PROMOTING DIGNITY AND WORTH OF PEOPLE: IMPLICATIONS FOR SOCIAL WORK PRACTICE

Gerna Wessels
orcid.org/0000-0002-0687-0184
University of Pretoria, South Africa
gerna.wessels@up.ac.za

ABSTRACT

The second pillar of the Global Agenda for Social Work and Social Development calls on social work practitioners and educators to promote the dignity and worth of people. The scope of this article is to provide a conceptual analysis of the concept dignity and worth of people and to provide a theoretical presentation aimed at encouraging social work students and practitioners to mindfully apply theory taught at universities in this pursuit. In this article dignity and worth are scrutinised, cognisant of the current debate regarding the contextualising of social work and against the backdrop of developmental social work. Human rights, social justice, participation and the recognition of diversity are identified as major contributors to the promotion of the dignity and worth of people. These aspects should not be viewed in isolation, but as interlinked in both social work education and practice. Suggestions will be provided for the promotion of the dignity and worth of people to be reflected in social workers and student social worker's thinking and actions on a daily basis.

Keywords: dignity and worth of people; Global Agenda for Social Work and Social Development; human rights; social justice; participation; diversity

INTRODUCTION

In June 2010 more than three thousand social work practitioners, educators and development workers attending the World Conference on Social Work and Social Development in Hong Kong took a stand against global injustice in favour of social development. The representatives agreed on four commitments (also known as pillars)

to realise these ideals, and the Global agenda for Social work and Social Development (hereafter Global Agenda) was born. The following four pillars of the Global Agenda – subject to further discussion and refinement – were identified:

- promoting social and economic equalities;
- promoting the dignity and worth of peoples;
- working toward environmental sustainability; and
- strengthening the recognition of the importance of human relationships.

(IASSW, ICSW, and IFSW 2016; IFSW 2012; Stockholm World Conference 2012).

The formal launch of the Global Agenda took place on World Social Work day – 26 March 2012 – at the Stockholm World Conference where the four identified pillars were refined and endorsed. The world conference in Melbourne in 2014 focused on the first pillar, promoting social and economic equalities, and it was decided that the following two years leading to the 2016 conference in Seoul would be dedicated to the second pillar of the Global Agenda – promoting the dignity and worth of peoples (IASSW, ICSW, IFSW 2016). For successful execution of this initiative, there has to be local community responses to the global process to make it a so-called "glocal initiative" (Nikku and Pulla 2014, 374). Social work practitioners and educators need to see the relevance of the Global Agenda and take ownership of the objectives in their own practice settings for this effort to produce the needed results (Jones and Truell 2012).

PROMOTING DIGNITY AND WORTH AND SOCIAL WORK EDUCATION

Promoting the dignity and worth of peoples is all about "learning and doing". Ife (2012, 141) states: "… knowledge without action would be sterile, ungrounded and irrelevant, and action without knowledge is anti-intellectual, uninformed and usually dangerous". Social work can contribute to a more just society – including the promotion of the dignity and worth of all people – by developing both "practice skills" and "theoretical understanding" (Ife 2012, 216).

Social work curricula have to prepare students for social work practice in a changed socio-political context designed for the promotion of the dignity and worth of all people (Gray 2002). In the early 1990s, with the transition to a new democratic South Africa, policies and approaches were revisited to reflect a new, changed society. Rebuffing South Africa's "history of inequality and the violation of human rights due to colonialism and apartheid" (Patel and Hochfeld 2008, 194), the government took a stand by mandating a so-called developmental approach to social work, focusing on the well-being of every citizen in the country. The White Paper for Social Welfare (Department of Welfare

and Population Development 1997) and the Framework for Social Welfare Services (Department of Social Development 2013) emerged through time as policy documents to guide social workers in implementing a developmental approach to social work. The adoption of this developmental policy for social welfare gave rise to transformation and change – not only in the welfare system – but it also led to subsequent change in the education of graduates entering the profession (Gray 2002; Lombard 2008; Midgley 1995; Patel 2005). This important relationship between social work education and social work practice is acknowledged by Lombard (2015, 497) when she states "Being relevant starts with social work education".

Theory taught at university is not always integrated into practice and is often perceived as useless and irrelevant by some students and practitioners, not able to recall any theoretical basis for their practice once they leave the university (Beckett 2010; Beckett and Maynard 2013; Morley, Macfarlane, and Ablett 2014). Promoting dignity and worth of people can only take place in an environment of continuous learning and development, and social workers have to be "constantly learning and reformulating their world-views and approaches to practice, as a direct consequence of their day-to-day work" (Ife 2012, 216).

The "idea" of promoting dignity and worth as stated in the Global Agenda needs to be moved from an idealistic vision for a better world into the reality of dealing with people. As Payne (2014, 68) eloquently states "The words need 'filling out'". Promoting dignity and worth does not call for the development of new knowledge, but calls for integration of existing theoretical knowledge within new paradigms. The aim of this article is to provide a conceptual analysis of worth and dignity, and to link this analysis to suggestions on how this theoretical understanding can be implemented in social work practice by social work students and practitioners.

DIGNITY AND WORTH IN THE SOCIAL WORK CONTEXT

Banks (2012, 43) describes dignity and worth as "the first and basic value" in social work, while DuBois and Miley (2014, 108) view it as "the most influential value". It has its origin in the early writings of the German philosopher Immanuel Kant who stated that the individual person is "worthy of respect simply because she or he is a person, regardless of whether we like the person, whether they are useful to us or whether they have behaved badly towards us" (Banks 2012, 43).

Although social work's value base has become subject to scrutiny and criticism over time, especially owing to its Western and individualistic nature (Dominelli 2009), its commitment to quality of life, social justice and human dignity has persisted and can still be seen as grounding values for social work practice (Dolgof, Harrington, and Loewenberg 2012, 24). Promoting the dignity and worth of all people is essential to practicing social work – irrespective of the social, political or cultural environment

(Dominelli 2009; Kirst-Ashman 2013; Lewis and Bolzan 2007) and has been regenerated in the second pillar of the Global Agenda. Social work can be seen as society's conscience which stems from an affirmation of the inherent dignity and worth of people, a belief in social justice and the celebration of diversity (DuBois and Miley 2014, 131).

The National Association of Social Workers Code of Ethics (NASW 2008) clarifies "promoting the dignity and worth of the person" among others as meaning to

- care for people in a respectful fashion,
- be sensitive to individual and cultural differences,
- promote responsible self-determination,
- enhance opportunities for change, and
- enhance individual capacity to change and meet own needs.

CONCEPTUAL ANALYSIS OF DIGNITY AND WORTH

A breakdown of the concept dignity and worth will be done cognisant of the current debate regarding the contextualising of social work's value base (Morley, Macfarlane, and Ablett 2014; Samad and Das 2014) and against the backdrop of developmental social work. Human rights, social justice, participation and the recognition of diversity are identified and analysed as major contributors to the promotion of the dignity and worth of people (Department of Social Development 2005; Midgley 1995; Patel 2005). Although the different aspects are analysed for purposes of discussion, dignity and worth have to be viewed holistically and the interrelatedness between the different aspects needs to be acknowledged. (See Figure 1.)
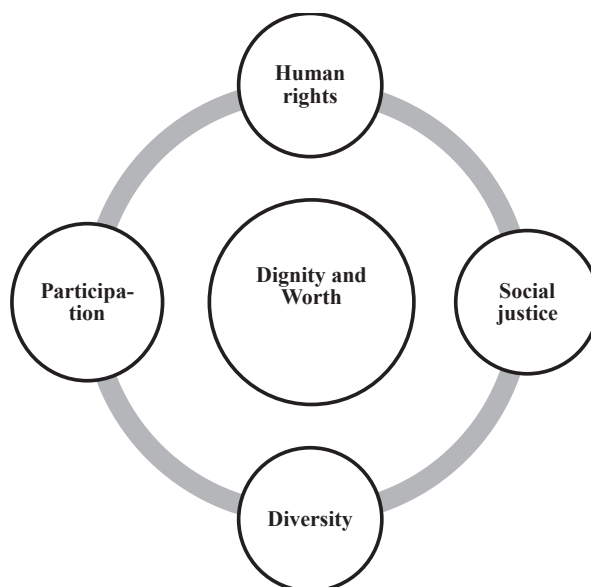
Figure 1:   Analysis of dignity and worth

HUMAN RIGHTS

Although respect for human rights and respect for dignity are not the same, they are related and both become visible in the quality of the interaction between people (IASSW, ICSW, and IFSW 2016). The link between human rights and human dignity was acknowledged from as early as the 1940s in the UN Universal Declaration of Human Rights (UNCHR 1948) where it is stated "All human beings are born free and equal in dignity and rights" (Gambrill 2013; Hugman 2013). The South African Constitution makes provision for the human rights of all the country's citizens (South Africa 1996). Social workers have to advance the human rights of all people – it can even be said that human rights form the heart of the social work profession. (Clark 2009, 43; DuBois and Miley 2014; Ife 2012; Lombard and Twikirize 2014).

Primary human rights provide the minimum conditions necessary for living a dignified life. These rights include water, food, shelter and general physical health and also being safe or belonging to a group as reflected in Maslow's hierarchy of needs (1943). Secondary human rights give substance to primary rights within a specific context. This entails how the primary rights are realised (Kekes (1993) in Hugman 2013). Although there may be agreement on primary rights, secondary rights are more contextualised and may carry different meanings in different cultural settings. For example, the right to

have shelter can be seen as a primary human right, however, different communities may have different views on how this right is to be realised.

Ife (2012) provides a detailed discussion of a so-called three-generation classification of human rights in terms of individual rights, social and economic rights, and collective rights. First-generation rights include among others the rights to freedom of speech and religion. Second-generation rights or quality of life rights make provision for meeting basic human needs and include the rights to food, clothing, shelter, healthcare, education, work, and freedom from discrimination. Third-generation rights or collective rights relate to issues such as protecting the environment, access to humanitarian aid, and social and economic development (DuBois and Miley 2014, 14, 133). To deny a person his/her human rights, is to disregard his/her inherent dignity and worth as a human being (Beckett and Maynard 2013, Wronka 2008).

Universal human rights are seen by some scholars as a Western, individualistic ideology (Cobbah (1987), Pollis and Schwab (2006) and Mutua (2006) in Sewpaul 2014), but Sewpaul emphasises that The African Charter on Human and Peoples' Rights, adopted by the OAU in 1981, embraces all three generations of human rights as proposed by Ife (2012). Some cultural practices seem to be in conflict with human rights and are of great concern to social workers (Ife 2012). Sewpaul (2014, 21) appeals to social workers to be courageous and to "challenge the violation of human rights to bodily integrity, to security and to life in the guise of culture". Whenever this "challenging" takes place, it should be done while maintaining the dignity and worth of the people concerned.

Promoting the dignity and worth of people is not a legal obligation, but social workers should be working towards the development of a "rights culture" in their service delivery. The dignity and worth of people should be promoted, however, "how" this is done will be contextualised within a specific culture. Upholding people's human rights according to their specific context can be seen as a vehicle to promote human dignity and worth for everybody.

Social Justice

Social work is not only committed to human rights, but is "equally committed to social justice" (Clark 2009, 43). Its concern with social justice can be found in its focus on the well-being of individuals within their social environments (Beckett 2010; Hugman 2013; Kirst-Ashman 2013). While human rights are concerned with access to "things" necessary to live a dignified life, social justice is concerned with the way those resources are distributed (Hugman 2013). Clark (2009, 144) states "Justice can be defined precisely as the satisfaction of rights and the satisfaction of rights are the necessary outcome of truly just social arrangements".

From a social work perspective, a fair society is a society where all members have the same access to resources and benefits to live a dignified life. Social work is

concerned with the question why some people are denied access to those rights which will allow them the opportunity to live a dignified life. Social justice is all about the availability and fair distribution of resources to everybody, irrespective of who they are, or what they have done in their lives (Banks 2012; Dolgof, Harrington, and Loewenberg 2012; Dominelli 2010; DuBois and Miley 2014; Potgieter 1998).

Although social workers may have the will to strive for social justice, they do not always put these good intentions into practice, thereby unwittingly contributing to the dehumanising of the people whose worth and dignity they have to promote (Ife 2012).

DIVERSITY

Social work's commitment to human rights and social justice can only be achieved when social workers acknowledge that different people in different situations will have different needs, have different stories to tell, have different dreams and can make different contributions to society. Social workers have to see people for who they really are and refrain from forming stereotypes according to their own or others' preconceived ideas. They have to acknowledge and respect the impact of culture, ethnicity, race, gender, sexual orientation, age, class, and physical and intellectual capabilities on service users' experiences. They need to be willing to really listen to the "story" of each individual service user, irrespective of individual differences (Dalrymple and Burk 2006; DuBois and Miley 2014; Gambrill 2013; Parker and Bradley 2010). When a social worker does not listen to the service user, but merely accepts the judgement of others, it shows contempt for the dignity and worth of the person. Some social workers especially do not "listen" to children, adolescents or older people in society, but they rely on the opinions of teachers, caregivers or other professionals. People should be dealt with according to who they really are – appreciating the strengths intrinsic to their cultural identities and life experiences, always bearing in mind that they possess inborn dignity and personal worth. Once a service user becomes a number in a file that needs to be "dealt with" according to prescribed agency or legal procedures, their dignity and worth get compromised (DuBois and Miley 2014).

Banks (2012, 47) concludes "Accepting a service user as she is, rather than stereotyping or categorising, is obviously part of respecting the innate worth and dignity of every human being". This recognition of each person's unique qualities is based upon the right of human beings to be treated not just as "a" human being, but as "this" human being (Banks 2012, 46). Social workers need to understand "this person in this situation" to promote dignity and worth (DuBois and Miley 2014, 199).

PARTICIPATION

Service user participation necessitates more than just being listened to. It means the service users should be involved in the total change process – and be able to influence

the process. According to Dalrymple and Burke (2006, 245) service users' participation rights include the following:

- to be heard;
- to participate;
- to exercise choice; and
- to define problems and actions.

Service users want their social workers to "support them and work in partnership with them to empower them to work out their own agendas" (Beresford (2007) in Parris 2012, 93). Many social workers find it difficult to invite participation from their service users, thereby disrespecting their dignity and worth. Social work is very powerful in relation to many of its service users and can easily be oppressive in itself – not allowing service users the opportunity to participate in their own process of growth and development (Beckett and Maynard 2013; Gambrill 2013). Furthermore, social workers may see themselves as the experts of service users' lives owing to their professional expertise and agency or legislative policies, therefore they are reluctant to involve service users in the process. As social work engages with some of the most vulnerable, disempowered and discriminated against members of society, these people often struggle to have their voices heard and to be listened to (Beckett and Maynard 2013).

Inviting participation needs to take into account if the person has the capacity and level of maturity to participate, however, social workers often find it difficult to determine service users' capacity for participation (Congress 2010; Matthies 2010). The NASW Code of Ethics (NASW 2008) makes provision for an exception to participation only if the social worker judges it to hold foreseeable risk to the service user or others. In these situations, the Code of Ethics gives priority to the principle of protecting life over the right to self-determination.

Social work theory and practice have to a great extent developed around the idea that service users are people who cannot cope with their own problems due to their own inabilities and weaknesses and who are worth less than others that are able to cope independently without a social worker's input (England (1983) in Hugman 2013, 84; Saleebey 2009). Matthies (2010, 181) states "If a profession is based on the ethical motivation of helping others there might be little room for supporting the self-governing of others". DuBois and Miley (2014, 199) also refer in this regard to the early writings of Bertha Reynolds (1951) who suggested that "… people who took help should be made to feel outside the normal group, or they would be endlessly demanding. They should not have a status as desirable as that of people who gave – or at least were able to meet their own needs".

TRANSLATING CONCEPTS INTO PRACTICE

When Jones and Truell (2012, 266) pose the question "What has the Global Agenda got to do with you?" all social workers and educators should join in and answer "EVERYTHING". Promoting dignity and worth is not an abstract idea – it is all about "real" people – not about cardboard cut-outs or files in a cabinet. It is about people living real lives with their own dreams, hopes and struggles. The transition from the idealistic into the practice realm should come naturally to social workers, as social work has never been driven by logical thinking only, but also by the passion for social justice and social change, to make the world a better place for everybody (Ife 2012; Lewis and Bolzan 2007; Parker 2009).

Although social work practitioners are expected to promote the dignity and worth of all people, the nature of social work often paths the way for dehumanising and oppressive practices, obscuring their dignity and worth (DuBois and Miley 2014). This is the case, especially when social workers exercise power derived from real (or perceived) expertise, often within the legislative framework of their work (Beckett and Maynard 2013). Social workers may also use their power as a "quick fix" because they are overwhelmed by work and do not have the "time" to build a trusting relationship with a service user – leading to service users being treated with contempt and disrespect for their dignity and worth (Beckett and Maynard 2013).

Every social work practitioner can contribute in a unique and personal way to the achievement of the second pillar of the Global Agenda and promote the dignity and worth of all people. Promoting dignity and worth of people is much more than celebrations on World Social Work day or awareness campaigns, and should leave people feeling worthy and competent as human beings (DuBois and Miley 2014). The challenge for practitioners is putting the ideas underpinning the promotion of dignity and worth of people into practice.

HUMAN RIGHTS

Respect for the human rights of people is of utmost importance to social work. Social workers who create a human rights culture will engage with service users in a respectful manner with the realisation that they have the right to be treated with respect for their dignity and worth (Clark 2009; Wronka 2008). As social work often deals with marginalised and vulnerable people who are likely to get objectified by the rest of society, some people are not perceived to be "worthy" of fair treatment owing to the way they are viewed by society (DuBois and Miley 2014). This may be the case for people living on the street or refugee mothers who struggle to access medical care or to gain access to the educational system for their children. Overworked and stressed-out social workers may even participate in this process by labelling people using derogatory terminology such as "cases", "criminals", "addicts", "rapists" and "street children".

People may be seen as case numbers or "files" that need to be treated according to agency procedures, rather than human beings with inherent dignity and worth. Although it may seem incomprehensible, social workers do not always have a good track record in the way they treat people (Beckett and Maynard 2013; DuBois and Miley 2014; Sewpaul 2014). Once a service user becomes a number on a file that needs to be "dealt with" according to prescribed agency or legal procedures, dignity and worth get compromised.

Service users have the right to quality services and it is necessary to make the service user's rights – as well as the social worker's obligations – explicit to them. They need to know what the purpose of the assessment is and how agency policy relates to them (Dalrymple and Burke 2006, 211).

Promoting dignity and worth starts with small, concrete actions such as greeting people respectfully, listening to their "stories" without making assumptions about what they need or want, keeping appointments and maintaining a respectful tone of voice, irrespective of who they are or what they may have done. Service users need to be regarded as "human beings of equal worth who enjoy the same status as social workers, who possess full citizenship rights as subjects" (Matthies 2010, 182).

SOCIAL JUSTICE

Social workers need to critically reflect on the consequences of the violation of human rights and access to resources and opportunities when engaging with their service users. To promote their dignity and worth, all people have to be viewed as worthy of opportunities for development and living dignified lives. This belief is central to achieving social justice. As social work is often concerned with marginalised groups in society, they may need assistance in locating the appropriate resources to live a dignified life (DuBois and Miley 2014). People need to know which resources are available to enable them to make informed life choices about their own development (Kirst-Ashman 2013). In the absence of access to resources, poverty can be seen as one of the most undignified experiences for people (IASSW, ICSW, and IFSW 2016).

Once a person has been granted the opportunity for development, he/she will in return be empowered to contribute to society's resource pool, while living a dignified life. This reflects the close relationship between social and economic development as promoted by a developmental approach to social work as stated in the White paper for Social Welfare, and asserted by scholars in the field (Department of Welfare and Population Development 1997; Lombard 2003; Midgley 2010; Patel 2005).

DIVERSITY

Social work has to take into account the social context of people's lives. If a social worker finds it difficult to understand the "story" of the service user, it may be necessary

to refer the service user to somebody from their own culture or gender, or who speaks their language (Gambrill 2013). If necessary, the service user can indicate if he/she would prefer a translator to assist in the treatment process. People should be dealt with according to who they really are, including their strengths and weaknesses, always bearing in mind that they possess inherent dignity and personal worth (DuBois and Miley 2014).

Diverse individuals and groups give rise to different and specific needs (Dalrymple and Bourke 2006). In respecting people's dignity and worth, it is important to allow service users the option of choice. For example: In traditional poverty alleviation projects service users are often provided with pre-packed food parcels or clothing items according to the judgement of the agency. When promoting the dignity and worth of people it is important that agencies change their attitude to "helping" and acknowledge that people are not the same; they don't share the same needs and cannot be dealt with in a "one-size-fits-all" approach. Service users should be allowed the opportunity to make their needs known to agencies to meet their needs in a dignified and humane manner. Respect for the uniqueness of the person or group should not be seen as a waste of the social worker's time, but rather be celebrated as an opportunity to promote dignity and worth (Beckett and Maynard 2013). Wronka (2008) challenges social workers to appreciate the uniqueness of the individuals, transcending the labels ascribed to them.

PARTICIPATION

Social workers have to work from a person-centred approach as stated in the White Paper for Social Welfare (Department of Welfare and Population Development 1997), and also acknowledge the importance of a systems-oriented approach (Wronka 2008). It is important to review the situation from the service users' lived reality instead of forcing the agency's understanding on them (Dominelli 2009). The social worker has to take note of the service users' knowledge and way of making sense of their world (Houston 2010; Matthies 2010). Wronka (2008, 193) urges social workers to "go beyond a blanket perception of the client as helpless" and to "discuss the treatment plan with the client, review it regularly, and revise it as necessary".

Service users have a right to be involved in their own change process, especially regarding decisions which affect their own lives. Social workers who believe this to be true need to find a way to engage with children and adolescents in the decision-making process as they are often not afforded the opportunity to be heard. Dalrymple and Burke (2006, 67) suggest "the level and nature of participation may vary from 'taking part in' or 'being present' at to knowing that your actions and views are being taken into account and might be acted on". The Children's Act (South Africa 2005) makes provision for participation of children in the court process according to their age, maturity and stage of development and any special needs they may have.

For people to be actively involved in their own development, it is imperative that the goals and methods are clear to all parties (Gambrill 2013). Social workers should also not "shift the goal posts", never allowing the service user to reach the envisaged outcome. By inviting people to engage as partners in setting goals for their own growth and development, social workers show respect for their inherent dignity and worth (NASW 2008). Participation is not just a technique to be applied or new good practice to be added – if taken seriously, it totally transforms the way social workers do their work.

A social worker who promotes people's dignity and worth will not work from a deficit approach, only seeing service users in terms of what they are lacking or what they cannot do, but will focus on their capabilities and strengths (Dominelli 2009; DuBois and Miley 2014; Ebersohn and Eloff 2013; Gambrill 2013; Saleebey 2009). A systems approach asserts that people have strengths – not only in themselves – but also in their environments (Wronka 2008). Dignity and worth are promoted when a social worker works collaboratively with service users according to a strengths perspective in contrast with focusing on deficits and problems. To detect strengths, the social work practitioner must be genuinely interested in and respectful of service users' narratives and accounts of their own life stories (Saleebey 2009).

CONCLUSION

To successfully promote the dignity and worth of people, there has to be a close relationship between theory (learning and knowing) and practice (doing). In-depth knowledge of a developmental approach to social work will provide students and practitioners with an understanding of important issues such as human rights, social justice, participation, and respect for diversity, which is crucial for promoting the dignity and worth of each person they engage with. All social workers have to incorporate critical reflection into their practice to engage in a continuous process of thinking, doing and reflecting – to gather feedback on how they are promoting the dignity and worth of their service users and to refine their own assumptions and actions in this regard (DuBois and Miley 2014).

In promoting people's dignity and worth, they become empowered, as their human rights are respected, they have equal access to resources in the community, they are trusted to participate in their development process and last but not least, they are seen and treated as unique human beings with their own "story" to tell. They have their own hopes and aspirations; their strengths are recognised and they are treated in a respectful way by the social worker.

Social workers and social work students have to mindfully promote the second pillar of the Global Agenda and promote the dignity and worth of people in a consistent manner in the way they treat people on a daily basis. It is not an "add-on" to a process, but should be fully integrated – like a golden thread – into all engagements with service users (IASSW, ICSW, and IFSW 2016).

REFERENCES

Banks, S. 2012. *Ethics and Values in Social Work*. 4th ed. Basingstoke Hampshire: Palgrave MacMillan. https://doi.org/10.1007/978-0-230-37592-5.

Beckett, C. 2010. *Assessment and Intervention in Social Work. Preparing for Practice*. London: Sage.

Beckett, C., and A. Maynard. 2013. *Values and Ethics in Social Work*. 2nd ed. Los Angeles: Sage.

Clark, C. 2009. "Identity, Individual Rights and Social Justice." In *Critical Practice in Social Work*, edited by R. Adams, L. Dominelli, and M. Payne, 43–50. 2nd ed. New York: Palgrave Macmillan. https://doi.org/10.1007/978-0-230-36586-5_4.

Congress, E. 2010 "Codes of Ethics." In *Ethics and Value Perspectives in Social Work,* edited by M. Gray, and S. Webb, 19–30. Basingstoke Hampshire: Palgrave MacMillan. https://doi.org/10.1007/978-0-230-31357-6_2.

Dalrymple, J., and B. Burke. 2006. *Anti-Oppressive Practice: Social Care and the Law*. 2nd ed. Berkshire: Open University Press McGraw Hill.

Department of Social Development. 2005. *Integrated Service Delivery Model towards Improved Social Services*. RP31. Pretoria: Government Printers.

Department of Social Development. 2013. *Framework for Social Welfare Service*s. Pretoria: Government Printers.

Department of Welfare and Population Development. 1997. *White Paper for Social Welfare*. Government Notice No. 1108 of 1997, Government Gazette, Vol. 386 No. 18166 of 8 August 1997. Pretoria: Government Printers.

Dolgof, R., D. Harrington, and F. M. Loewenberg. 2012. *Ethical Decisions for Social Work Practice*. 9th ed. Belmont: Thomson, Brooks/Cole.

Dominelli, L. 2009. "Anti-oppressive Practice: The Challenges of the Twenty-first Century." In *Social Work: Themes, Issues and Critical Debates*, edited by R. Adams, L. Dominelli, and M. Payne, 49–64. 3rd ed. New York: Palgrave Macmillan. https://doi.org/10.1007/978-1-137-08215-2_5.

Dominelli, L. 2010. "Anti-oppressive Practice." In *Ethics and Value Perspectives in Social Work*, edited by M. Gray, and S. A. Webb, 160–73. New York: Palgrave Macmillan. https://doi.org/10.1007/978-0-230-31357-6_14.

DuBois, B., and K. K. Miley. 2014. *Social Work. An Empowering Profession*. 8th ed. Boston: Pearson.

Ebersohn, L., and I. Eloff. 2003. *Life Skills and Assets*. Pretoria: Van Schaik.

Gambrill, E. 2013. *Social Work Practice: A Critical Thinker's Guide*. New York: Oxford University Press.

Gray, M. 2002. "Developmental Social Work: A 'Strengths' Praxis for Social Development." *Social Development Issues* 24 (1): 4–14.

Houston, S. 2010. "Discourse Ethics." In *Ethics and Value Perspectives in Social Work*, edited by M. Gray, and S. Webb, 95–107. Basingstoke Hampshire: Palgrave MacMillan. https://doi.org/10.1007/978-0-230-31357-6_9.

Hugman, R. 2013. Culture, Values and Ethics in Social Work: Embracing Diversity. Abingdon: Routledge.

Ife, J. 2012. *Human Rights and Social Work: Towards Rights-Based Practice.* London: Cambridge University Press. https://doi.org/10.1017/CBO9781139197182.

IASSW, ICSW, and IFSW. 2016. "Global Agenda for Social Work and Social Development: Second Report. Promoting the Dignity and Worth of Peoples." Accessed 8 September 2017. https://www.iassw-aiets.org/files/2016_Global-Agenda-2nd-Report-PDF-Edition-WEB.pdf.

IFSW. 2012. "Global Agenda on Social Work and Social Development: Commitment to Action." Accessed 7 January 2016. http://www.ifsw.org/f38000378.html.

Jones, D. N., and R. Truell. 2012. "The Global Agenda for Social Work and Social Development: A Place to Link Together and Be Effective in a Globalized World." *International Social Work* 55 (4): 454–72. https://doi.org/10.1177/0020872812440587.

Kirst-Ashman, K. K. 2013. *Introduction to Social work and Social Welfare: Critical Thinking Perspectives*. 4th ed. Australia: Brooks/Cole.

Lewis, I., and N. Bolzan. 2007. "Social Work with a Twist: Interweaving Practice Knowledge, Student Experience and Academic Theory." *Australian Social Work* 60 (2): 136–46. https://doi.org/10.1080/03124070701323782.

Lombard, A. 2003. "Entrepreneurship in Africa: Social Work Challenges for Human, Social and Economic Development." *Social Work/Maatskaplike Werk* 39 (3): 224–39.

Lombard, A. 2008. "The Implementation of the White Paper: A Ten-Year Review." *The Social Work Practitioner Researcher* 20 (2): 154–73.

Lombard, A. 2015. "Global Agenda for Social work and Social Development: A Path towards Sustainable Social Work." *Social Work/Maatskaplike Werk* 51 (1): 482–99. https://doi.org/10.15270/51-4-462.

Lombard, A., and J. M. Twikirize. 2014. "Promoting Social and Economic Equality: Social Workers' Contribution to Social Justice and Social Development in South Africa and Uganda." *International Social Work* 57 (4): 313–25. https://doi.org/10.1177/0020872814525813.

Maslow, A. H. 1943. "A Theory of Human Motivation." *Psychological Review* 50: 370–96. https://doi.org/10.1037/h0054346.

Matthies, A. L. 2010. "Participation and Citizenship." In *Ethics and Value Perspectives in Social Work*, edited by M. Gray, and S. Webb, 173–82. Basingstoke Hampshire: Palgrave MacMillan. https://doi.org/10.1007/978-0-230-31357-6_15.

Midgley, J. 1995. *Social Development: The Developmental Perspective in Social Welfare*. London: Sage.

Midgley, J. 2010. "The Theory and Practice of Developmental Social Work in Social Work." In *Social Development: Theories and Skills for Developmental Social Work*, edited by J. Midgley, and A. Conley, 3–28. New York: Oxford.

Morley, C., S. Macfarlane, and P. Ablett. 2014. *Engaging with Social Work: A Critical Introduction.* Melbourne: Cambridge University Press.

NASW (National Association of Social Workers). 2008. "Code of Ethics of the National Association of Social Workers Approved by the 1996 NASW Delegate Assembly and Revised by the 2008 NASW Delegate Assembly." Accessed 26 January 2016. https://socialwork.utexas.edu/dl/files/academic-programs/other/nasw-code-of-ethics.pdf.

Nikku, B. R., and V. Pulla. 2014. "Global Agenda for Social Work and Social Development: Voices of the Social Work Educators from Asia." *International Social Work* 57 (4): 373–85. https://doi.org/10.1177/0020872814527633.

Parker, J. 2009. *Effective Practice Learning in Social Work*. Exeter: Learning Matters.

Parker, J., and G. Bradley. 2010. *Social Work Practice. Assessment, Planning, Intervention and Review*. 3rd ed. Exeter: LearningMatters.

Parris, M. 2012. *An Introduction to Social Work Practice*. A Practical Handbook. Berkshire: Open University Press.

Patel, L. 2005. *Social Welfare and Social Development in South Africa*. Cape Town: Oxford.

Patel, L., and T. Hochfeld. 2008. "Indicators, Barriers and Strategies to Accelerate the Pace of Change to Development Welfare in South Africa." *The Social Work Practitioner-Researcher* 20 (2): 192–211.

Payne, M. 2014. *Modern Social Work Theory*. 4th ed. Hampshire: Palgrave Macmillan. https://doi.org/10.1007/978-1-137-40603-3.

Potgieter. M. C. 1998. *The Social Work Process. Development to Empower People*. Cape Town: Prentice Hall.

Reynolds, B. C. 1951. *Social Work and Social Living*. New York: Citadel Press.

Saleebey, D. 2009. "Introduction: Power in People." In *The Strengths Perspective in Social Work Practice,* edited by D. Saleebey. 5th ed. Boston: Pearson-Allyn and Bacon.

Samad, M., and T. K. Das. 2014. "Contextualizing Social Work Practice in Bangladesh." In *Social Work Education and Practice: Scholarship and Innovation in the Asia Pacific*, edited by B. R. Nikku, and Z. A. Hatta, 72–88. Brisbane: Primrose Hall.

Sewpaul, V. 2014. "Social Work and Human Rights: An African Perspective." In *Human Rights and Social Equality: Challenges for Social Work. Social Work – Social Development Volume 1*, edited by S. Hessle, 13–27. Aldershot: Ashgate.

South Africa. 1996. *Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996)*. Pretoria: Government Printers.

South Africa. 2005. *Children's Act, 2005 (Act No. 38 of 2005)*. Pretoria: Government Printers.

Stockholm World Conference. 2012 "Social Work and Social Development 2012: Action and Impact." Accessed 25 January 2016. http://www.swsd-stockholm-2012.org.

UNCHR (United Nations Commission of Human Rights). 1948. "The Universal Declaration of Human Rights." Accessed 12 February 2016. www.un.org/Overview/rights.html.

Wronka, J. 2008. *Human Rights and Social Justice: Social Action and Service for the Helping and Health Professions*. Los Angeles: Sage.