounding the city. Dairying and intensive farming occur in the ring closest to the city. Since vegetables, fruit, milk and other dairy products must get to market quickly, they would be produced close to the city.

Timber and firewood would be produced for fuel and building materials in the second zone. Before industrialization (and coal power), wood was a very important fuel for

heating and cooking. Wood is very heavy and difficult to transport so it is located as close to the city as possible.

The third zone consists of extensive fields crops such as grains for bread.

Since grains last longer than dairy products and are much lighter than fuel, reducing transport costs, they can be located further from the city.

Ranching is located in the final ring surrounding the central city. Animals can be raised far from the city because they are self-transporting. Animals can walk to the central city for sale or for butchering. Beyond the fourth ring lies the unoccupied wilderness, which is too great a distance from the central city for any type of agricultural product.

Even though the Von Thunen model was created in a time before factories, highways, and even railroads, it is still an important model in geography. The Von Thunen model is an excellent illustration of the balance between land cost and transportation costs. As one gets closer to a city, the price of land increases. The farmers of the Isolated State balance the cost of transportation, land, and profit and produce the most cost-effective product for market. Of course, in the real world, things do not happen as they would in a model. (<http://geography.about.com/od/urbaneconomicgeography/a/vonthunen.htm>)

Now, many of the countries which were once colonies of Europe, especially those in Central America, are still heavily involved in the same types of agricultural production as they were hundreds of years ago. Farming in the twentieth century has become highly technological in more developed nations with geographical technologies like GIS, GPS, and remote sensing while less developed nations continue with practices which are similar to those developed after the first agricultural revolution, thousands of years ago.

About 45% of the world's population makes their living through agriculture. The proportion of the population involved in agriculture ranges from about 2% in the United States to about 80% in some parts of Asia and Africa. There are two types of agriculture, subsistence and commercial. There are millions of subsistence farmers in the world, those who produce only enough crops to feed their families.

Many subsistence farmers use the slash and burn or swidden agricultural method. Swidden is a technique used by about 150 to 200 million people, and

is especially prevalent in Africa, Latin America, and Southeast Asia. A portion of land is cleared and burned to provide at least one and up to three years of good crops for that portion of land. Once the land can no longer be utilized, a new patch of ground is slashed and burnt for another round of crops. Swidden is not a neat or well-organized method of agricultural production by it is effective for farmers who don't know much about irrigation, soil, and fertilization.

The second type of agriculture is commercial agriculture, where the primary purpose is to sell one's product at market. This takes place throughout the world and includes major fruit plantations in Central America as well as huge agribusiness wheat farms in the Midwestern United States.

J.H. Von Thunen developed in his theory stated that the more perishable and heavier products would be grown closer to urban areas. It is very common for perishable vegetables and fruits to be grown within metropolitan areas while less-perishable grain is predominantly produced in non-metropolitan counties (<http://geography.about.com/od/urbaneconomicgeography/a/aggeography.htm>).

- Rural Area

Urban areas comprise larger places and densely settled areas around them. Urban areas do not necessarily follow municipal boundaries. They are essentially densely settled territory as it might appear from the air. Most counties, whether metropolitan or nonmetropolitan, contain a combination of urban and rural populations. Urban areas are of two types—urbanized areas and urban clusters—identical in the criteria used to delineate them but different in size. The definition of an urbanized area wherever it finds an urban nucleus of 50,000 or more people. They may or may not contain any individual cities of 50,000 or more (152 currently do not). In general, they must have a core with a population density of 1,000 persons per square mile and may contain adjoining territory with at least 500 persons per square mile.

The population density criteria are used to identify urban clusters of at least 2,500 but less than 50,000 persons. "Rural" most often refer to conditions

in nonmetropolitan areas. Metropolitan (metro) and nonmetropolitan (non metro) areas are defined on the basis of counties. Counties are typically active political jurisdictions, usually have programmatic importance at the Federal and State level, and estimates of population, employment, and income are available for them annually. They are also frequently used as basic building blocks for areas of economic and social integration.

Metro areas are defined as (1) central counties with one or more urbanized areas, and (2) outlying counties that are economically tied to the core counties as measured by work commuting. Outlying counties are included if 25 percent of workers living in the county commute to the central counties, or if 25 percent of the employment in the county consists of workers coming out from the central counties—the so-called “reverse” commuting pattern. Non metro counties are outside the boundaries of metro areas and are further subdivided into two types: micropolitan areas, centered on urban clusters of 10,000 or more persons, and all remaining “non core” counties.

Many people live in nonmetropolitan (non metro) areas. The nonmetro classification covers counties outside the primary daily commuting range of urbanized areas with 50,000 or more people, and is widely used to define “rural” for research and policymaking. Non metro areas contain less population but can extend across 75 percent of the land area with a relatively slow growth of population compare to the metropolitan areas. Several demographic trends are reshaping economic and social conditions across non metro counties. These trends serve both as key indicators of rural economic health and as generators of future growth and economic expansion. Average earnings are substantially lower among nonmetro workers, as are education levels. The lower nonmetro earnings levels reflect lower shares of highly skilled jobs and lower returns to college degrees in nonmetro labor markets (<http://www.ers.usda.gov/Briefing/Rural/WhatIsRural/>).

Summary

Significant cooperation work between social worker and urban planner is badly needed in Indonesia, because of its extraordinary area and potential for manpower development. As valuable resources, the social worker as community organizers should have the ability to relate a people, to analyze problems, to locate resources, to see potential for change, and to be able to create effective structures for problem solving.

Urban planner focuses on the quality of buildings and the in-between spaces they generate. All the right strategic decisions may be made, and the planning theory be impeccable, but if the physical consequences, the actual objects in space, do not add up to a satisfying and vigorous environment, good feasibility decision making is of no consequence. Human behavior and social environment has a crucial roles in urban planning.

One significant factor in the manpower existing condition is the employment situation in the country, it is that the bulk of the informal economy workers are mostly in the rural/agricultural sector. It should be hard to formulate our policy in shifting as much as possible of the worker as labor force from the informal to become the formal sector; or from the agricultural sector to the "service economy". This would give the workers a better deal in terms of wages. This is possible only if the rigidities in the labor market are loosen and wage determination begins to reflect the resource endowment in our country.

Social policy for manpower welfare is very important in gaining food security, as a part of society, it seeks to create a system in equilibrium. If society is a system, it is a whole consisting of interdependent parts, change in some parts thus effects other parts and the whole. A part of social system in the context of social policy for manpower consisted of the functions of Adaptation, Goal Attainment, Integration and Latency.

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- <http://www.ers.usda.gov/Briefing/Rurality/WhatIsRural/>

Manifest and Latent Function of Islamic Philanthropy Institution in the Community Empowerment Practices (Study at Rumah Zakat Malang)

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Abstract

For a decade, the social developmental issues such as philanthropy movement, has been talked a lot by many society groups. It is happened since the philanthropy movement has a close relation to the strengthening of social capital and the community empowerment which has not been optimized by government. Government itself, in applying the philanthropy activities, is still focuses on the temporary social developmental programs, and it is only in the surface of the social problems, neither come up with a solution based on the source of the problems.

In this case, the appearance of zakat institution is a form of society response toward that so many failures of the philanthropy programs proposed by government. The next thing that comes up is that the arrangement of zakat, infaq, and shodaqoh by the Islamic philanthropy institution here is not an easy thing. In response to this, the government and all related components should give a special attention according to this problem, so that could achieve a maximum goal and all the zakat, infaq, and shodaqoh activities could go on the same way through all of the national components. Related to this issue, Rumah Zakat has played a quite important part for the last 14 years in its role to the community empowerment and make it an interesting subject to be studied from its sociological perspective.

Keywords: community empowerment, rumah zakat, philanthropy

Background

The phenomena of the development of Philanthropic Islamic institutions in Indonesia is interested to be studied from many aspects such as social,

economic, cultural, and etc. This is because the repository is still the potential socio-economic development in Indonesia which will continue to be excellent in exploring philanthropic programs. It is inevitable, that Indonesia as a country with a population totaling approximately 237 million people still has too many population living in disadvantaged conditions (poor). The data issued by BPS (*Badan Pusat Statistik* – Indonesia Agency of Central Statistics Database) in 2011, noted that the poor in Indonesia is more than 30 million people, down one million compared to the year 2010. Although statistically there is decrease in the number of poor people, does not mean that the country is successful for the welfare of its people from year to year. This suggests that the nation 'homework' in increasing people welfare has not been completed yet.

The government, that has a mandate from the people, shall realize the trust that has been agreed in the national constitution. The constitutional mandate, even though it is still in a textual discourse which is difficult to be realized, has been around since this country stood and proposed the efforts to create a prosperous community which has been expressly implied in Pancasila and in the opening of Indonesia Constitution 1945. It has been evidenced by the many national development programs which are continuously and sustainably designed to turn on and activate the industrial sector, educational, agricultural which are still running partially to minimize the social problems. In fact, the national development program that is expected as a medium to realize the welfare state, to this day remains to be hobbled in its implementation.

Far from it, social development issues such as a philanthropic movement attracted many groups of this decade because it is identical with strengthening of social capital and community empowerment, that is not optimally implemented by government. The government itself, in applying philanthropic activities, still conduct a temporary settlement of social problems that exist on the surface only, not the root of the problem. There are examples of some social developmental programs that have been run in Indonesia, such as *Gardu Taskin*, *IDT*, *Jaring Pengaman Sosial (JPS)*, (Urban Poverty Program) *P2KP*, and new ones implemented by the government is *Bantuan Langsung Tunai*- a direct

cash assistance (BLT), and *Bantuan Operasional Sekolah* or School Operational Assistance (BOS), PNPM and P2KP. As a result, the ability of the program is not running a sustainable and even leads to a counterproductive perspective of various stakeholders. Very often mega social projects such people negative effect presumption against the government, that many social programs fund significantly evaporate without a trace.

One potential market of charity or philanthropy in Indonesia is the fund or funds related to religious teachings, such as *zakat*, *infaq*, *shodaqoh* (Islam), collections (Catholic), tithing (Protestant), *Punia* (Hinduism), and *Jataka* (Buddhist) which is defined as a service to the community as an expression of the goodness of the God or Buddha or others. All those doctrines carry the spirit of philanthropy for the community to get more dignity and honor.

Observing the growth of philanthropic movement of sectarian religions recently, one of those is the Islamic philanthropic institutions called as *Lembaga Amil Zakat (LAZ)*, they are very sporadic in Indonesia, such as *Zakat*, *Infaq*, and *shodaqoh* institutions in Indonesia by Foz (Forum Zakat) which is officially listed in the decree, Ministry of Religious Affairs as many as 500 institutions. Some of the institutions of *zakat*, *infaq*, and *shodaqoh* that have great potential in Indonesia are the Baitul Maal Hidayatullah, BANK IFI, BAZIS Jakarta, BAZNAS, Dompot Dhuafa Republika (DD), DPU Darut Tauhid, LAZIS Muhammadiyah, Dompot Sosial Ummul Quro', PKPU, YDSF, Walisongo, STIE Tazkia, Yayasan Imdad Mustadh'afin (YASMIN), Baitul Maal Muamalat, Yayasan Portal Infaq.⁸

Besides those *amil zakat* institutions, communities are also faced with the rise of *sharia* banking and financial institutions such as BMT, *Syar'iah* Bank, *BPR Syari'ah* and *Syari'ah* Cooperative which continue to grow and develop in Indonesia. The adding label of *syari'ah* to financial institutions and banks to make these institutions manage the funds of *zakat* from their shared profit and their employees' salary. The management of *zakat* in those institutions is going to be done by such kind of *maal* which becomes a part of philanthropy activities.

8 Kurniawati. *Kedermawanan Kaum Muslimin-Hasil Survei di Sepuluh Kota*.2004.p.78; 90-101

In a brief explanation, the potential of Islamic Philanthropy institutions in Indonesia can be summarized into a table like this:

Table 1
The Potential of Islamic Philanthropy Institutions in Indonesia

No.	Kinds of Institutions	Explanations
1.	<i>Badan Amil Zakat (BAZ)</i>	A zakat institution was established by the government which has a central office in Jakarta called Badan Amil Zakat Nasional (BAZNAS). It also built a network in the city and district level in all over Indonesia in the name of Badan Amil Zakat Daerah (BAZDA). While in the level of ministry, it is called as Unit Pengelola Zakat (UPZ).
2.	<i>Lembaga Amil Zakat (LAZ)</i>	A zakat institution which is established by a society group or religion organization. It grows rapidly and sporadically in every city in Indonesia with good services and facilities.
3.	<i>Panitia Zakat, Infaq, dan Shodaqoh (PANZIS)</i>	A temporary institution which established in every mosque and musholla (smaller version of mosque), and even at schools during Ramadhan (One of the months in Islamic calendar when Islamic people do fasting) or any other Islamic anniversary events.
4.	<i>Baitul Maal Wat Tamwil (BMT)</i>	An Islamic micro finance institution that has a dual role, namely as the banking function and as a Baitul Maal. In this institution, zakat which is counted from the sharing profit of the banking activities will be managed by Baitul Maal which runs the philanthropic values. Its numbers continue to grow year by year since this kind of institution is easy to built, same as cooperative.
5.	<i>Koperasi Syari'ah – syari'ah cooperative (Kopaya), Bank Perkreditan Rakyat Syari'ah (BPRS), and Syari'ah Bank or Syari'ah Business Unit</i>	This institution is not much different from the models of BMT; the difference is only on the legality of the legal entity. Syari'ah bankings are in the banking sector, excellent because they are not much affected by external conditions. The numbers also continued to grow in line with the public interest and profit margins are relatively safe.

The above table provides an overview of how the potential of Islamic philanthropy that had been neglected a lot of management and utilization as well as just a way to abort the Syari'ah obligations without massive positive impact. Therefore, it is important to have an institution that can be trusted which is capable in managing community fund professionally and understand the context of social changing and problems. Demand of the dynamic and capable management or structure of an institution is necessary to be possessed by every institution that exists today.

Furthermore, realizing that the practice of empowerment and the management of *zakat*, *infaq*, and *shodaqoh* by the Islamic philanthropic institutions (read: *zakat* institution) nowadays, is not an easy thing. Of course, it should be taken seriously by the government, Muslim leaders, academics, practitioners and the Moslems people in Indonesia, so that the movement in optimizing *zakat*, *infaq*, and *shodaqoh* can run in synergy and thorough in all components of the nation. Given the diversity of culture and social conditions in Indonesia and the small progressive potential of *zakat*, *infaq*, and *shodaqoh* could have an impact on the model and even the art of the management and distribution of *zakat*, *infaq*, and *shodaqoh*.

Furthermore, researcher assumes the existence of paradox between the values of philanthropy with particular application in the philanthropic practices of community empowerment. Manifestations of community empowerment programs have not been able to touch the roots of poverty and powerlessness of the community, so that the practice of empowerment indicators have not been much exposed to succeed. Even the activities of these institutions are still impressed with charity or even impressed present and review the language of empowerment that poverty and powerlessness of the people is increasing. This means that the latent effects of empowerment practices by *amil zakat* institutions expressed at the *mustahik* reliance on self-reliance program and possibly a personal nature or in groups. Therefore, in *amil zakat* institutions, all possible latent effects of the programs of community empowerment could be positively correlated or even powerless.

The upcoming response of the many community empowerment practices which ignore the manifest and latent functions, has encouraged the researcher to make a research on how far this community empowerment practices by those *amil zakat* institution put a consideration toward those manifest and latent functions. This research is focused on the aspects of the manifest and latent functions of the community empowerment practices undone by the *Rumah Zakat* in Malang. It will closely related to the understanding, awareness, attitudes, and practices of the Islamic philanthropy institution regarding of the

effective, productive, humanist, caring, cooperative, and social responsible funding management of zakat, infaq, and shodaqoh in a wider interests. Thus, these aspects could be strategic points in the practical study of the community empowerment based on its manifest and latent function.

Research Problems

The problem of this research is focused on how the manifest and latent functions of *Rumah Zakat* as one of the Islamic philanthropy institution in the community empowerment practices in Malang.

Aim of Research

The purpose of this research is to understand deeper about the manifest and latent functions of *Rumah Zakat* as one of the Islamic philanthropy institution in the community empowerment in Malang.

Previous Research

Study about the impact of philanthropy activities related to religion, especially *Islam*, regarded to the problems of poverty reduction, numbers of unemployment, and other social problems are not many. However, the activists of philanthropy which support the non-profit philanthropy organizations are growing very sporadic and deserve to be studied. That's because the size of the accumulation of public funds for the benefit of disadvantaged people and for the interests of vulnerable individuals and groups. Therefore, research on philanthropy becomes urgent to be done to see the extent of the contribution of Islamic philanthropy towards community empowerment.

There is a research done by Jehle (1994) which analyzed the impact of zakat on the gaps and disparities that occur in Pakistan. By using the AKS (Atkinson, Kolm, and Sen) Gaps Index, Jehle was able in constructing two kinds

of income based on the data in the year of 1987-1988 which content income data which not includes *zakat* and income data which includes *zakat*. He found that the income which includes *zakat* is able to lead the income from middle class to lower class of society, even still in a little amount. This proves that *zakat* which is managed professionally through an organization is more effective than is managed individually.⁹

Research in 2006 on the generosity of Social Interaction Patterns parochial groups and Categorical Archdiocese of Jakarta and Semarang (Pola Interaksi Kedermawanan Sosial Kelompok Parokial dan Kategorial Keuskupan Agung Jakarta & Keuskupan Agung Semarang) shows that the deepening of the theological meaning could go through various ways and values which are viewed as a good thing by the Catholic Church in Indonesia. One of the available ways is social charity to raise the dignity of human as a whole. Basis for the Catholic Church and Indonesia in viewing and developing social generosity associated with socio-economic condition of society is the principle of subsidiary. This principle is generally asserted that what can be done by a smaller unit should not be taken over by larger units so that a small unit that can organize themselves into an independent force, especially economically.¹⁰

Concept of Philanthropy

The term philanthropy came from the word *philos* (means love) and *anthropos* (means human). Moreover, the conceptualization of philanthropy is the voluntary practices of giving, services, and association in helping others which is also can be defined as a voluntary action for public good. Philanthropy itself was born of the spirit to utilize and develop the independence of civil society. From time to time, philanthropy has been developed into two variant which called traditional philanthropy and philanthropy of social justice.¹¹ It

9 Jehle, G.A. 1994. *Zakat and Inequality: Some Evidence from Pakistan*. Review of Income and Wealth, Series 40:2, June.

10 Puraka, Y. Wasi Gede dkk. 2006. *Pola Interaksi Kedermawanan Sosial Kelompok Parokial dan Kategorial Keuskupan Agung Jakarta & Keuskupan Agung Semarang*. Yayasan KEHATI dengan Institut Riset Sosial dan Ekonomi (INRISE) Jakarta. Riset.

11 Prihatna, Andi Agung. 2005. "*Filantropi dan Keadilan Sosial*" dalam buku *Revitalisasi Filantropi Islam*. PBB UIN Syarif Hidayatullah dan The Ford Foundation: Jakarta. p.3-4.

is also stressed by the alien in Shaw that philanthropy is not just charity, but rather on the long-term impact of nature empowerment mentoring.¹²

Traditional philanthropy acts within charity, not sustainable, and tend to be interpreted in *an-sich* thought. While the social justice of philanthropy digs in philosophically that the real philanthropic values is to answer the common problems on society by applying a sustainable program, moves in macro field, finishes the structural problem, and changes the system.

It is undeniable that universality of the concept of philanthropy could affect the philanthropic practices that exist in society. Likewise with the understanding of philanthropy through the religion's perspective and then add a new dimension of religious philanthropy implementation. Furthermore, the concept of philanthropy is not only correlated with wealth. According to this, W.K Kellog Foundation gave a wider understanding of philanthropy that could also mean to give the time, money, and knowledge on how to gain common good.¹³ It means that involvement of the whole human activities in various areas with a great willingness, participation, dedication, ideas, leisure time, and money contribution is a part that cannot be separated from the concept of philanthropy.

Helmut K. Anheier and Diana Laet's idea about creative philanthropy should be appreciated for giving quite exact approaches for the philanthropy analysis of modern society.¹⁴ The first is the charity approach, which tend to focus on the symptoms of social problems than the source of the problems itself so that the impact is only temporary. Second approach is the scientific philanthropy approach which has a purpose to solve the social problems directly to the cause. Even though, this approach often fails since it only focuses on the educational analysis and research, so the ability to measure the time consuming, the cost, and the complexity is often get ignored, which means that the practical side is

12 Latief, Hilman.2010.*Melayani Umat:Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis*.PT Gramedia Pustaka Utama:Jakarta.p.37. The concept of charity is stressed on the service's aspect and identical with the practice of compensate to help someone temporarily, while the modern philanthropy should be advocacy, or a sustainable assist, progressive, productive, and empowerment.

13 Latief, Hilman.2010.*Melayani Umat:Filantropi Islam dan Ideologi Kesejahteraan Kaum Modernis*.PT Gramedia Pustaka Utama:Jakarta.p.34.

14 Ibid. p.21-22

often get ignored. The third is the new scientific philanthropy approach which more focuses on the process than the role, and less attention to the unique values of philanthropy institutions which differentiate from any other institutions.

The discussion on Islamic philanthropy should not be separated from the development of general conception of philanthropy itself. More specifically, the definition of the Islamic philanthropy, usually based on the matters below¹⁵:

1. There is no single dichotomy between spiritual efforts and wealth in human life
2. To be a character, purpose, and the function of Muslim community (the relevancy of human as social subject)
3. The concept of trusteeship about wealthy and property

The Concept of Empowerment

Studying about the concept of empowerment is a part of the effort that has always been developed to discover the new things and make the community to participate in the development activities at the local scope, even when the scope of the studies is at the macro-level. The community empowerment as the manifestation of the community intervention is no longer a new thing, but it needs a wider understanding.

Conceptually, the term empowerment comes from the word power since the main idea of empowerment is closely related to the concept of power.¹⁶ Power is often associated to the ability to make others do what they want, regardless of their interest and desire. In addition, according to Suharto, empowerment refers to the people ability, especially the groups of weak and vulnerable people, so that they could have a power or ability to:¹⁷

1. Meet their basic needs, that they could have their freedom, not the freedom to express their opinion, but the freedom from starvation, freedom from ignorance, and freedom from pain.

15 Prihatna, Andi Agung.2005. "*Filantropi dan Keadilan Sosial*" dalam buku *Revitaliasasi Filantropi Islam*. PBB UIN Syarif Hidayatullah dan The Ford Foundation:Jakarta.p.6

16 Suharto, Edi .2009. *Membangun Masyarakat Memberdayakan Rakyat*: Bandung Refika Aditama.p.57

17 Ibid. p.58

2. Reach the productive sources that enable them to increase their income and obtain goods and services they need.
3. Participate in the development process and the decisions making process that affect them.

Community empowerment also could be described as an effort in helping people to develop their own capability that they could be free and able to solve their own problems as well as to take the best decision for their own. Thus, empowerment is intended to encourage the creation of power and ability of the communities to be independently manage themselves based on their needs and be able to face the upcoming problems in the future.¹⁸

Community empowerment cannot stand alone without consider the potential of the human resources itself since it becomes the most vital subject in the implementation of the community empowerment's efforts. At least, there are three kinds of power that should be taken for granted in the efforts of community empowerment based on the potential of the human resources, they are:¹⁹

a) Motivational forces

It is characterized by people who are dissatisfied with existing conditions and have the feeling that something is not fully owned. Here, the role of *zakat* institution is to foster the positive side of individual and community.

b) Resistance forces

This forces means to maintain something that is already exist in society. It is characterized by people who are apathies, uneasy to believe the outsiders, high feeling of fear, and would rather keep what has been owned.

c) Interference forces

This force appears because the people competes each others to reach the society's supports in the process of development. Generally, this force wants a conflict or a division.

18 Sumartaningasih, Agnes. 2004 *Pemberdayaan Masyarakat Desa Melalui Institusi Lokal*, Yogyakarta: Pustaka Pelajar.p.50

19 Setiana, Lucie.2005. *Teknik Penyuluhan dan Pemberdayaan Masyarakat*.Ghalia Indonesia:Bogor.p.5-9

Theoretical Foundation

It has been explained at the previous chapter that this thesis is aimed to discover the manifest and latent functions of the community empowerment practices at the Islamic philanthropy institution, especially in *Rumah Zakat* Malang. There are two relevant sociological theories which will be used as the analysis' blade. The first is level macro analysis by using the structural-functionalism theory by Robert King Merton which is primarily related to the idea of manifest and latent functions. Both functions become interesting to be used in studying the community empowerment's programs which tend to be populism without an essential benefit. The second is the micro-macro level of analysis which mainly focused on the integration of the agent and the structure in the Pierre Bourdieu's theory about Habitus-Arena and its practice.

Merton explained that level of functional analysis was not stopped at the society in general, but it can be used to analyze organizations, groups, institutions, and community. Another of Merton's thought related to this thesis is two functions in functional analysis, which are manifest function and latent functions. William M. Dobriner (1969) described in detail about the characteristics of manifest function, which are:²⁰

- a) Manifest function is obvious, public property, ideological, real, naturally, and has purpose of common sense
- b) Manifest function is the actor of the structure's explanation which is useful to judge or describe social, groups, and occasion's facts.

The manifest function can be also described as something which is wanted from an action or a social structure. While the latent function is the unintended or hidden from an action or a social structure. Therefore, Merton's functional analysis is relevant in analyzing latent and manifest function of the empowerment programs applied by the Islamic philanthropy institutions, especially at *Rumah Zakat* Malang.

The second blade's analysis is Pierre Bourdieu's level analysis micro-macro

²⁰ Dwi Susilo, Rachmad K. 2008. 20 Tokoh Sosiologi Modern. Ar Ruz Media: Jogjakarta. p.216.

about *habitus*, capital, field, and practices. Actually, this theory was moved by the restlessness in answering the fake opposition between objectivism and subjectivism.²¹ Even so, agents and structure's dialectical approach in Bourdieu's conception about *habitus*, capital, field, and practices is not always static, but it can be developed in the scope of general analysis. *Habitus* is a mental or cognitive structure where people could use it in making connection with the social world.²² Bourdieu (1979) has explained *habitus* as below:²³

"Habitus is a transposable disposition and durable which function as the generative basis of structured, objectively unified practices."

Therefore, *habitus* could be defined as an individual understanding and knowledge toward the reality; *habitus* could be seen as a medium of construction, and not a determinant construction and even *habitus* is a trait created out of necessity.²⁴

The next thing is about capital's position which is tangent to *habitus*. According to Bourdieu, capital is not only described as a material power or physical power. However, Bourdieu still believes that capital include materials which has the untouchable symbolic value and abstract attributes as well as cultural significance.²⁵ Capital can be exemplified by prestige, status, competence, authority, interaction pattern, language-communication pattern, economy, power, cultural values, and identical symbols of someone or group of people.

Talking about field, Bourdieu thought it is something dynamic which has the existing autonomic potential and struggle in maintaining the field power. Field is described as a relation network between objective positions in a social structure which comes separately from awareness and individual willing.²⁶ Then, field can be understood as a kind of organized condition which unconsciously set the individual-group's position in a spontaneous society relationship.

21 Log cit. 577.

22 Ibid p.581

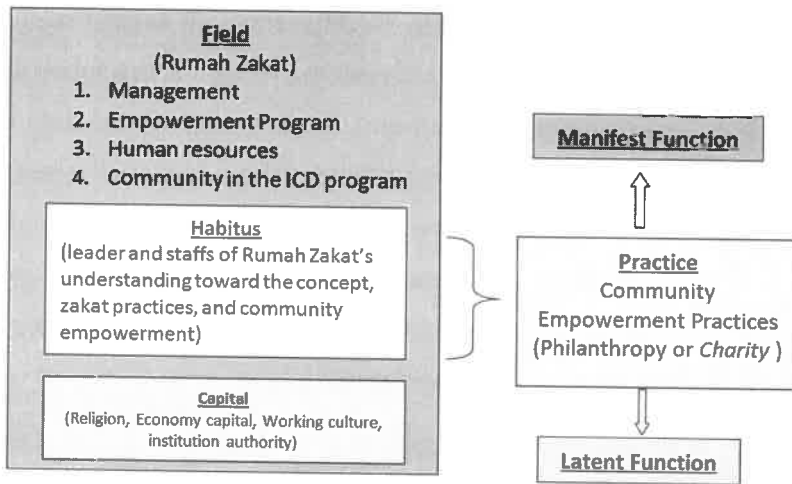
23 Maizier, Pipit. (Habitus x Modal) + Ranah = Praktik. Jelasutra: Yogyakarta. p.13.

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The scheme below tries to give an understanding of how the *habitus*, field, capital, practices, latent function, and manifest function could be applied in this research.



Research Method

Research method has an important role in achieving the defined aim of research. Basically, research activity is an effort in finding the relevant data with the discussed problems which is going to be analyzed and interpreted to make a conclusion.

Research Approach

This research used qualitative approach as the research focused on the process which has a natural setting, in which the researcher studied a phenomenon empirically. This approach is relevant with the functionalist theory since the basic of Merton's functionalism has been shifted to the intermediate level, which is probably combined with the qualitative approach. It is still relevant to use Merton and Bourdieu's theory in this research method.

Kirk and Miller defined qualitative approach as:²⁷

²⁷ J. Moleong. Metodologi Penelitian Kualitatif.2002.p.3.

“Qualitative research is a certain tradition in social science that is fundamentally dependent on humans in the region itself and associated with these people in language and writing.”

Qualitative approach which is used in this research is case study. Case study is the exploration of the bounded system even if it is in a form of single case or a numbers of cases in detail and deep. The collected data is also gathered from some sources which are suitable to the context of the research.²⁸ Yin is technically explained that the method of case study is to questioning the empirical event to investigate the contemporary phenomena in the context of real life, when the boundaries of the context and phenomena is no longer seen clearly, how far the factual sources will be used.²⁹

Research Subject

This research uses the determination of the research subjects as a source of data that is expected to answer the problems of the researcher. The subjects in this study is the head of the branch and division coordinator of community self-contained empowerment in *Rumah Zakat* in the city of Malang, and the representatives of community groups or community empowerment program following the Integrated Community Development (ICD) of the institution.

Location of the Research

This research is conducted in *Rumah Zakat*, in the city of Malang; this institution has become one of national *amil zakat* institutions that has experienced a significance transformation of its management institution since its establishment. In the city of Malang, *Rumah Zakat* has implemented the Integrated Community Development (ICD) program in the sub-district Sukun. Despite its function as a national program of *Rumah Zakat*, ICD is also an excellent community empowerment program in every city of Indonesia.

²⁸ Creswell, John W. 1998. *Qualitative Inquiry and Research Design Choosing Among Five Tradition*. London: Sage. p. 61.

²⁹ Yin, Robert K. 1981. *Case Study Research: Design and Methods*, London: Sage. p. 23.

Data Collection Technique

In order to have an accurate and holistic data for the research, researcher used three different data collection techniques: interview, observation, and documentation.³⁰

Those techniques can be defined as followed:

Interview

Interview is a kind of data collection technique which uses oral question and answer. The aim of this research is to collect an accurate, honest and accountable data. Therefore, the researcher used in depth interview in the natural background.

Interview with the subjects has been done unstructured and took three weeks in the branch office of *Rumah Zakat* of Malang city and along the visitation to the *mustahik* with the coordinator of community self-contained empowerment.

Observation

Observation is a data collection technique which relies on the power of observation or senses. Kind of observation used in this research is participant observation, in which, not only observe, but the researcher also became the member of the community and get involved in every community's activities.

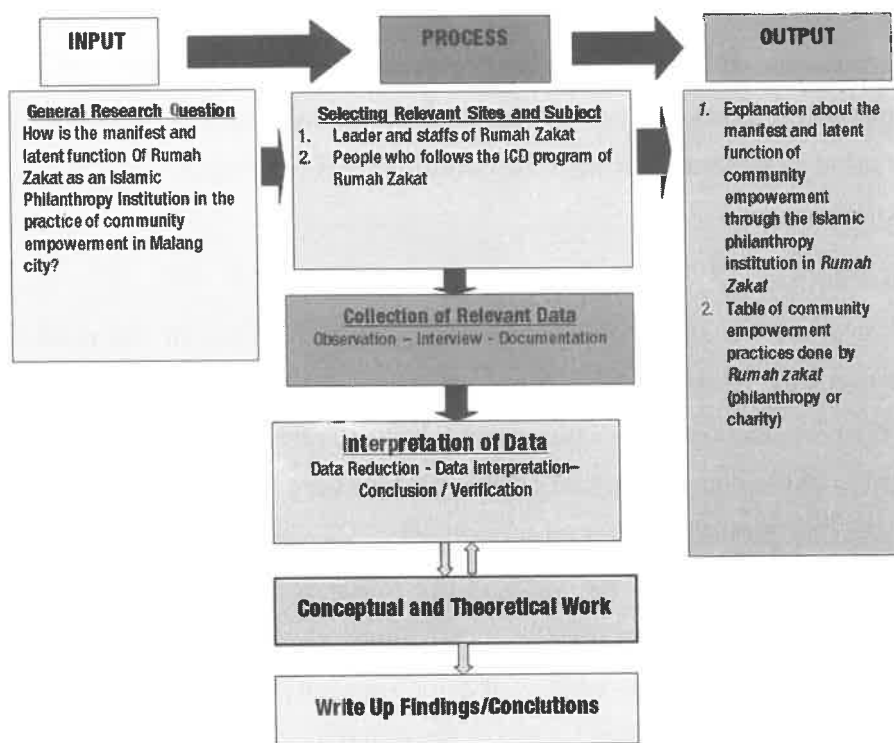
At this observation's method, all activities which are related to the philanthropy activity as the focus of the research are being the data that should be observed. It consists of social community activities and religious social activities in the intervention of empowerment practice. Besides that, all other things which are related to the subjects' life such as the communications pattern of philanthropy institution with the community and the internal of institution. Observation is conducted by the researcher during the intervention to the *mustahik*, monthly reading Qur'an or monthly training, and also during the socialization to the new consultant of *zakat*.

³⁰ Moleong, Lexy, J. 2002. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.

Documentation

Documentation is used as one of the data collection techniques because of its natural characteristic, related to the context, born, and exist inside the context. The things that will be tracked in the documentation method can be in the form of proposal of activities, documentation activities, previous research, notes, and others.

The Flow of the Research and the Scope Diagram of the Research Will be Described Briefly as Followed

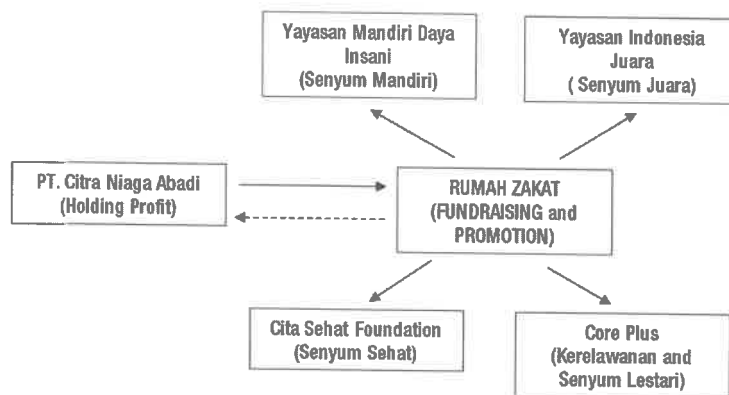


Research Result and Discussion

The result of this research systematically uses the scope and limitation which has been explained at the previous chapter. Some important points are related to the management, human resources, community empowerment practices, and the community as the target of the program. The managerial

journey of Rumah Zakat began in 1998 with the name of Dompot Sosial Ummul Quro which was located in Turangga Street of Bandung city. In 2004, the name changed into Rumah Zakat Indonesia. Later, in 2009, the name changed again into Rumah Zakat. Since 2011, Rumah Zakat had done significant structural reformation as a response to the act no.23 of 2011 about the management of zakat as revision's result from the act no.38 of 1999. The act no.23 of 2011 interpreted a fear of government's interference at the zakat management in the zakat institutions, so it can affect in the form of limitation of creativity and privatization management of zakat institution.

Rumah Zakat that previously owned excellent integration program which is *Senyum Mandiri*, *Senyum Juara*, and *Senyum Sehat*, in 2012, has been added one more program called *Senyum Lestari*. Then, those four programs have been spin-off from the internal program to a foundation which has a synergy with Rumah Zakat. It can be described through the diagram below:



From the above diagram, it can be described that PT. Citra Niaga Abadi is a profit institution in which their whole zakat, infaq, and shodaqoh funding and also waqaf of the institution and their workers are given through Rumah Zakat. It is not a new thing since the founder of Rumah Zakat is the chairman of PT. Citra Niaga Abadi. Even the commitment of the institution itself has been built inside the scheme above, especially for the staffs of Rumah Zakat who are competence to be improved in business area, then they could be recruited as the workers of Rumah Zakat. It means that Rumah Zakat is an institution

which can construct and manage the potential of its human resources in every aspect.

As the time being, Rumah Zakat takes its role as an institution that collects fund and promotes its programs only, while the implementer is the four foundations which are Mandiri Daya Insani Foundation, Indonesia Juara Foundation, Cita Sehat Foundation, and Core Plus. Meanwhile, in the short time, the staffs of Rumah Zakat whose work is to collect the fund of zakat will be spinned off from Rumah Zakat with the name of zakat advisory (ZA) and still hold the brand of Rumah Zakat so that the collecting system of the zakat is independent as what has been stated in the ethical code of Rumah Zakat. ZA uses a modeling system like what we have in multi level marketing system, but still based on the strong syari'ah system. If the amil zakat (people who manage the flow of zakat) have a right to accept 12.5% from the total income of zakat, then in the ZA system, amil's right is arranged through the Remuneration System and Career Path Agency. The researcher thought that this system is unique because it will be a part of the development of financial free in which the amount of salary will be depend on the amount of the income or the collection of amil zakat.

Parts of human resources in Rumah Zakat hold bachelor degree in discipline that not related to the community empowerment practices. However, the leader and staffs of Rumah Zakat still have a connection with the liqo' tradition, university religious organization, tarbiyah, and others. These things make the institution has more Islamic soul in its communication's style, its fashion style, and also the identity of its human resources. The understanding of community empowerment is generally understood by the employees along with the product at the institutional profile and through the intensive mentoring in correlation with the system of Rumah Zakat. The conception of jundi in Islamic leadership's concept means obedient to the leader is a thorough understanding of the whole human resources who are involved in Rumah Zakat.

The practice of community empowerment which has been developed

by Rumah Zakat is a model of Integrated Community Development (ICD). In Malang city, ICD Senyum Mandiri is located in sub-district Sukun at Perum Bandulan Permai E-84 with 18 mustahik as its members.

The realization of ICD itself is a top-down program from central to its branches which means that Rumah Zakat, at branch level is only accept a budget plan as what has been mandated by the central office. The model of ICD for Senyum Mandiri is called Balai Bina Mandiri which performs certain activities, such as mentoring (spiritual, motivation, and etc), funding assistance and periodical assistance every month. The mentoring is directly conducted by the coordinator, and conducted by an independent business expert in a certain occasion.

For the target community, the existence of the autonomous community empowerment program has a good response, even the realization of the mentoring help is done gradually. Mustahik who has been received and tried this program, has shown a significance increasing in their family's income. It is because not all mustahik of the Senyum Mandiri program are seriously occupied their work. Some of the mustahik, work from night to dawn as a parking worker, while in the evening they sell mie ayam (chicken noodle). Moreover, there is mustahik who has already had a tailor shop and sell mie ayam. Even so, they do not have any savings from their business which can be used to improve their business and fulfill their urgent needs.

Based on this result, then the essence of community empowerment is not fully completed as what has been expected from the concept of empowerment itself. It is related to the mustahik empowerment that is not reachable because the mapping of the problems faced by mustahik has not been fulfilled yet by Rumah Zakat. Independent business that stands as a solution to bring out the mustahik from their poor economical condition had been succeeded for certain cases, but failed for others. The next, it turns out that there are other things that do not appear to arise which is there is mustahik's daily need that still depend on their sideline business and some negative behaviors of the mustahik themselves, such as smoking, which can affected the management

of their independent business itself. It means that the concepts of charity has framed by the professionalism of the institution and ignore the basic essence of philanthropy for the community empowerment. But if we use the concept which is proposed by Helmut K. Anheir and Diana Leat, then this condition can be included in the category of creative philanthropy since the institution management and the program they have used different terms and application than the others common institutions, even the local value still becomes a problem of the application of the mustahik's mentoring. The field of Rumah Zakat, which is the top-down management stands as a capital that affected to the acceleration of the mustahik zakat fulfillment. Delaying of this fulfillment can affect the mustahik's routine activities which is more dominant than the business done through the help of Rumah Zakat.

Mustahik's problems mapping, the ability's limitation, and the availability of human resources who assist this program is also becomes an obstacle. ICD model itself has become a bias understanding in its application. Community is understood as a group of people who have the same kind of business, like the people who sell mie ayam and cake in this research. By taking the concept of ICD, then, at least in that one community, there should be a completion of the three programs of ICD which are senyum mandiri, senyum sehat, and senyum juara. So that the community integration will be run effectively and not partially, but in fact, those program run separatedly and there is less integration between those programs.

Therefore, understanding or habitus of the leader and staffs about the concept of ICD and community empowerment becomes more important in the distribution system of zakat, infaq, and shodaqoh, especially in Malang city. Even the final target of that zakat program has been reached, but the undone process of the mustahik's business can be a special 'homework' since the limited intensity of mentoring by Rumah Zakat and the family's culture (like communication in a family, family's customs, relation between mustahik and their neighbors, and etc) of mustahik could be another problem in maintaining the independency of the business.

The achievement of community empowerment practices at Rumah Zakat based on its manifest and latent function can be understood at this part. The manifest function of community empowerment practices by Rumah Zakat is the transparent and professional management of zakat, infaq, and shodaqoh through some popular programs, and even built an understanding of Islamic based of community empowerment practices with the Islamic mustahik community. However, on the other side, this community empowerment practices has latent function which is the higher dependence of the mustahik to Rumah Zakat if the mentoring pattern which has been done all this time is not transferred its responsibility to the community themselves. The next is that the need to create a new identity of Islamic community with label of Rumah Zakat. Rumah Zakat has created a new model of zakat institution which identical to the Moslem people in middle and upper class which is an effective way in showing Islam in the elegant, professional, and has bargaining way. It proves by the appearance of the leader and staffs who wear tie, internet operational system, and its executive profile (office architectural and interior design, printing and electronic media).

This paper, at least, could give an overview that zakat institutions have various perspectives and practices in the community empowerment practices. They also have habitus, capital, and field in community empowerment practices which contain the latent and manifest function inside it. The institutional synergy between institutions and government is a must in the community empowerment practices' process because the variant and partiality of the program make the success indicator of the community empowerment practices done by zakat institutions has not been significance seen. Moreover, there is the mentoring and assistance skill of human resources which still need to be upgraded and the importance of giving more understanding to the Moslem people in Indonesia about the importance of distributing their zakat through professional, trusted, and transparent zakat institutions. The researcher is aware of the limitations in this research; therefore it should be an improvement in the same kind of researches by subsequent researchers.

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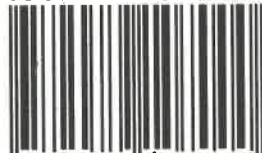
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