THE INTERNATIONAL FEDERATION OF SOCIAL WORKERS

SOCIAL WORK

PROMOTING COMMUNITY & ENVIRONMENTAL SUSTAINABILITY:

A Workbook for Global Social Workers & Educators

Edited by Michaela Rinkel & Meredith Powers

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Acknowledgements

We would like to honor those who helped develop the Global Agenda for Social Work and Social Development and so clearly tied together the environment, sustainability, human rights, and social and economic equality. The Global Agenda commitments guide our profession as a whole toward acknowledgement of our role and responsibility to be involved and help the world move in this direction. We are so incredibly proud to be part of a profession that has a global agenda that includes addressing climate change and creating sustainable communities (both ecologically and socially).

We would like to thank IFSW for publishing this tool, and helping us see this vision come true. We knew from the beginning of this project that we wanted, most of all, to create a set of materials that were accessible: free, open access, digital, and, dynamic. You helped to make the seemingly impossible come true.

Most of all we would like to thank our contributors. To work with this diverse range of social workers was nothing less than inspiring. At times sustainability work can be isolating and the improvements we see seem too miniscule when faced with the enormous tasks at hand. These contributors, from across the world, are not only doing their part to reshape society, but have built solidarity with all social workers through their efforts. For many authors, this was the first time writing and publishing their work, and we are thankful to them for taking this risk and sharing their stories. We are indebted to each author for their contribution to this collaboration and appreciate their time, effort, and speedy work with our intense deadlines. We have learned so much from each of them and consider it an honor to edit their work. We acknowledge that there are so many more social workers who are doing similar, amazing work, but who could not contribute to this resource at this time. We hope that you will participate in future editions as we continue to share our stories and reshape this profession.

From Michaela:
I would like to express my gratitude to the many in Hawai'i who are committed to Malama 'Aina, caring and nurturing the land so it can give us all we need to sustain this and future generations. Through my life here, I have come to see culture as the key to sustainability.

I thank my mentor, Lorraine Marais, for helping me develop my vision and then bring my actions into concert with it. She assured me that once I acted on my vision, the path and the people would come; indeed!

I want to offer my appreciation to my co-editor Meredith, someone that I found on the path. I reached out and she gave an immediate “yes.” I hope that I can learn to embrace those opportunities and people as she does.

Finally, I express thanks to and for Cindy, the embodiment of support.

From Meredith:
I especially must acknowledge Dorothy “Dee” Gamble, one of our contributing authors. Dee developed a course on Sustainable Development and taught it for years in the MSW program where I attended. It was in her class that I first realized that social work and environmental sustainability are inextricably linked. Since my graduation, Dee has remained my mentor as she inspires me with the amazing work she continues to do, even in her retirement. She has been my champion and encouraged me in my doctoral program, when I researched this topic, and as I continue to find a way to make this topic my agenda as I forge a career in academia. I am thankful that although she said she was done with writing, she agreed to do one last publication and have it be part of this book.

I want to offer a special thanks Rory Truell for being a constant encouragement to me since I first met him at SWSD JWC 2014 in Melbourne, AUS. It was his support of this endeavor that allowed this dream to become a reality.

I want to express my gratitude to my adoring family (Kevin and Kaia, and my parents) for their encouragement, support, and acceptance of the numerous working hours I poured into this passion. I would also like to thank my graduate research assistant, Rosh Keating for her assistance with the mundane details of formatting that allowed me more time to edit for content. And, I appreciate the support of my amazing, “secret” writing group, GSD, that cheered me on.

Finally, I want to thank Michaela for inviting me to co-edit this book with her. I had no idea what I was getting in to, but I am so grateful for the experience, and thankful I had such a great partner in this delusional dream that we somehow magically made happen in such a short time-frame.

Contents

Dedication

We dedicate this resource to our Mother Earth and to:

… those who came before us,

we are thankful to be standing on the shoulders of giants;

… those who struggle alongside us,

we are thankful we do not face this alone;

… those who come after us,

we hope that the world will be more just and sustainable

as a result of our collective efforts.

Foreword

By Rory Truell

We commit ourselves to supporting, influencing and enabling
structures and systems that allow people
to have power over their own lives.

We commit ourselves to supporting, influencing and enabling
structures and systems that positively address
the root causes of oppression and inequality.

We commit ourselves wholeheartedly and urgently to work
together, with people who use services and with others who
share our objectives and aspirations, to create a more socially-just
and fair world that we will be proud to leave to future generations.

These words were jointly agreed upon by three global organizations* that represent social work, education and social development practitioners when they developed the Global Agenda for Social Work and Social Development (the Agenda). This commitment to joint action was taken in response to the profoundly unjust, unfair and above all unsustainable social, economic and political systems of the contemporary world.

The Agenda theme that this book focuses on, 'Promoting Community and Environmental Sustainability' is one of four themes that were prioritized by 3,000 social work representatives from all parts of the world in 2010 when they gathered to create the Agenda process.

Together all four themes are:
Promoting social and economic equalities
Promoting the dignity and worth of peoples
Promoting community and environmental sustainability
Promoting the importance of human relationships

The four interrelated themes were designed as an action platform that resonates with the heart of social work: A profession that does not use an 'aid' approach, but addresses the root-causes of social problems through actively facilitating and supporting people's engagement in meeting their aspirations for living in safe, caring, peaceful and sustainable environments. The messages have been so fully embraced by the social work profession that the identity of the profession and the Agenda are now one in the same.

The Agenda themes have also become a unifying factor driving the profession forward confidently in using its ground-up approaches in an array of roles from working successfully with families and communities in crisis to developing real solutions to many of the world's problems. The success of the Agenda can be measured in many ways, one way in particular is that it has served to globally unite the profession which has seen an increase in country-level members of IFSW (since its launch the IFSW has grown from 90 country-level members in 2010 to 124 country-level members in 2017). Our international day for celebrating the achievements of the profession, World Social Work Day has highlighted each of the Global Agenda themes resulting in common messages being presented to governments, communities, partner organizations and the United Nations throughout the world.

This book is an enormous contribution to the Global Agenda and to the profession. The 21 case examples from throughout the world highlight social work practice on community and environmental sustainability. The book clearly articulates social work's essential contributions to society, as well as the profession's goals and theory-based practice. The case examples in this book will help social workers in all fields of practice locate

their practice in the context of working with others to reshape the world in accordance with respecting rights of all peoples, communities, and nature. In addition, the case examples and stories give the book it's power, as does the use of the reflective questions and activities which engage the reader as an active participant, not just a passive audience.

The book will focus and build the profession, in all its different fields, reenergizing our core mission of reshaping the world to be socially just and sustainable. Social workers that work in the fields of child protection, community, justice, refugees, alcohol and drug, education, health, and more, will all find meaning in this book as it exemplifies our work in building tolerant, knowledgeable and thriving communities. This book also pushes forward our professional understanding of 'rights' as it demonstrates that human rights cannot be sustained without the recognition of the 'rights of nature' and need to formalize 'social rights' for communities, societies and the interdependent global environment.

The International Federation of Social Workers is proud to publish this book. We look forward to further editions with more inspiring examples as more social workers take forward the values and principles of the profession in building community and environmental sustainability.

Rory Truell

Secretary-General
IFSW

*The International Federation of Social Workers, The International Council on Social Welfare, The International Association of Schools of Social Work

Artist Biography:

Matt Kip *is an artist, forager and permaculture designer living in Columbia, SC. He has spent his life trying to find out how humans can live on Earth as regenerative, rather than destructive, members of its ecosystems. When he's not eating wild plants, growing vegetables or drawing he wrangles his three, free range children.*

Preface

‘Be the Change’

By Meredith C. F. Powers and Michaela Rinkel

Author Biographies:

***Meredith C. F. Powers**, PhD, MSW, is an Assistant Professor at the University of North Carolina at Greensboro, USA. Her current research includes the professional socialization of social workers, ecological justice, and university-community partnerships for sustainability. She established and administers the growing, online networks ‘Green/Environmental Social Work Collaborative Network’ and a Facebook group 'Ecologically Conscious Social Workers' for social workers around the world who are committed to ecological justice. Email: MCFPowers@UNCG.edu*

***Michaela Rinkel,** PhD, MSW is the Field Director at Hawai’i Pacific University, USA. Through this role she is able to explore how the social work practicum can serve as an important incubator for the bridging of social work and sustainability work. Her current research interests include the intersection of social sustainability and social work, development of curricular resources to support the integration of sustainability in social work education, and the importance of culture in sustainability. Email: mrinkel@hpu.edu*

We are so glad you have chosen to read this book: “Promoting Community and Environmental Sustainability: A Workbook for Global Social Workers and Educators”. Whether you are a long time supporter of social workers investing in social and environmental sustainability work or you are new and curious about the topic, we hope this resource does not disappoint. The vision for this book was to create a tool that could be used by international social work practitioners, students, and educators to help advance the Global Agenda theme of “working toward environmental sustainability”. The four themes of the global agenda are interwoven and all equally important for social work and social development. Indeed, so many of the problems in our world are the result of people vying for environmental resources, resulting in power struggles and tremendous conflicts, often leading to both environmental and human suffering. These travesties then may lead to people being forced to migrate (such as the current refugee crisis) for safety and/or to find resources that are life sustaining, as their resources were taken or polluted beyond repair. There is no way to help those in social, economic, and/or political peril without also looking at their physical environment, both natural and built. Indeed, it is imperative that we see the bigger picture and acknowledge these links and work at all levels to address it. The four interwoven themes of the Global Agenda make those links explicit: promoting social and economic equalities, promoting the dignity and worth of all peoples, working toward environmental sustainability, and strengthening recognition of the importance of human relationships. Clearly, the authors of the Global Agenda, who felt “compelled to advocate for a new world order which makes a reality of respect for human rights and dignity and a different structure of human relationships” (p.1) are correct in placing social work squarely in the middle of the fight for sustainability.

Across the globe, evidence abounds that the environment is in a crisis, reinforcing the need for this Global Agenda theme focusing on environmental sustainability. We, the editors, are currently positioned in the USA and find ourselves in a context that is rife with environmental injustice and calamities: the intent to dismantle the Environmental Protection Agency, the amazing work of the water protectors in the face of

the Dakota Access Pipeline, threats to eliminate school meal programs that work to assuage food injustice, reversal of renewable energy progress and an embracing of coal, gas, and oil, and divisive policies toward immigrants and refugees, many environmental refugees, that weakens connections in our society. In times like these, we may be prone to despair, fear, and even paralysis from eco-grief. Working on this resource has been cathartic for us as we felt we could offer something to address the community environmental sustainability issues in the world; it was also a wonderful sense of relief as we read the contributing author's work and were reminded we are part of an entire profession of social workers doing their part all over the word.

We chose the artwork (by Matt Kip) at the beginning of this preface as it portrayed our vision for this resource: 'Be the Change' in promoting community and environmental sustainability. 'Be the Change' comes from the quote credited to Mahatma Gandhi "be the change you wish to see in the world". In our efforts of compiling and editing this resource we felt it was one small way we are trying to 'be the change' we hope to see in the world. We also hope it will inspire and equip other social workers. We hope you can use this tool to engage in thinking about and developing skills to go out and 'be the change' in your community.

How to Use this Book

It is our vision to create a digital, free, open access, dynamic, and interactive tool. Thus, you may download this resource for free and use it as a digital tool. If you decide to print, please consider sustainable printing options (e.g., recycled paper, double sided printing). In addition, this book will also be available for purchase as a hard copy, and we are pleased to note that they are printed on recycled paper (100% post consumer waste).

We hope that you will find the entire book an interesting and helpful tool. However, we also designed it so that each chapter could stand alone and could be used individually as modules in formal courses or self-study on the array of topics covered. The book is in the style of a workbook, with short lessons and exercises that follow to help you apply the lesson

theoretically and in thinking about your own practice. These lessons could apply to research, policy, ethics, practice, theory, interdisciplinary work, etc. We have chosen not to organize them into themes, as with all sustainability work the content of these chapters spans across all themes.

We have attempted to create a tool that has a breadth of topics that includes work that acknowledges its position in the interdisciplinary, global movement to address climate change and sustainability issues. We acknowledge that there are infinite topics not covered in this book. We hope to expand the breadth of topics in future editions. We also acknowledge that the topics that are covered in this book could each be written about for volumes worth of content, yet we have asked the contributors to briefly present the material in a few short pages. Thus, we have attempted to bring some added dimensions of depth as the reader can interactively engage in guided, self-study with hyperlinks sprinkled throughout the chapters which link to resources beyond the chapter. The reader, particularly instructors, may also find useful the additional resources provided in the summary notes at the end of each chapter. Topics presented in this book include: water rights, eco citizenship, environmental injustices and gentrification, natural resource management, ecological injustices in the fashion industry, health and mental health work, refugees and forced migration, disaster and emergency management work, sustainable development goals, social media advocacy, animal welfare, youth apprenticeships in the green economy. They are discussed from all levels of practice (i.e., micro, mezzo, macro), across both urban and rural communities, and cover an array of sustainability models, theories, ethical values, interventions, and frameworks for social work practice. As such, each chapter includes terminology and concepts that may have multiple meanings across contexts.

Each chapter begins with a brief biography of the contributing authors. There is a range of contributing authors for this resource, ranging from academics to practitioners. These authors are from all over the world, and bring with them their own unique experiences and expertise. They approach the topics from a variety of perspectives and paradigms, which

they elaborate on in their own chapters. We hope that it is evident, through the reading of these authors, that there is no one way to "do sustainability" in social work and, indeed, no single, correct definition of the term of sustainability.

There is indeed incredible work being done all over the world by social workers addressing community and environmental sustainability. Much more than could fit in this one resource, but we are happy to present you with these as a starting point. We look forward to offering more editions, and invite you to submit a contribution to this dynamic, ongoing work in progress.

Summary Notes:

We thank the reader for learning with us, and we appreciate our international audience accommodating our collaborative book being offered only in English at this time as we do not have the capacity to publish it in multiple languages.

We also want to offer an invitation to all social workers to join the growing virtual, global Collaborative Network on this third Global Agenda theme. The Green-EcoSocial Work Network is an international, collaborative network for sharing ideas, resources, asking questions, and building solidarity around ways to address sustainability and ecological justice issues within our profession. To join, please contact the group's administrator: Meredith C. F. Powers at *MCFPowers@UNCG.edu*

Resources:

1. International Association of Schools of Social Work (IASSW), International Council on Social Welfare (ICSW), and International Federation of Social Workers (IFSW). (2012). The Global Agenda for Social Work and Social Development: Commitment to Action. Available at http://cdn.ifsw.org/assets/globalagenda2012.pdf [accessed 17 November 2015].

Chapter 1

Communities, Social Sustainability, and Social Work Practice in the Face of Disaster

By Letnie F. Rock

Author Biography:

***Letnie F. Rock**, Ph.D., is Senior Lecturer in Social Work, and former Head of the Department of Government, Sociology and Social Work, University of the West Indies Cave Hill Campus. Her published work includes peer reviewed articles and book chapters on child abuse and neglect, domestic violence, HIV and AIDS, and disaster management. She is the immediate past President of the Association of Caribbean Social Work Educators and a member of the Sustainability, Climate Change and Disaster Intervention Committee of the International Association of Schools of Social Work. Email: letnie.rock@cavehill.uwi.edu or lfrock6918@gmail.com*

Learning Outcomes:

1. Describe the connection between the physical environment and client/community difficulties and injustices in the face of disaster.
2. Understand the relevance of social sustainability to social work practice.
3. Identify social work roles in disaster recovery work.

Lesson:

Most people live in communities. These can be rural, suburban, or urban. Communities are social systems and what happens in communities has an effect on residents, and residents in turn have an influence on their communities (both social and environmental). Communities and their social institutions help to shape the lives of the people who live in them and, therefore, social workers must be concerned about what takes place in communities. Environmental problems faced by people in communities may come from several sources, some of these are human-made, such as oil spills, air pollution, poor garbage management and toxic waste disposal, poor drainage, terrorism, and community violence. Others are naturally occurring events, such as drought, forest fires, famine, social erosion, landslides, volcanoes earthquakes, floods, and hurricanes. These situations can occur anywhere and anytime, and they have a biopsychosocial impact on the well-being of communities. Invariably, they impact the biological and psychological health of residents and contribute to increased problems of a socio-economic nature. Although attention must be given to individual functioning in times of disaster (i.e., micro interventions), interventions at the macro level are also needed to deal with the issues on a larger scale (i.e., macro level). [1,2,3]

Social work interventions must be underpinned by relevant theoretical frameworks or models to ensure that the strategies employed by practitioners will be results-oriented. The theories and models should provide understanding to the practitioner about how to intervene to restore community well-being. Ecosystems theory, resilience theory, social network theory, empowerment theory, and the strengths perspective are among the most useful approaches in working with people affected by environmental problems.

- For one example of how theories can guide social work in disaster recovery work, please read the article "Social Work, Strengths Perspective, and Disaster Management: Roles of Social Workers and Models for Intervention"[4] by Ngoh Tiong Tan & Francis Yuen.

Social work has always been concerned with promoting the health and wellbeing of people and the development of human and social capital.[5] The current Global Agenda for Social Work and Social Development[6] includes the promotion of "social and environmental sustainability" as one of the four pillars to which social workers should commit to action. There has been a significant increase in human-made and naturally occurring environmental problems. They are often unexpected, and communities are seldom prepared; individuals, families, and community organizations are severely impacted by their occurrence.

The roles and skills of the social worker in working with community residents are "key" to implementing effective interventions geared toward both environmental and social sustainability. Social sustainability[7] is a term that is being used more often in social work. Brennan defines social sustainability as "the concept of sustainability relates to the maintenance and enhancement of environmental, social and economic resources, in order to meet the needs of current and future generations"(p.1).[8] In addition to the rapport building, assessment, data collection, and planning skills, social workers must employ a range of other intervention skills at each level (i.e., micro, mezzo, macro) in the system in order to alleviate large-scale, complex problems faced by communities. Interventions must also include the rebuilding of human and social capital. They can range from the protection of an individual community member to safeguarding the biopsychosocial, economic, and environmental well-being of all residents. These interventions must be tailored to restoring the well-being and safety of residents, rebuilding the community spirit and livelihoods of residents, and developing plans to mitigate any other seen or unforeseen event. Issues of social and economic justice are central to service delivery during and post disaster as services must reach all groups and all sectors of society. Research has shown that the poor suffer more than any other group in a disaster due to the location and quality of their homes and the fact that their socio-economic situation is generally precarious.[9]

Application:

Instructions: Read the following case study, then complete the following exercises. The case study highlights the plight of a community post-disaster and the biopsychosocial impact of the disaster on community residents. The exercises could be done as individuals, as pairs, or small groups; modify as needed.

Case Study: Rayside Community Disaster

This case study is based on a real situation that occurred. The tropical island community of Rayside is a close knit rural community of approximately five hundred people. Residents depend mainly on farming and fishing for their livelihood. Three months ago the community experienced heavy rainfall and unexpected, but severe flooding due to a powerful storm. The storm ended a period of prolonged drought. The flooding not only destroyed their homes and caused tremendous loss of life to loved ones, but it eroded the lands used for farming as the waters rushed down the mountain slopes on to the plain below and into the sea destroying the fishing boats. The sea waters had risen also and eroded some of the coastal areas. All the residents were displaced and immediately post-disaster were told by government officials that their community had been declared a disaster area. Furthermore, they were told that it could be months before they could return to their community as the rainy season had started, the lands remained unstable from the flooding and landslides and there was the potential for a similar event to occur. The flooding and landslides occurred not only in Rayside, but in other communities as well, and, so, the local government had to address the plight of people in many communities at once.

The families of Rayside who could not find accommodation with friends or relatives were split up so that individuals could be accommodated in longer-term, temporary housing. The shelters where they were initially housed are used as schools and could only be used as emergency shelters for two weeks. The women and children were accommodated in housing in a different location from the men, who could only go to visit them on a daily basis. Many of the residents are still grieving the loss of loved ones,

but without the benefit of therapeutic interventions. One male resident lost as many as eight family members, including his elderly parents who were swept away and drowned by the flood waters. Three months post-disaster, the families are still in temporary housing. The men, mainly young, are the main bread winners for their families and are now in a desparate situation. They have no work or earnings to support themselves and their families. They are not only landless, but poor and are operating in a state of anomie. The families are receiving a small stipend from the government and have been promised better housing in a new location. However, there is uncertainty about how long this will take.

Exercise 1:

Imagine that you are a social worker assigned to work with the residents of the Rayside community post-disaster.

Discussion Questions:

1. What are the key issues in this case study?
2. What do you think can be done to help these displaced residents?
3. What are some social work roles you might perform and why? Please reference one or more of the articles from the summary notes, or mentioned in the lesson.
4. What are the skills that a social worker should employ in working with residents to assist during the recovery phase following a disaster?
5. What are some of the social, political, economic, and environmental justice issues in this case?
6. Do you think that government planners understand the tremendous impact that disasters have on communities? Give reasons for your answer. What could social workers do to help this situation?
7. Which social work theories provide an understanding of issues faced by the residents in this case study? Referencing the article by Tan and Yuen (noted in the lesson above), how might the strengths perspective assist in understanding this case?

8. Using the resilience theory, explain how you, the social worker, can help to foster resiliency among these displaced residents.

Exercise 2:

Share one story about disasters from your own community and how it relates to social and environmental sustainability.

Summary Notes:

For more exploration regarding this topic, please explore the following resources:

- A podcast on Disaster Mental Health by Tara Hughes.[10]
- An article entitled "Community Organizing for Post-disaster Social Development: Locating Social Work"[11] by Loretta Pyles.
- A policy document prepared by the committee on sustainability, climate change, and disaster intervention of the International Association of Schools of Social Work entitled: World Disasters Report 2012 – Focus on forced migration and displacement.12
- Climate change, natural disasters affect well-being.[13]
- Professor Lena Dominelli, Durham University UK, on Social Work and Disaster Intervention.[14]

Resources:

1. Dominelli, L. (2012). Green social work: From environmental crises to environmental justice. Malden, MA: Polity Press.
2. Green, T. & Olshansky, R. B. (2012). Rebuilding housing in New Orleans: The Road Home Program after the Hurricane Katrina disaster. *Housing Policy Debate, 22*(1).
3. Healy, L. M. (2008). International social work: Professional action in an interdependent world. Oxford University Press.
4. "Social Work, Strengths Perspective, and Disaster Management: Roles of Social Workers and Models for Intervention"[4] by Ngoh Tiong Tan & Francis Yuen. http://www.tandfonline.com/doi/full/10.1080/1536710X.2013.784170
5. Erickson, C. L. (2012). Environmental degradation and preservation. In L. M. Healy and R. J. Link (Eds.), *The handbook of international social work: Human rights, development and the Global Profession* (pp. 184-189). New York: Oxford.
6. International Association of Schools of Social Work (IASSW), International Council on Social Welfare (ICSW), and International Federation of Social Workers (IFSW). (2012). The Global Agenda for Social Work and Social Development: Commitment to Action.

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7. "Social Sustainability" from wikipedia. https://en.wikipedia.org/wiki/Social_sustainability
8. Brennan, E. (2009). "Definitions for Social Sustainability and Social Work Paper." https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwit3q3d1r3SAhVpxlQKHYygA7sQFggaMAA&url=http%3A%2F%2Fwww.cswe.org%2Fgetattachment%2Fcd5d9f36-cf76-411c-9d78-dfffc4a8cda0%2FDefinitions-for-Social-Sustainability-and-Soci-(1).aspx&usg=AFQjCNGJ77spKrqm1W-baLw9p9jbwPkuag&sig2=pvhTDJEP7jcuV4SuFt9mLQ&bvm=bv.148747831,d.cGw&cad=rja
9. Mathbor, G. M. (2007). Enhancement of community preparedness for natural disasters: The role of social work in building social capital for sustainable disaster relief and management. *International Social Work, 50*(3).
10. "Tara Hughes: Disaster Mental Health: An Emerging Social Work Practice" from inSocialWork Podcast Series. http://www.insocialwork.org/episode.asp?ep=141
11. "Community Organizing for Post-disaster social development" http://cretscmhd.psych.ucla.edu/nola/volunteer/EmpiricalStudies/Community%20organizing%20for%20post-disaster%20social%20development.pdf
12. "World Disasters Report 2012 – Focus on Forced Migration and Displacement" from IFSW. http://ifsw.org/news/world-disasters-report-2012-focus-on-forced-migration-and-displacement/
13. "Climate change, Natural Disasters Affect Well-being" from NASW. http://www.socialworkers.org/pubs/news/2017/2/Climate%20change.asp.
14. "Prof Lena Dominelli on Social Work and Disaster Intervention" http://ihrrblog.org/2012/11/19/prof-lena-dominelli-on-social-work-and-disaster-intervention/

Chapter 2

Youth and the Green Economy

By Abigail Borst, Lisa Reyes Mason, and Mary Katherine Shires

Author Biographies:

Abigail Borst *is an MSSW candidate at the University of Tennessee College of Social Work with interests in environmental justice and sustainability.*

Lisa Reyes Mason*, PhD, is an Assistant Professor at the University of Tennessee College of Social Work. She studies vulnerability and adaptation to global environmental change. Email: mason@utk.edu*

Mary Katherine Shires, *LMSW, received her MSSW from the University of Tennessee College of Social Work. She is a clinical social worker at Cherokee Health Systems in Knoxville, Tennessee, working with children and adolescents.*

Learning Outcomes:

1. To become aware of the importance of building youth capacity in moving towards environmental and social sustainability.
2. To examine the role of social workers in environment-related programs, considering the relevant skills and unique perspectives they contribute.
3. To identify useful strategies that improve the design, outreach, implementation, and evaluation of programs aimed at environmental and social sustainability.

Lesson:

Identifying and implementing social responses to the global environmental crisis is a major challenge for social workers.[1] Recognition and awareness of environmental justice issues have increased over the past several decades,[2] but there is a continued need for evidence-based research to inform social work practice. Social workers can address these issues by implementing and evaluating programs, researching best practices, and engaging with existing environmental groups and organizations. The case study below explores the link between unemployed youth and the green economy. In 2015, the unemployment rate for youth ages 18-24 was between 10.4 and 17.1 percent compared to a national average of 5.5 percent. In addition, rates for Black and Hispanic youth were lower than the rates for white youth.[3] Gregg (2001) found that youth who were consistently unemployed early in life were more likely to experience long-term unemployment as adults as well.[4] New and growing industries, such as those developing with the "green economy," offer opportunities for youth to develop skills and knowledge.[5]

A need for more laborers with building and construction skills, for example, might provide disadvantaged youth with a career pathway.[5] An especially beneficial way for youth to learn new skills is through an apprenticeship.[6] The case study below demonstrates the value of apprenticeships for participants and highlights how social workers might play a role in connecting youth to this kind of work, particularly in the emerging green economy.

Case Study

Project Background

Across the United States, marginalized individuals, including low-income and racial minority groups, often bear a disproportionate environmental burden. Social and environmental injustice exists in many different forms including unequal access to resources such as services, training programs, jobs, and healthy environments. Recently, many U.S. cities have found that their "green economies" are growing and attracting more green jobs, but the pathway for young adults to find training opportunities and jobs in this

industry is not always clear.[5] Young adults from low-income and racial minority families, in particular, may find it difficult to access these opportunities in often competitive local economies.[3] In response, area organizations in Knoxville, Tennessee partnered to create a pilot program with an aim of providing an opportunity for underserved youth to learn trade skills for the green economy through an apprenticeship. Energy efficiency and weatherization apprenticeship programs can provide opportunities for youth to gain training and experience in a specialized field with a positive employment outlook. This solution addresses environmental, social, and economic concerns.

Project Implementation

The pilot program entitled Green Church-Green Jobs (GCGJ) was launched in 2014. One project partner, a local church congregation, recruited members to sign up for weatherization (i.e., improved energy efficiency) of their homes. Then, professional contractors were hired to work with youth apprentices to complete the work. The youth were recruited through a Career Readiness Program led by a local non-profit and partner of the GCGJ program. The Career Readiness Program trained the youth in practical skills pertinent to finding and keeping a job, while the apprenticeship program gave them a real, first-hand opportunity to develop skills, broaden their knowledge base, and have their questions answered.

Apprenticeships can help youth find steady jobs in the construction field and can decrease the risk of persistent unemployment later in life.[4,6] Therefore, engaging youth by preparing them for the workforce can be viewed as a preventative intervention by social workers. Previous research has also found that experience-based education and employment programs result in better, long-term outcomes for at-risk youth.[7] Ultimately, training programs like GCGJ aim to assuage the cycle of poverty while reducing environmental impact.

Project Outcomes or Conclusions

Youth apprentices who completed the program expressed a desire to continue working in the field of weatherization, although they were aware that further training could be quite expensive. They were also aware that weatherization jobs alone may not be financially sustainable in the long term and that they may need additional construction training as young professionals. Despite this, students found the apprenticeship program to be a satisfying experience overall. They appreciated the chance to engage with contractors on the job and apply the skills they learned in the Career Readiness Program. Perhaps most significantly, the youth apprentices found meaning and inspiration in the work they were doing.

Application:

Instructions: Answer the reflection questions in relation to the case study individually, in pairs, or in groups.

Exercise:

1. What barriers or challenges do you think could affect the efficacy of a program like this? How might you address them? What is the potential for ethical dilemmas to occur in a program like this?
2. What knowledge, skills, and abilities might social workers have that could help to facilitate and assess the efficacy of a program like this? What evaluation methods could you use to determine the efficacy of this program?
3. Thinking about your specific community, what are other potential ways youth career training programs could serve as a preventative intervention that increases social and environmental sustainability?
4. What environmental policies could be implemented that would encourage the development of similar programs?

Summary Notes:

Possible answers to the discussion questions:

1. What barriers or challenges do you think could affect the efficacy of a program like this? How might you address them? What is the potential for ethical dilemmas to occur in a program like this?

   Sample answer: "One challenge with working with this population is that it is likely that other priorities might arise over the course of the program. Youth may be required to assist with siblings, provide financial support to their families, or they may not have reliable transportation. Youth should be provided with training and support so that they know how to professionally manage and communicate their schedules. They should also be provided with resources or referrals at the start of the program that can assist with these barriers. Supervisor should keep professional relationships with youth and may need an ethics training to ensure that no boundaries are crossed."

2. What knowledge, skills, and abilities might social workers have that could help to facilitate and assess the efficacy of a program like this? What evaluation methods could you use to determine the efficacy of this program?

   Sample answer: "Social workers are well positioned to assess this program using skills that fall under areas such as community engagement, leadership, advocacy, and organization. An effective evaluation method for this study is open-ended, in-person interviewing. Through the analysis of interview answers, the researcher would be able to identify themes highlighted by the participants as well as important gaps or barriers in the program. Other evaluation methods could be pre/post test surveys to assess changes in knowledge, attitudes, or behaviors and long-term follow-up to examine employment outcomes."

3. Thinking about your specific community, what are other potential ways youth career training programs could serve as a preventative intervention that increases social and environmental sustainability?

   Sample answer: "While the intent of the program is to link youth to green jobs, the work they are performing is an intervention in and of itself. Weatherization and energy efficiency services that the youth are providing can ease the burden of high utility bills for our community's most financially vulnerable members. Further, things like pollution and urban heat islands affect vulnerable groups the most. Reducing excessive energy use in the home can also decrease the consumption of fossil fuels."

4. What environmental policies could be implemented that would encourage the development of similar programs?

   Sample answer: "Environmental policies at an organizational level could reward local construction companies that facilitate apprenticeships for disadvantaged youth. Organizations might also consider applying for grants or providing scholarships to youth participants to ease any financial burdens."

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Chapter 3

Agitating Through an Alternate Economy: Social Work, Sustainability, and the Circular Economy

By Luis Arevalo

Author Biography:

Luis Arevalo *is a father, partner, social worker, union organiser and local activist. He is heavily involved in local anti-globalisation activities such as the anti-TPPA movement (ItsOurFuture) and through collaborative work performed with the International Federation of Social Workers on international trade agreement positional papers. He has embarked on further education with a postgraduate in International Development hoping to combine circular economic thinking with sustainable local and regional development. Email: charrualuis@yahoo.com*

Learning Outcomes:

1. Describe the Circular Economy concept and relate it to sustainability.
2. Apply circular economic thinking to social work for practical client based solutions.

Lesson:
We seem to be more worried about what we can consume and gain for ourselves now, as opposed to what we will protect and ensure we and others will have in the future. At the current rate of consumption, we will have very little left by the end of this century. I agree with David Suzuki who said that we humans are akin to the passengers in a car hurtling at breakneck speed towards a brick wall, not arguing about how to stop the car from smashing into the wall and killing everyone, but arguing about what seats to sit in![1]

The question for me is where do I as a social worker fit in that scenario? Is the promotion of the sustainable use of the earth's resources within my job description and, by default should it therefore be a significant area in which our profession agitates? Should social worker roles include work towards a different economy, one that is environmentally sustainable and meets the needs of all? My answer to those questions is a resounding *YES* and furthermore we should be one of the leading voices in tackling these very issues that affect humanity.

Indeed, "the communities most affected by environmental injustices are often the same communities where social workers are entrenched in service provision at the individual, family, and community level" (p.513).[2] Who better to confront the environmental/ecological injustices than a social worker; our very profession exists for the betterment of humanity. Some may think it is taking a leap if social workers move towards a more 'structural' melee that includes the environment, but indeed, it should come quite naturally to our profession considering our history and our values, skills, and roles.

I think one way we, as social workers, may be able to advance well-being through environmentally sustainable solutions across marginalized societies is through Circular Economy thinking, an alternate economy model.

Circular Economy

The Circular Economy focuses on a transition away from the traditional linear model of today where we take, make and dispose, to a circular way of thinking about everything that we use. It is "a continuous positive development cycle that preserves and enhances natural capital, optimizes resource yields, and minimizes system risks by managing finite stocks and renewable flows" (para.3).[3] Please read the material in this link and watch the video they provide.

- Overview Circular Economy[3]

An example of how to employ Circular Economic thinking to a social work setting was highlighted to me on a recent trip to the Cook Islands. While holidaying on the Island of Rarotonga (with a population of just over 10,000) I wondered what strategy the Cook Islands Government adopted to deal with their solid waste. After a small amount of research I discovered that the main island of Rarotonga has one waste facility which was built in 2006 with a lifespan of 15 years.[4] Waste collection is provided to households six days a week with businesses having the responsibility of delivering the waste to the landfill themselves. The landfill receives approximately 80 tons of solid waste per week; by 2014 it was close to capacity. Due to its mountainous geography, there were no identified viable land areas to build another landfill, transforming the issue into one with a very definite time constraint.[5] The problem rested within the lifespan of the Cook Island National Solid Waste Management Strategy that not only proposed a vision for "A Zero Waste Cook Islands" but also heavily promoted the waste hierarchy of Refuse, Reduce, Reuse and Recycle as the mainstay of the government's strategy.[4]

So the question for me as a social worker interested in sustainable community solutions was how do I marry the two in a circular fashion? It needs to be resolved in a way that gives the local island a sense of ownership of the problem and the government a potential way forward to their current dilemma.

One possibility I found is through a composting process performed by a company in Brazil called Procomposto. Procomposto provides on-site recovery of organic waste from "major generators of organic waste, including restaurants, supermarkets, residential complexes and catering companies" (p.61).[6] Through its special processes the end product is compost that is used for fertilizer for the farming of fruit trees and vegetables. The diversion of the organic waste from the landfill avoids the production of harmful methane gases and instead the cycle allows carbon to be put back into the soil through the fertilization process. This whole process is not only circular (from the farm, to the supermarket then back into the farm's soil and back again), but it is also a business model suitable for cities of fewer than 50,000 people, perfect for the population of Rarotonga.[6] So, instead of delivering the organic waste from homes and businesses to the 'almost full' landfill, why not create a 'Procomposto' in the Cook Islands?

Sustainable farming is not uncommon to some Cook Island farmers. The Titikaveka Growers Association in Rarotonga are at the forefront of a number of organic and sustainable initiatives. The example initiative that I have mentioned is significant and would require significant upfront investment, including private and public partnerships. It would also demand a close working relationship with the local community and the Cook Islands Government.

Although it would not alleviate the entire issue, it would go some way in relieving the problem and potentially in starting to raise greater awareness of the need to think in a more circular way. As a social worker looking at the issue holistically and in a circular fashion we may be able to work with a community to develop a solution that is not obvious in the first instance. However, through a lens of social and environmental sustainability, a social worker could help create solutions that are more sustainable in the long term. Examples may be through the creation of a new local business venture creating employment opportunities, and/or a more organic and sustainable way of farming which is beneficial to the environment and humans.

Application:

Instructions: For this exercise let us all first agree that global warming is real and the resources of planet earth are finite (if you disagree with these two statements then I would consider moving onto another book). Please read the following information on recent world events. Following that review, answer the questions below individually, in pairs, as a small group or as a class.

For the following exercises, you will be considering the three real world events listed below. Using circular economic thinking you are going to try and link together all three and by doing so find a solution that may alleviate an issue for a specific marginalized sector of society.

- By 2025 (at the current rates) there will be "one pound of plastic for every three pounds of fish".[8]
- Coca Cola has in 2015 unveiled its first bottles[9] made entirely from plants
- 'Waste pickers' (for example those from India 10)- whose sole livelihood depends on collecting the very plastic we throw away "operate in extremely hazardous conditions, surrounded by waste that spontaneously combusts in extreme heat, and they are highly exposed to disease agents"(p.16).8

Exercise 1: Reflecting on Application of the Circular Economy to Social Work

Discuss what your initial thoughts were after reading the material and watching the video. Consider:

- Should we as Social Workers even think about environmental issues in relation to our practice and/or client base?
- What do you see as the link between circular economic thinking and the promotion of long-term wellbeing for your clients and the planet?
- Can Social workers use the Circular Economy as a way to promote long-term, environmental sustainability?
- Is there any part of your current practice that is 'circular' in nature?

- Can you think of any other alternative economic models that support the reductions in carbon and ecological footprints and wealth gap between the rich and poor that our world needs?
- "The need to help our planet (including but not limited to carbon footprint) becomes the lower foundation. We only get air, food and water if our planet is ok. Often there is a personal focus based on a premise that the earth is ok".[7] What are your thoughts on Figure 1 below and the comment, above, that is associated with it?

Figure 1: Maslow's Hierarchy with Environment Added[7]

Maslow's hierarchy of needs with the added knowledge that unless we all support our overall planetary needs, our personal needs at each level will, in the future, no longer be able to be met

Exercise 2:
Using the information above and what you know of the Circular Economy concept thus far, can you see any avenues by which you (as a social worker working in the 'waste picker' community) could help this section of society move away from such environmentally hazardous and socially unjust employment?

Remember to move away from the traditional 'client /professional' scene and view the solution to the problem through a 'structural / policy / Circular Economy' lens. You can also assume that through a participatory approach the 'waste pickers' have agreed to move towards alternate employment opportunities that are healthier for them.

Exercise 3:
Can you think of any other examples from around the globe where combining circular thinking with social work practice may culminate in a positive outcome for a community?

Summary Notes:

In this example, we know that Coca Cola has perfected the creation of a plant based bottle using "sugarcane and waste from the sugarcane manufacturing process"(para.8).[11] We also know that Coca Cola[12] is committed to promoting and supporting programs that help communities meet the current United Nations Sustainable Development Goals – UNSDG.[13]

One possible solution could be to collaborate with private enterprise to progress the move away from such hazardous and unhealthy work, namely growing the sugarcane. By supporting the 'waste pickers' to move away from collecting plastics to growing the sugarcane that supports the new technology there are several components in play:

- A move away from a linear economy.
- Systems thinking - questioning "the Cartesian assumption that a component part is the same when separated out as it is when part of the whole"(p.4)[14] – behavior of each part depends on its relationship with the other components and 'wicked problems' such as many caused by climate change and overuse of our only Earth's resources rely on a systems thinking approach instead of the more traditional breakdown of problems into detailed analysis.
- The creation of a healthier and more sustainable economy and also supporting a community to move away from the margins of poverty to a collective wellbeing.
- The creation of a small part of a potentially sustainable environmental solution to a manufactured environmental crisis – the amount of plastic in our oceans.
- Likely to meet 10 of the 17 Sustainable Development Goals – specifically No Poverty, Zero Hunger, Good Health and Wellbeing, Decent Work and Economic Growth, Industry Innovation and Infrastructure, Sustainable Cities and Communities, Climate Action, Life Below Water, Life on Land, Partnerships for the Goals.[13]

- Assisting a private enterprise in realizing its commitment to the United Nations Sustainable Development Goals.

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Chapter 4

Sustainability in Social Work: Exploring the 'Integrative Well-being Model'

By Finaflor F. Taylan

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Learning Outcomes:

1. Describe the connection between health, economics, and the environment.
2. Apply ecological systems theory to assessment and design of interventions.
3. Describe the 'Integrative Well-being Model' as it is used in addressing interrelated problems of health, environment, and livelihood.

Lesson:

Many people think that your health is determined by individual behavior mixed with the genes you received from your biological family. While this is certainly a piece of the puzzle, there are many other factors that contribute to health. 'Social determinants of health' has become a buzz phrase in many circles. Social work has long known that the individual is greatly affected by and affects their environment. This lesson and the following exercise explore one community's experience with health, economics, and environment. This case is illustrative of how to apply ecological systems thinking to an issue experienced by a community. Concepts of micro, mezzo, and macro assessment and intervention are applied.[1]

Case Study: Participatory Action Research on Health Problems in a Philippine Community

In one community in the Philippines, most of the health clinic consults are self-limiting illnesses which can be treated at home. According to the records of the community's Municipal Health Office, children less than 5 years old with upper respiratory tract infections constitute more than 50% of consults.[2] The Integrated Management of Childhood Illnesses (IMCI) was seen by medical professionals working in the area as an appropriate program. IMCI is a "major strategy for child survival, healthy growth and development and is based on combined delivery of essential interventions at the community, health facility and health systems level".[3]

The program was a partnership between the community, through its Local Government Unit, and the University of the Philippines - Manila. Due to the community-based nature of the program, the College of Social Work and Community Development at the University of the Philippines- Diliman was invited to help out in the community work aspect of the program. This community based health program and the research conducted through it, focused at first on physiological health, and expanded to other vital and interdependent community aspects, especially on the physical (build and natural) and social environment.

I, along with colleagues, conducted a participatory action research study[4] in a community in the Philippines. This study explored how the health of people in this community are affected, directly and indirectly, by various systems (i.e., socio-cultural, economic, political, physiological and environmental systems). Through this study, the community was able to describe the different systems affecting their health condition from their own views, understanding and experiences. Based on the results of this study I developed the 'Integrative Well-being Model' as a sustainable and holistic model of individual and community health; this model will be explained below.

The community identified immediately that genetics and physiology are major determinants in one's health. The research helped the community to deepen this understanding by examining their familial history and lifestyles and how these have impacted their health conditions. The community further identified poverty and the lack of economic opportunities as connected with health as they reported poor health status is a major manifestation of poverty. Along with poverty, they identified illnesses, sanitation problems, and malnutrition as characteristics interdependent to health. Furthermore, the community explained that payments for health services out of their own pockets, especially for hospital care, medicines, or assistive devices, mark the difference between a poor household and those who are not. Many households cited the example of how an illness of a household breadwinner and the consequent loss or decrease of income can exacerbate a poor household's ability to finance its everyday expenses.

The Origins of Health Problems: Study Findings

In terms of the physical or infrastructural aspects, the community mentioned that the health facilities trying to address their health needs, especially those in the rural areas, are often damaged, inaccessible, under-resourced as to basic medicines and service providers, and managed by poorly trained and inadequate staff.

Moreover, they reported that poverty creates and worsens ill-health because it forces people to live in physical environments such as in highly polluted areas or in substandard living conditions that worsens their conditions or increases the frequency of illness. Furthermore, poor people characterized themselves as having no other option but to overuse their natural resources in their environment. They did this with the hope of alleviating their economic conditions, but it often resulted in further impoverishment, as fast degradation of natural resources was a result of their activities. Such practices include illegal fishing practices, charcoal making, dumping waste in bodies of water and neighborhoods, excessive use of deep wells, and overburdening toilet systems by sharing with neighbors or relatives. Besides poverty, lack of awareness of the impact of their actions was another factor pointed out by the community. Lack of, or weak policies to promote health and preserve the environment were also seen as reasons by the community for such wrongdoings.

I also discovered that the community was further marginalized due to widespread cultural practices and beliefs regarding illness prevention, management, and proper health care in general. From the participatory action research, the community realized that they have been practicing a lot of ineffective health-care behaviors that can further exacerbate their ill conditions. The general social norms and beliefs of the community often do not support good health, or provide them with unscientific healthcare practices and beliefs, such as perceptions on immunization, management of diseases, and what constitutes nutrition.

Another important area I explored was the connection between the existing social relationships within the community and health conditions. Relationships such as those of couples, of health providers and community, and of community based organizations and local government offices were among the relationships mentioned with particular attention to the aspects of power relations, gender, and cooperative spirit. Participants mentioned their health conditions and management of such are influenced by the kind, level, and depth of these relationships. If a male partner, for example, doesn’t want to use any family planning method, the female

partner cannot do anything about this which can result in poor maternal and reproductive health and eventually affect their children's health. The community narrated that an unhealthy mother usually gives birth to unhealthy children, more so if she will bear more children than her body can handle. Furthermore, an ill mother of many children will have difficulty maintaining or addressing the health needs of her children.

The level of access to the political decision-making processes of the community (including those between men and women, and adults and children) is the final determinant of community health that I discovered. An example is the level of participation in decision making allowed around the policies and programs that greatly impact the community such as related to the adequacy of shelter, water quality, access to toilets, and sanitation. Ultimately, the poor within this community are caught in a vicious cycle of which ill health is a manifestation as poverty keeps people poor and can even make them poorer in the long run.[4,5]

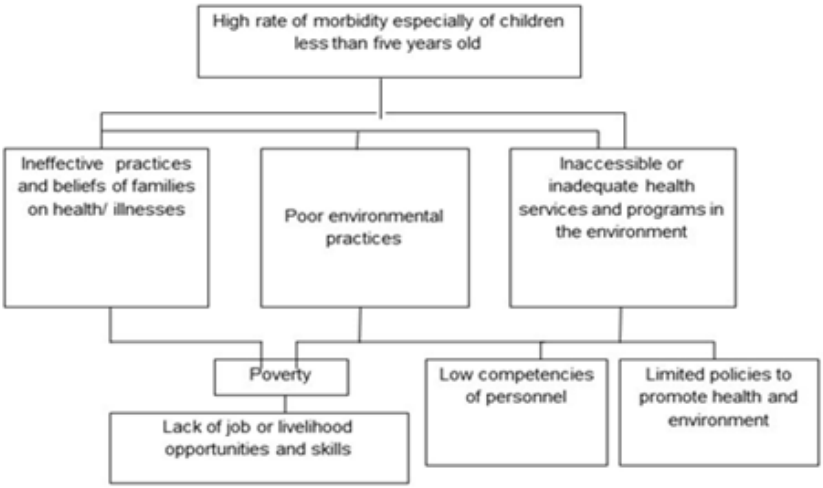
This community, through this research project, was found to demonstrate that health is consistent with the World Health Organization's (WHO) definition of health based on the Alma Ata Declaration in 1978: "health is a state of complete physical, mental and social well-being and not merely the absence of disease".[5]

Using the different levels of systems (i.e., micro, mezzo, macro) in the community as a framework of analysis, I found two things about high morbidity rates for children and community health in general: 1) they are connected to ineffective health-care practices and beliefs of families at the micro level, and 2) they are connected with inaccessible or inadequate health services and programs in the environment at the macro level, which could prevent or effectively manage the said illnesses and even environmental concerns. The effectiveness of the health-care behavior of families can also be attributed to the appropriateness, accessibility and effectiveness of health services and programs in the environment. Poverty contributes to these ineffective practices and beliefs at the family level, and contributes to the quality of programs and services available and

accessible, especially when the macro level community is poor as well. Thus, the government support for health policies is vital in the effectiveness of the health program system. Figure 1 below illustrates this study's findings of interrelatedness of the micro and macro systems.

One final area of connection I found through informal talks and focus group discussions within the community was that in order to earn income, save money, and dispose of waste, many community members engaged in practices that led to further abuse and degradation of their physical environments. Such practices include illegal fishing practices, charcoal making, dumping waste in bodies of water and neighborhoods, excessive use of deep wells, and sharing of toilets with neighbors or relatives. They pointed to poverty as the primary reason for such practices and secondly, lack of awareness of the negative impact of these practices. At the macro level, lack of, or weak policies to promote health and a sustainable environment was seen as a contributing factor to these practices. It can be seen that these factors are multi-level, from micro, mezzo and macro systems and multiple dimensions ranging from socio-cultural, political, environmental, economic, and personal aspects. Thus, this situation necessitates a multi-level and multi-dimensional model for intervention.

Figure 1. Health and other related systems as viewed by the community



Social Work Using the 'Integrative Well-being Model'

I developed the 'Integrative Well-Being Model' as a tool to enable people within a community to increase control over their own health by dealing with issues holistically (i.e., multi-dimensional and multi-level). The model includes the dimensions (areas of concern that need intervention) of health, environment, and livelihood. In addition, the model focuses on multiple levels: individuals and the families at the micro level, groups and small villages at the mezzo level, and the community and its structures and physical environment at the macro level. As was demonstrated in the case study of this Philippine community, all dimensions across all levels are interwoven and each one greatly affects the other dimensions.

Health Dimension

At the micro level, case management of patients is a basic strategy. Learning from and teaching the caregivers appropriate ways of managing and preventing self-limiting illnesses is important. Caring for the caregivers is also necessary to address burn-out, power and gender relations issues of caregiving, and also ensuring that the well-being of caregivers is achieved. This contributes to the well-being of the whole household. Part of the work at this level is to teach the caregivers the resource systems within and outside of their community so that they would know the necessary processes and requirements needed to navigate each resource system. Equally important is for the proper identification and reporting of cases of domestic and child abuse and/or neglect. This set of competencies will help the caregivers and the whole household become empowered to care for their own health holistically.

At the mezzo level, organizing of caregivers is important. Facilitating the creation of support groups or organizations of and for caregivers would be very beneficial for the patients, caregivers, and community. These structures will become venues to share effective practices regarding the prevention and management of illnesses, provide support to one another, and most importantly, provide a space for group action related to their common concerns, such as securing or developing health insurance schemes within the community. For the project implementers, these

structures would be venues for trainings on different strategies on the prevention and management of illnesses. Creating community organizations is not limited to adults. Organizing children may also be a good option so that children will be provided with venues to be heard and move them into action. This would support the notion of children's rights as expressed in the Convention on the Rights of the Child including the right to participation in securing their rights to survival, protection, and development.[6]

At the macro level, many strategies need to be employed given the macro level issues which are present in the area that contributed to or exacerbated these health situations. Given that children are mostly in school, a school-based program focused on health is a good option, especially since most schools have organized parent, teacher, and community associations; thus, are a good venue to conduct trainings and capability building activities that support good caregiving practices. Other community level structures that can support good health initiatives can be created such as cooperatives for health insurance or community pharmacies, such as those already present in many communities in the Philippines, that are typically run by community organizations. These can further strengthen or establish linkages with good health systems and practices. Training of health personnel in the community is a must. The overall health system needs to be improved, as well, to ensure that people have access to quality services whenever they need them. This can include improving the referral system of the community clinics/ health units within and outside the community especially for those who need them most like the marginalized sectors of the community or the poor.

Environmental Dimension

For the environmental dimension, it should be noted that the environment can be both a resource for good health and a cause of illness if abused or wrongly used. Micro level work can begin with teaching and providing households with good practices and facilities for proper sanitation, and environmental management, such as household waste management or backyard gardening. Given that this particular community is a tourist

destination, working with survivors of destructive tourism activities should become part of work at this level to ensure that human trafficking is not practiced, and that laws concerning tourism are upheld and do not negatively affect the people or the environment.
Organizing groups and communities toward proper resource management constitutes work at the mezzo level. These groups and organizations can serve as venues for training and sharing of good environmental management, as well as serve as watchdogs of environmental abuse by members of the community or outsiders. Again, these organizations are good support systems and venues for participation for the community members related to environmental protection and management.

At the macro level, work needs to be done to ensure that political strategies benefit the entire community while preserving the environment. Tourism infrastructure should be developed in ways that adhere to good eco-tourism strategies. This initiative can be further strengthened by developing community-based tourism networks and eco-tourism stakeholder associations which will be a vehicle for technology sharing and the setting of standards and possible accreditation of good practices. What is crucial at this level is policy advocacy for environmental conservation and protection. Education campaigns and trainings will be needed in order to ensure that these strong environmental policies will be implemented. The organized groups or organizations can help in this regard.

Livelihood Dimension
The micro level work in this dimension facilitates access to livelihood for individuals, families and small groups. This can mean scanning and assessing for livelihood skills and providing training and finance for their livelihood ideas to be realized. For those with employable skills, referring them to job opportunities that can match their competencies will surely help. Technical consultancy can also be provided to them to ensure that they are guided in terms of their livelihood ventures and decisions.

Organizing will further strengthen individuals and small groups by providing a venue to raise and address common concerns. Trainings at this

level can serve to strengthen and update people's livelihood competencies. The program implementers or organized groups can facilitate regular job matching or job fairs in coordination with employment offices, or organizations within or outside the community.

At the macro level, the local government unit can be encouraged to forge partnerships with micro-lending or financing institutions and other related livelihood institutions. These partnerships can benefit the individuals and organizations through securing employment, access to financing, capability building activities, and building networks and markets as applicable.

Application:

Instructions: The exercises below could be done as an individual, as pairs, or in small groups. Modify as needed.

Exercise 1: Applying the Integrative Well-being Model to the Case Study

Based on the case study and the 'Integrative Well-being Model' presented above discuss the following questions and complete the worksheet provided. Identify how each dimension (health, economic, environment) were presented in the case study across the micro, mezzo, and macro levels. Take into account the ways that culture, relationships, and politics may impact each dimension at each level.

Dimension: **Level:**	**Health**	**Economic (livelihood and income)**	**Environment (natural and built)**
Micro			
Mezzo			
Macro			

Discussion Questions:

1. What approaches and/or theories in social work could you use to implement interventions with this community?
2. Discuss how a social worker could use the 'Integrative Well-being Model'? What other social work strategies or interventions can you recommend based on this case study?

Exercise 2: Applying the Integrative Well-being Model to Your Community

Pick another community, perhaps your own community. Fill out the following worksheet. Identify how each dimension (health, economic, environment) manifests itself in your community across the micro, mezzo, and macro levels. Take into account the ways that culture, relationships, and politics may impact each dimension at each level.

Dimension: Level:	Health	Environmental (natural and built)	Economic (livelihood and income)
Micro			
Mezzo			
Macro			

Discussion Questions:

1. In your community, what connections may exist between health, the physical environment and economics?
2. How could you apply the 'Integrative Well-being Model' for intervention in your community?

Summary Notes:

This case study provides an example of understanding the connection between health, the physical environment, and economics. These are key aspects of most models of sustainability. It is also a way to help students understand the micro, mezzo, and macro levels of ecological systems theory. For more information on this theory please refer to this resource:
Psychology Notes HQ. (n.d.). Bronfenbrenner Ecological Theory.[1] Retrieved November 09, 2015, from The Psychology Notes HQ: Online Resources for Psychology Students.

By utilizing Participatory Action Research (PAR) in this study, the community was able to become more involved in the whole research and management process which also led them to look at other factors related to health. This model of research empowers the community in addressing problems of their concern. For more information on Participatory Action Research, please refer to this resource:
Jarg Bergold & Stefan Thomas (2012 January). Participatory Research Methods: A Methodological Approach in Motion.[7] Retrieved February 27, 2017 from Forum: Qualitative Social Research.

Possible Answers to Question 1 of Exercise 1:

A number of theories and approaches can be applied to enhance communities around complex issues such as health.

Interdisciplinary Approach (IDA): An Interdisciplinary Approach is a way of looking at a situation or reality, a kind of intervention, and a kind of sharing of competencies and resources by the various and many disciplines within a program or organization. Using an interdisciplinary approach can be helpful with complex and interrelated problems and social contexts. Such an approach will allow for the effective use of the competencies and resources of the varying disciplines and organizations involved in the program that is essential for the achievement of teamwork and cooperation among the involved key players.

Right to Health for All: According to the World Health Organization (WHO), "the ultimate goal of primary health care is better health for all through the following key elements: universal coverage reforms, service delivery reforms, public policy reforms, and increasing stakeholder participation…".[5] With this definition, health is a basic right of every person and necessitates multi-level reforms and actions. Moreover, resources should not be spent on expensive cures for a few people only, but public health policy and budget should support the greatest good of the greatest number of people and communities. It also reflects that the present level of social inequity is unacceptable and that the world should work cooperatively to attain sustainable development of societies, including the health conditions of a community.

Community-based Approach: A community-based approach must "… not only provide relevant and individualized services in the community where the person lives but also must include community input in the administrative and policy making work of building a system of care…".[8] This necessitates facilitation of community empowerment and the building or development of community structures, resources, and skills, and employment of community organizing strategies aimed at facilitating the awareness, realization, and analysis of people about their realities and situations, enabling them to move into action to solve such realities. Thus, as an end result, a community-based program uses community organizing as a method of development which is geared towards community-driven and community-managed programs or efforts. Then, (re)organized groups and communities can and will sustainably plan, manage, and own the process and results of the program.

Empowerment: Empowerment is "… a process in which individuals, groups or communities become able to take control of their circumstances and achieve their goals, thereby being able to work towards maximising the quality of their lives…".[9] Empowerment embeds individual change and capacity development within recognition of a need for broader change within groups and communities. Empowerment will then address the wrong practices of the community in terms of the knowledge, skills, and

attitudes in performing their tasks at the micro level. By means of coming together and sharing what they know to other community members, the community could bring about change at the macro level (i.e., policy changes, tapping resources locally and outside the community to sustain the changes in the community).

Social Work: Since this is towards a social work model, it is appropriate to define and describe social work's core nature and purpose. "Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing".[10]

Ecological Systems Perspective: The ecological systems perspective developed by Urie Bronfenbrenner underscores the importance of understanding the multiple environments of a person such as a child, which can help in gaining understanding of that person's development. Microsystem (the immediate environment), mesosystem (connections), exosystem (indirect environment), macrosystem (social and cultural values) and chronosystem (changes over time) were identified by Bronfenbrenner as important systems that need to be studied if one want to have a holistic understanding of a situation or person.[1] This perspective, then, suggests that effective social work intervention occurs by working, not only directly with people, but also with the familial, social, and cultural factors at different levels that affect people's development.

Gender and Development Approach: The Gender and Development (GAD) approach promotes a process that hopes to transform gender relations in order for women to better participate equally with men in creating visions of change.[11] GAD provides approaches that attempt to engender development, empower women, and perceive women as active agents in

their own right. The GAD approach sees gender as a crosscutting issue with relevance for and influencing all economic, social, and political processes.

Resources:

1. Psychology Notes HQ. (n.d.). Bronfenbrenner Ecological Theory. Retrieved November 09, 2015, from www.psychologynoteshq.com/bronfenbrenner-ecological-theory/
2. Municipal Health Office, San Juan, Batangas. (2005). Morbidity Report. Unpublished.
3. Department of Health. (n.d.). Integrated Management of Childhood Illnesses (IMCI). Retrieved November 07, 2015, from www.doh.gov.ph/integrated-management-of-childhood-illnesses
4. Taylan, F. F. (2014). A Proposed Model on Integrative Well Being of People and Communities . Journal of Nature Studies , 58-69.
5. World Health Organization. (n.d.). Primary Health Care. Retrieved November 07, 2015, from www.who.int/topics/primary_health_care/en/
6. UNICEF. (2014, 7 August) Convention on the Rights of the Child. Retrieved February 27, 2017 from the UNICEF. http://www.unicef.org/crc/index_30177.html
7. Jarg Bergold & Stefan Thomas (2012 January). Participatory Research Methods: A Methodological Approach in Motion. Retrieved February 27, 2017 from http://www.qualitative-research.net/index.php/fqs/article/view/1801/3334
8. National Technical Assistance and Evaluation Center for Systems of Care. (2009). Community based Resources: Keystone to the System of Care. Retrieved November 09, 2015, from https://www.childwelfare.gov/pubs/acloserlook/community/community2/
9. Leadbetter, M. (2002). Empowerment and Advocacy. In R. Adams, L. Dominellii, & M. Payne, Social Work: Themes, Issues and Critical Debates (pp. 200-208). New York: PALGRAVE.
10. Global Definition of Social Work. (2015, July 9). Retrieved from http://ifsw.org/policies/definition-of-social-work/
11. World Bank. (n.d.). Gender and Development: A Trainer's Manual. Retrieved November 08, 2015, from World Bank.

Chapter 5

Sustainability and Ecological Citizenship

By Paula Sousa and José Luis Almeida

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Learning Outcomes:

1. Apply social work values and principles to sustainability and ecological citizenship.
2. Demonstrate awareness of animal welfare and animal rights.
3. Show capacity to promote animal-friendly communities.

Lesson:

"I hope to make people realize how totally helpless animals are,
how dependent on us, trusting as a child must that we will be
kind and take care of their needs... [they] are an obligation put on us,
a responsibility we have no right to neglect, nor to violate by cruelty."
By James Herriot

The following lesson is based on a week-long, summer course developed by the authors for students in social work and other disciplines. The course was created in order to more easily include the theme of 'Community and Environmental Sustainability' in the curriculum. This can be modified to comprise a unit in an already existing course. The class is conducted in a constructivist way, with the teacher mediating learning rather than directly teaching the class. The primary purpose of the course is to instill in students the importance of sustainability through the promotion and development of an 'Ecological Citizenship' identity. Animal rights and welfare are addressed as an integral part of Ecological Citizenship. In the context of animal rights, the course focuses on mistreatment and abuse of animals. The course has a theoretical, and an empirical field component. It includes a culminating product of an album in digital format.

Why is Animal Welfare a Sustainability Issue?

The Earth Charter[1] broadened the definition of sustainability to include the idea of a global society "founded on respect for nature, universal human rights, economic justice, and a culture of peace." As a matter of fact, sustainability is broad concept and "agreement on a single definition is not only impossible but also objectionable"(p.552)[2]. This lesson offers an opportunity to deepen understanding on the concept of sustainability since that is a broad concept which includes the issue of animal welfare.

The United Nations Food and Agriculture Organization (FAO)[3], through FAO's Animal Production and Health Division (AGA), proclaimed that animal welfare is at the heart of sustainability. In the conference, 'Animal welfare: The pleasure of respecting rights', Andrea Gavinelli of the European Commission, affirmed that animal welfare is a societal concern

and it is important that it be included in the sustainability agenda, for the reason that "welfare of animals is not only about changing values, but about added value for all those involved". Thus, a sustainability agenda should "adopt a One Welfare approach where animal and human welfare are valued equally" to quote the Eurogroup for Animals.[4] The Eurogroup for Animals is a European animal advocacy organization focusing on improving animal welfare by lobbying EU institutions to deliver better legislation and enforcement.

To begin your exploration, please complete the following:

- Watch the video: "Tracy Helman, Bureau of Animal Welfare, Victoria, Australia"[5]
- Read the webpage, described above, on "Animal welfare: The Pleasure of Respecting Rights"[6]

What is Animal Welfare?

Abutarbush,[7] in the Saunders Comprehensive Veterinary Dictionary, defined animal welfare as

> "the avoidance of abuse and exploitation of animals by humans by maintaining appropriate standards of accommodation, feeding and general care, the prevention and treatment of disease and the assurance of freedom from harassment, and unnecessary discomfort and pain." It can be understood as a synonym of "animal well-being."

According to the Prevention of Cruelty to Animals Ordinance Cap.169, it is an offense to "treat animals cruelly and cause unnecessary pain or suffering to them. Under the Ordinance, an animal is defined as any mammal, bird, reptile, amphibian, fish or any other vertebrate or invertebrate whether wild or tame"(p. 1).[8] As stated by Bousfield and Brown,

> "Human concern for animal welfare is based on the awareness that animals are sentient and that consideration should be given to their well-being, especially when they are used for food, in animal testing, as pets, or in other ways. These concerns can include how animals are killed for food, how they are used for

scientific research, how they are kept as pets, and how human activities affect the survival of endangered species" (p. 1).[8]

What is the Distinction between Animal Rights and Animal Welfare?

The Encyclopedia of Philosophy[9] states that "although all the major moral philosophers in the Western tradition have had something to say about the moral status of animals, they have commented infrequently and for the most part only in brief. This tradition of neglect changed dramatically during the last quarter of the twentieth century, when dozens of works in ethical theory, hundreds of professional essays, and more than a score of academic conferences were devoted to the moral foundations of human treatment of nonhuman animals. Two main alternatives—animal welfare and animal rights—have come to be recognized. Animal welfarists accept the permissibility of human use of nonhuman animals as a food source and in biomedical research, for example, provided such use is carried out humanely. Animal rightists, by contrast, deny the permissibility of such use, however humanely it is done".[9]

We will mainly use the term **animal welfare**, being aware that there is a certain divergence between advocates of animal welfare perspective and the advocates of animal rights perspective. "Animal welfare is often contrasted with the animal rights and animal liberation positions, which hold that animals should not be used by humans, and should not be regarded as their property. Animal welfare denotes the desire to prevent unnecessary animal suffering that, whilst not categorically opposed to the use of animals, wants to ensure a good quality of life and humane death" (p. 5).[8]

For further information, please read Sheryl L. Pipe on "Animal Rights and Animal Welfare"[10]. As she points out, "it is often said animal welfare advocates argue for bigger cages whereas animal rights advocates argue for empty cages", but "whether one adopts an animal rights or animal welfare perspective, animal protection is at the root".

To get a synthesis of this subject, please read the following:

- Bousfield, B. and Brown, R. (2010) Animal Welfare – Veterinary Bulletin Vol.1 (4)[8]
- Campaign to achieve a Universal Declaration on Animal Welfare (UDAW Proposal)[11]

Ecological Citizenship

Ecological citizenship is an essential prerequisite of a sustainable society. It is helpful to distinguish between *environmentalism* and *ecologism* as Andrew Dobson does in his book 'Green Political Thought'.[12] In the words of Dobson: "*environmentalism* argues for a managerial approach to environmental problems, secure in the belief that they can be solved without fundamental changes in present values or patterns of production and consumption. … *ecologism* holds that a sustainable and fulfilling existence presupposes radical changes in our relationship with the non-human natural world, and in our mode of social and political life" (p. 2-3).[12] The literature on ecological citizenship is diverse, but the conceptual approach explored in this lesson, is based on the book by Mark J. Smith.[13] He suggests that ecological citizenship involves new obligations, namely to non-human animals among others. In the words of Smith, "human beings have obligations to animals, trees, mountains, oceans, and other members of the biotic community"(p.99).[13] The new obligations to animals means reconsidering all uses of animals that infringe their rights and question the human treatment of other non-animal parts of our ecosystem. Smith argues that animals have an intrinsic value which endows them with rights towards which human beings have obligations. Ecological citizenship as he sees it, displaces humans from the traditional central ethical position they traditionally occupy. Ecological citizenship is essentially an ecocentric rather than an anthropocentric concept.

An additional supplemental resource is found through the 'Amber Initiatives' [14] The Amber Initiatives address the need to increase youth work in the field of animal welfare and protection. They have developed a training course entitled: 'Active Citizenship as a Way to Tackle Socio-Environmental Issues'.

Application:

Instructions: The following is a syllabus. There are numerous topics and activities within. Seven different approaches to the topic of animal welfare are explored. Choose approaches, topics, and activities that fit your needs.

Session	Purpose/ Approach used	Content	Exercises/Activities
1	Theoretical Approach The first session aims to help students learn some key concepts and theoretical perspectives in order to build a knowledge base that allows them to understand the contents of the following modules.	**Key concepts and definitions related to:** ● Social Work values and principles ● Global Agenda for Social Work and Social Development - 'Community and Environmental Sustainability ● Sustainability definitions ● Ecological Citizenship ● Animal Welfare	**Expository /Informative lesson** and **Mind Mapping** The first session will be an explanation and informative lesson, where it provides students with some key concepts and definitions (nominated in the left column). One can also use the Mind Mapping activity[15] (as a **group activity**) to build posters using the combination of words and pictures and thus bring them to life in visual form. Posters may be posted for public display.
2	Law Approach The second session aims to present the policies and existing laws (at the national and international level) that defend animals	**Laws and animal protection policies** Synthesis of laws and policies; (compared national and international policies and laws) Operational means	**Informative lesson** and **Video watching** The second session presents a summary of national animal protection policies and laws (it is possible to make a comparative analysis with other countries with policies and laws more advanced in this matter.)

	welfare, as well as the means and enforcement mechanisms of these policies and laws. It also intends to make known some organizations that work towards more and better laws, like Global Animal Law (GAL)	and obstacles to effective enforcement. Inform students about the platform: **The Global Animal Law** [16] a new framework for the global discussion on animals in law. As a brand-new online platform, the GAL website invites everyone to make realistic and visionary proposals to improve the legal condition of animals. View video examples of non-governmental organizations struggling for more and better laws, such as: • **Global Animal Law - GAL** [17] • **Eurogroup for Animals** [18] (European animal advocacy organisation)	It also presents the means and resources for the application of this legislation. Following discussion and presentation of national and international laws, hold a **Group discussion** to identify the gaps and obstacles to implementation of these laws on the ground. **Optional Activity:** With regard to existing legislation and disparities between countries, it is possible to focus the analysis and discussion in the case of animals in circus. Read the following: "Animals in Circuses and the laws governing them" [19] View the following video and have a discussion on possible interventions and strategies: "Elephants in Circuses - Training & Tragedy" [20]
3	Multimedia Approach The purpose of the 3rd session is to show some videos that	**Mistreatment and abuse of animals** **CASE 1:** Abused Puppy Mill Dog rescued and given new life by caring	**Watch internet videos: 6 cases** and **Expressing emotions and Oral discussion** In the third session will be shown some videos of the

	portray real cases of mistreatment and abuse of animals. The aim is not only raise awareness but to uncover and inform about the cruelty and mistreatment of animals that cause outcry	prisoner [21] **CASE 2:** Trapped in a puppy mill, Coconut the dog had never known love. [22] **CASE 3:** The Face of Dogfighting: One Dog's Incredible Journey [23] **CASE 4:** Bullfighting Cruelty [24] **CASE 5:** Shocking conditions of angora rabbit factory farms [25] **CASE 6:** StopTheTrucks [26]	internet (indicated 6 cases in the column on the left) that reveal the shocking conditions and mistreatment of animals. Choose the number of videos according to the availability of time. After viewing each video, there is a pause (20 to 30 minutes) to allow students to express their emotions and opinions. The teacher presents students with some focus questions and allows an open discussion on the topic.
4	Web-based Approach The purpose of the 4th session is to explore some social networking services and other Web resources which allows to know organizations, groups, projects, etc. related to the topic of animal welfare.	**Explore web resources and Social networking websites related to:** Animal Welfare Collecting web-based resources can be used for further study during the course or for more in-depth projects.	**Exploratory lesson** and **Autonomous research** This is an exploratory lesson because it is fundamentally based on a research and discovery activity. In this session students will search / discover in Websites or social networking websites (Facebook, Twitter, Google+, etc.) organizations, groups, projects, etc., which are dedicated to the topic of animal welfare. After this exploratory activity, the whole class can create a **Website Guide** (a list of

			recommended websites that notably contribute to the defense of animal welfare).
5	Empirically-based Approach The purpose of the 5th session is to put students in personal contact with reality. It is intended that the students leave the classroom to the local community and interact with people and community groups who actively participate in the protection and care of abused and abandoned animals.	**Photos and True stories related to:** An animal that has been rescued by an Animal Protection Association of the local community. College students are encouraged to find for themselves how mistreatment and abuse of animal occurs and they do this first by making simple empirical collection of real cases.	**Collecting Stories** and **Taking Photos** Students (groups 2 to 3 are suggested) will need to contact someone (one or more persons) who actively participate in the protection and care of abused animals and collect 2 or 3 stories of animals rescued, accompanied by some photos. It is intended short stories that transmit the animal's past life, the physical and behavioral state at the time of the rescue and, finally, the current state in which it is. After this collection of stories, each of the students groups choose a story that they consider most impressive and the total set of stories can be used to build an Album (see next session, no. 6).
6	Cooperative learning Approach This session aims to create a class activity that encourages students to engage in cooperative	Create an **Album** of real stories and photos of mistreated animals, **in digital support,** using the Adobe *Photoshop* Adobe *Photoshop* is a photo-editing and designing *software*	**Hands-on activity** It is intended that students actively participate in the execution of an activity: **Create a Digital Album** It may be an activity of the whole class, but each student should be involved in active

	learning around a common purpose, which will be to create an Album. It also aims to use technology as a hands-on activity.	that is mainly used for correcting image imperfections and for adding effects to photos.	personal participation (with assigned tasks) and cooperative learning. This activity will give students some hands-on experience with computers and specific software (Photoshop) For this purpose, students can use the **Adobe Photoshop CC** http://www.adobe.com/products/photoshop. html
7	Extension Activity in community (**optional activity** in the course) The purpose of this last session would be to promote Ecological citizenship and stimulate active citizenship in animal welfare on local communities	**Animal-Friendly Community Initiative:** Going beyond traditional extension activities. Traditional extension activities rarely involve college students as an integral part of the provision of services. The '**Animal-Friendly Community Initiative'** emphasizes the importance of **providing a special service in/to community:** citizenship education and active citizenship.	**Hands-on projects** In this last session, students should be well informed and decide for themselves whether or not to participate in the conception and implementation of the project **'Animal-Friendly Community Initiative'** It is above all a project of awareness and information of the local community on the subject of animal welfare as part of an ecological citizenship. Emphasize that the Album created by the students should be used as an awareness and dissemination tool. The design of the project (means, resources, planning, etc.) will be an activity carried out by the students themselves as they should be involved in a project and do not let other people do all the work and make all the decisions.

			However, it should be noted the importance of establishing alliances and partnerships with local associations (and even national) already working in this topic.

Resources:

1. "The Earth Charter" http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html
2. Seghezzo, Lucas (2009). The Five Dimensions of Sustainability. Environmental Politics vol. 18 , (4), p. 539-556.
3. "Animal Welfare at the Heart of Sustainability" http://www.fao.org/ag/againfo/home/en/news_archive/2014_Animal_Welfare_at_the_Heart_of_Sustainability.html
4. Euro Group for Animals http://eurogroupforanimals.org/
5. "Tracy Helman, Bureau of Animal Welfare, Victoria, Australia" video: https://vimeo.com/32773493
6. "Animal Welfare at the Heart of Sustainability" http://www.fao.org/ag/againfo/home/en/news_archive/2014_Animal_Welfare_at_the_Heart_of_Sustainability.html
7. Abutarbush, S. M. (2008). Saunders Comprehensive Veterinary Dictionary. *The Canadian Veterinary Journal*, *49*(9), 906.
8. Bousfield, B. and Brown, R. (2010) Animal Welfare – Veterinary Bulletin Vol.1 (4). Accessed at: https://www.afcd.gov.hk/english/quarantine/qua_vb/files/AW8.pdf
9. "Animal Rights and Welfare" from Encyclopedia.com. http://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/animal-rights-and-welfare
10. "Animal Rights and Animal Welfare" https://www.learningtogive.org/resources/animal-rights-and-animal-welfare

11. “Universal Declaration on Animal Welfare (UDAW)” https://www.globalanimallaw.org/database/universal.htm
12. Dobson, Andrew (2006) Ecological citizenship: A defence. *Environmental Politics 15*(3), 447-451.
13. Smith, M. J. (1998). *Ecologism: towards ecological citizenship*. Minneapolis, University of Minnesota Press.
14. “Active Citizenship As A Way To Tackle-Environmental Issues” http://amber-initiatives.co.uk/Trainings_Active_Citizenship_As_A_Way_To_Tackle- Environmental_Issues.html
15. “Introduction to Mind Mapping” http://www.inspiration.com/visual-learning/mind-mapping
16. Global Animal Law Project https://www.globalanimallaw.org/
17. “Global Animal Law- GAL Presentation” from YouTube: https://www.youtube.com/watch?v=SicGj7UGfI8
18. Euro Group For Animals http://www.eurogroupforanimals.org/
19. “Animals in Circuses and the Laws Governing Them” https://www.animallaw.info/article/animals-circuses-and-laws-governing-them
20. “Elephants in Circuses: Training & Tragedy” from YouTube. https://www.youtube.com/watch?v=ZTUol7VrHTg
21. “Abused Puppy Mill Dog rescued and given new life by caring prisoner” from YouTube. https://www.youtube.com/watch?v=4A63_UWz-iA
22. “Traumatized Puppy Mill Dog Makes an Amazing Recovery” from YouTube. https://www.youtube.com/watch?v=y5FTgBdl D84
23. “The Face of Dogfighting: One Dog's Incredible Journey” from YouTube. https://www.youtube.com/watch?v=6CcM8w cspmM
24. “Bullfighting Cruelty” from YouTube. https://www.youtube.com/watch?v=hnO1Fse 52oA
25. “The Truth Behind Angora Fur” from YouTube. https://www.youtube.com/watch?v=PtAFHyXS31M
26. “#StopTheTrucks - End long distance transport of live animals” from YouTube. https://www.youtube.com/watch?v=hcjrpROBN1M

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Chapter 6

Greening Social Work Through an Experiential Learning Framework

By Sylvia Ramsay and Jennifer Boddy

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Learning Outcomes:

1. Understand humanity's relationship with nature and dependence on natural systems.
2. Describe how current human practices are changing natural systems in ways that are detrimental for humanity and other life forms.
3. Identify ways to integrate the natural environment into social work and promote environmental sustainability.

Lesson:

Environmental social work aims to help "humanity to create and sustain a biodiverse planetary ecosystem and does this by adapting existing social work methods to promote societal change" (p. 1).[1] After reviewing works by the many notable authors writing in this field, including green social work[2-5] ecological social work[6-8] and environmental social work,[9-11] the authors found it helpful to use systems theory[12] to organize the literature into four key elements of environmental social work:

(i) making changes to our private lives to live more sustainably, such as reducing energy and resource consumption,[13]

(ii) changes to our organisations to enable them to operate more sustainably,[14,15]

(iii) employing interventions with clients that are informed by eco-social work, green social work, and knowledge of the natural environment,[16-20] and

(iv) acting to change societal structures through social change activities such as activism, protests, advocacy, uniting allies to create community action organisations, educational activities, political lobbying, policy submissions and so on.[21-23]

These categories reflect that environmental change is required in a range of arenas and consequently, this lesson and the accompanying exercises will focus on how to engage with each of these approaches and integrate environmentally focused practice into social work. The exercises, which are described later in the lesson, can be completed over multiple occasions or stand alone.

Humanity's Relationship With Nature and the Changing Environment

The following resources provide insight into some important environmental issues, highlighting the impact of human behavior on natural systems which support all life forms including humans. The concepts explored are the Anthropocene, climate change, inequality, land degradation, loss of biodiversity, global footprint, and population, as well as some of the solutions that exist. We have included a variety of sources to meet a variety of learning styles.

The action of humans has changed the environment so much, many scientists believe we have entered a new geological age known as the *Anthropocene*. The following links and articles explain what the Anthropocene is:

- What is the Anthropocene Video[24] (video is 3 minutes, 14 seconds)
- How humankind has changed our planet, article and MP3 [25] (video is 6 minutes, 28 seconds)
- Welcome to the Anthropocene Website[26]
- Lewis, S. L., & Maslin, M. A. (2015). Defining the Anthropocene. *Nature, 519*(7542), 171-180.

Climate Change, also known as global warming, is an environmental issue that has contributed in a large way to creating the anthropocene and many other challenges. The following links provide more information about how the planet is changing due to climate change.

- Climate Change Explained Video[27] (video is 5 minutes, 49 seconds)
- Intergovernmental Panel on Climate Change, Website[28]
- World Bank – Climate Change, Website[29]
- How Global Warming is Awakening Deadly Diseases Video[30] (video is 3 minutes, 5 seconds)

Climate change exacerbates *inequality* as, whilst all people will be affected, it is people who are marginalized and disadvantaged that will be most adversely affected. For example longer and more frequent droughts in Africa are causing starvation; increasing storm frequency and rising sea levels are contaminating the fresh water sources and flooding in many Pacific Island Nations; traditional foods are disappearing as temperature and rainfall patterns change and there is growth in the spread of diseases like malaria and dengue. Poverty restricts people's access and ability to implement alternatives to ameliorate the negative effects of climate change, as shown in the following clips and articles:

- The World's First Climate Refugees Video[31] (video is 4 minutes, 22 seconds)

- Impact of Climate Change on Africa Video[32] (video is 3 minutes, 37 seconds)
- WHO worried over increase in vector-borne diseases, Audio file[33] (file is 5 minutes, 25 sec)
- Climate Change Animation Shows Devastating Effects, Video [34] (video is 3 minutes, 3 seconds)
- Alston, M. (2013). Environmental social work: Accounting for gender in climate disasters. *Australian Social Work, 66*(2), 218-233. Doi: 10.1080/0312407X.2012.738366
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In addition to climate change, humans are impacting the environment in other ways including *land degradation* and *loss of biodiversity*. These factors further reduce the quality of life that future generations could hope to have, as shown in the following links and article:

- Biodiversity and Conservation - Ecosystems Services, Video[35] [video is 9 minutes]
- The Value of Soil, Video[36] [video is 4 minutes, 45 seconds]
- Pimm, S. L. (2008). Biodiversity: Climate Change or Habitat Loss — Which Will Kill More Species? *Current Biology*, *18*(3), R117-R119. Doi: 10.1016/j.cub.2007.11.055

The *global footprint* network is an organization that attempts to measure the impact humans have on the Earth. They take measurements on how much space is needed to produce all the resources used and the space needed to absorb the wastes produced.

- Global Footprint Network[37]

It is claimed that the increasing size of the human *population* is reducing the ability of all humans to enjoy quality of life as limited planetary

resources will not stretch to allow everyone to enjoy things taken for granted in the wealthy nations like clean drinking water piped to the home, food security, shelter, and health care. Another consideration is how much space should be left for other life forms, as shown in the following links:

- Population[38] [video is 5 minutes, 4 seconds]
- Sustainable Population Australia, website[39]

Some solutions suggested include educating and empowering all women to have control over the size of their families, reassessing infinite economic growth and GDP as measures of progress and to recognise the intrinsic right of other animals and plants to exist.

- Why should we value nature?, Video[40] (video is 6 minutes, 50 seconds)
- Ryan, T. (2013). Social work, animals, and the natural world. In M. Gray, J. Coates, & T. Hetherington (Eds.), Environmental Social Work (pp. 156-171). Oxon: Routledge.

Wealthy people in particular are all encouraged to decrease their resource use by reducing what is bought or consumed, reusing what can be reused and recycling as much as possible. People are encouraged to use renewable energy and ethically sourced products, refrain from driving private cars and change their diets to eat locally grown food and reduce meat consumption. Examples of organizations and communities implementing solutions include:

- World Health Organization's Healthy Settings Initiative[41]
- Transition Network[42]
- Bioregional[43]

Our professional responsibility to act

It is important that social workers and students become aware of their responsibilities to promote environmental justice as per respective social work codes of ethics. The International Federation of Social Workers (IFSW, 2012) states that 'Social workers should be concerned with the whole person, within the family, community, societal and natural

environments, and should seek to recognize all aspects of a person's life' (p. 2). The following relevant documents should be reviewed for content on environmental justice and ethics:

- IFSW. (2009). IFSW Call for UN action on social impact of climate change[44]
- IFSW. (2009). Statement on Climate Change[45]
- IFSW. (2012). Statement of Ethical Principles[46]

A number of national code of ethics include reference to the natural environment, for example the:

- British Association of Social Workers (BASW, 2012)[47] code of ethics states that 'social workers should be concerned with the whole person, within the family, community, societal and natural environments, and should seek to recognize all aspects of a person's life' (p.8, Section 2.1[10] [A11]).
- Australian Code of Ethics (AASW, 2010)[48] states 'Social workers will advocate for and promote the protection of the natural environment in recognition of its fundamental importance to the future of human society' (p. 20).
- Canadian Code of Ethics (2005)[49] states that 'social workers promote social development and environmental management in the interests of all people' (p. 5).

Not only do many ethical codes oblige social workers to take the natural environment into their practice, the issues themselves behoove all human beings to act. Social workers will need to become proactive to create sustainability and social equity. The following exercises provide examples of ways that environmental practices may be integrated into the practice of social workers.

Application

Instructions: The following exercises invite the reader to reflect on how they are able to integrate environmental practices into their social work

practice. Videos, case studies, and references are used coupled with reflective questions to enable students to consider how they could make changes (i) personally, (ii) within their organizations, (iii) in interventions with clients and, (iv) through advocacy and activism. The following section is broken into sections focused on each of these items. Feel free to choose to focus on one exercise or all exercises depending on the time available.

Exercise 1: Personal Change

Each individual impacts the environment and making different lifestyle choices can reduce the individual's impact on natural systems. First, explore the concept of ecological footprint. View the following video:

- Ecological footprint: Do we fit on our planet?[50]

Now, calculate your own ecological footprint.

- Calculate your footprint (requires Adobe Flash).[51]
- For those who cannot access the online calculator, use this basic worksheet.[52]

Discuss with a partner or in a small group the following:

- What is your footprint compared to others in the group? What accounts for the differences?
- What are three changes you could make in your own life to reduce your ecological footprint?

Exercise 2: Organizational Change

Social workers can also make changes at the organizational level. Please read the article that includes 100 tips to green a business. Then answer the questions below individually or in small groups.

- 100 Green 'Monster' Tips: Ethical And Eco-friendly Cost-Saving Ideas For Business [53]

We would recommend reviewing the list of interventions and discussing:

- Which tips would you feel confident implementing in a social work organization? How would you ensure the tips were successfully implemented?

- How could these interventions assist with reducing the detrimental impact of human behavior on natural systems and people?
- How would adopting these interventions assist social workers with adhering to and honoring their respective codes of ethics?

Exercise 3: Changes to Social Work Interventions

The following videos show how interactions with nature can assist people and are followed by questions to examine how connecting people with non-humans and natural spaces can be valuable. After viewing at least one of the videos think about the questions or talk about them in a group.

- Insight: Wilderness Therapy[54] (12 min 24 secs)
- Outback – Specialized Outdoor Wilderness Treatment for Troubled Youth[55] (8 min 21 secs)
- The Hensioners – the Feed[56] (6 min 58 secs)
- Animals and children[57] (9 min)

After watching one of these videos, consider:

- Why was interacting with non-humans or nature helpful?
- Do you think nature and non-human animals should be integrated into all fields of social work? If so, how?
- Does use of nature and non-human animals to help humans in this way have any benefits for the non-human animals and nature? If so, what?

Exercise 4: Social Change Activities

Not only can social workers and social work students change their organizations and interventions with clients, but they can also undertake advocacy and activism to help others understand humanity's relationship with nature, dependence on natural systems, and impact on these systems and other life forms. Please review the following case study and answer the reflection questions individually or in small groups.

Case Study: Kylie has a 12 month contract as a family support worker in a rural and remote coastal area of Australia. It was a struggle for Kylie to develop rapport with the families she was working with as many people in the community feel it is not worth developing a relationship with yet another caseworker who will probably leave soon anyway. However, on a home visit, a single father, Ross, tells Kylie that everyone is talking about the proposal to build a new open cut coal mine in the area. Ross has heard the mine could pollute the water and the air, as the mine is upwind and upstream of Ross' home, Ross is worried for the health of his children especially his youngest daughter Lilly who suffers from asthma. Ross also wonders if his income might be affected. Ross has several part-time jobs. He works on an oyster lease, helps at the fishing co-op and does maintenance work on boats for a reef tourist company. His current bosses say the coal mine will be bad for their businesses, but some of his mates say the mine will create new jobs and Ross thinks he would get a better job at the mine. Unfortunately, mines in other local areas rarely employ local people. Further, Kylie knows Ross struggles with literacy and does not know how to use a computer, making him isolated and more likely to face discrimination.

Consider:

- Try to find information or resources that Kylie might be able to use to help Ross understand the effect of the open cut mine for him and his family.
- How might Ross' location, education and skills impact on his ability to understand and gain from the situation as well as act effectively on the choices he makes?
- On reflection Kylie believes that ethically she has an obligation to try to prevent the mine from being established because burning coal contributes to climate change. She thinks about helping those opposed to the mine. What help could Kylie give to the community? How as a social worker could she bring various stakeholders together to consider the impact on the lives of the people and the environment in that community? What other skills do social workers have that would be useful in this situation?

Summary Notes:

This lesson and subsequent exercise is designed to assist students to understand their relationship with the non-human world and the natural environment. In particular, the lesson and exercise informs students about the natural environment, our responsibilities to protect it, and the impacts on people and others if we fail to do so. It subsequently invites students to reflect on how they might respond to the issues raised both in their personal lives and professionally.

The experiential learning approach used in these exercises is founded on a social constructivist view of knowledge acquisition. It argues that all knowledge is socially constructed both through our interactions with one another and through the social aspects of our environments, such as our culture, history, and politics (Houston, 2001).[58] A constructivist perspective invites facilitators to recognise that students have valuable experiences that affect how they construct new knowledge (Gray, 2001).[59] Students will construct and co-construct knowledge through actively engaging in reflective questions posed in the group discussion in response to the trigger exercise. Students should be invited to reflect on their experiences within the group to identify how they might apply their new learning to their workplace and other situations. Behavioral change is not only reliant on the introduction of trigger exercise and reflection, but also critical exploration of existing knowledge, where students can build theory, test action, and reflect on experience (Johnson & Johnson, 2006).[60] Consequently, the reflective questions are designed to assist with this.

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Chapter 7

The Social Work Change Agent Role: Building Capacity in Rural Communities for Sustainable Natural Resource Management

By Tatenda Nhapi and Takudzwa Mathende

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Learning Outcomes:

1. Demonstrate a basic understanding of the role of the social worker within the context of environmental social work, especially in rural areas.
2. Demonstrate an understanding of Participant Rural Appraisal targeting natural resources management and the role and functions of social capital and local resources.
3. Utilize some basic tools for facilitating group discovery and decision making processes.

Lesson:

Why Communities and the Environment?

The context of this chapter is grounded in the Global South perspective. The rural population in Zimbabwe was last determined to be 67.5% of the total population of the country.[1] Rural communities directly depend on the natural environment. The notion of environment has been resonating both in rural and urban development discourse. Rural physical environments have not been largely altered, while those in urban areas have been drastically changed due to human developmental actions. Until recent professional transformations, the scope of Zimbabwean social work practice has been urban biased due to it being introduction during the colonial era to serve the white urban population. To date, marginal efforts have been made to tailor it to suit the rural, indigenous population, whose livelihoods are grounded in harnessing natural environment for food, energy and construction materials.

Osei-Hwedie (1993), an Afrocentric social work academic, advocated for mainstreaming the concept of indigenisation of social work practice.[2] "Indigenous" refers to physical and social traits inherently belonging to a people or place and so conjures up images rooted in history.[3] Successful development requires the effective harnessing, harmonising and rationa-lising of Indigenous cultures in order to appreciate their added value instead of suppressing them. Traditionally, Western-based concepts and processes have been allowed to unconditionally dominate development activities around the world with little regard for indigenous cultures.

Sustainable natural resources management remains an enduring powerful transformational tool for community development outcomes and poverty alleviation. Hence, initiation of robust, pro-poor, rural development interventions should remain an agenda for social workers who serve as frontline development professionals in rural, indigenous communities. Moreover, applying international development thinking as contained in the Sustainable Development Goals[4] and the African Union Agenda 2063,[5] the environment and community development are viewed as the pillars for community transformation. In Zimbabwe, prevailing rural and urban challenges such as hunger, deforestation, poor rangeland ecology, land degradation, fires, solid waste management, water and airborne diseases, including cholera and typhoid, are attributable to poor environmental management. Given these interrelated dynamics, there is a need to equip social workers with adequate skills and knowledge; social workers should be grounded in social ecology, community health, sustainable rural and urban development, social impact assessment, and corporate social responsibility.

Effective management of natural resources, one aspect of sustainable development, is best achieved by equipping those who live within the environment to appreciate the value of the needed management. Frontline social workers utilizing intervention toolkits of community development can broker opportunities for communities to harness their natural resources sustainably and add value through linking communities to relevant helping agencies. Social workers can use participatory group and community work approaches, explored in this lesson, to assist communities in developing the skills necessary to organise themselves and identify constraints and opportunities for enriching their natural resources. In addition to the community and group approaches mentioned above, case work (social work with individuals) can also be used through the person in environment perspective when seeking to assess or address environmental issues affecting individuals, such as the physical home conditions of service users. This lesson, however, will primarily focus on group work and community work methods of social work practice in sustainable environmental resource management because casework is not

a popular method in rural social work practice in Zimbabwe.

Participatory Rural Appraisal (PRA) as a Tool for Sustainable Environmental Management

PRA is an important tool that can be used in institutional development. North (1990) defines institutions as 'the rules of the game' in a society, which guide and reduce uncertainty in human interaction.[6] Institutional development generally refers to the formation of social capital in rural development, e.g. environmental bylaws, community norms and values, social groups and rural development committees. There is a symbiotic relationship between social work anti-oppressive practice and PRA, as the former evolved from democratic ideals, while the latter is the practice of democracy. Chronologically, social work as a profession emerged earlier and PRA was developed as a tool in social work with communities.

The concept of PRA is defined by Anwar and Sibir[7] as a specific form of Rapid Rural Appraisal (RRA); a research technique developed in late 1970s and early 1980s by international development researchers as an alternative and complement to the conventional sample survey. PRA, as a participatory research technique, has community members and the researchers mutually learning, investigating, analyzing, evaluating constraints and opportunities for informed and timely decisions regarding development projects.[7] This technique can also be traced back and linked to adult education and conscientisation activist, Paulo Frèire.[8] The PRA approach values knowledge and opinions of affected people. Though the technique has the word rural, the approach is also used in urban settings.

The Nexus of PRA and Institutional Development: A Process Approach in Rural Development

PRA is useful to ensure commitment, reduction of insecurity, enrichment of problem definition and planning, transparency of decision making and de-politicisation of decision making in the institutional development process. PRA involves identification of institutional and community needs/problems and institutional mapping.

Any development process or change should be in response to specific needs or problems of the institutions and communities. PRA can be employed in needs assessment and feasibility studies of institutions and communities. According to Chambers, PRA is:

> '...not just a tool which enables development planners to learn about rural conditions and consult with local people so that they can come up with more appropriate and better development plans, instead PRA is sometimes regarded as an exercise which transfers the role of planning and decision making, traditionally taken by government institutions and development agencies, to the target group or community itself'.[9]

The role of PRA in institutional development in terms of needs assessment is to motivate the community and its institutions to conduct their own needs identification, analysis, conclusions and design appropriate developmental plans in line with the identified needs. Through PRA, the process of needs identification is communal, open, transparent, and participatory.

Institutional mapping[10] refers to the process of gathering information about the social organisation and nature of a social group. Mapping is an exercise which seeks to identify the actors and institutions in the community and their respective roles. Functional analysis, which seeks to identify the goals of various actors and institutions, can also be completed as part of the institutional mapping process through the PRA approach.

Employing only individual level approaches (casework) to problems has its limitations. Many times, applying vibrant, grassroots, community-oriented, integrated, and interdisciplinary approaches to studying the working of the human-environment system can be more effective. Utilizing robust group work and community development methods of interventions can lead to an integrated approach to development and human well-being. PRA is one of the tools that can be used in group and community interventions.

PRA plays an integral role in institutional development. In relation to this workbook, institutional development relates to village and ward development committees, environmental interest groups. One example Communal Areas Management Programme for Indigenous Resources (CAMPFIRE),[11] a community-based natural resource management programme in which Rural District Councils, on behalf of communities on communal land, are granted the authority to market access to wildlife in their district to safari operators. Another example is the Zimbabwe Environmental Lawyers Association (ZELA)[12] environmental monitors. These community institutions add to the social capital in a community.

PRA helps to build consensus amongst people in communities and mobilise them for action and thereby decreasing dependency on external institutions or agencies. PRA encourages participation and increases the level of mobilisation in support of projects through better understanding and commitment by institutions and individuals in the community. PRA also facilitates linkages between communities and the agencies and institutions concerned about with development. The major challenges of employing PRA in mobilising and organising communities for community and institutional development are often the political setup, local power relationships, and the general structure and bureaucratic inertia in institutions which are supposed to be supporting development. The role of PRA in institutional development is to build rapport between the community, individuals and institutions involved in development. The PRA team must also guide and support institutions and provide them with the expertise required to manage institutional change. The existing institutional rules are often creatures of the rich and powerful, and frequently discriminate against the poor.[13]

According to Chambers, the PRA approach owes much to the Freirian theme that poor and exploited people can and should be enabled to analyse their own reality.[14] PRA also gives a voice to those members who are not usually heard. The PRA facilitator in institutional development provides the structure and stimulation, but the content must be the choice of the institutional or community membership as a whole.[16]

Community Asset Mapping

Community asset mapping is a method that complements Paulo Freire's transformational and conscientisation approach. John Kretzmann and John McKnight, of the Asset-Based Community Development[18] Institute at Northwestern University in Evanston, Illinois, USA developed this positive approach to building strong communities. The asset-based approach does not remove the need for outside resources, but makes their use more effective by identifying what is present in the community, concentrating on the agenda-building and problem-solving capacity of the residents, and stressing local determination, investment, creativity, and control.

The information collected through this asset-mapping process may also be used as the foundation for many other processes, such as strategic planning, community mobilization and community economic development. Community assets include:[19]

- Skills, knowledge, talents and experience of local residents
- Community and residents associations, interest groups like for Persons Living with HIV and AIDS, Persons with Disability, many of which provide benefits far beyond their mandate
- Businesses and entrepreneurs in the formal and informal sector
- Schools, churches, libraries and other institutions that operate within the community
- Local authority services such as police, social services, parks and recreation services
- Other social services and community organizations
- Physical structures; e.g. public and social spaces, heritage sites eg for rain making rituals
- Natural resources; e.g. river, trees, green space

The first step in community asset mapping is to work with community members to develop a plan for documenting the community's assets. These assets would then be incorporated into the resource management plan.

Community Working Group Establishment: The Transformational Approach

Community activism in social work has been lacking, and social work has been criticized for largely using traditional methods of social casework. A social activism oriented social worker with knowledge of environmental management is an important ingredient in in rural development. Community social workers can utilize mobilization methods when working with communities to activate capacities to tackle environmental degradation issues. One such method is based on Paulo Freire, a Brazilian educator, activist and philosopher's literacy method based on conscientization and dialogue. In his seminal work 'The Pedagogue of the Oppressed', Freire's literacy method is founded on the notions of conscientization and dialogue.[15] It involves teaching adults how to read and write in relation to the awakening of their consciousness about their social reality.

Paulo's strategies for transformation identify education's centrality to empowering communities to participate in organisations representing their interests, and through them, in the equitable development of their society. For holistic participation, people must be able to read, to make calculations (needs identification and making successive attempts in problem solving), to analyse, to criticise, to evaluate and reflect. In terms of Freire's concepts, social justice is a means and end of community development. For this lesson, the concepts would be applied to natural resources management by encouraging groups to reflect on the natural resource management, analyse the options for involvement and then act on their reflections on sustainable problem solving. If social justice is about social and economic inequalities, as well as human rights adherence and provision capabilities, opportunities and resources to take action to address the inequalities, then there is a need for consciousness and the ability to act.[16] This means that social workers who are engaged in rural development could be agents of social and environmental justice.

Through application of Freire's concepts, a social worker would help a community working group on the environment to:

- ensure that how the group works is visible within the local area;
- evaluate whether more effective ways of achieving better community based natural resources management outcomes can be developed (this ties to the rural education or awareness campaign which can be achieved through PRA);
- develop relationships with other interest groups in the community such as consumer clubs or Rotational and Savings Clubs and Associations (ROSCAs);
- develop better ways of mutual cooperation and communication towards conserving natural resources (networking with like-minded institutions as part of social capital infrastructure);
- develop stronger relationship with local councils, state and non state actors, agencies and politicians in order to create collaborative and participative means of tackling environmental degradation (bureaucratic and democratic normative processes);
- create community level support groups to develop advocacy skills and plans; skills and awareness of social justice principles.

Nyirenda notes rural populations have become the objects of numerous rural development programmes imposed on them without regard to their culture and knowledge of their problems.[17] As Freire in Nyirenda pointed out,

> " the knowledge of the peasants, which is by nature experiential... is equally conditioned. For example, their attitudes towards erosion, reforestation, seed time or harvest ... have a relation to peasant attitudes to religion, to the cult of the dead, to the illness of animals, etc ... All these aspects are contained within a cultural totality".[17]

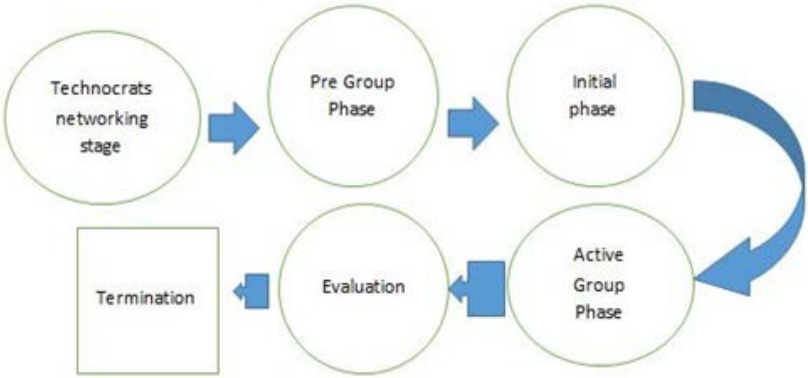
Social workers who are engaged in the work of community transformation, such as natural resources management, need to be aware of the community's concrete realities as well as recognize that community members are capable of problematizing these realities and participating in

the transformation of their world.[17]

Social work Roles in Establishing Community Working Groups

Figure 1 illustrates a flowchart of the phases of the natural resource management working group process from formation to termination. It is inspired by the transformational process approach and common group work phases. In this model, the role of the social worker is driven by the phase that the group is in. The exercises that follow will illustrate some of the activities of the social worker in each phase.

Figure 1: Process of Transformational Natural Resource Management



Application:

Instructions:

In these exercises, social work practitioners will be using the PRA approach and a group phase model (Figure 1) to describe how they might work with a community group to improve and/or develop a sustainable resource management plan around mopane worms. Please divide into groups of six (if you cannot divide evenly into groups of six, you can assign the role of observer to more than one participant). Please read the case below. Then complete each of the exercises that follow. First, a definition: mopane worm is the large caterpillar of the Gonimbrasia belina species, commonly called the emperor moth. It's called a mopane worm because it feeds on the leaves of mopane trees after it hatches in summer. In Zimbabwe,

mopane worms are a staple part of the diet in rural areas and are considered a delicacy in the cities. They can be eaten dry, as crunchy as potato chips, or cooked and drenched in sauce.

Contextual Case Study from Zimbabwe for PRA Application in Natural Resources Management.[20]

Preliminary findings from the baseline study by an action research consultancy firm EZee consulting conducted in Ward 2 of BB district, in a Southern African country on the mopane worm value chain drew mixed feelings. Local communities were quick to cast blame on outsiders who poach their resources (deforestation and harvesting premature mopane worms). These empirical findings before verification were easily accepted but social ecologists and social workers operating in the ward cast reflective questions.

Ward 2 Communities are harvesting mopane worms prematurely and they are well aware of this fact but continue to do so regardless. The justification behind this is that outsiders are also harvesting mopane worms prematurely therefore if the locals wait for the proper stage, they will retain low yields. Social ecologists and social workers have questioned rationality of this logic of competing with outsiders to destroy own resources. Also this greed and struggle for survival renders ward 2 communities unable to think sustainably about impact is this going to have on the next 4-5 generations? The impacts of premature harvesting, potential impacts from an ecological perspective include reduced yields for the next season because less mopane worms complete the cycle and return to the pupae stage (Gondo et al., 2010), increased deforestation as people try to get mopane worms from trees, increased labour during de-gutting because of presence of undigested matter in the worm, increased environmental pollution from mopane waste during de-gutting, and potentially less protein content because of incomplete digestion.

The income generated from mopane worms is used to purchase household goods, acquire assets (stands, houses, livestock), and send children to school. The worm also forms a large portion of their diet. Looking at the benefits and value of mopane worms to the local people one would think

that conservation of mopane forests would come naturally to communities in Ward 2 but surprisingly, the same local communities are fully aware of the importance of mopane forests to worms are the same culprits cutting down mopane trees like they are a plague on the land just to get firewood which they go on to sell at very cheap prices in nearby town at night. Only recently has the traditional leadership actively prohibited cutting down of trees in the area but because of lack of effective mechanisms to enforce this regulation, deforestation is still rampant in the area.

According to environmental protection laws selling of any kind of forest produce (firewood, mopane worms, baobabs, marula etc.) without a permit is a criminal offence. Natural resources conservation in the area is being tackled reactively instead of proactively and this creates serious challenges because, reversing land degradation and desertification is difficult. The cutting of trees in Ward 2 is apparently one of the major leading causes of the decline in occurrence of worms in that area because mopane worms do well in areas with dense forests and good canopy cover but because of the spatial distribution of mopane trees which form very poor canopy, it exposes the eggs and worms to the intense heat. Cutting down of mopane trees is also giving room for invasive Acacia species. Additionally, plants have been known to produce allelochemicals which have the effect of making the leaves unpalatable and act as repellents or toxins to predators, it is safe to say that the continuous cutting down of trees and the feeding on mopane trees by mopane trees could lead to mopane trees releasing these chemicals which at the end of the day will reduce the quality of mopane worms.

In conclusion, the survival of men has and always will be irrevocably linked with the earth's natural resources. From an ecological perspective, the answer to value addition of mopane worms begins with the mopane forests not at the marketing stage, it doesn't matter what we do as long as the mopane forests are not well conserved, all our efforts are a mere waste of time and resources. A turnaround strategy is needed in ward 2 if mopane worms are to continue supporting the local communities, they need to take ownership of their natural resources and defend them fiercely.

The central thinking in any social work intervention like community or social development is communities' involvement in a project or programme stages, including the planning, implementation and monitoring. This is the

only way that the essential 'human element' of the project or programme can be incorporated in it. It is also important that in such cases, the natural resources management programme implementers and frontline workers regard the people as active and equal participants in the development process, not as passive 'objects' of development. The aim should be a team approach, in which both professionals and people learn from each other. Action plans development are a good starting point for concise, reflective analysis of environmental management and community development issues needing attention.

Instructions: In the technocrat, networking phase, a problem is identified. The problem can be identified by a social worker, a community member, or an outside expert. In this case the problem was identified by all three. The social worker had been working in Ward 2 for about 2 years. During that process, conflict was observed around the mopane worm harvest. The community struggled with a solution that would meet the needs of various members. At this point, the issue resulted primarily in arguments. An outside expert, a scientist from a conservancy organization presented some dire statistics about the future of mopane worm to the local council. The social worker has contacted the local chief to discuss possible courses of action.

During the pre-group phase, the social worker has worked with the local chief to identify the key rural development and sustainable environment management state and non-state actors**.** You have worked with the chief and the local faith representative to engage them in this issue and ask them to attend a community meeting.

Assign one member of your group to each of the following roles. The person will remain in this role during exercise 2 and use the perspective of the role to complete exercises 3 and 4.

(a) *Social Worker*: You are a social worker on a Rural Development project working with a community to develop a plan for sustainable management of mopane worms. You have been assigned by the non-governmental organisation you work with to

complete a sustainable management plan in no more than three months.

(b) *Local Leader*: You are the leader of this community, the chief. As chief you are the leader of a total of 5 wards. Your primary concern is ensuring that natural resources are preserved in line with the area's enduring heritage and natural beauty as it was passed from generation to generation since the forefathers got the natural resources from their forefathers.

(c) *Ward Councilor:* You are the elected official of the local ward. You represent the community that has been accused of over-harvesting the mopane worm. You have secretly encouraged residents to harvest the mopane worm early because last year, when your residents waited until July which is the optimal harvesting time, most of the mopane worm were gone. Residents from a community miles away had come in and harvested everything. This was a hard year for your residents. You are committed to making sure they don't experience that again.

(d) *Faith Person:* You are concerned about the present, future and the past. You know that ancestors are present in this world. You feel obligated to help the community honor the ancestors and behave in a way that brings honor to future generations.

(e) *Scientist:* You are here from a rural development organization and have been in the area for one and ½ years. You know some of the science behind what is happening. You've run the studies and have come to the conclusion that if early harvesting continues at the current pace, the mopane worm will be all but gone in 8 years time.

(f) *Female Elder*: You are concerned about the loss of the mopane worms that you experienced last year. This is such a big part of your family's diet and last year, you had little to feed your family.

(g) *Observers:* For the purpose of this exercise, you will sit outside the group and observe the process. Pay attention to efforts the social worker makes to ensure that everyone's voice is heard. Be prepared to report the conflicts as you see them.

Exercise 1: Initial Phase Activities

What approaches would the social worker utilize for orientation to the group and the issue, what tools could you use? Refer to earlier section on PRA and Institutional development. Be specific about what the agenda would be for the first meeting. Remember that your goal is to solicit participation and commitment to the group.

Exercise 2: Middle/Active Working Phase

The social worker will facilitate the filling in of the table below. Again, each group member should remain in role during this process. Following the activity, observers should report on level of participation and conflicts.

ANALYSING YOUR COMMUNITY'S STRENGTHS AND AREAS OF IMPROVEMENT			
Local Community Characteristics	**Areas of Community Strength**	**Areas Needing Improvement in the Community**	**Action Steps**
Demographic structure (eg. size and density of population, rate of population growth, age and sex structure)			
Ethno-linguistic characteristics (ie. division of the population on the basis of 'physical' characteristics, such as race, tribe, clan or language)			
Other cultural beliefs and practices (eg. particular customs, ceremonies, taboos, prejudices)			
Environmental Issues in the Community			

Socio-Political Issues			
Social structure (eg. leadership structures, division on the basis of class or caste, gender relations, degrees and forms of cooperative activity);			
Individual & group attitudes to any aspect of life (including actual or proposed development activities), which may result from any of the other social characteristics (eg. social structure, religious, political or cultural beliefs) &/or from the personal views of the individuals or groups concerned			

Exercise 3: Continued Activities during the Middle Phase

As a group, discuss the following questions.

- What are Indigenous Local Knowledge Systems approaches can be inferred in mopane harvesting techniques?
- What contextual sustainability gaps can be noted in mopane harvesting and future sustainable opportunities?
- Identify opportunities for application of Paulo Freirian approaches to contribute to sustainable mopane worm harvesting.

Exercise 4: Activities during the Termination/Ending Phase

Group members engage in reflections evaluating ways to help the targets and desired outcomes continuity and how group members would gradually phase out of the community working group**.** Also, strategies for sustainability of group activities and outcomes post group termination would need to be identified and enriched.

Summary Notes:

Sustainable development- the Brundtland Report[21] notes it as a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts:

- the concept of **needs**, in particular the essential needs of the world's poor, to which overriding priority should be given; and
- the idea of **limitations** imposed by the state of technology and social organization on the environment's ability to meet present and future needs.

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Chapter 8

Community Development Intervention Guidelines for Communities Affected by Natural Disasters

By Allucia Lulu Shokane and Hanna Nel

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Learning Outcomes:

1. Contrast the needs based approach to disaster management with a strengths, assets based approach.
2. Describe the role of social workers in facilitating a participatory approach to disaster management.

Lesson:

Background of Disaster Management in Social Work

The Global Agenda for Social Work and Social Development[1] expressed the field's commitment to environmental sustainability. As part of this theme, the Agenda calls for social workers to play a role by responding to the impacts of natural disasters.[2] A disaster is well-defined by the Intergovernmental Panel on Climate Change (p.17)[3] as a "serious disruption of the functioning of a community or a society causing widespread human, material, economic and environmental losses, which exceed the ability of the affected community or society to cope using its own resources". The impacts of natural disaster include loss of life, injury, disease, and other negative effects on human, physical, mental, and social wellbeing, as well as damage to property and assets, loss of services, social and economic disruption, and environmental degradation.[4-7]

Dominelli suggests social workers need to be involved in intervention aimed at the impact of natural disasters on people, livelihood, and property by mobilizing through community development approaches.[8] Disasters disproportionately affect vulnerable groups which includes the young, the old, those with chronic illnesses, the poor and people living with disabilities as they are likely to be physically located in places vulnerable to disaster and in poorly-built environment. This includes small agricultural farmers living on hillsides and river embankments that are prone to soil erosion. The congruence of disaster work with social work's mission is further affirmed by Shokane that "social work is tasked with the responsibility of protecting the vulnerable population" (p.104).[9]

The World Health Organisation (WHO) has adopted several fundamental disaster management strategies to address natural disasters. The authors acknowledge that there are many models and frameworks that can be implemented to address disasters. However, the needs-based has been the norm followed by governments, non-governmental aid agencies, and professionals when natural disasters are experienced globally.[10] Mathie and Cunningham affirm that the needs-based approach is based on the assumption that humanitarians (including social workers) are acquainted

with the needs of the populations affected by disasters , and would satisfy those needs through generosity.[11] One critique of the needs-based approach is that it results in many people receiving temporary relief without the required input from the recipients themselves.[12] The lessons presented in this chapter emanate from social work research carried out in cooperation with communities to explore alternatives to the conventional needs-based, community development approaches that can be utilised in community disaster management. The authors were informed by South Africa's Disaster Management Act, 2002 (Act No. 57 of 2002) description of 'disaster management' as a collective term encompassing all aspects of planning for, and responding to, significant events, in particular, those classified as disasters, including risk reduction (prevention and mitigation), preparedness, response and recovery, and rehabilitation. The needs-based approach is not compatible with the central principle of community development takes prominence in the author's research. We advocate the application of principles of community development, which were applied in order to develop a community based disaster guidelines.

Community Based Disaster Management Principles

Key principles adapted, from Nel,[13] were contextualized as part of our research to develop a flexible process of engagement and action in natural disaster management that centers on community involvement and focuses on developing resilience: (1) participation; (2) an inside-out approach; (3) self-reliance and ownership; (4) relationship-driven; and (5) focused on local leadership and assets. Firstly, the principle of *participation* suggests that the community affected by the natural disaster needs to be integrally involved in the design, management and intervention of the disaster. In order to accomplish this, communities must know what disaster management and risk reduction stand for, what their own responsibilities are, how they can help prevent disasters, how they must react during a disaster (and why) and what they can do to support themselves and relief workers, when necessary. The second principle, the *inside-out approach*, suggests that any change in interventions should always be initiated within the community in order for the efforts to have lasting effects. In this regard the intervention efforts should depend and

owned by the community members affected by the disaster. It is important for community intervention efforts to cooperate with professionals in the various government disaster structures. The third principle in community disaster management focuses on *self-reliance and ownership*. Any disaster intervention efforts need to be initiated by the community affected by natural disasters. Nel emphasized that "community members act responsibly when they care for and support what they create; this creates self-reliance and ownership" (p.514).[13] The fourth principle, *being relationship-driven*, implies that a positive community relationship should be established between all stakeholders in the community disaster intervention efforts, because this will contribute positively towards working together in rebuilding their communities and their properties. The fifth principle of *local leadership* encourages identification and involvement of the various community structures with whom cooperation is necessary in order to better ensure disaster resilient communities in the intervention efforts. In this regard, the local leadership could involve people in the community who are familiar with community indigenous disaster practices which are drawn from their culture and customs that can assist the communities to withstand the effects of disasters. Finally, the sixth principle of *assets* is grounded in the idea that "communities are built on resources, assets, strengths, capabilities, capacities and aspirations, and not by dwelling on the deficiencies, needs and problems of residents" (p.514).[13] The principles discussed above are in line with the purpose of social work which includes the enhancement of community expertise and the empowerment of community members for participation in the decision-making process through all disaster management stages.[14,15]

Theoretical Framing

The Asset Based Community Development (ABCD)[16] approach is a theoretical framework that can be used to apply the above principles to a disaster situation.[17] The ABCD was developed as a community development model, not specific to disaster work, aimed at identifying the available resources in the community and mobilising residents to make use of them to meet their needs.[18] The ABCD approach shifts the paradigm from a deficit, needs, and problem-based orientation to a strengths and

assets approach when working with communities. Thus the ABCD approach "encourages positive action for change rather than focusing on needs" (p.6).[17] This is not meant to minimize the very real 'needs' that occur due to the nature of the impacts associated with natural disasters such as loss and destruction. Scholars such as Mathie and Cunningham as well as Schenk, Nel and Louw are of the opinion that the ABCD approach can provide a way for people to find and mobilise what they have in terms of assets and strengths in order to build disaster resilient communities.[11,19] A disaster resilient focus addresses both the immediate impact of disaster and, simultaneously, seeks to make individuals, communities and societies more resilient and less vulnerable to future shocks and stresses.[4-6] Furthermore, the ABCD framework suggests that how a community copes with a challenge really rests in the hands of the community and so using a community-based process that acknowledges and uses a community's own experiences, knowledge (skills), and assets (existing community resources, skills and abilities) to explore ways of addressing and coping is the most effective.

There are various ways in which the ABCD approach[20] can be applied to disaster intervention efforts. The application of ABCD could include 'leveraging of skills'(such as skills of hand, heart and head) which guide the people affected by natural disasters to identify and contribute their skills, abilities, capacities and assets which can be utilised to rebuild their houses and livelihood.

Table 1 Inventory of Skills

Skills Of Head	**Skills Of Hand**	**Skills Of Heart**
Such as advising (This is related to the wisdom that they possess, they are able to provide guidance to others). -Counselling (the ability to support people affected by natural disasters emotionally).	Such as building, brick-making, bricklaying and painting	Such as kind-heartedness -Loving (devoted towards the development of the community. -Sense of humour (able to make people laugh even when they are in distress). - Willingness to collaborate (have a heart that is not selfish but able to work with others)

Table 1, above, indicates an inventory of skills that can be conducted to assess various skills that people affected by natural disasters possess. For an example skills of the hands such as building, brick-making, bricklaying and painting could be utilised to rebuild their houses that could have been destroyed or collapsed after a disaster. Another, ABCD approach that could be applied in community disaster intervention efforts could be 'inventory of local associations' which is conducted 'to leverage additional support and entitlements' (p.476).[11] These local associations can reduce community vulnerability to natural disasters through community social groups and associations provided in the form of community contributions such as money, food items and other material assistance the community deems necessary to contribute to those affected by natural disasters.

Community Disaster Practice Guidelines

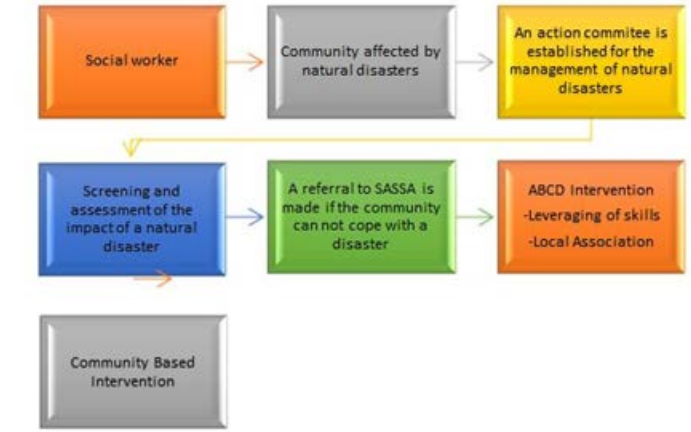
While addressing the immediate impact of disaster, community disaster management best practice guidelines should, simultaneously, seek to make individuals, communities and societies more resilient and less vulnerable to future shocks and stresses.[4-6] Proponents in environmental social work such as Dominelli and Besthorn endorse the involvement and participation of community members as the main role players in disaster relief and in rebuilding their lives after a disaster.[8,21] Furthermore, Dominelli encourages using the 'green social work perspective' which calls for the creation of new models of intervention in disasters that effectively engage locality-specific and culturally-relevant practices.[8] Thus, community disaster management practice guidelines should involve the affected community in disaster relief efforts.

The authors used the above principles and ABCD framework to develop the following ten community disaster practice guidelines to be used for disaster management in South African communities following a disastrous event. Figure 1 depicts the process of disaster management incorporating these guidelines.

1. The social worker should assist the community to design their community disaster intervention efforts by facilitating the establishing an action committee from the community affected by the disaster for the management of the disaster in their community.
2. The action committee should work together with the social worker and other community stakeholders to identify the households affected by the disaster.
3. The social worker and the action committee should screen and assess the extent of the natural disaster.
4. The social worker's resources are provided together with those of communities to protect the people who are most at risk after a disaster.
5. The asset-based community disaster management intervention should be provided according to the available assets, capacities and skills that exist in the community.

6. Provision should be made if the individual's situation exceeds the ability and capacity of the community asset based community disaster management plan to cope or manage the disaster incident effectively.
7. A referral to the Department of Social Development (DSD) and South African Social Security Agency (SASSA) should be made if the situation is beyond the capacity of the community for immediate, temporary relief.
8. In order to monitor and evaluate the intervention efforts, the disaster action committee should keep and maintain records of all people affected by the disaster, and the intervening strategies used and challenges experienced.
9. The evaluation and monitoring should be jointly conducted by community members and the internal and external stakeholders, to ensure sustainability.
10. The community disaster intervention efforts should promote community participation through decision- making and mobilisation.

Figure 1: Recommended schematic of the community practice guidelines after a natural disaster



Application:

Instructions: Read the following two case studies, then complete the worksheet. The exercises can be done individually, in pairs, or small groups.

Case Study: Community A

Community A has recently experienced a sequence of natural disasters such as floods, heavy storms and extreme lightning. This experience has left the community traumatised. The community has experienced damage to property, livelihood and livestock. The social worker provided temporary financial relief, which in South Africa is commonly known as Social Relief of Distress (SRD). The social worker also provided blankets, food parcels and helped to relocate those who lost their homes to the local community centre. Some were provided vouchers to buy food. The community is enjoying the SRD provided by the government social workers. They praise the government efforts and state that they will continue voting for their leaders as they have demonstrated that they will take care of them during the natural disasters.

Case Study: Community B

Community B has been dominated by natural disasters such as wildfires, seasonal flooding, windstorms and lightning. These natural disasters destroyed property, livelihood and livestock. This community is in a remote rural area where social services are limited. The community members are often destitute and helpless after experiencing a disaster. The social worker visits this community once a month. In recognising their own situation, Community B decided to come together in a community forum to discuss what they can do to manage these frequent natural disasters. Action committees were selected to guide the intervention process. The community members have conducted a capacity skills inventory which identifies individual gifts, skills and capacities, facilitated by a social worker. Many skills amongst the community members were identified such as building, carpentry, farming, and ploughing that can be utilised to rebuild their community. The community decided to develop an

intervention plan to manage natural disasters themselves, with the community social worker who visits them once a month.

Exercise 1:

	Community A	Community B
How was disaster management conducted in this community?		
What type of assistance did the community receive?		
How did the community respond to the disaster?		
In what other ways could the social worker have worked with the community?		
What are the strengths of this approach?		
What are the weaknesses of this approach?		
What approach do you think was the most effective?		

Exercise 2:

Recall the two communities A and B, now think about how you could apply the 10 guidelines/steps listed in the lesson above as you implement the intervention following the disaster? As a social worker working in/with the community A following the disaster, how might you encourage a participatory, assets-based, disaster-resilient approach?

Questions	Responses
How would you established an action committee from the community affected by the disaster?	
How would the social worker and community stakeholders work together to identify the households affected by the disaster?	
How would the social worker and the action committee work together to screen and assess the extent of the natural disaster?	
What are the available assets, capacities and skills that exist in the community?	
What are the provisions that should be made if the individual's situation exceeds the ability and capacity of the community?	
Where would you refer your community if the disaster situation is beyond the capacity of the community to cope?	
How would you evaluate and monitor the community based intervention?	
How would you ensure sustainability of the community based intervention?	

Summary Notes:

The goal of asset community based intervention is to foster the inherent skills and capacity of the communities to manage and cope with disaster risks and impacts. Though most communities are vulnerable after experiencing a disaster, the potential of skill, local resources and capacities, should never be undermined. The authors advocates that these communities affected by natural disasters understand and know the opportunities and limitations in their community, thus it is essential to involve them in assessing the disaster and also in rebuilding the lives after a disasters. The selected action committee in management of natural disasters should also involve community members who did not directly experience the disasters but they need to be aware of the disasters in order to protect themselves should they occur. Social workers could use various multi-disciplinary tools to assess disasters at community level.[22] A critical element of sustainable community disaster intervention efforts is the participation of the affected community.

Resources:

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Chapter 9

The Role of Social Workers in Promoting Sustainable Community and Environmental Development

By Sunday Ofili Ibobor

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Learning Outcomes

1. Describe the UN 2030 Sustainable Development Goals and their connection to social work.
2. Describe the Strengthening the Community Connectedness Model.
3. Identify the connection between building social capital and promoting sustainable development.

Lesson:

The United Nations 2030 Sustainable Development Goals (SDGs) [1]

The history of the Sustainable Development Goals dates back to 1972 during the United Nations Conference on the Human Environment in Stockholm, Sweden. The United Nations convened the conference to deliberate on the rights of the human family to a healthy and productive environment. In 1983, the United Nations established the World Commission on Environment and Development (WCED). In December 1983, the United Nations appointed Gro Harlem Brundtland as the Chairperson of the World Commission on Environment and Development (WCWD) so the Commission became known as Brundtland Commission. The goal of the commission was to mobilize countries to work and pursue sustainable development together in order to respond to the deterioration of the human environment and natural resources. The Commission was to respond to the challenge of a globalizing economic growth and the resultant accelerating ecological degradation as well as provide a paradigm shift from economic development to sustainable development.

The commission defined the term sustainable development in the report known as the Brundtland Report[2] published in October 1987. According to the commission, *sustainable development* is "meeting the needs of the present without compromising the ability of future generations to meet their own needs." This definition focuses on the need for poverty alleviation, equality and identifies the importance of social, economic and environmental factors when considering development. This definition suggests that the three main pillars of sustainable development are economic growth, environmental protection and social equity. The definition also suggests that sustainability means that:

- Today's needs should not compromise the ability of future generations to meet their needs
- A direct link exists between the economy and the environment
- The needs of the poor in all nations must be met
- The economic conditions of the world's poor must be improved, in order to protect the environment.

- We must consider the impact of all our actions upon future generations.

According to Brundtland Commission,[2] the goal of sustainable development is to promote harmony among humankind and between man and the natural world. The commission maintains that efforts to accomplish sustainable development require the following:

- A political system that secures effective citizen participation in decision-making
- An economic system that is able to generate surpluses and technical knowledge on a self-reliant and sustained basis
- A social system that provides solutions for the tensions arising from disharmonious development
- A technological system that can search continuously for new solutions
- An international system that fosters sustainable patterns of trade and finance
- An administrative system that is flexible and has the capacity for self-correction

A key element in Brundtland's definition of sustainable development is the unity of the environment and development. The commission maintains that the environment and development are inseparable because the environment is where we live while development refers to our attempt to improve our lot within the environment.

Following the Brundtland Commission, the idea of sustainable development continued to be a topic of discussion amongst the global community. The first United Nations Conference on Environment took place in Rio in 1992. The first agenda for Environment and Development, also known as Agenda 21, was an outcome of this conference. Ahead of the Rio+ 20 conference in Indonesia in July 2011, the government of Columbia proposed the idea of Sustainable Development Goals (SDGs). The 17 Sustainable Development Goals and targets are the outcomes of another United Nations Conference in September 2011 in Bonn.

On 25 September, 2015, the 194 member nations of the United Nations General Assembly adopted the 2030 Development Agenda known as Transforming our world: the 2030 Agenda for Sustainable Development.[3] The Sustainable Development Goals were designed to address all the three dimensions of sustainable development (environment, economics and society) and complement the achievements of the Millennium Development Goals[4] (MDGs).

In all there are about fourteen (14) agreements that contributed to the Sustainable Development Goals: The UN Conference on the Human Environment (Stockholm, 1972), the Brundtland Commission Report, (1983), Our Common Future (1987), the Earth Summit (1992), Rio Declaration on Environment and Development, Agenda 21 (1992), and Convention on Biological Diversity (1992). Others are ICPD Programme of Action (1994), Earth Charter, Lisbon Principles, UN Millennium Declaration (2000), Earth Summit (2003), Rio+10, Johannesburg, United Nations Conference on Sustainable Development (Rio+20, 2012) and Sustainable Development Goals (2015).

Sustainable Development

The Brundtland Commission identified two categories of challenges to sustainable development: developmental challenges and sustainability challenges. The developmental challenges refer to the challenges of economic growth, wealth and poverty while the sustainability challenges have two dimensions and refer to the economic dimensions and the environmental dimension that goes along with economic development.

There are several definitions of development. Economists define development in terms of economic growth. Goulet defines development in terms of major desirable values, economic and social objectives.[5] These include three basic components of development: life- sustenance, self-esteem and freedom. In the context of this definition of development, a country will be classified as developed if the inhabitants of the country have the freedom to raise their standard of living and become economically independent and if the country is able to provide for the

basic needs of its inhabitants. Seers adds that there are several questions to ask about a country's development: What has been happening to poverty? What has been happening to unemployment? What has been happening to inequality? If all these conditions have grown worse while GNP measured in per capita income have soared, it is considered a condition of growth without development for the country concerned.[6]

A necessary component of the creation of global goals is a means to measure progress. How were we to determine whether countries were making progress on sustainability? Rather than focus on economic growth, the United Nations Development Program introduced the Human Development Index (HDI)[7] to assess human wellbeing from a broad perspective that is beyond income aspects of development. In order to provide a more comprehensive measure of human development, the Human Development Report also presents four additional indices: The Inequality-adjusted Index, the Gender Development Index; the Gender Inequality Index and the Multidimensional Poverty Index. The three dimensions of multidimensional poverty index (MPI) are health, education and living standards. The indicators of health are nutrition and child mortality. The indicators of education are years of schooling and number of children enrolled in school while the indicators of standards of living are cooking fuel, sanitation, water, electricity, floor and assets. MPI requires critical evaluation of intervention projects to establish their impact on the level of deprivation to determine whether deprivation is increasing or decreasing. Going by Seers formulation, if the levels of deprivation in the ten indicators of poverty are increasing, while GNP measured in per capita income is soaring, result is still referred to as growth without development.[6] You can compare various countries related to their progress on human development and the various indicators through the UN interactive website.[8]

Sustainable Development and Social Work

The 2030 Agenda for Sustainable Development Goals (SDGS) recognizes that importance of the environment in making development sustainable. Some of the goals that focus on the environment are:

Goal 1: End poverty in all its forms everywhere.
Goal 2: End Hunger, achieve food security and improved nutrition and promote sustainable agriculture.
Goal 6: Ensure availability and sustainable management of water and sanitation for all.
Goal 7: Ensure access to affordable reliable, sustainable and modern energy for all.
Goal 8: Promote sustainable inclusive and sustainable economic growth, full and productive employment and decent work for all.
Goal 11: Making cities and human settlements inclusive, safe, resilient and sustainable.
Goal 12: Ensure sustainable consumption and production patterns.
Goal 13: Take urgent steps to combat climate change and its impacts.
Goal 14: Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
Goal 15: Protect, restore and promote sustainable use of terrestrial, ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation and halt biodiversity loss.

Similarly, the global definition of social work[9], which was approved, by the IFSW General Meeting and the IASSW General Assembly in July 2014 focuses on promoting the eradication of poverty, social justices, social equality, human rights, and empowerment. According to the definition, social work promotes social change and social development. In the context of Brundtland Commission, development and the environment are inseparable, necessitating social work involvement in the environmental sphere.

The person-in-environment perspective is a long standing perspective in social work and several social work scholars acknowledge the importance of the environment in social work practice,[10-13] however, they focus on the goals of individual well-being and social welfare.[14] Since 1992, the National Association for Social Workers (NASW) has intensified invitation for the inclusion of the physical environment within the domain of social work.[14] According to NASW, protecting people and the natural environment

through sustainable development is arguably the fullest realization of the person-in-environment perspective (p.105).[15] The compatibility of sustainable development and the person-in-environment perspective is a firm theoretical foundation from which to apply macro level social work practice to person-natural environment problems.

Similarly, the International Federation of Social Work calls on individual social workers and their organizations to recognize:

> the importance of the natural and built environment to the social environment, to develop environmental responsibility and care for the environment in social work practice and management today and for future generations, to work with other professionals to increase our knowledge and with community groups to develop advocacy skills and strategies to work towards a healthier environment and to ensure that environmental issues gain increased presence in social work education. (p.15)[16]

In addition, one of the outcomes of the 2016 International Social Work Conference in South Korea is to affirm that social work is about the whole society not just individuals. In conclusion, the three dimensions of sustainable development (environment, economics and society) are consistent with the renewed focus of social work (development, environment and society).

Application:

Instructions: A case study is presented below. Please review the case study and discuss, individually or in small groups, the questions that follow about application of the sustainable development goals to the case.

Case Study of Umuebu Neighbourhood House, Umuebu, Nigeria

Umuebu Neighbourhood House (UNH), Nigeria was founded in 2010 by the author. UNH began by drawing on a community soccer competition to facilitate support and engagement for community development. In the competition, each team symbolizes the community. The competition for the trophy represents a successful process of planning, organizing and

implementing collectively made decisions. The activities on the soccer pitch symbolize the activities of the community accomplishing a goal. This is important for the community as the residents have struggled to come together to build the community in spite of having many assets.[17]

The social workers working at Umuebu Neighbourhood House use the activities of the players, the team, coaches, and mentors to teach residents the skills needed to build their community. Social work lecturers and students from the University of Benin, Nigeria, facilitate the various aspects of the project. The activities of UNH are connected to the Sustainable Development Goals. The activities on UNH provide full time and part-time employment opportunities for members of the community, thereby helping to reduce poverty and hunger in the community. Sanitation is major component of standard of living. UNH provides information and education on the sanitation and its implication on the health of community members. UNH draws on community soccer to promote social integration of girls. By supporting both boys and girls to participate in the soccer competition, UNH promotes gender equality (SDG 5), confidence and self-esteem.[18] Most important is the idea of collaboration (SDG 17). UNH has a growing number of partners in different parts of Nigeria and in other countries who help to promote its activities in Nigeria.

At the initial phase of UNH activities, the social workers used the Strengthening the Community Connectedness Model[19] by Bullen. The goals of the model are to build connections between people and promote community identity. Some examples of community building strategies under this model are engaging in street garage sales, community fairs, or sponsoring similar community activities. At Umuebu, it was engaging the young persons in community soccer competition. Although the active participants are young persons, the events bring the entire community members together.

UBH focuses on building social capital. There are several definitions of social capital in the literature. Some definitions focus on external relations,

others focus on internal relations, while others combine the two. The UNH projects draw on multiple definitions of social capital.[20-23] According to Thomas, social capital refers to "those voluntary means, and processes developed within civil society which promote development for the collective whole"(p.11).[20] According to Bourdieu and Wacquant, "social capital is the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition"(p.119).[21] Pennar defines social capital as "the web of social relationships that influences individual behaviour and thereby affects economic growth"(p.154).[22] Brehm and Rahn define social capital as "the web of cooperative relationships between citizens that facilitate resolution of collective action to problems"(p.999).[23] An example of Brehm and Rahn's understanding of capital at Umuebu is how, since they started playing together, the participants have celebrated vital events in the life of the girls in the community not just members of their team or club. An example of Bourdieu and Wacquant's description of social capital is the support UNH has received from a community member living in Falkirk, United Kingdom since 2015.

Focusing on social capital early in the project is important because social capital is essential to community development. Lack of social capital frustrates the processes of community development and the five basic client systems: individual, the family, the small group, the organizations and the community. In order to protect the environment, social workers should link intervention in the community and the environment to poverty eradication strategies. People are more likely to respond collectively to environmental challenges where there are high levels of social capital. The point here is that sustainable development requires collective action and so developing social capital is a necessary starting point. At Umuebu, this phase of the project started in 2010 with the community soccer competition. In the logic model[24] guiding this project, the overall outcome is not to improve the soccer abilities of the youth in the community, but the increased ability of the participants to work together to develop the community. By the end of 2016, there is sufficient evidence that this

project has achieved this goal. At this early phase of the work, social workers facilitated most of the community based activities in the community.

With strengthened social capital, the next phase of social work activities involves mobilizing the community for sustainable environmental education in order to promote sustainable use of the resources in the environment. In the context of poverty as in Nigeria, most people who reside in the rural areas and have access to farmlands engage in agricultural activities. For some it means engaging in the destruction of the resources in the environment through land clearing for farming, logging and different forms of deforestation without reforestation.[18] These activities bring about ecological disequilibrium and environmental change that has far-reaching effects on the five basic client systems of the social worker: individual, the family, the small group, the organization and the community. There is much work to do.

Exercise:

1. Identify all of the UN Sustainable Development Goals[25] (SDGs) that you see being affected by the UNH project in the case study.
2. What are some SDGs that you think could be addressed with further action by UNH? Tie these into the primary intervention strategy of the soccer team.
3. Pick one of the UN Sustainability Goals listed above and discuss how it relates to your own community. What are strengths in your community in relation to that goal? What are need areas? What are assets that your community brings? Describe your assessment in terms of the social capital in your community.
4. In this project, the social workers draw on community soccer to build social capital in Umuebu, Nigeria. Identify other ways that social workers can use to build social capital in your community.

Resources:

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Chapter 10

Sustainable Wellbeing and Social Work with Children: Promoting Our Connectedness with Nature Through Nature- Assisted Interventions

By Harriet Rabb

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Learning Outcomes:

1. Describe human-environmental interdependence and understand sustainable wellbeing and the importance of nature as a source of health and wellbeing.
2. Describe social work roles in connection with nature and nature-assisted interventions to promote health and wellbeing for both people and the planet.

Lesson:

Social work has been described as being in a unique position to deal with loss, attachment, and reconnection with nature, and to address environmental justice and community based organizing with people and societies struggling with the ecological crisis.[1] Many social work educators, practitioners, and researchers have contributed to the enhancement of the scope and aim of social work by promoting an ecosocial work approach directed at meeting the demands of our changing environment.[2-9] Lysack links environmental crisis, social work, the need for reconnection with nature and biophilia hypothesis in an interesting way.[1] He follows the idea of Besthorn and Saleebey who detail how these elements might be incorporated into a framework for social work practice that provides a greater environmental consciousness.[10] Biophilia hypothesis[11] suggests that humans possess an innate tendency to seek connections with nature and other forms of life. This innate tendency would, hypothetically, be the product of biological evolution and thus, a fundamental aspect of being human.[12]

In the current ecological crisis we have come to question if people have lost their connectedness with the nature. This is concerning as this connection is critical to our health and wellbeing. Many studies have emerged on the health benefits nature gives us, such as the following examples: Nature is a very reviving environment, and spending enough time in nature has been shown to reduce stress[13,14] by lowering the amount of stress hormone called cortisol,[15,16] increase emotional wellbeing when reducing anxiety[17] and improving mood.[17-19] Spending time in natural environment lowers blood pressure and heart rate.[16-18] Also the amount of useful white blood cells increases after you have spent enough time in nature.[20] Nature also activates the parasympathetic nervous system which makes you feel more relaxed.[17,18,21] Green learning environments help the cognitive and social development of children with motivation problems and/or concentration difficulties. Playing in nature supports the development of motor skills, activates and strengthens senses, helps with concentration and supports more diverse and creative activities.[22-24] Even 20 minutes spent in nature daily can have a significant impact on your

wellbeing.[13,25] The biophilia hypothesis[11] may explain these positive health impacts: Homo sapiens, for over two million years, lasted by living in nature and so evolved to where nature has effects on our minds and bodies such that we feel stable and like being "home" when we are in contact with nature. Our history as Homo sapiens in urban environments is very short, and our minds and bodies have not yet adapted.

In this time of ecological crisis and climate change we have begun to realize the very base of human wellbeing is in ecosystems. Ecosystems[26] provide us with many aspects of life that are necessary for our survival: cultural (e.g., recreational, aesthetic, spiritual), provisioning (e.g., food, fresh water, wood, fiber), regulating (e.g., climate, flood, disease regulation, water purification), and supporting (e.g., nutrient cycling, soil formation, primary production).

The traditional definition of human welfare or wellbeing should be broadened to consider all these aspects of the natural ecosystems. When we as social work professionals promote the health and wellbeing of our clients, what are we really doing? Are we only curing the symptoms of a disconnect with nature? Could we, instead, take care of the root of wellbeing as we also consider how we can reconnect clients with nature and provide for its sustainability for the long term?

In the social work field we have quite a long ecosocial social work tradition that now, with the current ecological crisis, is becoming more and more needed.[7-9,27] We have realized that a sustainable way of life is necessary because of the overburdening of the Earth's resources due to the limited carrying capacity of the Earth[28] and that we should act in just ways that consider current and future generations. What then is sustainable wellbeing? Our idea of wellbeing has been tightly based on the possibility of consumption and use of money. Sustainable wellbeing[29] means that our way of life needs to be better matched with the carrying capacity of the earth. Sustainable wellbeing directs attention to addressing wellbeing in a holistic way, adjusting to planetary boundaries, empowering individuals and communities, moving to a regenerative and collaborative economy,

building competencies for a complex world and developing inclusive and adaptive governance.Our human-centric perspective also needs to be shifted. We have come to the point when we realize, that we as humans cannot continue to claim a status that is above or outside of other aspects of nature. Rather, we must recognize, we are connected with nature, we are part of nature. Actually, we ***are*** nature. The idea of relational wellbeing and "relational human understanding" includes this perspective of humans as nature.[30,31] It points to the connections between humans and ecosystems, and that human wellbeing is interdependent with the wellbeing of all of nature. How could we empower our connection with nature, a connection so crucial for our wellbeing and all of life? Could this be a reasonable task for social workers, who are already promoting the health and wellbeing of people? How shall we implement this in the social work field?

When providing health and welfare services to clients, social workers could broaden their idea of ways to promote wellbeing. The definition of sustainable wellbeing encompasses the promotion of wellbeing through consideration of planetary boundaries, empowerment, holistic thinking, meeting individual needs and ecosystem needs, and whenever possible, by utilizing nature-assisted interventions. In many places in the world the natural environment is free to use and easily accessible. Thus, as clients are taught how to use it in recreational ways, they can also be taught how to use it in times of need. Additionally, some studies demonstrate, the more one connects with emotional affinity to the natural environment, the higher the likelihood of pro-environmental behavior.[32-34] Thus, as we face a global ecological crisis, it is crucial that social workers help make these connections for healthy people and a healthy planet.

Children, in particular, are very vulnerable to the impacts of climate change and they also are growing up with grave uncertainty of their future due to the ecological crisis. There has been increasing awareness that climate change is threatening the rights of children. The UN Convention on the Rights of the Child had a Day of General Discussion (DGD) on September 2016 entitled "Children's Rights and the Environment".[35] Thus, since

promoting the rights of children is a responsibility of every social worker, they must also be concerned about the ecological crisis.

The UN Convention on the Rights of the Child, through the DGD on "Children's Rights and the Environment", noted, among other things, the following:

- Children are disproportionately affected by the damage done by climate change, and it is "one of the biggest threats to children's health."
- States have an obligation to protect children's rights in relation to climate change.
- Maintaining a healthy, balanced and sustainable environment is important for the protection of children's human rights.
- We need to protect the constitutional rights of children to clean air, pure water, and other essential natural resources upon which their lives depended, and that are currently threatened by climate change.
- Children needed to be included in discussions on the environment and they need child-friendly information.

Mechanisms need to created to support children's meaningful participation and decision making in climate change dialogues and policy making. The following exercises contain descriptions of some activities that could be done with children, or other clients, in the natural environment in order to provide them the health benefits of it and also reconnect them with nature. They need to be active participants in actions and we should provide them with opportunities to express their feelings and feel supported. They need to have opportunities to do something to address climate change as it can help reduce their feelings of helplessness and empowers them to take further actions in the future. Children also need to feel and see that adults are taking care of the needed transformation of lifestyles and that they act in ways that are just, fair, and hopeful for current and future generations.

Application:

Exercise 1: Activities to Connect Children to the Environment

After reading the above lesson, read "Children's Rights and the Environment"[35] and the examples of activities with children and young people in "Education kit on climate change and child rights"[36] and "Youth in Action on Climate Change: Inspirations from around the World".[37] Then, create a plan for how to include similar activities in your social work practice. Discuss these with a partner and make a plan to present them to others who may have authority to create policies for children where you live.

Exercise 2: Getting Out into Nature and Bringing Nature In

This exercise is directed at creating opportunities to connect your clients to nature. Think of ways that you could create opportunities to meet your clients in a setting that could help connect them to the natural environment. If you are not close to wilderness, a nearby park would also suit well. Research says that even 20 minutes being contact with nature gives health benefits such as lowering blood pressure and helping you feel calmer. This will not only benefit the client, but also you. Dealing with stressful issues may be easier when you and your client's physiological states are calmer from being in a natural environment. If you cannot bring your practice out of the office, it is also beneficial to have the client seated in an office where they could have nature in sight from a window and/or find ways to bring nature into your office (e.g., green plants, smooth stones or shells for them to hold). Despite these known benefits, it is also important for you to be mindful and sensitive to your clients' needs, such as allergies, or anxiety induced by being in nature (e.g. for some who have had a very urban way of life the wilderness may feel frightening). It is important to assess your client's emotional state and history with the natural environment in order to develop the appropriate nature based interventions that would enhance wellbeing and not create further anxiety or discomfort. With a partner, discuss strategies you have to integrate nature into your practice.

Exercise 3. Plant a Tree

Planting a tree with clients, especially with children, is a commonly used activity aimed at developing a better understanding of ecosystems and building efficacy as clients have an opportunity to feel there is something they can do to help nature recover. A tree is a carbon sink, meaning every tree on the earth is helping the earth to catch the carbon from the atmosphere and then gives off oxygen. This is an essential aspect of our planetary and human health and wellbeing. You can do your planting with the help of a gardener, or forest ranger, who can explain the connectedness of a tree with the local ecosystem. Try to create a planting procedure, in which everyone can join and have a role to play in planting. According to some studies,[38] the soil has antidepressant microbes, so it is good to give everybody the opportunity to put their hands in the soil.

Exercise 4. Our Planet Earth

This activity is meant to be done as a group activity, either large or small. You can modify the activity and complete it individually, but we would encourage you to find someone to discuss it with once you complete the activity. This is an example of an activity that could be done with children or other populations. This activity is about connecting 'Head, Hands, and Heart'. It gives participants the opportunity to think, do, and express the emotions that are connected with environmental change. The exercise begins with a visual representation of a positive future earth and a negative future earth (see Summary Notes). Participants will use their head when, while looking at the boards with the two photos of the Earth, they discuss with other participants how old they will be in 2050. Next, each participant should use their hands to cut pictures from the magazines and glue them onto these earth pictures. While doing this, discuss the differences between how they want the Earth to look like in the future compared to the future Earth they don't want. Discuss what actions we could take that would increase or decrease the chances of each of these scenarios becoming a reality. If discussing this with children, discuss what they can do, and what they think adults could do. Next, connect to the heart by discussing how each of these scenarios of the future Earth makes participants feel. Some researchers have pointed out that eco- anxiety

impedes our actions as it can paralyze us from acting. When one focuses only on one's own actions, the anxiety may grow if they realize that their own actions are not sufficient to address the problems. This in turn can lead to shame, and ultimately, inaction. Thus, in these discussions, one aim is to create the opportunity for participants to express their feelings, resolve them and to gain a feeling of being supported and understood. This leads to better opportunities to face environmental challenges and feel empowered to act. As with group work, expressing feelings in the group may be empowering and build a sense of solidarity when participants realize that they are not the only ones who have such feelings.

Summary Notes:

In these exercises, the facilitator should also be aware of his/her own feelings and ensure that those feelings (i.e. eco-anxiety) are not transferred to participants. In addition, take care that the participants, especially children, at this stage feel understood and helped, and have a sense of empowerment, and not increased eco-anxiety as a result of the discussions or activities.

If you do not have a lot of time for delivering these activities and/or you are doing it with small children, it is good to do some arrangements beforehand. Some preparations to do beforehand include:

Exercise 3:

1) Prepare seedlings for plantings.
2) Have holes already dug for children to plant trees.
3) Be sure to pick trees to plant that are appropriate for the location, climate, and ecosystem where they will be planted.
4) Be sure to have a plan in place if the trees need continued watering or nutrients.

Exercise 4:

1) Take big pieces of cardboard and glue on them two similar pictures of the Earth. Above one of them you should write "This is the earth I want in 2050" and above the other "This is the earth I don't want in 2050". Modify this date as you need.
2) Gather different kinds of pictures, for example pictures in magazines that can be clipped. Make sure that there are very wide range of photos/pictures of plants, animals, people with different moods, houses, cars, factories, pollution, etc.

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Chapter 11

Promoting Sustainability by a Paradigm Shift Towards Commons

By Jef Peeters

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Learning Outcomes:

1. Describe a broad theoretical framework that could address the breadth of the complex challenges of sustainability.
2. Outline the connections between the concepts 'sustainability', 'transition', 'complexity', and 'paradigm shift'.
3. Analyze the idea of commons as an opportunity to engage in community based social work towards sustainability.

Lesson:

To address the subject of this resource workbook we require a proper conceptualization of the terms which are used. The public debate shows that 'sustainability' is not just an unequivocal concept. Its meaning is determined by differently used paradigms, which further can be connected to different social positions and interests. Therefore, it is indeed a 'political' term.[1,2,3] Consequently, 'sustainability' is assigned many meanings strongly determined by all dimensions of their context. Today's context is one of crisis and change. How, then, should sustainability be understood? How can we understand the relationship between community and environmental sustainability? And how can we relate them to the current social context? I will present some ideas for a general orientation on these issues from a social work perspective.

Sustainability and Sustainable Development

The use of both terms is not always clear. Generally speaking, we can say that, within the dominant discourse, 'sustainability' still has an anthropocentric bias. It refers to a pursued state of society and its relation to the earthly environment, which can be sustained over the long term. It's a state wherein human life can flourish on the basis of a continuous maintenance of earth's resources. Under this discourse context, 'sustainable development'[4] is seen as the process that will lead to that end, still with an emphasis on the need for economic growth. Yet, the concept of 'sustainable development' is an important reference point, because it represents the agenda of the world community to tackle poverty at the same time as environmental issues.[1,2,3] It is about a societal process of creating a just and livable world for everyone, including current and future generations. In this line, the United Nations accepted in 2015 the Sustainable Development Goals (SDG's).[5]

At the launch of the concept of 'sustainable development' in 1987 (WCED)[6] it was clear that this process requires an integrated, multi-dimensional approach, with the ecological, social and economic as the most mentioned, for example as the "triple P" of people, planet, prosperity (or profit). Ecological, social and economic sustainability are not separate themes, but

dimensions that only in combination with one another can lead to a desired result. Consequently, I argue that social work's view on sustainability should not neglect the economic dimension. Promoting community and environmental sustainability will not be possible without a vision of economic sustainability and accompanying actions.

The Actual Failure of the Search for Sustainability

So far, the connection of social objectives with the pursuit of ecological sustainability has not been successful because the dominant logic of the market economy obstructed it. Through the market logic of 'externalities',[7] both social and environmental measures are seen as costs for economic profit, leading to the balancing of different choices. Consequently, the principles of the social development movement (focused on human well-being, despite any ecological hazards inflicted) and the environmental movement (that focused on biophysical environmental well-being, despite the human needs) are positioned as competitors facing each other. The objectives of the respective movements often seemed in opposition to each other. In that context it was not obvious for social work to connect with the fight for the biophysical environment.

It is apparent that the current arrangements of capitalism to deliver sustainability in general have failed. O'Riordan[8] describes four distinct failures, beginning with the failure to recognize and anticipate ecological tipping points.[9] This means that crossing some thresholds will trigger irreparable, non-linear, abrupt environmental change, from continental- to planetary-scale systems.[10] For instance, it remains to be seen whether the Paris agreement, signed in 2016, will lead to decisive measures to combat climate change, because of a short-sighted vision about the economic costs that may affect economic growth in the short term. Instead, sustainability needs a view on the long term. O'Riordan further notes the over-optimism of corporate business to deliver sustainability; the immorality of the market; and the undermining of democracy by oligarchs of power, causing the increasing loss of public trust in democracy. His thesis is

> "that the vital organs of governing in politics, in business and in the markets are working against the grain of sustainability, and in

> favour of the more rapid onset of perverse combinations of critical thresholds in both ecological breakdown and social conflict, and for the lucrative benefit of the few over the ill-being of the many. All these worsening trends are exacerbated by continuing recession and persistent austerity. Indeed, it is the perception of worsening and of unfairness of treatment felt nowadays by huge numbers of individuals and households which could lead to a further undermining of conventional democracy." (p.28)[8]

The words 'sustainable' or 'sustainability' are often used to misdirect from an inescapable need for economic and socio-political change. This is in part due to the fact that crises are seen as separate – environmental, social, economic – but are actually intertwined, and thereby require an integrated socio-political agenda of fundamental societal transformation. Because of the combined crises, a transformation is going to take place anyway, for better or for worse. Therefore, it is high time to look at proposals that can put us on the right track.

From Crisis toward Transition

According to many scholars, the current economic crisis is a serious systemic crisis, but also one that creates opportunities for change.[11] Therefore, both new economic practices and discourses about different economic models and process(es) are emerging. Since it concerns fundamental systemic changes the term 'transition' is often used, similarly to 'transformation', without decisive differences in meaning.[12]

Analogous to Karl Polanyi's study, *The Great Transformation*[13] about the transition from the feudal to the capitalist economy, a growing global network of scholars, intellectuals, civil society leaders, and activists are speaking of a 'Great Transition' to a future of equity, solidarity and ecological sustainability. Among these are the New Economics Foundation[14,15] and the discussion network, the Great Transition Initiative.[16]

Polanyi[13] particularly contested the now dominant notion that markets are ubiquitous and an invariable form of economic organization; and that

economic organization determines social organization and culture in all societies. In his historical study, he proves that it was never the case before industrial capitalism. Historical economies were characterized by a mix of different forms of exchange, embedded in different kinds of human relationships. With 'Great Transformation' he is referring to the dis-embedding of economic exchanges from social relations. Today, with 'Great Transition' the reverse process is meant, the re-embedding of economy in social and ecological relations. That implies disconnecting important economic factors and practices from the functioning of the market, in particular labour, land, money, and knowledge.

In creating this new economy, we can learn from the mix of different forms of social-economic exchange in historical economies. One of the most important of them are *commons*, shared resources managed by communities. In my view, the proposals for a commons transition[17]– a transition towards an economy centered on commons – are the most promising.[18,19] To overcome the reductionism and bias of looking for market solutions for all problems is a basic entry point for action. That points to a more fundamental level of change concerning our modern culture.

Paradigm Shift

The necessary connection between the various dimensions of sustainability requires an overarching story, a vision of a cultural shift that sets out the expectations and aspirations again, in short, a paradigm shift. We need a worldview that redefines the relationships of humans between themselves and with the world. What I called a 'relational' or 'ecological' worldview[1,3] involves many aspects, but the core includes at least two linked characteristics: connectedness and complexity. This stands opposite an individualistic and disconnected vision of man and world, characterized by linear causality, and reductionism. Instead, 'complexity' is a matter of system dynamics characterized by intrinsic connectedness, mutual interactions among parts, and between parts and the whole, non-linearity and emergence.[20] This view of complexity implies the recognition that natural processes and human actions are unavoidably intertwined. So, our

'ecological' worldview encompasses thinking in terms of 'social-ecological' systems as 'complex adaptive systems' and of 'resilience' as basic for sustainability.[18,21,22]

That implies a worldview of a 'common destiny' with all beings, and an ethics of 'shared responsibility'. In practice, this means not just the recognition of mutual dependence, but a positive vision of the interaction with others and with the world as the source of a meaningful life and living together. In addition, instead of competition, engagement in collective action, cooperation and sharing come into view as core elements of a new practice, recognizable today in bottom-up forms of sharing economies, new cooperatives and commons. Within the growing diversity of social-economic exchanges, complexity is an inherent characteristic.

The intended paradigm shift is underway, but not yet dominant in culture and policy, and thus may not be made in time, or may not even happen at all. It is therefore important to explicitly articulate it, both through practical stories and theoretical elucidation. This articulation needs to be open to the actual pluralism in society, so that people may join from different inspirations. This openness is all the more necessary since the recent increase in migration and refugees, resulting in an increasing super-diversity, are an undeniable feature of the world's reality.

Commons and Communities

In summary, to promote community and environmental sustainability, we have to start from a broader, and integrated perspective on the challenge of sustainability, which implies a paradigm shift in modern thinking. Once we see the intrinsic connections between the different dimensions of sustainability, the current economic crisis may provide some opportunities for transformative action towards sustainability, as in actions that divert society from the domination of the capitalist market. These newly developed economic practices may become the connecting knot that ties together all dimensions of sustainability.

Complaints are often vocalized that the social dimension is the weakest pillar of the dimensions of sustainability. But, we must not forget that society is the ultimate source of all social action, and so "*the* fundamental engine of the sustainability system"(p. 142).[23] This is illustrated by many practices that bring community and economy again together (e.g. community gardening, social restaurants, neighbourhood workplaces), which leads also to a plea for social work to engage in community-based economy as a way towards eco-social transition.[24] This transition comprises a reversal of the dominant *for-profit*-logic of the current economy toward an orientation on the *common good*. This makes clear that the choice to look in particular to the relationship between sustainability and economy is not merely strategic, but is connected to the heart of the intended paradigm shift.

One can find important elements of this transition in a diversity of movements such as the solidarity economy[25] and the cooperative movement.[26] However, when searching for a new socio-economic paradigm, the growing, new commons movement rises to the fore. In the first place, the intrinsic link of commons with communities can be emphasized, as evidenced by the following definition: commons are "paradigms that combine a distinct community with a set of social practices, values and norms that are used to manage a resource. Put another way, a commons is *a resource + a community + a set of social protocols*. The three are an integrated, interdependent whole" (p. 15).[27] As such, they constitute an alternative for social-economic organisation beyond market and state, based on another logic than that of *scarcity*.[28] Commons rather set forth a logic of *abundance*: there will be enough produced for all if we can develop an abundance of relationships, networks, and forms of co-operative governance (cf. exercise 1).

Community Work, Sustainability and Social Innovation

With the above focus on communities and social practices, commons offer a logic with opportunities for social work. That also means that for a transformative social work towards sustainability, community work is a crucial point, and the place where casework and political work are cross-

linked with each other. So, the quest for sustainability brings structural social work to the forefront.[29]

Because a transition is a complex process, we must understand that social work can also have its own contribution, pursuing complementarity with actions by other social actors on all societal levels. Community work through local economic initiatives that have a real impact for people includes a strategy of community empowerment, such as when facing the social program cuts of neoliberal social policy. Such a strategy of 'local resilience' will have more impact, while on the broader structural levels the transition towards a new mode of production – for example centered around commons – gets more élan.[30]

Community-based economic practices are especially suited to pursue the behavioural change needed for sustainability. Since humans are social beings they are prone to social sanctioning. In a positive sense, they are willing to cooperate more when others cooperate more, and that provides processes of social learning of personal moral responsibility through observing the behavior of others.[31] Thus, concrete transformative work can be organised through cooperative practices of 'social innovation',[32] which can be conceptualized as a "(new) combination of (new) social practices and/or social relations, incl. (new) ideas, models, rules, services and/or products."[11] What is changed by social innovation is social practice, or the way people decide, act and behave, alone or together. As such, it has a high potential for cross-fertilization with sustainable development, as we need to address social practice to affect sustainability goals.[33] Moreover, since social innovation is based on another type of social exchange, it is spreading in a different way than market based innovations, which is interesting for the aimed economic transition.

Since social learning is important in transformative work, the idea of 'communities of practice' may be interesting for practice. It concerns groups of people who share a concern for something they do and through regular interaction are learning to do it better.[34] The kind of participation will determine the nature of learning. Yet, negotiating learning objectives

and their meaning, establishing rules of engagement, developing the necessary capacity for meaningful participation and learning, dealing with relationships of power and expertise, and building trust all take time. Nevertheless, established communities are more appropriate for long term learning and rapid mobilisation in extreme circumstances than ad hoc networks, making them suitable for building resilience.

As a final note, I would like to warn against an overly 'romantic' view of community. The intensification of the global flows of people via migration creates increasing social and cultural diversity, resulting in a new level and kind of complexity, called 'super-diversity'. The increase of a multiplicity of diverse and often antagonistic forms of life in one neighborhood is a source of stress on living together in a shared space, besides the already mentioned political disagreement about sustainability issues.[35] Therefore, social workers always have the responsibility not to choose the easy way of the majority, but to look what is needed for the most vulnerable people from a view of environmental justice.

Application:
Instructions: After reading the above lesson, complete the following exercises, individually, as pairs, or in a group. If working as an individual, we strongly encourage you to seek a partner with whom you can discuss and digest these concepts.

Exercise 1: Silke Helfrich constructed a chart to compare and contrast the logics of the Market and the Commons.[36] Discuss this chart to deepen your understanding of the essay.

Exercise 2: *Patterns of Commoning*[37] contains many examples of actual commons. Look for examples that are interesting in social work practice near you, or from other parts of the world. Further examine them with the following definition of social innovation: "A social innovation is a novel solution to a social problem that is more effective, efficient, sustainable, or just than current solutions. The value created accrues primarily to society rather than to private individuals."[38]

Exercise 3: Create a "mind map",[39] which is a diagram to visually organize your understanding of the main concepts of the essay. Then try to relate that mind map with concepts of your social work practice.

Summary Notes:

According to the given definition above, commons cover a very wide variety of practices, not only to the nature of the shared good, but also depending on the historical and geographical context, from local to global. Some well known traditional commons are those of natural resources, such as common land or common management of water. Recently, knowledge commons became very important, with Wikipedia as an example. But also many new community activities are organised as commons, such as community gardens, neighbourhood workplaces, and community land trusts. For inspiration, it may be interesting to look at initiatives of the Transition Network.[40]

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Chapter 12

Water is Life

By Amanda Martin

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Learning Outcomes:

1. Explain how access to water is a human right, but currently there is unequal distribution of access to water among the world's countries and people.
2. Increase awareness of the plight of 800 million people who lack access to water.
3. Make informed decisions (consumption of goods and behavior) that contribute to water conservation.

Lesson:

Water is a fundamental human right, recognized by the United Nations Resolution of July 2010. This includes access to potable water and basic sanitation. Approximately 884 million people lack access to potable water, and more than 2.6 billion people lack access to basic sanitation (toilets). Each year, approximately 1.5 million children under 5 years old die as a result. The World Health Organization reports that 80% of all diseases in developing countries are water related.[1] Planet Earth, the "blue planet", is 75% covered by water, but only 2.5% is freshwater (the rest is saltwater). Every day, humans use 10 billion tons of freshwater. Agriculture alone can consume 75-90% of a region's available freshwater supply.[1]

A series of exercises follow that explore environmental justice as it relates to water consumption. You are asked to compare your personal water consumption to the average water consumption of people in various countries. Consider how to conserve water in your daily activities, how to modify your lifestyle and make informed choices that recognize water as a finite resource. Discuss new ways of conserving water to inspire others in the group/class. Read and answer the questions concerning "your local water supply". Most people are not aware of how water reaches their home! If you don't know the answers, this is your homework. Investigate and learn about your local water supply, location, protection, quality, and maintenance of the system. Read the case study on Bolivia. Discuss the reflection questions.

Exercise 1: Exploring your Personal Water Consumption

How much water does the average person use on a daily basis? Guess the average consumption in liters per day for each of the following countries? *(See Summary Notes for answers. Try to guess first!)*

USA? _____ Italy? _____ China? _____ Nigeria? _____ Haiti? _____

How much water do you use on a daily basis? C*alculate your consumption:*

One toilet flush (x an average of 4 per day): old toilets use 15 liters per flush, new water saving toilets use 6 liters per flush. Multiply by average number of times per day flushed	_____
Typical 5 minute shower: 95 liters	_____
1 dishwasher load: old machines use 60 liters per load, new machines (water saving) use 22 liters	_____
1 load of clothes in the washing machine: old machines use 150 liters per load, new machines (water saving) use 95 liters per load	_____
Watering the garden for 15 minutes a day: 120 liters (8 liters per minute x 15min.= 120)	_____
Brushing your teeth with the water running (1 minute): 4 liters	_____
Washing your face with water running (1 minute): 4 liters	_____
Cooking a meal for 2: 20 liters	_____
Drinking water: average 2 liters per day	_____
Calculate your total average consumption:	_____

The above calculation does not include the water it takes to produce electricity, transportation, or the food that you consume. Compare your consumption to other regions of the world.

Water Used for Food Production

You "eat" water every day, indirectly, via your food consumption. It takes enormous amounts of water to raise cattle, pigs, and chickens. It takes less water to grow grains, vegetables and fruit. Processing paper and material (cotton) also requires large amounts of water.

Here are some statistics to demonstrate the amount of water needed to produce certain foods:

- 1 kg steak: 15,400 liters of water
- 450 grams (1 lb.) pork: 2,720 liters of water
- 450 grams (1 lb.) chicken: 1,960 liters of water
- 450 grams (1 lb.) soybeans: 970 liters of water
- 1 loaf of bread: 908 liters
- 450 grams (1 lb.) oranges: 250 liters of water
- 450 grams (1 lb.) broccoli: 130 liters of water
- 450 grams of cheese (1 lb.): 1450 liters of water

Why does meat require so much water? Water is needed to grow the grass and forage for the cows (or other animals), and for the animal to drink, and to clean the facilities, and process the meat. The average person in the USA eats 167 pounds of meat per year, or three times the global average. By cutting down on meat consumption, you can save water (and reduce your cholesterol intake).

Transportation of food is another major factor to consider in your food choices. Trucks that carry food long distances use large amounts of water (gasoline production). It takes 2 liters of water to produce enough gasoline to travel one kilometer. Highly processed foods require large amounts of water. For example, compare the water needed to produce an ear of corn compared to a bag of microwave popcorn (transportation, processing, cleaning the machinery, packaging, fuel for transportation).

Consider the amount of water needed to produce the food you eat, and challenge yourself to adjust your choices. Local, unprocessed foods (especially fruit, vegetables, and grains) use the least water.

To learn more explore:

- This is How Much Water it Takes to Make Your Favorite Foods.[2]
- The Water Footprint of Food.[3]

Exercise 2: What Can you Do to Reduce your Water Consumption?

List five concrete actions that you can realistically implement and continue over time, to change your habits and conserve water.

1.
2.
3.
4.
5.

Note that we often take for granted our access to potable water in developed, industrialized nations. Rarely are we faced with a situation where we don't have continual access to clean water, continuously, and thus it is one aspect of creating ecological justice to reduce our water consumption and help create accessibility to safe drinking water for others. Etta Projects [4] works with rural Bolivian villagers to install water distribution systems that provide running water in the home, and education on water system management, water conservation, and hygiene and sanitation for the family (focused on women and children).

Exercise 3: Your Local Water Supply

Fresh, clean water is in limited supply on planet Earth. Climate change is further impacting the availability of water.[5] In order to conserve water, and manage our local water resources wisely, we need to understand where our water comes from, in order to appreciate, protect, and maintain this essential resource. *Reply to the following questions below.*

1. Do you know where your water comes from? What is the source?
2. How do you know the water is clean?
3. Who tests your water, and what standards are used?
4. Do you know what your water contains (minerals, metals, bacteria, pollutants)?
5. Who provides your local water service?

6. If your water stops flowing, or has a strange odor or color, what do you do?
7. What factors play a role in access to clean water? Example: geography, income, population density, rural vs. urban community, etc.
8. What is the history of water in your community? Was there a time when people lacked access to water? How did that change? Did community organization play a role?

Exercise 4: A Case of Water Access in Bolivia

Imagine your day without water. How would you bathe? Make your morning coffee? Wash the fruit for your breakfast? Wash the bacteria from your hands before eating? Flush the toilet? Cook your meals? Wash your clothes? Brush your teeth? Clean your house? Keep your plants and garden growing, when it doesn't rain?

Much of the world lives with easy access to water.[6] These challenges are faced daily by thousands of families across Bolivia, where entire communities lack access to potable water. Contributing factors include: Global warming, multinational corporation's purchasing of the local water supply distribution, deforestation, pollution, discrimination against rural indigenous communities, and lack of community organizing.

The Bolivian government created a program in 2011 called "Mi Agua" ("My Water") to build water distribution systems in small rural communities and decrease the gap between rural and urban access to water and sanitation, thus improving health and preventing disease. The installation of water tanks and pumps has changed the quality of life in over 120,000 rural families during the past decade.

However, many rural communities in Bolivia remain without access to potable water. International non-governmental organizations (NGOs) offer funding and training for water projects in remote areas that government funding hasn't yet reached. The case study of the Etta Projects and the village of Guadelupe Palometillas (Santa Cruz, Bolivia) is instructive in how

rural communities in developing countries participate in a process of sustainable, environmentally sensitive development.

Etta Projects (founded 2003) is a non-profit organization that promotes public health via water, sanitation, and health education projects in Bolivian communities. Public health includes disease prevention, health education and promotion, and a community based approach to improving port for a water project in a rural village. The program director, a social worker from the USA, traveled with a representative from the Mayor's office to visit the community. Guadelupe Palometillas is a remote village located on a dirt road that floods frequently during the rainy season (six months of the year, November-April). Access to the village is limited due to lack of transportation and flooding. The village was founded in 1993 by Quechua (indigenous) farmers who migrated from southern Bolivia in search of fertile land and a better quality of life.

*For 23 years the villagers lived without access to running wate*r! A water well (120 meters deep) was drilled in 2008, by the local municipal government, but there was no distribution system (water tank and connections to each house). As part of their daily chores, children and women carried buckets down a steep muddy slope to the river, to fill them and carry them back up the slick path, sliding and loosing much of their water on the walk back home. Bathing was a public affair, with no privacy. Women and girls, boys and men bathed in the river, with their clothes on, getting as clean as possible, then slipping and sliding along the mud slope back to the village.

When Etta Projects first met with the community, the villagers were cautious and quiet. They had been promised a water system many times, by the local government, over many years, with no results.

Etta Projects' program director, Amanda Martin, explained the organization's model, requiring participation (and economic contribution) from the local government, the community (manual labor, economic contribution, participation in educational workshops, and project

maintenance), and from Etta Projects (funding, training, monitoring, and continued collaboration). She informed the community that if they wanted to build a water system together, they needed to complete the following tasks: Create a community census (including number of families, men, women, and children), create a community map with each house and topographical features (rivers, bridges, hills, etc.), measure the distances between the farthest houses and the water well, and discuss the community's contribution to the project (monetary amount per family, labor/digging the trench to lay piping for their house, helping to build the community water tower). Amanda, a social worker, distributed her contact information to the community leaders and informed them that if they wanted to work together on the project, they should call her.

One week later, the community president called, requesting that they work together on the water distribution system. The director returned to the village, with the water project coordinator, to discuss the needs of the community, challenges to the project, and existing resources in the village. Meanwhile, she consulted with the Director of Operations in the USA, to search for funding. The project required $16,000 US dollars, with Etta Projects contributing 70%, or $11,200 USD. The local government's contribution included 30% of the cost of materials and labor, and the community contributed 15% of the cost of materials, plus manual labor, and each family paid for their own water meter ($45 USD) to calculate their fee for their monthly water consumption.

Etta Projects' director and water project coordinator attended the village's monthly meetings, on a Sunday morning, to give updated information on the project and the work plan, coordinated in conjunction with the locally elected water committee.

Over a six month period, the community achieved the following:

- Election of a 5 person water committee (President, Vice President, Treasurer, Plumber, and Representative. Etta Projects requires that 40% of the members are women. The committee includes 2 women and 3 men.

- Construction of the water tower to hold the 7,500 liter water tank (using local materials and community labor)
- Digging the trenches to lay the water pipes (each family dug their portion of the trench)
- Meeting with the local mayor (accompanied by the NGO director) to discuss the monetary contribution, to be included in the region's annual operating budget
- Coordinating with an experienced plumber to install the water distribution system and water meters in each house
- The water committee members participated in workshops to learn their roles and responsibilities, including:
- Monitoring of water quality and quantity (measuring pressure and testing the water on a regular basis)
- Measuring household consumption of water (learn to read the water meter)
- Calculating the cost of monthly water consumption (per family, to pay each month, based on amount consumed)
- Bookkeeping (including a receipt per household, for monthly water bill paid)
- Basic plumbing (connections, tube replacement, adding an installation for a new house)
- Hygiene (cleaning the tank)
- Organizing monthly community water meetings for villagers to review the finances, share concerns, ask questions, seek solutions to water related issues
- Inviting Etta Projects health education coordinator to deliver classroom presentations to schoolchildren on water conservation, handwashing, disease prevention, and hygiene and sanitation.

Reflection Questions:

1. What does “Sustainable Community Development” mean to you? Does this term apply to the case study of Guadelupe Palometillas? How?

2. What does the community need to do, to ensure that the project is sustainable? Factors: budget, income, leadership, participation, gender inclusion.

3. What is the long term role of the NGO, Etta Projects, with the community? At what point do they withdraw from the project? How will they know when that moment arrives?

Summary Notes:

Answers from Personal Worksheet Calculating Water Consumption:

USA: 575 liters/day

Italy: 386 liters/day

China: 85 liters/day

Nigeria: 35 liters/day

Haiti: 10 liters/day

Source: United Nations Development Program - Human Development Report 2006

http://hdr.undp.org/sites/default/files/reports/267/hdr06-complete.pdf

What can you do to reduce your daily water consumption?

Some suggestions: turn off water while: toothbrushing, shampooing / conditioning hair, shaving, soaping the dishes, fill tubs of water for dishwashing (one with soap, one with rinse water), do not flush toilet after only urinating, wash vehicles only when necessary, use greywater (from laundry and sinks) for watering the garden, create rainbarrel catchment systems (to catch rain from roofs and gutters) to use rainwater for watering the garden and outdoor cleaning.[7,8]

Where does your water come from?

Students can investigate by calling their local water company, visiting the water company office, seeking information online, or visiting their local water treatment plant. Although water may appear to be "clean", it can contain harmful chemicals, toxins, bacteria, and heavy metals that can cause diseases, viruses, infections, and cancer.

Reflection questions:

Sustainable community development: (helpful notes for guiding discussion) The key word is sustainable. How can a community development project continue to function properly, once the non-governmental organization (NGO), or government agency, has reached the end of their program cycle? Once the "technical experts" finish their work, the community must carry forth the project, with proper maintenance, administration, book-keeping, financial management, accountability, continued education of community

members, and much more. Etta Projects' focus is on educating the community members, providing them with dynamic, integrated training workshops over a six month to three year period, to ensure that the local people are empowered with knowledge, experience, and expertise needed to continue with the project. The community members can call the Etta Projects office anytime, to consult, inquire, or report back. Staff visit the communities for five years after "finishing" the project, to monitor and evaluate the success and impact of the project.

Does this term apply to the case study of Guadelupe Palometillas? How?
Yes. The community members were given information by Etta Projects' director, and they made the decision to call her and request support for a water project. The community members were involved in each step of the process, as well as the local municipal government. The community provided manual labor and contributed economically to constructing the water distribution system. Community members formed a water committee and were trained by Etta Projects' staff, in how to maintain the system, clean the tanks, perform basic plumbing repairs, read water meters, calculate monthly consumption rates, write monthly water tariff receipts, deposit the money in the water committee bank account, and use the money for needed repairs in the future.

2. What does the community need to do, to ensure sustainability:
Budget: What costs will the community incur with this project? Currently and in the future? The community must create a budget that includes these costs (a three year budget, to get started) in order to plan accurately, to create a sustainable project.

Income: Will the project generate income? How? If not, how will future expenses be paid? Example: each family pays $3 USD for the basic amount of water used per month (three cubic meters). This money is collected each month, from each family, and deposited into the water committee bank account. After three years, the water pump breaks. A new pump costs $500 USD. There is $3,500 USD in the water committee bank account, and thus the community can purchase a new pump without an

emergency or crisis situation.
Leadership: Community leaders and project participants must learn how to run the project without the support of the technicians, via practice, training, hands-on experience, and dynamic educational workshops. Strong leaders encourage the community to become more engaged and empowered, to improve and continue with the project.

Participation (gender inclusion): Engagement of women and girls is necessary for sustainable community development. In developing countries, women and girls run the home, administer the household economy, care for the children, take care of the sick, purchase and prepare the food, clean the house, and spend more time in the home and the community. In general, they are more actively engaged in the household and community well-being than the men. Thus, it is essential that women participate in community development projects, to create sustainable (long term impact with desired results). Etta Projects' requires that 50% (minimum) of the project participants are women.

3. What is the long term role of the NGO, Etta Projects, with the community? At what point do they withdraw from the project? How will they know when that moment arrives? Etta Projects provides support for the communities throughout the project and for five years afterwards, via monitoring and evaluation. Community members can call the office anytime for consultation or technical information.

If you are interested in getting more involved with issues related to water rights, get involved, donate, become a volunteer in the USA, or in Bolivia![9] Organize your student group to visit the Community Transformation Center, to volunteer to work in a rural community with a public health project.

Resources:

1. "Environment Day Message" from United Nations. http://www.un.org/press/en/2003/sgsm8707.doc.htm
2. "This Is How Much Water It Takes To Make Your Favorite Foods" from the Huffington Post. http://www.huffingtonpost.com/2014/10/13/food-water-footprint_n_5952862.html
3. "The Water Footprint of Food" from Grace Communications. http://www.gracelinks.org/1361/the-water-footprint-of-food
4. "Water" from Etta Projects. http://www.ettaprojects.org/what/#water
5. "The Impact of Climate Change on Water Resources" http://www.gracelinks.org/2380/the-impact-of-climate-change-on-water-resources
6. "Water and Development" http://www.globalissues.org/article/601/water-and-development
7. "25 ways to conserve water in the home and yard" from Eartheasy. http://eartheasy.com/live_water_saving.htm
8. "100+ Ways To Conserve Water" from Water Use It Wisely. http://wateruseitwisely.com/100-ways-to-conserve/
9. "Etta Projects, Bolivia" http://www.ettaprojects.org

Chapter 13

Gentrification and Displacement: An Environmental Justice Challenge for Social Work in Urban Environments

By Eileen M. Brennan, Kevin R. Jones, and Ryan Elizabeth Bender

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Learning Outcomes:

1. Identify the environmental, economic, and social injustice issues raised by urban neighborhood development initiatives that result in gentrification and displacement of former residents.
2. Propose social work responses to urban development initiatives that promote community and environmental sustainability.

Lesson:

This chapter presents a lesson which includes a case study highlighting the social, economic, and environmental injustices associated with the gentrification of the Northeast Portland, Oregon, US. The reader will then engage in an exercise, which includes reviewing the suggested video clip and news article segment highlighting experiences of families caught up in gentrification in Northeast Portland. Finally, the reader will work through the associated questions and activities to achieve the learning outcomes.

Case Study: Gentrification of Northeast Portland, Oregon, US

From London, to New York, to Buenos Aires, to Kyoto, core areas of cities have been reclaimed and redeveloped by governmental agencies and investors, resulting in the relocation of low-income residents and the breaking up of their social support systems.[1] This process, called **gentrification**, can spring from varying challenges faced by cities, including responding to immigration pressures, developing tourist attraction areas, and improving the environmental sustainability of an area and supporting the "green" lifestyle of residents.[2]

If **environmental injustice** is "the inequitable exposure of communities of color, and communities in poverty, to environmental risks due primarily to their lack of recognition and political power" (p.322),[3] it clearly demands the attention of social workers. The discourse around environmental justice was first developed by people of color who fought against exposure to toxins in their neighborhoods using civil rights principles like self-determination, fairness, and equity, and who gathered convincing data that substantiated *environmental racism* and its effects.[4] Recently, Schlosberg (2013)[5] argued that the environmental justice framework has

expanded to recognize that it applies to communities as well as individuals, and community functioning can be gravely affected by this type of social injustice. Agyeman and his collaborators emphasize the crucial importance of place and *attachment to place*, as a "basic human need, a crucial element of well-being, or a capability" (p. 334). When members of a community lose access to the place, the environment, that holds the support they need, it can therefore be seen as an environmental injustice.

The Process of Gentrification

Urban planning scholar Peter Marcuse (2015) defines gentrification as "the displacement of a lower-income population by a higher-income one through some combination of three forms of upgrading:

- Economic upgrading—up-pricing
- Physical upgrading—redevelopment
- Social upgrading—upscaling" (p. 1264).[6]

In this definition, **displacement**, the removal of one or more groups of residents from the area being developed, is an essential element of the gentrification process. Let's consider each of the three forms in turn.

The ***economic upgrading*** of an urban area can be a shared goal of city governments seeking additional sources of revenue and entrepreneurs who seek to invest capital in ventures that will maximize their profits. Cycles of accumulation of capital investments in a core area of the city, followed by retrenchment and devaluation, are strongly influenced by policies and urban planning processes that result in *uneven development* of parts of the metropolitan area.[7,8] After World War II the high demand for additional housing in the United States for the families formed by those returning from military service led to accelerated levels of development of single family homes in the suburbs, and less investment in core city properties. When deterioration of central urban areas results in devalued housing with few neighborhood amenities, the core areas can be viewed as an opportunity for public and/or private investments. As part of the *urban renewal* process current renters or business owners are often evicted so that development projects can proceed. Additionally low income

homeowners may feel pressure to sell their houses for economic gain or to escape the higher taxes that result from increased assessed values of their homes. Therefore economic upgrading of urban core areas can result in housing that is up-priced to be unaffordable by groups of residents with low incomes.

Physical upgrading of core urban areas frequently involves the improvement of existing housing stock and commercial properties and the insertion of amenities through a *redevelopment* process. From the standpoint of environmental quality, this type of upgrading can involve the demolition or renovation of housing units containing hazardous construction materials, replacing toxic building materials with eco-friendly components. The redevelopment process can also take the form of removing neighborhood environmental burdens by remediating brownfields that have been affected by industrial pollution, unsafe building materials, or inferior waste management. Neighborhood amenities added in the physical upgrading process may include new retail stores selling healthy foods, and the development of parks, public transportation corridors, and bicycle tracks or paths that improve the air quality and opportunity for exercise available to residents of core urban areas. However *environmental gentrification* can result from these positive changes, as Melissa Checker (2011) points out in an article entitled "Wiped out by the greenwave."[2] Checker states, "environmental gentrification operates through a discourse of sustainability which simultaneously describes a vision of ecologically and socially responsible urban planning, a 'green' lifestyle which appeals to affluent, eco-conscious residents, and a technocratic, politically neutral approach to solving environmental problems" (p. 212).[2] Efforts to promote ecological sustainability may not only bring about improved health and economic growth of an urban core area, but also contribute to the displacement of long-term residents with low-income who may have sought remediation of environmental hazards, by affluent newcomers who seek a green lifestyle.

The third gentrification factor identified by Marcuse (2015)[6] is ***social upgrading***, which can involve increased access to cultural opportunities or

social networks and be brought about by development programs that enhance the urban area. *Upscaling* such offerings as art instruction and exhibits, musical performances, cultural events, educational experiences, and social centers, may enrich the lives of residents when they are a good fit for their interests. However, when social upgrading is solely geared to people from more educated and affluent social groups or "creative" class members, the upscaled offerings may result in economic up-pricing, and displacement of long-term residents with lower incomes.[9]

Redevelopment without Displacement

Social workers can be champions for the avoidance/mitigation of the negative effects of gentrification displacement through attention to social and environmental justice issues, and the **inclusion** of the voices, values, and influence of current residents in the core areas in the planning and execution of development programs.[10,11] As Atkinson (2008)[12] argues, the social composition of a neighborhood strongly affects life chances of its residents. Accordingly, he advocates that local policy and advocacy address the importance of sustainable and equitable redevelopments including a mix of housing types, income groups, and diverse households. In line with environmental justice principles, both planning and execution of redevelopment programs need to be shaped by engaging current community members living in the core area in the process of decision-making. In addition, social work scholars Elizabeth Mueller and Sarah Dooling (2011)[13] revealed the importance for low income residents in redeveloped areas to be consulted about the social networks, social services, and supports that they need to have preserved during the redevelopment process. Relocation of these residents disrupts their community ties and place attachment,[14] and heightens their vulnerability and challenges as they are disconnected from social resources. Instead, social workers can advocate for redevelopment informed by equity which should include planning "to integrate new residents and physical features into the existing community in such a way as to improve conditions in the community for existing as well as future residents" (p. 217).[13]

We next briefly examine the complex experience of the North/Northeast area of Portland, Oregon, a US city known for its efforts to promote sustainability, while making it a livable city for residents and households with varying incomes.[7]

Gentrification of the Albina Area in Portland, Oregon

The Albina District was once a vibrant center of the African American community in North/Northeast Portland, Oregon. Several urban renewal initiatives after World War II negatively impacted the African American community in comparison to White residents. The driving forces behind these initiatives were post-War, state-led expansions into suburban neighborhoods, redlining housing practices, and Oregon's history of racial segregation and discriminatory practices.[7,15] The establishment of a major hospital and an events venue, construction of Interstate 5 and Highway 99, and redevelopment of housing and businesses were critical in the displacement of the African American members of the community, and its replacement by more affluent and eco-friendly White residents.

Prior to World War II, the Union Pacific Railroad provided employment opportunities to many African American migrants who settled in Northwest Portland, where small African American owned businesses flourished; however, they did not survive the Depression. Additionally, the historical sentiments supporting the Oregon Donation Land Act of 1850, promising free land only to White settlers, remained strong as the African American census grew. Therefore, given the post-war political and economic climate, real estate practices aimed at preventing decreased property values based upon racial classification and disinvestment perspectives, resulted in African Americans being pushed between designated boundaries. African American residents were moved eastward into the heart of the Albina District. The District then revived previous small businesses that became essential to community building. For example barber shops, after-hours jazz clubs, women's clubs, and small businesses flourished within the designated area.[16] Mt. Olivet Baptist Church served as the hub of the community where residents congregated for spiritual practice and fellowship. African American residents were well

educated, middle class, and many owned homes.[15] Sympathetic White Portlanders purchased homes on behalf of African Americans with whom they had an arrangement for "true" home ownership.[15] However, a catastrophic flood and racial residential practices decreased African American homeownership within the following years.

Oregon's *refusal* to accept the 14th Amendment of the Constitution of the United States providing equal protection under the law produced racially segregated housing. After the bombing of Pearl Harbor in 1941, the US flourished with patriotic efforts to house defense workers. In contrast to other city governmental housing projects, the Housing Authority of Portland restricted African American families to Vanport (marshland) and Guild's Lake (industrial land) neighborhoods, which were outside of Portland's city center. In 1948 the Columbia River flooded Vanport, forcing residents to relocate to Guild's Lake, creating a high density area of temporary housing. Meanwhile, many White residents moved into suburban areas for fear of decreasing property values with the influx of African American neighbors, resulting in the city board that provided oversight for real estate imposing an unjust and racist "code of ethics" to prohibit selling houses to African Americans outside of the Albina District. Despite being illegal, these discriminatory real estate practices would continue into the late 1980s.[7]

Post-World War II, the federal government funded city center revitalization initiatives across the United States, displacing many families as governmental entities reclaimed land for new developments.[15] In Portland, these projects included erecting Emmanuel Hospital and Memorial Coliseum as well as construction of Interstate 5 and Highway 99. The goal was to ease the commute from suburban areas and revitalize financial capital within the city center.

Albina residents advocated for remedies to deplorable housing conditions through rehabilitation, not displacement and destruction of local businesses. Their advocacy secured city funding for the Albina Neighborhood Improvement Program to refurbish 300 homes and create a

park.[15] Residents planned to expand the program; however, the city refused, as it reserved the proposed area for the expansion of Emanuel Hospital. This development was to be a federally-funded veterans' hospital, promising employment opportunities. Unfortunately, the project halted and the identified 76 acres remained vacant for decades. Albina's African American residents experienced high rates of unemployment, inequitable and unfair land compensation, and a continued push eastward to underdeveloped and under-resourced East Portland. Ongoing illegal and racially discriminatory real estate practices paved the way for predatory loan practices with excessive interest rates and absentee landlords. The deplorable housing conditions and vacant residences were thus economically appealing for future private investment with high rates of return.

Additionally Oregon's land-use laws establishing urban growth boundaries to prevent urban sprawl and protect agriculture created a new focus on increasing housing density and revitalizing Portland's inner-city core. The Albina Community Plan and Albina's Interstate Corridor Urban Renewal Area kick-started suburban residents' return to urban areas.[7] Expanding light-rail public transportation into North Portland became the cornerstone of this revitalization effort. Albina residents began experiencing increased property values that were enticing to suburbanites and eco-friendly residents and newcomers. Consequently, the increasing real estate prices, renovation of dilapidated housing, and new construction provided tax revenue for continued redevelopment. All of these are ingredients contributing to the gentrification practices beginning in the 1990's and continuing to the present day, and the furthering of decades of injustices endured by Portland's African American population.

Application:

Exercise: Exploring Gentrification and Its Impacts on Individuals and Families

In this exercise, you will examine in more detail the effects that displacement can have on individuals and families, and consider what actions social workers can take to prevent further and future

displacement, and to help individuals and families deal with the negative consequences of gentrification. The exercise centers on the Alberta neighborhood in Northeast Portland, which is one of the locations many African Americans moved to as they were displaced through racial discrimination practices and pushed eastward from Albina, an example of environmental injustice.[17] The Alberta neighborhood was similarly affected by redevelopment efforts post-World War II, renovation of Emanuel Hospital, and recent Portland sustainability projects. Alberta is currently experiencing intense processes of gentrification.

- View the video (Montgomery & Webb, 2016) *Losing Alberta: Gentrification in Northeast Portland*.[18]
- Read the news article excerpt from (Floum, 2017) *Northeast Portland families face tough choice after new owner more than doubles their rent*.[19]

As you read in the newspaper article excerpt, Olga Castillo and her family, are one of 18 families facing rent increases of 100% or greater after a new owner and property manager sent a letter giving them 90 days' notice of the change. The Ku-Castillos' rent will increase from $600 per month to $1,250 per month. Evelyn is a student at nearby Rigler Elementary School, and is one of 26 Rigler students affected by the rent increase.

The Centers for Disease Control and Prevention (CDC, 2013) has identified a range of negative effects that gentrification can have on health, particularly for people with low income, women, children, older adults, and people of color.[20] Wellness models provide a more holistic perspective on well-being than many traditional assessments. For example, Hettler (1976) introduced a model of six interdependent dimensions of life that contribute to healthy living: Physical, Social, Intellectual, Spiritual, Emotional, and Occupational.[21] Because the possible consequences of displacement are so varied, it is useful to use a tool such as the Six Dimensions of Wellness Model as a frame of reference to think about the range of negative impacts that gentrification and the resulting displacement might have on individuals and families such as the Ku-Castillos. It is important to note that wellness models, when used in

practice, provide important information about the strengths and resources present in a person's life and environment as well as the challenges—even though we are primarily focused on negative consequences for the purposes of this exercise.

Activity: Individually or in small groups, brainstorm the potential negative impacts that displacement due to gentrification could have on a family such as the Ku-Castillos and write your ideas in the space that corresponds to each of the wellness categories. Consider as well the possible disproportionate impacts, especially in terms of **environmental justice** issues, for residents who are more vulnerable, such as the children who attend Rigler Elementary, or older adults on a fixed income. Once the table has been filled out, take a few minutes to share ideas with the larger group.

Table 1. Brainstorming Potential Negative Impacts of Gentrification and Environmental Injustice

Wellness Category	Potential Negative Impacts from Gentrification and Environmental Injustice
Physical	
Social	
Intellectual	
Spiritual	
Emotional	
Occupational	
Other	

Having explored the environmental injustices and other harmful aspects of gentrification in the previous activity, it is now time to consider the possibility for social workers to work with individuals and communities to

address the problems caused by gentrification and promote positive change through policies that protect long-time residents of neighborhoods at risk of gentrification.

Discussion: First, review the negative impacts of gentrification identified in Table 1 above. What positions are social workers currently working in that provide opportunities to work with individuals and families that are being displaced? What would some of the goals be in those situations? What resources would be needed? What major barriers would you anticipate?
Next, the Center for Community Progress (2016) provides a list of strategies and activities to prevent involuntary displacement of lower-income residents in areas at risk of gentrification.[22] Review three of their recommendations in Table 2 below and consider the following questions. Are there social work professionals in any capacity or setting that could work to develop or implement these strategies? What professions could social workers partner with to help create positive change in these areas? What challenges would you expect to encounter in the process?

Table 2. Social Worker Efforts to Prevent Displacement of Lower-Income Residents

Activity or Initiative	Possible Social Worker Roles, Opportunities, and/or Partnerships
Provide educational and informational programs to combat predatory lending and unscrupulous contracts	
Provide foreclosure prevention assistance and other activities to reduce the risk of foreclosure	
Ensure a high level of maintenance and repair of existing subsidized housing stock	

Adapted from Center for Community Progress, 2016[22]

Finally, the Center for Community Progress suggests strategies and activities that could help build the income and wealth of neighborhood residents in areas at risk of gentrification.[23] *Review three of their proposed initiatives in Table 3 below and again consider the potential for social work professionals to advocate and intervene. Please consider the potential for promoting* ***environmental justice*** *through these initiatives, such as building skills in renewable energy industries, sustainable agriculture, and other "green" businesses and fields.*

Table 3. Social Worker Efforts to Help Residents Build Income and Wealth

Activity or Initiative	Possible Social Worker Roles, Opportunities, and/or Partnerships
Job training and job search programs; child care support for job seekers	
Prisoner reentry programs in partnership with employers	
Food production kitchen for neighborhood entrepreneurs	
Financial education and training	
Lease-purchase programs to help renters own	

Adapted from Center for Community Progress, 2016[22]

Summary Notes:

This chapter is designed to provide an introduction to the concepts of gentrification and displacement, to consider their connection with environmental injustice, and to apply them to Portland, Oregon, a US city known for its efforts to promote sustainability. For participants who are unfamiliar with the policy background of Portland, Oregon, including its urban growth boundary, we recommend viewing the 6-minute video: Portland—the Livable City.[24] The associated activity applying concepts to the situation of North/Northeast Portland neighborhoods will be greatly enriched by reading an excerpt from the article, Northeast Portland families face tough choice after new owner more than doubles their rent.[25] Also to hear residents speaking about their experiences of gentrification, we recommend viewing the 11- minute Losing Alberta: Gentrification in Northeast Portland.[26]

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Chapter 14

Forced Migration and the Lived Experiences of Refugees

By Julie Drolet

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Learning Outcomes:

1. Develop an understanding of the recent trends in forced migration.
2. Apply a 'push-pull' theoretical framework to understand the diverse factors driving migration.
3. Consider the lived experience of refugees' pre-migration, migration, settlement and integration.

Lesson:

To complete this learning activity, begin by reading the following lesson on the global refugee crisis. An overview of recent trends in forced migration is provided, and you may wish to watch a video on refugees' stories featured on the United Nations High Commissioner for Refugees (UNHCR) website.[1] A push-pull framework serves as the lens for understanding the economic, social, environmental and other factors driving migration. To learn about the lived experiences of refugees you are invited to conduct an informal interview with a refugee living in your community using the sample questions developed for this purpose.

Global Refugee Crisis

The United Nations High Commissioner for Refugees (UNHCR) estimates that an unprecedented 65.3 million people worldwide, or one person in 113, are forcibly displaced from their homes, including 21.3 million refugees.[2] The conflict in Syria is part of the global refugee crisis. Since 2011 over 4.8 million Syrian refugees have sought safety in Turkey, Lebanon, Jordan, Iraq, Egypt, and other countries. According to the 1951 Refugee Convention "a refugee is a person who has fled his/her country because of a well-founded fear of persecution on one of five grounds: race, religion, nationality, membership of a particular social group or political opinion".[3] It is important for social workers to be familiar with the 1951 Refugee Convention and 1967 Protocol[3] adopted by the United Nations General Assembly that serves as part of the international refugee protection framework. Refugees are protected from being returned to countries where they risk persecution as stated in the 1951 Refugee Convention and in the Universal Declaration of Human Rights (Article 14).

The International Organization for Migration (IOM) defines forced migration as "a migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g., movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development project)".[4] Cox and Pawar define forced migration as a significant force – political, economic, ecological, or social in nature - that is exerted on people to leave their

habitual place of residence in circumstances associated with a degree of stress for an unknown destination characterized by a lack of security.[5] Forced migrants are recognized as a vulnerable population in need of support by social workers and other helping professions.

There is an urgent need to better understand and address the root causes of forced migration and displacement around the world. The escalation of displacement is caused by a number of factors including conflict and natural hazards (due to the effects of climate change). The underlying causes are multiple, interlinked, overlapping and mutually reinforcing factors that accumulate and contribute to eventually driving people from their homes.[6] The current global refugee crisis is exacerbated by a lack of political cooperation where some governments are not abiding by international agreements.

The current legal framework contained within the 1951 Refugee Convention does not offer protection to those affected by climate change and disasters. According to UNHCR "it is projected that climate change will trigger larger and more complex movements of population, and has the potential to render some people stateless" (p. 2).[7] It is anticipated that up to a billion people may experience climate and/or environmentally induced displacement by 2050 .[8] When people affected by disasters cross an international border their status remains unclear – they do not normally qualify as refugees who are entitled to international protection within the existing international refugee framework nor are they classified as migrants.[7] Some refugee movements are provoked by armed conflict due to environmental factors such as energy sources, fertile land and freshwater (e.g., Darfur region of Sudan).[7] In Syria the drought in the northeast displaced some 1.5 million Syrians from rural to urban areas between 2007 and 2010 and contributed to the factors that eventually led to the current conflict, serving as a 'threat multiplier'.[9,6] However, it is important to note that new terms such as 'environmental refugees' or 'climate refugees' have no basis in international refugee law.[7]

Push-Pull Framework

A push-pull theoretical framework serves as the lens for understanding the drivers of migration. The push-pull framework considers the negative economic, social, ecological and other factors associated with the origin location that 'push' people to migrate, and the positive factors associated with the destination, which 'pull' individuals to migrate to specific locations.[10] The push-pull framework can be used to understand the forces behind population movements that serve as drivers of migration for various groups, including refugees.

Drawing from a recent literature review on the economic and non-economic factors driving migration to Canada, Drolet et al. found that a number of economic push factors in the country of origin drive migration.[10] High unemployment rates, economic instability, low wages, lack of educational opportunities, financial uncertainty, and poor working conditions serve to push people to leave their source country.[11-13] Non-economic push factors can be considered as political, social, and environmental factors.[14] Political push factors develop from specific government actions or the perception of future government actions, including political persecution, political instability, war, and possibly changes in political representation.[15,16] Social push factors that impact migration decisions include a culture that encourages migration, cultural norms concerning obedience to family, low feelings of belonging, difficult family circumstances, discriminatory social policies, and safety concerns. Environmental factors driving migration include those caused by changes in the environment, such as weather, natural disasters, drought, deforestation, desertification, or sea-level rise.[17] Socio-demographic factors, such as gender, education level, and immigration class, impact the extent to which certain push factors result in the decision to migrate. The primary push factors driving migration are presented in Table 1. The primary pull factors are presented in Table 2.

Refugees experience unique push factors that underlie their migration patterns. By their very definition, refugees are individuals who are fleeing war, violence, and/or persecution based on religious beliefs, political

beliefs, or other aspects of their identity (e.g., sexual identity).[2] However, natural hazards are increasingly recognized as a root cause of forced displacement. Bose and Lunstrum describe the forced migration of refugees caused by factors tied to the environment.[18] The term environmentally induced displacement, or environmental migration, has emerged in light of natural disasters, climate change, and the relationship among place, human security, and environmental security.[18,19] Scholars suggest that climate change and environmental degradation drive people (especially from the Global South) to migrate both short- and long-distances.[20] Evidence suggests that environmental events likely interact with economic, political, demographic, and social factors to influence migration decisions.[21] For instance, long-term land degradation in a specific region may lead to out-migration flows.[22] There is a need to better understand how environmental factors operate and interact with other factors in driving migration.

Table 1. Major Social, Economic, and Other Push Factors Driving Migration.[10]

Social Push Factors	Economic Push Factors	Other Push Factors
● Culture of migration ● Low feelings of belonging ● Difficult family circumstances ● Cultural and family expectations ● Discriminatory social policies ● High crime rates ● Violence ● Safety concerns	● High unemployment ● Economic instability ● Low wages/income ● Poor working conditions ● Low household income diversification ● Overseas labor export as an economic development strategy ● Lack of access to capital and credit ● Lack of educational opportunities	● Political instability ● Persecution ● War ● Changes in political representation ● Environmental factors, such as weather, disasters, drought, deforestation, desertification, sea-level rise, climate change

Table 2. Major Social, Economic, and Other Pull Factors Driving Migration.[10]

Social Pull Factors	Economic Pull Factors	Other Pull Factors
● Family and friends ● Family reunification ● Ethno-cultural and linguistic communities ● Social networks ● Personal connections and relationships ● Welcoming community ● Quality of life	● Strong economy ● Employment opportunities ● Higher salaries ● Self-employment opportunities ● Economic growth ● Market stability ● Economic stability ● Affordable amenities ● Social welfare programs ● Advanced educational opportunities	● Immigration policies and practices ● Permanent residency and citizenship ● Ease and speed of Visa processing for international students ● Accessible public services ● Availability of immigrant services ● Environment

Application:

Exercise 1: Interview

It is critically important for social workers to learn from the lived experiences of refugees. In this exercise you are invited to conduct an interview with a refugee living in your community. The purpose of this exercise is to give voice to the forced migration experience by giving voice to a refugee's pre-migration, migration, settlement and integration experiences. Sample interview questions are provided and you may wish to create additional questions based on your specific interests.

Sample interview questions:

1. What were the circumstances that led to your migration?
2. What was it about this country that made you and/or your family choose to come here?
3. Do you feel that you and your family have found a "home" in your resettled country?

4. Did you feel forced to leave your home country? What economic, social, ecological or other factors influenced your decision to migrate?
5. What is the overall situation of refugees in your community? How are refugees managing their economic, social and civic/political integration?
6. What are the major needs and challenges faced by refugees in your community?
7. How do socio-demographic characteristics (e.g. age, gender, etc.) and other factors (e.g. language, employment, housing, etc.) impact refugees' settlement and integration outcomes?
8. What types of programs and services are most needed by refugees to support their economic, social, and civic/political integration?
9. What practices and policies can be used to address the major needs and challenges faced by refugees living in your community?

Exercise 2: Assessment of Push and Pull Factors

Please complete the chart below based on the information that you received in your interview. At this point you might pair up with a partner to explore commonalities and differences in the experiences that you heard about.

	Social Factors	Economic Factors	Other Factors
Push Factors			
Pull Factors			

Summary Notes:

Migration is often the survival strategy employed by populations whose human security is threatened (UNHCR, 2009, p. 10). There is an urgent call for sustainability and sustainable approaches to bolster adaptation, disaster preparedness and risk reduction, and humanitarian response to mitigate the impact of climate change and environmentally induced migration. There is a need to build resilience of communities in order to avoid situations where people are compelled to migrate or become displaced.

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Chapter 15

The Juxtaposition Between Environmental Sustainability and Social Sustainability: An Indian Perspective on Climate Change and Mental Health

By Aarti Jagannathan, Janardhana N, Ameer Hamza, and Ragesh G

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Learning Outcomes:

1. Recognize the impacts of climate change on mental health.
2. Understand the connections between the depletion of environment resources and its effects on mental health.
3. Identify social work roles and interventions required to address the social sustainability aspects of mental health in conjunction with the environmental sustainability aspects of conservation of environmental resources.

Lesson:

The 'Person in Environment' approach of social work, clearly delineates 'the importance of understanding an individual and individual's behavior in light of the environmental contexts in which that person lives and acts'.[1,2] This approach is particularly relevant in the context of mental health, as the physical (both built and natural) environment in which a person lives has a significant bearing on his/her mental health. There has been increasing evidence showing that climate change (such as extreme weather conditions) has an impact on psychological and mental health outcomes associated with loss, disruption and displacement and repeated exposure to climatic change. Mental health impacts differ according to the type, suddenness and scale of the climatic change.[3-9] And, the impact also depends upon the socio-political, economical, historical and cultural context in which it occurs.[10] Impacts are compounded by the vulnerability of individuals and communities, the appropriateness of supports available, the government's responses, and the resources available to the affected community to deal with the effects and to rebuild/bounce back. This is of particular concern to social work professionals as the Global Agenda for Social Work and Social Development[11] propels us to engage in the promotion of community and environmental sustainability. This chapter

will focus on the juxtaposition between environmental and social sustainability as aspects of climate change are examined for their impact on mental health.

Social workers need to be aware of the three key mental health implications of climate change. Firstly, direct impacts of climate change (e.g., resource depletion, extreme weather events) are likely to have immediate impacts on the prevalence and severity of mental health issues in affected communities, as well as significant implications for mental health systems within the community. Secondly, vulnerable communities are beginning to experience disruptions to the social, economic and environmental determinants that promote mental health (e.g., benefits of connecting with nature for enjoyment and for providing for economic needs). Finally, there is an emerging understanding of the ways in which climate change as a global environmental threat may create emotional distress and anxiety about the future (see summary notes for more information on eco-anxiety and eco-grief).

It is now abundantly clear that climate change and global warming are consequential factors of natural disaster events and migration.[12] Taking proactive steps to reduce air, water, and land pollution along with protection and conservation of natural resources can have a direct impact on both social and environmental sustainability. For example, flora and fauna, wildlife, ecosystems, and food chains all contribute to human livelihood, which in-turn have a significant impact on the mental health of the community. Thus, promoting sustainable physical environments can aid promotion of mental health.

The promotion of a social and environmental sustainability is of utmost importance in a country like India which is predominantly an agrarian economy. Agriculture and allied sectors like forestry and fisheries account for approximately 16% of the GDP (gross domestic product), and about 50% of the workforce.[13] Over 60 % of India's land area is arable, or suitable for growing crops, making it the second largest country in the world in terms of total arable land.[14] The penchant for high dependency on the

unpredictable climatic conditions and fast depleting environmental resources for fulfilling basic needs such as livelihood, food and shelter, has a negative bearing on the mental health fabric of the population in India.

Application:

Instructions: For each of the following exercises, first read the brief content, review the online resources, and discuss the questions that follow.

Exercise 1: Climate Change and Farmer Suicide

The population of India makes up 16.7% of the world's population, yet uses only 2.4% of the world's natural resources.[15] The agricultural sector is the only means of livelihood for two-thirds of India's population, giving employment to 57% of the work force and is also used as a raw material source to a large number of industries. Despite the portrayal of farming as a healthy and happy way of life, the agriculture sector experiences one of the highest numbers of suicides compared to any other industry. This is due to relative socioeconomic disadvantage and unemployment rates, which are linked to poor mental health through increased exposure to the ill effects of climatic change affecting agricultural productivity, leading to debt traps, affecting personal autonomy, negative self-perception, stress, insecurity, and social isolation.[16-18] Farmers are employing a number of economic coping strategies, such as seeking work outside the agricultural sector and reducing household expenditures.[17] Determining a single defining cause for farmer suicides in India is impossible. What can be inferred is that multifaceted factors like climate change combined with farmer indebtedness and changes in the socio economic landscape have made farmers more vulnerable and at increased risk for committing suicide. (See text box below for more data.) This, agrarian crisis has several economic problems including a combination of lack of agricultural investment and irrigation improvement, credit sources from corrupt and unjust money lenders, and market fluctuations are the factors appear to best explain the farmer indebtedness and the extreme step of suicides of the farmers.

Farmer Suicide Data:

- In 2012, the state of Maharashtra,[19] with 3,786 farmers' suicides, accounted for about a quarter of the all India's farmer suicides total (13,754).[20] From 1995 to 2013, a total of 296,438 Indian farmers committed suicide.[21]
- Farmer suicides rates in Bihar[22] and Uttar Pradesh[23] – two large states of India by size and population – have been about 10 times lower than Maharashtra, Kerala and Pondicherry.[24,25] In 2012, there were 745 farmer suicides in Uttar Pradesh, a state with an estimated population of 205.43 million.[26] In 2014, there were eight farmer suicides in Uttar Pradesh.[27]
- According to the IFFRI study, number of suicides during 2005–09 in Gujarat[28] was 387, Kerala was 905, Punjab was 75 and Tamil Nadu[29] was 26.[30]

Online Resources for Review:

- Farmer suicides up 40% in one year: Karnataka shows sharpest spike. [31]
- Farmer suicides in Marathwada cross 400 mark in 4 months; toll reaches 1,548[32]

Discussion:

1. Identify some of the reasons for farmer suicide.
2. Reflect on the problem, and note any strengths that could be drawn upon. Identify possible interventions that could be provided to address these problems, and reduce farmer suicide rates (be sure to consider aspects of both environmental and social sustainability).
3. Discuss broad concepts of climatic change and its effect on mental health of clients and communities you serve.

Exercise 2: Depletion of Environmental Resources and Impact on Mental Health

Natural resources or environmental resources are commonly divided between renewable resources and nonrenewable resources. India has a number of natural resources including, land, water, soil, minerals, energy, vegetation, and wildlife. Use of these resources beyond their rate of replacement is considered to be resource depletion. When these resources are depleted, those human beings living around the area may be forced to search for further resources. For example, those who live in forests when deforestation happens must migrate for their livelihood. This may have an impact in the changes in role and relationships among family members, financial implications, increased stress, substance abuse and suicide rates.

Recently, many articles in India have highlighted various types of resource depletion occurring in India including:

- the effects of deforestation on reduced rainfall in the Ganga Basin[33]
- the number of tigers reducing markedly in Indian forests[34]
- the loss of agrobiodiversity, an indicator of environmental change in Central Himalaya.[35]

Wildlife resources are being lost due to illegal poaching, hunting and industrialization. Water resources are being contaminated and drying up due to industrialization. Due to exploitation of these resources, the ecosystems have vastly modified and brought undesirable changes in the natural habitats, and have also had negative impacts on health and mental health of human beings. A good example of this is the mining related displacement of indigenous people from the state of Odisha, India.[36] The impacts of climate change and resource depletion has led to large scale migration and land alienation, in turn, severely affecting the social-cultural fabric of communities and mental health.

The government of India has undertaken many measures for the conservation of the resources including drafting regulations and reforms for proper housing and infrastructure development to avoid land acquisition problems, disseminating mass media public service messages to educate the people on the importance of conservation of resources, and developing strategies to conduct an inventory of the resources, monitor changes and promote conservation of resources. However much more needs to be done such as, (1) making laws and rules to protect the environment and punishing the offenders, (2) implementing the concept of 'Reduce, Reuse, Recycle, Replace the resources', (3) implementing social re-forestation projects, (4) encouraging environmentally industrial development, (5) conducting a periodic environmental audit, (6) supporting social movements for protection of the natural resources such as the 'Save Ganga Movement' and the 'Yamuna Bachao Andolan' (Save Yamuna Movement).[37]

Online Resource for Review:

- Mental Health and Stress-Related Disorders[38]
- Environmental Conflicts in India[39]

Discussion:

1. Identify some ways that resource depletion affects the mental health of the clients and communities you serve.
2. What are some ways social workers could work with indigenous populations, and others displaced due to environmental issues?
3. What are some interventions that could promote both environmental and social sustainability?
4. How could a social worker become involved with the conservation of natural resources?

Summary Notes:

Environmental sustainability and conservation have been an integral part of the Indian culture and scriptures for more than three thousand years and is reflected in our constitutional, legislative and policy framework as well as in the international commitments. Specific measures were initiated in 1972 after the Stockholm Declaration when a full-fledged Ministry of Environment and Forests was set up along with programmes and policies including the Wildlife Protection Act, 1972 and National Action Plan on Climate Change 2008. India's 12th five year plan (2012-2017) calls for faster and inclusive sustainable growth.[40] In the last decade, the Indian Judiciary has addressed various public interest litigations by expanding article 21 of the Indian Constitution and interpreting the 'Right to Life' to include the 'Right to live in a healthy environment'. India has also made rapid advances in harnessing clean energy and boasts one of the world's largest renewable energy programmes covering the whole spectrum of renewable energy technologies for a variety of grid and off grid applications.

However, it is essential that India needs to strike a balance between development and the preservation of the environment. In this endeavor, the government of India needs to network with Non-Governmental Organizations (NGOs) and enlist their support in creating the awareness to ensure that development does not result in environmental and social degradation. Over decades, environmentalists and NGO's have played the role of watch dogs for certain developmental projects sanctioned by the Government of India where industry or tourist resorts are allowed to locate near or in protected areas which has affected wildlife, flora, fauna, and water resources e.g: Narmada Bachao Andolan, Sardar Sarovar Project, Konkan Railways.

The juxtaposition between environmental and social sustainability needs to be understood not just from the perspective of unfavorable environmental conditions having a negative impact on mental health; but also from the perspective of Eco therapy– improving and developing resilience in one's own mental and physical health through practice of outdoor activities in nature (connecting with nature) even in unfavorable environmental conditions.[41] Yoga (an ancient Indian practice) as a form of

Eco-therapy, through 'successive stimulation - relaxation helps break the loop of uncontrolled speed of thoughts (stress)', 'gains control over the mind' and harmonizes the disturbances at each of the five levels (physical, mental, emotional, intellectual, spiritual) to tackle psychosomatic problems.[42] Yoga practiced in nature also helps the individual connect with his/her ecology and develops a sense of compassion towards one's ecosystem. Yoga can be used as a powerful method to not only help develop one's physical and mental resilience to deal with environmental calamities, but also to develop positive feelings towards one's environment to help protect it from destruction. Thus, if yoga is advocated as a method of Eco therapy to all individuals, it could possibly be a solution in the promotion of environmental and community sustainability.

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Chapter 16

Social and Environmental Sustainability as Ethical Values to Guide Social Work Practice

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Learning Outcomes:

1. Understand social and environmental sustainability as ethical values that guide social work practice.
2. Discuss the role of social workers in achieving social sustainability, focusing on how a social worker can empower individuals, families and communities to actively participate in the development of a sustainable social change plan, that also takes into account the interrelated aspects of environmental sustainability.
3. Understand how some social interventions perpetuate dependence on bureaucracy as an unsustainable substitute for the potentially successful and more sustainable roles of families and communities in creating their own social change plans.

Lesson:

In 2010, during the Joint World Conference on Social Work and Social Development in Hong Kong, the International Association of Schools of Social Work (IASSW), the International Council on Social Welfare (ICSW), and the International Federation of Social Workers (IFSW) agreed to The Global Agenda for Social Work and Social Development: Commitments to Actions 2012 – 2016, which set up four key themes to guide the social work profession[1]:

- Promoting social and economic equalities
- Promoting the dignity and worth of peoples
- Working toward environmental sustainability
- Strengthening recognition of the importance of human relationships

These four interlinked goals provided social workers a working framework to approach the new global context of the 21st century. Social work practitioners need to know the challenges and opportunities of the new global context and identify their role in promoting environmental and social sustainability. To achieve this, social workers need to understand the relationship that exists between individuals, families and communities and their physical and social systems.[2]

Sustainable change that addresses current structural inequalities and improves people's well-being, requires that social work practices involve environmental issues both locally and globally.[2] This current global economic and ecological crisis has impact in all aspect of people's lives, and real, social and sustainable change requires a social-ecological approach. Practitioners need to promote and help individuals, families and communities to develop a network of relationships that also involves environmental factors. They need to conceptualize social interventions based on a social-ecological framework.[3]

This new paradigm of social work practice implies a more inclusive and holistic framework of rights, based on the profession's principles of social justice, dignity, diversity, and sustainability.[4] Thus, environmental and

social sustainability can be understood as a ethical values under such a rights-based framework. For social workers to truly be committed to ethical values of self-determination, participation, treating each person as a whole, and identifying and developing strengths, thus requires social actions focused on outcomes inclusive of both social and environmental sustainability.[5]

While under this new framework it is understood that people can not develop social sustainability without also considering environmental issues and concurrently working towards environmental sustainability; this chapter will mainly examine the roles of social workers in promoting social sustainability. Social workers can work with people to promote social sustainability by helping to assess the benefits and the options available for local communities to develop their own sustainable social change, and not rely too heavily on unsustainable bureaucracies of social welfare systems. The Global Agenda for Social Work and Social Development highlighted that "*society cannot go on as it has, and that change is necessary to push toward a more inclusive, fair, democratic, participative and sustainable society*".[4] Sustainable social changes cannot be achieved without understanding that the wellbeing of individuals requires that his/her family and his/her community play the most fundamental role. Social services or social resources should not be the primary focus of social work actions as neither of these is a suitable substitute for the functions that the members of the families and communities must develop. Practitioners need to guarantee through their interventions that individuals have a right to secure relationships in their families and communities, inside their socio-cultural, economic and physical environments.[4]

The lesson for this chapter is directed at integrating social sustainability principles into the role of the social worker. An essential component of the social work role is to promote the participation of individuals, families and communities in the development of solutions and building up solidarity in communities. Rather than the temporal aspect of social resources which rely on fluctuating financial availability, sustainable communities

guarantee that the use of the resources can: 1) meet the need of the current residents, 2) make social and economic adjustments to preserve the social and environmental capacity, and 3) guarantee that there will be resources available for future generations. The recent economic crisis in Europe, together with the austerity measures that governments have applied, have directly impacted social services provided, as well as the recipients and providers of the services. However, social workers have seen this difficult situation as an occasion to move towards change in terms of re-thinking the role of social services, and "*assist the transformation of society, through engaging communities in development and the realisation of all human rights. Beyond providing minimal cash hand-outs and access to limited health services, Social Protection Systems should support all peoples and build community capacity and democracy*".[6] A healthy community is a *"living system in which human, natural and economic elements are interdependent and draw strength from each other"*.[7] Thus, achieving social sustainability necessitates breaking the unsustainable association between social problem – social resource; when individuals are supported by governmental social welfare programs delivered in the form of bureaucracy, these individuals often stop feeling like active members of the society. Indeed, they often cannot achieve sustainable social change if the solutions do not reconnect them to their families and the community, and if they do not take into account the environmental sustainability aspects.

Social workers are well equipped to be agents for social change, but such change will only be sustainable when individuals, families, and communities work together to create and develop their own plans for sustainable social change. When social workers work with families to promote social sustainability, they must be able to identify what responsibilities each member makes in the development of the family's plan for sustainability. If one role is missing, the members can ideally work together to restitute it, modify it, or for it to be assumed by other member of the family or community, instead of allocating that role to social services. Sometimes they may need a social worker to help them re-negotiate this needed role and find ways to have it sustainably met.

As the Global Agenda[2] suggests, what is needed are global and local community involvement in developing social and environmental sustainability. And, that these collective responses include social workers, who can be key leaders in the promotion and the coordination of interdisciplinary teams, that involve not only professionals, but all people from civil society (such as families, politicians, professors). If these goals could be met, social workers roles in unsustainable, bureaucratic social agencies would no longer need to function.

Application:

Exercise:

Please, read the following case studies, and using the idea of social and environmental sustainability as a ethical principles, please answer the questions that follow each case. Remember that social interventions aim to promote the integration of people, families, groups and communities, the protection of the environment, the empowerment of people, and encourage active citizenship.

Case Study 1

The economic crisis has resulted in the population of a city in the south of Spain to decrease from 25,000 inhabitants to 11,157 (men 5.582 and women 5.575). Consequently, the number of people over 65 and living alone, without children in the village has increased considerably. The city mayor is not able to build more nursing homes because of the economic crisis which has resulted in cuts in many of the social welfare programs previously funded by the government. The mayor has decided to talk to the department of social work to see how it could approach the situation.

- What are the social problems you identify in this situation?
- What are the environmental (natural or built environment) problems you identify in this situation?
- What would be the ideal outcome for the situation?
- What roles do you think are missing related to the care of the elderly in this village?
- Who do you think could play those roles?

- What would be your interventions as a social worker to work with the individuals, the families, and the community to build up social, economic, and environmental resources around this problem?

Case Study 2

Due to a war, many children of a village in Africa have lost their parents. Many of these vulnerable children are ending up on the streets or in orphanages. The residents of this community are committed to changing the situation and do not accept the traditional solution of sending the kids to orphanages. A non-governmental organization (NGO) of social workers want to assist the community in the development of a socially and environmentally sustainable solution.

- What are the social problems you identify in this situation?
- What are the environmental (natural or built environment) problems you identify in this situation?
- What would be the ideal outcome for this situation?
- What roles do you think that are missing?
- Who do you think could play those roles?
- What would the interventions of the social workers be with the community to support the development of programs that create a safe (physical) and caring (social) environment for orphaned children?

Case Study 3

A family of five members (father, mother, and children ages 8, 7 and 4 years old) emigrated 10 years ago to the United Kingdom (UK) due to limited jobs in their home of origin. Just last week, the family has received the news that the mother has terminal cancer, due to environmental hazards she endured working in the factory in her home country before they emigrated. They were told she has approximately 3 months to live. None of their extended family live in the UK. The parents want to talk to the social worker of the hospital to ask for help to get things organized and better prepare their family for their future.

- What are the social problems you identify in this situation?
- What would be the ideal outcome for this situation?
- What roles do you think are missing?
- Who do you think could play those roles?
- What would be your interventions to work with the individuals, the families, the community to build up solidarity and a sustainable answer?

Summary Notes

Case Study 1: Migration due to an economic crisis is often directly related to environmental issues such as unsustainable land, food insecurity, etc. Thus, environmental sustainability is a push factor. And, in the cities that endure over population, it is again a problem of environmental unsustainability.[2,8]

Case Study 2: Many times war is precipitated and exacerbated by various parties vying for environmental resources such as water or sustainable land, and often times these resources are destroyed in the act of war.[9] In addition, war is detrimental to social structures, forcing migration, destroying families through displacement and/or deaths. Thus, social workers are often called upon to intervene with both environmental and social sustainability issues.

Case Study 3: Environmental hazards disproportionately affect those who are already vulnerable and marginalized, creating environmental injustices. Many toxins in factories are cancer causing and can result in premature death.[10,11] Also, an unsafe factory in Bangladesh became a landmark case[12] in the need for better environmental safety standards and working conditions for factory workers.

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Chapter 17

Building Sustainable Communities Through Social Work in Emergency/Disaster Situations: Learning from the Association of Social Work Professionals of Spain

By Manuel Gutiérrez Pascual and Ana Lima Fernández

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Learning Outcomes:

1. Understand basic concepts of disaster intervention.
2. Describe how disaster social work can help to build sustainable communities from an international perspective.
3. Understand the role of social workers in the emergency cycle (before, during and after) of disaster work.

Lesson:

This lesson explores the importance of the role of social work in emergency and disaster situations. In addition, practical examples are offered based on the work developed by the Association of Social Work Professionals of Spain (General Council of Social Work) and other international organizations that consider the psychosocial perspective in emergency intervention. To create more sustainable societies and more suitable responses to emergency and disaster situations, a psychosocial response is required that aids in re-establishing the community as quickly as possible and fosters resilience through preventive action. In these efforts, social work plays an important role.

We live in an increasingly technified, risk society,[1,2,3] meaning one of uncertainty and social fragmentation. The risk society begins where tradition ends. The less we trust in traditional systems of security (i.e., family, social networks), the more risks we must deal with alone. Social and family networks are fragile. Individualization prevails. While the traditional society was governed by rules and based on borders, risk society is governed by mobility and precariousness, as well as a tendency toward delocalization. Under the risk society, humans are forced to have personal projects, mobility and formulas for safeguarding themselves against others, which has led to and fostered a widespread disorder of low intensity hope and fear, increasing individualism, and distrust in others.[4] There are few predictable things anymore: the economy is now volatile and we are in a state of economic crises, jobs no longer last a lifetime, the stability of the social security system is questioned for the mid-term future, and technology creates constant changes in our lives (i.e., becoming generalised and extending to every aspect of life). All of this, along with the globalization of the economy and culture, has given rise to a potential for risk and catastrophes of global magnitude for society (as an example, the disaster at the Chernobyl nuclear plant[5] not only affected the country where it was located but also much of Europe). Within this context of risk society in the 21st century, we are faced with emergency and disaster situations that generate conditions of social need and exacerbate social breakdown or vulnerable situations that were already present before the

emergency. These situations require a structural response that enables the victims to overcome the circumstances that can cause stress and a breakdown of family and social systems. As social workers, we are competent and capable of responding to the social needs that arise as a result of any disaster situation, we are professionals who can help generate social cohesion and sustainability, as we work on a daily basis on behalf of and alongside the community.

Many of the situations that occur in a disaster are: displacement of the population from their places of origin or typical residence, disintegration of social and family structures, lack of access to lodging, food and healthcare, a breakdown of traditional value systems, easily resorting to violence and weak governance by states (for example when special anti-terrorism laws infringe on fundamental freedoms). These circumstances can contribute to violations of human rights. Therefore, the task of social workers in an emergency situation is essential in ensuring that the population's human rights are recognised, particularly social and economic human rights. The concepts of disaster reduction and emergency assistance developed by the UN are based on contributing to collective and individual well-being and economic and social stability, thereby enforcing economic, social and cultural human rights.[6]

The community actions and measures taken by social workers to reduce disaster risk, such as assistance measures in the event of an emergency that causes a disaster, are aimed at complying with human rights and collective community rights. These actions are directed at: meeting basic needs such as access to health services, lodging, food, clothing, medication, etc., creating a safe, nurturing environment that includes opportunities for equality, and fostering the community's capacity for optimal self-management of disasters. Such actions are enacted by providing access to relevant information related to the risk, how to avoid it and the appropriate measures to be taken. As indicated in the Sphere Project[7] (humanitarian charter and minimum standards in humanitarian response created by several Non Governmental Organizations (NGO)), action must be taken to prevent and alleviate human suffering caused by

disasters or armed conflicts, and nothing must prevail over this principle. The emergency and social work project of the Association of Social Work Professionals in Spain is connected to the Global Agenda for Social Work[8] sponsored by the IFSW, submitted to the UN in March 2012, specifically in the following paragraph, which states:

> "Our role in promoting sustainable communities and environmentally sensitive development: Our own organizations. We will promote within our own organizations, standards in education and practice that facilitate sustainable social development outcomes, including the prevention, mitigation and response to disasters. We will encourage and facilitate research into the social work role in relation to disasters and environmental challenges." (p.4)[8]
>
> It is good that the Global Agenda prioritises this subject so that social workers around the world can act on this topic, which we sometimes do not give the importance it deserves.

Our intervention projects by social workers in disasters/emergencies are also aligned with the following organizations and approaches to disaster reduction:

1. The United Nations International Strategy for Disaster Reduction (UNISDR).[6] This agency was created by the UN in 1999 for the purpose of implementing strategies at the international level on this subject and to serve as a focal point in the UN. Its website is a reference point for keeping up to date on international approaches in disaster management.
2. The Sendai Framework for Disaster Risk Reduction 2015–2030[9] was adopted at the Third UN World Conference held in Sendai (Japan) on 18 March 2015. It provides a series of innovations, the most important of which are: placing strong emphasis on disaster risk management instead of disaster management, defining seven global targets, reducing disaster risk as an expected outcome and creating a goal focused on preventing new risks from occurring, reducing existing risks and strengthening resilience. It also establishes a set of guiding principles, including the primary

responsibility of States to prevent and reduce disaster risk and engagement from all of society and all State institutions to generate sustainable communities in response to these phenomena. Within this new framework, workers in the community field, such as social workers, play an important role.

3. The Inter-Agency Standing Committee (IASC)[10] is an organization that coordinates different actions by agencies within the United Nations related to disaster intervention and humanitarian aid. We identify with its approach to psychosocial intervention and human rights.
4. The Regional Disaster Information Centre (CRID)[11] is an initiative sponsored by six organizations that decided to join efforts to ensure the compilation and dissemination of disaster-related information in Latin America and the Caribbean.

The Emergency Cycle as a Framework for Social Work Interventions

The emergency cycle is used by emergency experts when organizing for an emergency/disaster. One must keep in mind that an emergency entails not only when the disaster occurs, but also before and after the disaster. Social work interventions employed depend on the phase of the emergency. The three phases are Pre-emergency, Emergency, and After Emergency. In the pre-emergency phase, or before an emergency happens, all aspects of prevention, mitigation, and preparedness are crucial. This phase is aimed at creating sustainable communities that can be more resilient in the event of disasters. Thus, it is essential to develop activities that foster resilience in communities. During the emergency phase, responders are called upon to jump into action to try to contain the situation and triage for most urgent needs if an emergency happens. This requires much coordination of services with all the first responders, volunteers, and professional involved. In the next phase, after the emergency has occurred we must perform rehabilitation and repair activities in response to the consequences of the emergency events, all of which lead to recovery of the community.

Pre-emergency Phase

One of the key issues before an emergency is proper planning of social and health-related resources. The six basic areas that need to be addressed are developing plans and protocols, building a team of experts, human resources, logistics (material resources), and organizing networks (external coordination, and building a culture of prevention. In addition to helping communities be better prepared for a disaster, this type of planning can help communities reconnect from the social breakdown of living in an era of the risk society. The ultimate goal of this phase is to generate a disaster reduction strategy that prepares the community so that as little damage as possible occurs in the event of a disaster. One piece of this phase is to foster community resilience through increased social connection which has been broken down as a result of the risk society.

Social workers have multiple roles in the pre-emergency phase. Below are some examples of actions and best practices that we, at the Association of Social Work Professionals in Spain, have performed before emergencies as preventive measures to be better prepared and to generate a culture of prevention and resilience in the community:

1) Training activities, workshops, courses, publications on disaster response preparedness:
   - Online and face-to-face training sessions in numerous regions of Spain. Joint training sessions with the Ministry of Social Services of the Government of Spain for social workers in emergencies.
   - Workshops have been held with diverse regional governments and other organizations to work on interventions in the event of an emergency so that they can be addressed in an integrated manner.
   - Specialized journals have been published on these topics, such as an edition of of the Revista de Servicios Sociales y Política Social (Journal of Social Services and Social Policy).
   - International collaboration such as support for the Training Seminar for Social Workers held in Chile on how to act in response to disasters.

2) Conducting drills. Spanish social workers have participated in numerous disaster response drills in order to prepare themselves and the community. Since 2015, the General Council of Social Work has been participating in the largest-scale drill, organized by the Government of Spain and led by the Emergency Military Unit of Spain.
3) Organizing volunteer social worker units by the Associations of Social Workers of Madrid, Catalonia and Aragon for major emergencies and disasters to supplement the services of the public administration at the state, regional and local level.

Emergency Phase

During the emergency phase, responders are called upon to jump into action to try to contain the situation and triage for most urgent needs when an emergency happens. This requires much coordination of services with all the first responders, volunteers, and professional involved. The duties that social workers can perform in an emergency, as set forth in diverse protocols by the Association of Social Work Professionals in Spain, are as follows:

1) Psychological First Aid for the victims and their families, thus providing emotional support and containment. Emotional and social accompaniment. Actions include calming the victim, aiding emotional release and taking steps aimed at modifying inappropriate conduct (such as trying to help with recovery work when they need to rest or accept medical attention).
2) Providing clear information in order to prevent chaotic situations amongst the victims.
3) Social Accompaniment tasks shall be performed with victims, families and those close to them during the emergency. These tasks include physically accompanying them to their home, shelter, or assistance centres.
3) Mediation between victims and their families and other systems involved including social services, first responders such as firefighters or health workers, and victims.
4) Resolving any needs for basic goods as regards to food, upkeep,

and clothing.

5) Resolving any accommodation needs.
6) Locating family members / victims and those close to individuals involved in an emergency; performing search and family reunification service.
7) Setting up identity checks and creating rolls and registers of victims.
8) Writing social reports and making subsequent referrals to other standard resources in the social protection network. Referrals of social cases are an especially relevant issue in emergency situations.

As an example of social work activities during the emergency phase, we describe the intervention by the Association of Social Workers of Catalonia following a plane crash and the assistance given to victims of the 11M terrorist attack by the Association of Social Workers of Madrid and the Madrid city government. Summaries of these are presented here:

24 March 2015 Germanwings Air Tragedy.[12] *All 144 passengers and 6 crew killed*

The plane left Barcelona, bound for Germany and crashed in France. As soon as the news broke, the team of volunteer social workers from the Association of Social Workers of Catalonia[13] was mobilised and placed at the disposal of the authorities. Their primary duties being: Receiving family members and giving primary care, being present at information stands and offering guidance in repatriation and insurance procedures, providing psychological first aid in the form of emotional support and containment, and providing assistance with early grieving processes such as social accompaniment to funeral parlours, coordinating and collaborating with other professionals in completing procedures, processes and formalities (funeral parlour paperwork, assisting with repatriation of bodies, arranging temporary accommodation for the families of the deceased, etc.). The Association of Social Workers of Catalonia received the medal of honour from the Government of Spain for Civil Protection for this excellent work.

11 March 2004 Terrorist Attack in Madrid.[14] *192 killed, 1,430 wounded*
There was a significant mobilization of professionals who acted as volunteers at the different points at which social intervention was needed. The social intervention in this catastrophe included many of the activities and duties indicated above, such as informing family members and providing emotional support for victims and families, locating families. More than 450 professionals provided coordinated services including: 260 social workers, 150 psychologists, 22 inter-cultural intermediaries, and 25 people to provide administrative support tasks. Following this attack, an organized team of volunteer social workers was established in Madrid with protocols to be prepared for similar situations.

After the Emergency Phase

After the emergency has occurred we must perform rehabilitation and repair activities in response to the consequences of the emergency events, all of which leads to recovery of the community. Following the emergency, social work efforts are focused on monitoring victims, assessing of the events, writing reports, developing protocols, and caring for caregivers. It is important that intervention continues after the initial assistance is given to victims. Intervention includes follow-up with the victims through both the family network and the social resources involved. Additionally, the social worker gathers information and advice about the aid capacity of institutions and local communities. Following the emergency it is important to assess the response, including ways to improve the coordination of response for future emergencies, and developing new protocols. Finally, care needs to be given to the caregivers, including the social workers involved.

Conclusions

Resistance and resilience are present in all individuals and communities. Social work intervention in emergencies based on this approach can help pave the way for individuals and their communities to experience optimal recovery from a traumatic event and make the community more sustainable. Pathologization of emergencies through psychologization may weaken the victims' resilient capacity and highlight their shortcomings and

weaknesses rather than spotlight their strengths. Emphasizing and building resilience emphasizes social work at the local level, as it facilitates better recovery from the post-traumatic stress caused by the disaster due to the ties already existing between professionals and citizens. If the intervention only involves psychological aid or assistance by temporary emergency teams in the area, this could make recovery more difficult. For this reason, social assistance in emergencies/disasters should focus on building relationships and social capital through community work, identifying and meeting social needs for subsistence such as food and lodging, and psychological support for the highly stressful situations experienced by persons in disasters. Assistance in an emergency situation must entail comprehensive bio-psycho-social assistance. Therefore, social workers must be present in this field of intervention as we are excellent agents in fostering resilience in the community, thus reducing post-traumatic stress and human suffering. In sum, social workers are agents who can be present throughout the emergency cycle (before, during and after), generating and building sustainable communities in response to disaster situations. The contribution of social work in emergencies and major catastrophes provides added value in terms of awareness of the social context and a highly necessary comprehensive viewpoint in crisis situations. Versatile and comprehensive training bolsters the holistic role of the profession in these cases, spotlighting communities and their participation after a disaster takes place, given that re-establishment and recovery depend, to a great extent, on the community's capacity, not just individual issues. Communities that have a strong sense of sharing can overcome adversity better and social work offers skills to help create more sustainable communities with this approach.

Application:

Exercise 1: Analyzing the Social Factors that affect Social Work Intervention in an Emergency

Communities with strong informal social networks are more resilient and easier to help recover in emergency and disaster situations than communities with weak relationships that lack social cohesion. Due to the changing social context, and the increased risk society that many

communities are exemplifying, there is a need to determine how to assess the strengths and weakness of social factors. For this activity:

- Make a small macro-social analysis of your community:
  Example of indicators to consider when reflecting on the subject of social relationships: Number of people living alone, number of associations and number of members, number of people that participate in sport and leisure activities. How are the new homes in your area structured (for example consider proximity to neighbors, spaces for socializing)? What is the unemployment rate in the area where you work? How do these factors this affect your job? How do all these factors affect the social capital and the victims of emergencies?
- Make an individual micro-analysis of your personal level of social cohesion:
  Personal level indicators (answer individually): Do we know our neighbours' names? If we have a problem or need to find a job, how many friends can we phone? How many friends do we see in a week, how many associations do we belong to?

Exercise 2: Assessment of the Resources Available

- Make a list of the resources available in your community by the government and NGOs that respond/provide aid in emergencies and research whether or not they take the psychosocial perspective into account in their assistance.
- Specify the emergency aid resources in your community that have a social worker on their team. Schedule an interview with the social worker to see what their roles are in emergencies and disaster response. If a social worker is not available, find out how a social worker could become involved.
- Think of ways you could possibly volunteer using your skillset to add to the community resources in the event of a disaster.

Summary Notes:

For more information on these topics see:

- Inter Agency Standing Committee Guidelines on Mental Health and Psychosocial Support in Emergency Settings.[15]
- The Sphere Handbook.[7] "The Sphere Handbook is one of the most widely known and internationally recognized sets of common principles and universal minimum standards for the delivery of quality humanitarian response. Because it is not owned by any one organization, the Sphere Handbook enjoys broad acceptance by the humanitarian sector as a whole".
- "Social Interventions in Emergency Situations" (in Spanish) Revista de Servicios sociales y Política social: Intervención social en situaciones de Emergencia.[16]
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- International Rehabilitation Council for Torture Victims. http://www.irct.org/
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- Cuadernos de crisis. http://www.cuadernosdecrisis.com/
- Spanish Directorate General of Civil Protection. http://www.proteccioncivil.es/web/dgpcye/home;jsessionid=6DA130099A7D6B6299C0F78CBA92BB35
- Disaster Information management Research Center. http://sis.nlm.nih.gov/dimrc.html

- Estrategia Internacional para la Reducción de Desastres Las Américas. http://www.eird.org/indexesp.html
- Government of New York: Public Health Emergency Preparedness. http://www.nyc.gov/html/doh/html/browse/browse-emergency.shtml
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Chapter 18

Using Social Media to Communicate Environmental Justice in Rural Spaces

By Rachel Forbes

Author Biography:

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Learning Outcomes:

1. Practice utilization of social media and web 2.0 to effectively demonstrate advocacy for contemporary social work issues in a virtual learning environment
2. Explore ethical implications of practicing e-advocacy in a virtual social work practice context
3. Analyze and critique broader political economic issues involved in environmental health

Lesson:

"In countries around the world, the concept of environmental justice can apply to communities where those at a perceived disadvantage—whether due to their race, ethnicity, socioeconomic status, immigration status, lack of land ownership, geographic isolation, formal education, occupational characteristics, political power, gender, or other characteristics—puts them at disproportionate risk for being exposed to environmental hazards. At a global scale, environmental justice can also be applied to scenarios such as industrialized countries exporting their wastes to developing nations".[1] This lesson explores environmental justice activism in the United States through the use of social media.

Since the early 1990's, environmental justice has emerged as a social justice focused movement in the United States. The Council for Social Work Education has recently adopted the language of environmental justice into the 2015 Educational Policy Accreditation Standards for the social work programs it accredits, elevating the importance of social work practice in environmental justice arenas. Social work organizations and research initiatives, including The International Federation of Social Work and the Grand Challenges in Social Work, highlighting environmental justice as integral to the social work profession.

In 2015, the Council for Social Work Education (CSWE) integrated environmental justice as part of curriculum assessment criteria for social work programs. The CSWE Board of Directors approved the Educational Policies on March 30, 2015, and the Commission on Accreditation approved the Accreditation Standards on June 11, 2015. The inclusion of environmental justice as part of social work education and practice in this regard affirms the notion that social workers are called upon to build knowledge and skills in this area of study, and uphold the value of environmental justice across intervention strategies. To further support the work of environmental justice social work, CSWE recently created an Environmental Justice Committee to help define environmental justice as it relates to social work education. The CSWE Environmental Justice Committee defines environmental justice as occurring when all people

equally experience high levels of environmental protection and no group or community is excluded from the environmental policy decision-making process, nor is affected by a disproportionate impact from environmental hazards. Environmental justice affirms the ecological unity and the interdependence of all species, respect for cultural and biological diversity, and the right to be free from ecological destruction. This includes responsible use of ecological resources, including the land, water, air, and food.[2]

As part of a course entitled "Contemporary Social Work Issues in Western Colorado", students reviewed environmental justice theories and perspectives as they bear on place-based case studies from the region—from oil and gas development in Western Garfield County, to the implications of food waste in Grand Junction, to the damming of the Colorado River in Hot Sulphur Springs. The students were then asked to write and record original podcast episodes and blog posts surrounding their research and experiences. You can read the student blog posts[3] and listen to their original podcast recordings. [4]

The blogging activity had three purposes. The ability to effectively communicate environmental justice concerns is an important skill to cultivate for professional social workers. Staying informed about innovative communication strategies in an increasingly digital age is an ethical imperative for social workers across the world. Additionally, this regional program in Western Colorado, with mainly online and hybrid courses, needed a better way to connect distance students both socially and academically.

In reflecting upon their blogging and podcasting experiences, students agreed they were able to achieve these goals. Brooke Lightner, a student and Steamboat Springs resident appreciates the new learning experience. Brooke states: "I really enjoyed writing the blogs. It felt risky putting my voice out there, but the rewards were far greater. I think there is a compelling argument to be made that teaching MSW students about this new technology, how to use it effectively and creating an opportunity to

reflect on the ethical issues surrounding those methodologies, is not only essential for the marketability of students post-graduation, but the responsibility of a progressive social work program. This is especially important for those who work with youth – we must be savvy in current means of technology in order to foster the relationships necessary to do good work with our clients. Overall, I want to say how grateful I am for the innovative approach this class took in our learning. Not only was the content extremely valuable, but also the assignments were designed such that we had the opportunity to practice a style of communication that is practical for the 21st century."

Application:

Instructions: You will be developing a podcast on an environmental justice issue. Please listen to an example of an environmental justice podcast[5] for social work practice. In this example episode, social work practitioners and educators explain how environmental justice social work is integral to social work practice in a question and answer interview style. Similarly, you will develop an original script where a topic from within environmental justice social work content is explored and elaborated upon. You will then record your script so it may be uploaded online to support fostering dialogue regarding environmental justice in virtual learning communities.

Exercise 1: Podcast script development.

Use the following questions to guide your podcast script development. All questions should be considered to get full participation points. You will choose a format for your podcast. You may pick between a direct interview, a panel discussion, and a monologue.

- *What is the contemporary Social Work issue that you are highlighting in your podcast episode? Explain it in detail citing information from current events, news articles, local meetings, journal articles, census data etc. Be sure to connect this contemporary issue back to the historical context from which the issue arose.*
- *Who is already working on this issue? What successes and setbacks have been encountered?*

- *How does this issue(s) relate to environmental justice as we have come to understand it this year? Be clear to include what kinds of environmental justice issues are at stake and how this directly relates to the current and contemporary issues happening in your community.*
- *Who are the stakeholders involved and how are their concerns being voiced or not voiced?*
- *Who has the decision-making power and to what extent is public participation equitable surrounding this issue?*
- *What is your call to action for your podcast listeners so as to address this issue from a social work values and ethics perspective?*

Some helpful tips:

- Try to make as detailed a script as possible for when you record to limit "winging it" during your recording session. It is suggested that you write your script as detailed as you can to make recording easier (including phonetic spelling when needed)
- You can ask your peers to participate in your recording, however, the content for the script should be your own and original work.
- You can check out the Democracy Now website[6] for examples of videos that are transcribed to get the effect of what a scripted Q and A might look like.
- You will have the opportunity for submitting a rough draft of your script and getting peer review comments. The peer reviews will count for participation credit
- The script does NOT have to be in APA format- but you should include a bulleted list of your references in APA style at the bottom of your script when appropriate.

Exercise 2: **Record the podcast.**

Now that your script is complete and has been reviewed, it is time to record your podcast. There are multiple tools available to help with the recording and producing of podcasts. One tool is Sound Cloud.[7] It is a free, user friendly website which allows you to upload your podcasts and create playlists from the recordings.

Below is a grading instrument for this assignment.

Podcast Rubric		
Criteria	**Ratings**	**Pts**
Appropriate format used for script development;	*This area will be used by the assessor to leave comments related to this criterion.*	10.0 pts
Local SW issue is contextualized with adequate data and research; at least one statistical source/database (census data, etc.), and one peer reviewed resource	*This area will be used by the assessor to leave comments related to this criterion.*	30.0 pts
Current event is elevated from Western Colorado; podcast specifically illustrates with current events and news information what the issues are at stake	*This area will be used by the assessor to leave comments related to this criterion.*	15.0 pts
Consideration for ethics and values in SW practice, culture, and diversity	*This area will be used by the assessor to leave comments related to this criterion.*	20.0 pts
Integration of social sustainability and environmental justice ideas/concepts/terms definitions etc.	*This area will be used by the assessor to leave comments related to this criterion.*	25.0 pts

Summary Notes:

The podcast assignment can be carried out as an exercise embedded in a pre-existing course or as a stand alone exercise. Here are some instructions that accompanied this assignment in a course on environmental justice.

- Students will work in dyads and as a class over the course of the academic quarter to participate in script development & production for the #WestCOMSW Podcast Series
- Students will cultivate an understanding of emerging social work issues that are relevant to environmental justice in their home communities through direct dialogue and discussion in seminar format. Pre-determined sessions of the course seminar discussions will be recorded for the #WestCOMSW blog.
- Podcast script development will include content that is both student directed and faculty given. Prompts may include watching short videos and/or documentaries, reading a journal article, or a current social work and/or global social justice initiative at current.
- All scripts will be uploaded as a rough draft to Canvas for peer review and edit prior to in-class recordings. Each student is responsible for writing their own original podcast script, although students may participate in each other's recording.
- Some class time will be devoted to brainstorming podcast topics, formats, and content ideas.
- Week 10, all students will present their original blog posts and podcast script recordings to the group.

This project, led by the author, was part of a OneNewThing[8] grant from the Office of Teaching and Learning. The program will offer the Contemporary Social Work Issues class again in Winter Quarter 2017.

Resources:

1. Claudio, L. (2007). Standing on Principle: The Global Push for Environmental Justice. *Environmental Health Perspectives*, *115*(10), A500–A503.
2. Adapted from CSWE Commission for Diversity and Social and Economic Justice and Commission on Global Social Work Education Committee on Environmental Justice, 2015.
3. "#WestComsw" www.westcomsw.com
4. "Western Colorado MSW" www.soundcloud.com/westerncoloradomsw
5. "InSocial Work Podcast." http://www.insocialwork.org/episode.asp?ep=189
6. "Democracy Now" www.democracynow.org
7. "Sound Cloud" http://www.soundcloud.com
8. "OneNewThing Minigrant" http://otl.du.edu/our-programs/mini-grants/

Chapter 19

Promoting Community and Environmental Sustainability: Developing Strategies that will Combine Sustainable Social, Economic, and Environmental Development

By Dorothy N. Gamble

Author Biography:

Dorothy N. Gamble *is a retired professor emerita from the University of North Carolina at Chapel, USA where she taught community social work for 36 years. In 1995 she introduced the course "Community Sustainable Development" which she taught for ten years. Email: dng3040@live.unc.edu*

Learning Outcomes:

1. Understand the meaning of sustainable development and some specific knowledge about how to measure it.
2. Develop skills in planning broadly for a sustainable development project/intervention.
3. Engage in a project or intervention to deepen skills in facilitating relationship building, collaborative engagement, and environmental appreciation.

Lesson:

Social work now broadly recognizes the need to incorporate environmental issues into our practice and education. As this compendium, and countless other social work publications since 1993 have explored, human communities the world over are directly affected by available resources in the biosphere and environmental changes that damage those resources. These negative changes are sometimes caused by natural phenomenon and are often caused by human actions. The Global Agenda for Social Work and Social Development in 2012[1] recognized environmental issues affecting human development as one of their four foci for practice and education in social work. This recognition is stated as follows:

> We will promote within our own organisations, standards in education and practice that facilitate sustainable social development outcomes, including the prevention, mitigation and response to disasters. We will encourage and facilitate research into the social work role in relation to disasters and environmental challenges. (p.4)[1]

Human Interaction Toward Sustainability

Human societies have three spheres of resources—social or human capital, economic or built capital, and the environment or natural capital (see Figure 1). Natural capital is all the basic life sustaining elements of the biosphere. The other two spheres are created by human cultures and

Figure 1: Sustainability Triad

ingenuity. The social sphere includes such things as families, neighbors, community, the arts, and governments, as well as the individual and

cumulative education, skills, abilities and health status of people. The economic sphere we describe as buildings, information systems, infrastructure, and the economic and exchange systems we have created. The environment, or natural capital includes water, food, metals, wood, minerals, fisheries, fertile soil, oxygen, and the whole realm of beauty in nature from mountains to rainbows to bird songs.[2]

These are our building blocks and we must determine how best to use them to provide for current populations without harming the resources for future generations. To do so requires human behavior that integrates ***equality, opportunity*** *and* ***responsibility*** (see intersections in Figure 1). In our actions *equality* or justice is necessary in the shared use of social, environmental and economic resources. This requires judgments about fairness as well as a respect and acceptance of diverse contributions and needs in all three spheres. In addition to reach their full potential people must have *opportunities* or the right and ability to access social, economic and environmental resources. Finally, the sustainability of human development requires *responsibility.* Responsibility can be thought of as humility as a species in the recognition of the value of and connections with the total biosphere. Responsibility can be thought of as stewardship for the resources of the biosphere. Responsibility can also be thought of as the acknowledgement of community---reckoning with the needs of the most vulnerable populations and the over consumption of others, locally and globally.

Because of the diversity and ingenuity of human cultures there are infinite ways to create social and economic systems that embody equality and opportunity. On the other hand, the biosphere of our planet is unique among the three resource spheres in that it is fragile and finite, requiring our collective responsibility.[3-5]

Social work has an important role in integrating social, economic, and environmental development. One way to think about how social work can better integrate these aspects of development is to think about the strategies that could be used at the various levels at which social workers

engage (Table 1). The table below presents possible strategies that can be used at the individual and group level, in conflict resolution, in community building, institution building, nation building, and building global capacity.

Table 1: Social Work Strategies of Sustainable Social, Economic and Environmental Development

Levels of Practice	Major Purposes, Outcomes or Processes	Promoting Relationships and Policies Based in Equality, Opportunity, and Responsibility
Individual and Group Empowerment	Through *conscientization* [Freire, 1972], the process whereby individuals learn how to perceive and act upon the contradictions that exist in the social, political, economic, and environmental structures intrinsic to all societies.	When individuals and groups (including care providers of the vulnerable) can participate in analyzing the quality of their lives, their relative access to resources, and opportunities for developing their personal and group potential, they are more likely to advocate for their needs, engage in opportunities that contribute to their personal/group well-being, and accept responsibility for their role in building and protecting caring communities.
Conflict Resolution	Efforts directed at reducing (a) grievances between persons or groups or (b) asymmetric power relationships between members of more powerful and less powerful groups.	Root causes of violence in all its forms, (e.g., poverty, racism, war, and all forms of oppression), and at all levels from individuals to state-sponsored violence, can be diminished by supporting the development of personal,

		familial, group, community, regional, and global relationships that promote equality, opportunity, and responsibility. Such relationships require understanding of oppressive behaviors and structures, skills in creating livelihood and development opportunities, and respect for resources in the natural world.
Community Building	Through increased participation and *social animation* of the populace, the process through which communities respond more equitably to the social and material needs of their populations.	Geographic communities and communities of interest are all linked to each other by our multiple identities. Each local community provides a space for participating members to design, stimulate, and measure economic, social, and environmental outcomes based in equality, opportunity, and responsibility. The employment of participatory methods and bioregional and green institutional planning can contribute to such relationships.
Institution Building	Refers both to the process of existing social institutions and that of establishing new institutions that respond more effectively to new	Institutions, especially those that serve the economic and social needs of a community, should be designed to meet the current and future needs of all people, especially the

	or emerging social, economic, and environmental needs.	most vulnerable. By focusing programs on the capabilities of and opportunities for people at a local level rather than opportunities for corporate expansion, people at all levels will experience improved wellbeing. New institutions should protect and restore the natural environment.
Nation Building	The process of working with cultural and legal institutions at all levels of political organization within a country for improved wellbeing on social, economic and environmental measures.	In a free society, relationships are regulated through legal, cultural, and traditional norms. Standards for relationships based in equality, opportunity, and responsibility can be promoted through legislative, legal and leadership changes, providing structural rewards and norms for improved wellbeing. Nations can measure their progress based on indicators that track integrated social, economic and environmental outcomes. In addition, benchmarks for social, economic, political, and environmental wellbeing established at local levels can encourage communities to measure their own progress within nations.

World Region Building	The process of working toward the integration of a region's social, economic, and cultural institutions at all levels of political organization so that neighboring countries understand and support each other's diverse nature and cooperate in improving wellbeing for all people.	National leadership can set the standards for establishing relationships with neighboring countries based upon the principles of equality, opportunity, and responsibility in all social, economic, and environmental realms. Urgent needs for such policy development relate to the migration across borders of people seeking both personal safety and economic security, and to the potential adversities of climate change.
Building Globally	The process of working toward the establishment of a new system of international social, political, economic, and ecological relationships and guided by the quest for world peace, increased social justice, the satisfaction of basic human needs, and protection of the planet's fragile ecosystem.	People-to-people relationships are as important as government-to-government relationships in networking across global communities. Multi-state conventions and agreements for promoting human rights, protection of environmental commons, reduction of all levels of violence, improved health and mental health outcomes, and reduction of levels of poverty will contribute to relationships based in equality, opportunity, and responsibility.

Source: Two columns on the left of this table are adapted from Estes.[3] The third column is constructed by Dorothy N. Gamble.[4] Reprinted with permission.[4]

Application:

Instructions: The following ten steps are ways to develop and engage in a change project or intervention in your community. This can be completed as a hypothetical or planning exercise for a class, for a field project, or for an actual practice intervention. The depth of the planning and intervention will depend upon whether the reader is completing the assignment as a planning document, or if the reader is in a field practice setting and can actually engage in the assignment with individuals, organizations, or community groups.

Exercise: Steps in Planning and Implementing a Sustainable Development Project

1. Identify a project or intervention (one that you hope to engage with) that will improve the wellbeing of people with whom you are working. The "change goals" of your project/intervention will have positive outcomes for the social, economic and environmental wellbeing of the people with whom you are working. (Think about the project/intervention outcomes or change goals as follows: What will be different that improves social wellbeing, that costs no more to establish than the current and future cost of mitigating the issue/problem, and that leaves aspects of the environment in better, or in undamaged condition?)
2. Choose from among the seven listed levels of practice outlined in the table presented in the lesson above, "Social Work Strategies of Sustainable Social, Economic and Environmental Development". You may choose your preferred or actual level of practice. Combine levels of practice or create a meta level as needed to approach the particular project or intervention you explore.

3. A discussion about promoting relationships and policies that are based in equality, opportunity and responsibility is included in the lesson above.[6] It may be helpful to describe how these values are related to the Statement of Ethical Principles approved by IFSW and IASSW[7], October, 2004, and in the Code of Ethics for social workers in your own country. Before embarking on your project/intervention write out your own understanding of the meaning for you of the three values: equality, opportunity and responsibility.
4. Describe the primary people (e.g. individuals, groups, organizational leaders, community leaders) with whom you hope to engage and the "change goals" you hope to bring about that would improve their wellbeing.
5. Begin your project/intervention with discussions with the primary actors to explore their interest in the change you are imagining for this effort. If this is a classroom planning exercise, identify the primary actors and describe how you will engage with them and facilitate discussions. Always assume they are the experts in their own experience. You are the bridge between their own knowledge and your understanding of social, economic and environmental wellbeing.
6. If and when there is some agreement about the change project/intervention you hope to facilitate with these people, engage in an even deeper discussion to outline potential change goals (social, economic, and environmental) and a mission statement for the project/intervention. Be sure to analyze the structural understandings of what keeps the issue static and what movements in structural conditions can bring about positive change. For a deeper understanding of structural issues and conditions refer to Finn and Jacobsen (2008)[8], or Just Practice: Toward a New Social Work Paradigm,"[9] written in 2003.
7. Whether you are using this assignment as a planning exercise in a classroom or actually working with a group / community / institution, you will need to develop a list of allies and people who have knowledge and skills that you and your group do not have.

Social workers are skilled in understanding human development and know how social environments affect development. They understand social relationships and have facilitation and communication skills as well as knowledge of methods to measure change in social interventions. Like most professionals social workers do not know or have skills in everything. Develop a list of knowledge and skills you and your group members have, and skills and knowledge you will need to acquire to develop change outcomes. Determine which of those knowledge and skills you will need to secure from specialists beyond your group. Make a list.

8. At least two more planning steps are required before serious action can begin. Develop a plan for collaborating with allies and diverse experts. Make sure you have been inclusive in listing and engaging with people. Think about the range of people who will be affected by the change outcome. Who is most often not at the table when change occurs in an organization / community / institution? It is always important to be inclusive in the beginning of planning. It is rarely successful to try to include an important segment of the community after the mission and goals have been established.
9. When the action group is identified and assembled, make a list of the change goals. For each goal think about how you will measure the change. You may refer to Maureen Hart's Sustainable Measures[10] or Redefining Progress[11] to help you think about this task. Remember the hard part is measuring change in social, economic, and environmental conditions combined. Don't try to have perfect or complete outcome measuring methods. But, try to understand and state differences you expect will show improvement in wellbeing in the integration of these three areas, or in each of the three areas separately. The learning from this project/intervention will help you with the next one.
10. Engage in your project. Keep notes. Report progress and setbacks to your faculty instructor, your supervisor, and the people with whom you are working.

Best wishes as you engage in a sustainable development project.

Summary Notes:

The lesson is definitely focused on prevention, social development, and the promotion of wellbeing for human societies and for the biosphere that all living things depend upon. It does not necessarily focus on the mitigation of human caused or natural disasters.

The lesson uses guidance from two of my previous publications. It is also not simply asking for a focus on environmental outcomes. Because environmental issues are directly linked to both economic and social outcomes, the lesson asks the student/practitioner to consider all three: social, economic and environmental outcomes. This is sometimes spoken of as the "triple bottom line", or "people, planet, profit", or "3P". How to think about and measure social, economic, and environmental wellbeing and progress is not easy. Some guidance is available from the following two references. Maureen Hart developed a set of Sustainable Measures[10] in 1993 and now, with the International Society of Sustainability Professionals, works with organizations across the globe in thinking and planning for sustainable development. Another organization that can help you think about sustainable development measures is Redefining Progress.[11] It will be useful to review material at these two sites before you facilitate this assignment.

Resources:

1. "IFSW Global Agenda" http://cdn.ifsw.org/assets/globalagenda2012.pdf
2. Hart, M. (1999). *Guide to sustainable community indicators* (2nd ed). North Andover, MA: Hart Environmental Data.
3. Estes, R. J. (1993). Toward sustainable development: From theory to praxis. *Social Development Issues, 15*(3), 1–29.
4. Gamble, D. N. and Hoff, M. D. (2013). Sustainable Community Development, in M. Weil, M. Reisch & M. L. Ohmer (Eds.), *Handbook for Community Practice*, 2nd Ed., (2013) Thousand Oaks, CA: Sage Publications (pp. 215-232).
5. Rogge, M. E. (2001). Children, poverty, and environmental degradation: Protecting current and future generations. *Social Development Issues*, *22*(2/3), 46–53.

6. Gamble, D. N., & Weil, M. (2010). *Community practice skills: Local to global perspectives*. New York, NY: Columbia University Press.
7. "IFSW Statement of Ethical Principles" http://ifsw.org/policies/statement-of-ethical-principles/
8. Finn, J. L., & Jacobson, M. (2008). *Just practice: A social justice approach to social work* (2nd ed.). Peosta, IA: Eddie Bowers Publishing.
9. Finn, J. L., & Jacobson, M. (2003). Just practice: Steps toward a new social work paradigm. *Journal of Social Work Education*, *39*(1), 57-78. Accessed at: http://www.iupui.edu/~mswd/S501/multimedia/word_doc/Just%20Practice%20by%20Finn%20_%20Jacobson.pdf
10. "Sustainable Measures" http://sustainablemeasures.com/
11. "Redefining Progress" http://rprogress.org/sustainability_indicators/genuine_progress_indicator.htm

Chapter 20

Threadbare: The Role of Social Work in Addressing Ecological Injustices of the Fashion Industry

By Meredith C. F. Powers and Elena Slominski

Author Biographies:

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***Elena Slominski,** BA, BFA, is a recent graduate of the University of North Carolina at Greensboro, USA. She completed a dual degree in International & Global Studies and Drama/Costume Design. Her research interests include women's rights and education, animal rights, as well as environmentalism and ethical consumption practices.*

Learning Outcomes:

1. Become aware of the 'glocal' (global-local) impacts of the fashion and textile industries which create ecological injustices.
2. Understand the historical and current social work roles in helping to address ecological injustices and promote social and environmental sustainability.
3. Articulate alternative, sustainable, and ecologically just approaches for consumption, especially of fashion products.

Lesson:

One of the hottest buzzwords in the twenty-first century is *globalization*.[1] While it has many benefits (e.g., creating jobs, enjoying other cultures), there are also pitfalls (e.g., social and ecological injustices and unsustainability). The fashion industry plays a pivotal role in the globalized world, connecting people in a giant web that crosses back and forth across the continents. In the fashion (and textile) industry, raw materials, like cotton, may be harvested in one country, shipped to another country to be processed into a textile fabric, then shipped to yet another country to be manufactured into a shirt, and finally, shipped to many other countries to be sold to consumers. Such international supply chains have become the norm in recent decades, and typical consumers are often unaware of the multifaceted implications on their lives and the environment. For example, the cotton fields could be ridden with toxic chemicals, polluting the land and water sources, the manufacturers may have unsafe labor practices and/or toxic processing methods, and there are enormous amounts of fossil fuels expended at each stage of the supply chain, including the transportation between stages. All these examples contribute to unsustainable and unjust environments that endanger the 'glocal'[2] ecosystems, affecting humans and nonhumans alike. Such injustices are considered 'ecological injustices', which is inclusive of environmental injustices,[3] where the focus is on humans unfairly benefiting or being burdened by environmental hazards, and those injustices that affect the non-human aspects of ecosystems.[4] Pioneers in social work, as well as contemporary social worker practitioners are indeed addressing such ecological injustices.[4,14] The international organizations of professional

social work have created The Global Agenda for Social Work and Social Development[15] of four interwoven themes which include the imperative for social work as a profession to be involved with creating 'glocal' solutions to ecological injustices through both environmental and social sustainability.

Today, the fashion industry employs more people than any other industry worldwide.[16] There are 40 million garment workers in the world today, 85% of whom are women.[17] They are some of the lowest-paid workers in the world, consistently facing exploitation, health and safety hazards, and infringement of human rights.[17] Even though the apparel industry generates three trillion dollars (USD) per year, many workers live on less than three dollars (USD) per day.[18] Children in numerous countries are forced to work in the fashion industry and this prevents them from participating in education and the benefits it offers, thus, perpetuating a cycle of poverty and injustice. Regulations concerning workers' safety and compensation and the protection of the environment can be costly for a manufacturer. Some companies try to avoid these regulations by outsourcing to countries with more lax or nonexistent standards, which are unjust for the people and the planet. Because countries in the Global South often have more lax regulations, production continues to be shifted there, contributing to the global disparities between the Global North and the Global South.[19,20] This shift in production has become a major concern for human rights organizations, activists, and social workers alike. Indeed, all of the seventeen Sustainable Development Goals[21] set forth by the United Nations are arguably pertinent to the ecological injustices created by the fashion industry. In this chapter we will analyze the 'glocal' impacts of ecological injustices from the fashion (and textile) industry, and present the historical and current social work roles in helping to address ecological injustices and promote social and environmental sustainability.

Manufacturing a Dilemma: Ecological Injustices of the Fashion Industry

For most of human history, clothing was created from raw materials that were grown without chemicals, made by hand, and built to last. A major shift in the fashion industry happened during the Industrial Revolution as

the railways made way for mass transport, and new technologies to process raw fibers and factories created the possibility for mass-production of textiles. This mass production of lower quality, ready-to-wear clothing with standardized sizes homogenized fashion, making it more affordable to the general population and rapidly changed the pace of new styles emerging within societies.[16] All these developments have also caused unintended environmental and human impacts creating ecological injustices.

Environmental Impacts

The environmental impacts of the fashion industry can be traced through every single step of the process, from the unsustainable and toxic fields that grow the fibers, to the unsafe chemical dyes used to color the textiles in the factories, to the landfills where clothing items end up after being thrown out by consumers. The fashion industry is the second most polluting industry in the world, behind only the oil industry. It accounts for 10% of global carbon emissions, and uses 25% of the chemicals produced worldwide.[22] Seventy billion barrels of oil are used annually to produce the world's polyester, and seventy million trees are logged to make rayon, viscose, modal, and lyocell.[24] The world's single largest pesticide-using crop is cotton, accounting for 24% of all insecticides and 11% of all pesticides used globally.[22] The dangers and limitations of using genetically modified organisms (GMO's)[23] include development of a resistance towards and dependence on pesticides, chemical contamination of the soil and water, and severe health risks for humans and wildlife, including poisoning.[24]

Aside from weighing heavily on the environment in their production phase, most garments are also not biodegradable, which keeps them buried in landfills for many years without disintegrating. Polyester, for example, is the most widely used fiber in our clothing, but it takes two hundred years to break down. Other cheap, synthetic fibers leach gasses such as Nitrous Oxide (N_2O), which is three hundred times as potent as carbon dioxide, accelerating global warming even further.[25] Even natural fibers are not harmless because they contain many chemicals from dyeing, printing, and bleaching processes.[25] All these chemicals can easily leach from the landfill

into the groundwater, causing major concerns for nearby communities. The fashion industry's impact on air, land, and water is immense, disrupting entire 'glocal' ecosystems through freshwater pollution, smog, and soil erosion. Social work has been moving to embrace a more eco-centric worldview that acknowledges the rights of nature and thus such ecological injustices are part of the role social workers play in promoting and creating more sustainable environments.[4,26]

Human Impacts

The majority of production for the fashion industry takes place in developing nations, or the Global South,[27] thus, the burden of environmental impacts disproportionately affect these environments and the people living there, even further marginalizing already disadvantaged societies. The inclusion of children as laborers in the fashion industry presents yet another layer of complexity to groups who are being disproportionately affected by these ecological injustices.

Health and safety issues are also a major source of ecological injustice for people working in the fashion (and textile) industry. They disproportionately encounter the pollution of air and water from the factories, the toxins of dyes and other chemicals in the processing, and the work conditions in factories are often hot, dirty, and structurally unsafe, and workers may have limited, or no, labor rights (see also sweatshops,[28] and Timmerman[29] for more information). Cancer is one major concern of communities living near chemically-maintained crops, but there are also other associated health risks.[30] For example, in Punjab, India, unnatural numbers of children in the chemically-maintained farming communities are born with severe intellectual and developmental disabilities.[18] In addition, there are mental health problems from the stress created by unhealthy and unsafe living and working conditions, as well as economic stress from very minimal pay for labor. There has also been a staggering wave of suicides among farmers in India[31] because of the loss of independence, health, money, and hope resulting from unjust financial deals with large chemical corporations, such as Monsanto.[18]

Case Study: Rana Plaza Factory Collapse, Bangladesh

The Rana Plaza factory building in Bangladesh employed thousands of people in the fashion industry, manufacturing and shipping orders to rich companies and consumers in the Global North. Despite knowing about the unsafe conditions, the workers were compelled by their supervisors to keep working in order to fill orders they considered 'urgent'. On April 24, 2013, this building collapsed, killing 1,134 people, and injuring thousands more. It was the worst industrial accident in the history of the fashion industry.[32] Widespread attention from the media sparked outrage among people all over the world, leading to increased political pressure to change the current situation of factory workers. Leaders and members of the Bangladesh Association of Social Workers addressed this tragedy, and they, along with the International Federation of Social Work, called for social workers around the world to become aware of such injustices in the fashion industry and to advocate for changes in policies and practices.[19]

In response to the global outrage, the Accord on Fire and Building Safety was established in Bangladesh, in an attempt to prevent future disasters. Issues that need to be addressed in places like Bangladesh and many other manufacturing nations include not only the building of structurally safe factories, but also regulations on what happens within and outside of those factories - fair compensation, health and safety regulations, environmental pollution regulation, as well as other sustainable measures for production. IFSW found that many people impacted by this disaster were still without compensation years later, and were suffering emotionally, physically, and economically. The Bangladesh Association of Social Workers have called upon social workers to persist in solidarity for the continued efforts needed to address these injustices.[33]

It is unfortunate that it took such a terrible tragedy to finally stir up enough anger and awareness about the conditions at Rana Plaza to move people into action. However, this case of the Rana Plaza Factory is just one example of many similar injustices that are common around the world. Countless clothing factories in numerous countries exemplify the same kinds of injustices towards workers, the environment, and the surrounding communities. These issues are very complex, and thus, simple attempts to

eliminate the fashion industry in a local community may only transfer the problem to other communities. Social workers must become aware of the 'glocal' impacts, and turn their attention to addressing such injustices in a holistic manner, focusing on not only the human plight, but the connection of people to their environment and the mutual impact between humans and nature.

Social Work Roles Addressing Ecological Injustices in the Fashion Industry

Social workers have historically been involved with the social and environmental plights related to the fashion (and textile) industry since the dawn of the industrial revolution. For example, many pioneers in social work helped to create labor laws for factory workers and address public health concerns in tenement house industries (for example, plagues were sometimes spread around the world through garments made in these unregulated industries).[34-36] Despite the lack of attention to this topic in the recent social work scholarly literature, social workers have indeed continued their active work in addressing the ecological injustices related to the fashion industry. For example, some work has been done related to hazardous toxins and the impact on environmental and community sustainability, sweatshops, and the advocacy for more humane work conditions and labor rights.[6,19,37-39] One social worker in the USA saw the connection of social justice as intricately linked to the environmental crisis. As a result, he co-developed a business, HRB Movement,[40] which creates organic, fair-trade clothing products, and also plants trees each time their products are sold (for more on this example see the full article in the *Social Work Helper, 2014*). One academic social worker, Leia Solo, writes a blog[41] that often engages with topics of ethical consumerism and using post consumer fabrics. These are just a few examples of creative ways to fight against the ecological injustices in the fashion industry.

As social workers, we can personally work to become mindful of these ecological injustices and work to help others become aware of how consumption choices create injustices for people and the planet, especially as they relate to the fashion industry. Becoming more mindful consumers may include making more sustainable choices about clothing, such as

buying secondhand, donating or recycling old clothing, up-cycling old clothing into new looks, asking oneself if an item is practical and will be worn many times, buying fair trade, ethical, and/or sustainably-sourced items. In addition, it is imperative that social workers return to our professional roots and re-engage with the advocacy work demanding more sustainably and ethically made products as one way to address ecological injustices created by the fashion industry.

Future Prospects: Weaving together a Greener World

Ecological injustices and sustainability issues are complex and interrelated problems, thus, this chapter only presented a brief overview. With the precedence set by our history as a profession engaged in ecological justice work, and the imperative to continue such work set by our Global Agenda for Social Work and Social Development,[15] social workers are poised to become global leaders in sustainability. As presented in this chapter, the fashion industry currently operates in an unjust and unsustainable manner. Thus, as with clothing that becomes "threadbare", we suggest the fashion industry itself has become "threadbare", and needs to be replaced with an alternative, more sustainable and ecologically just approach. Social workers can help pick up the strings and weave together a 'greener', more environmentally and socially sustainable future.

Application:

Exercise 1: "Follow that Yarn"

The purpose of this activity is to serve as an eye-opener to the globalized, interconnected nature of the clothing industry. The reader will also be prompted to consider the geographic and economic influences on the fashion industry, and the resulting ecological injustices.

Materials Needed:

- A large ball of yarn or string (depending on group size)
- A world map (can be physical or projected onto a screen)
- A pair of scissors to cut yarn

- Each person needs a clothing item that contains a manufacturer's label stating country of origin (or know where clothing item originated)

Instructions:

1. Have all participants find a partner and read each other's shirt labels. Each participant should memorize the country of origin on their own label (Note that the label may only indicate the country where the product was finished. The raw materials of your clothing item may have originated all over the world. See Summary Notes for more information on labeling).
2. If space is available, have everyone stand in a circle in the room (any standing formation will work, although a circle works best for this exercise).
3. Take a ball of yarn, and toss it to the first participant, who then has to call out the country on his/her shirt label.
4. Afterwards, the participant finds the beginning of the yarn thread and holds onto it. He/she then throws the ball of yarn to another participant across the room, while still holding the end of the yarn tightly.
5. The participant who catches the ball calls out the country of origin of her/his garment, holds onto a piece of the yarn, and tosses the rest across the room to another participant, who then continues this process until everyone has participated and is holding a piece of the yarn.
6. As the yarn is passed around the room, it should be creating a web that connects all the participants in the room, ideally criss-crossing the circle in a random pattern.
7. Meanwhile, the instructor/facilitator will keep a tally of the countries that are called out, marking how many times each country is called. Then, present the list of countries in order of the frequency they were represented in the room.
8. Cut the yarn with scissors so each person has a piece of the interconnected web. They can have a partner tie it on their wrist

as a visual reminder of how we are all connected, and to be mindful to make ethical consumption choices.

9. After returning to their seats, have the participants discuss their observations about the web, and about the countries that have been listed. Locate each country on the world map and notice how the web of yarn in the classroom mirrors that of a globalized economy.

Discussion Questions:

- Which countries did you expect to come up on the labels the most? Which countries were you surprised to see on the list? What do you notice about the geographical origins of most clothing items? What are the ecological justice issues faced by people and the environment in those countries?
- Why might it be more economical to manufacture, assemble, and finish products across the globe rather than in one's home country? What are some injustices created by such a fashion industry?
- From a social worker's perspective, how might the supply and demand, and production chain of clothing contribute to sustainability issues around the world, and how might these issues be addressed?

Exercise 2: "Getting 'Glocal'"

Break into small groups (or individuals) and pick one of the most-represented countries in your list after doing the "Follow that Yarn" activity in Exercise 1 above. What kinds of 'glocal' problems is this country facing? Briefly research social/environmental/economic problems. How might a social worker help address some of these problems? Prepare a short presentation and share your findings with the group.

Exercise 3: "How Fast is Your Fashion?"

Watch The True Cost movie[18] (available on Netflix, Amazon, iTunes, and VHX) or John Oliver[42] on youtube, then take inventory of your own closet at home. Where were your clothes made? How many shirts / pants /

sweaters do you own? Where did you obtain most of your clothing? Thinking about your labeled clothing items, how far did they travel? How recently did you buy them? Where did you buy them/how did you come to own your clothes? Think of ways you can become more "green" or make more sustainable fashion choices in the future. Research ethical fashion brands. Create a tool to measure what to look for in an ethical brand. Consider adding to your tool: measure of environmental issues, labor issues, etc.

Exercise 4: "To Boycott, or to Not"

In Kelsey Timmerman's book, Where Am I Wearing,[29] the author describes an ethical dilemma: Conscious consumers in developed countries sometimes boycott socially unjust clothing companies to make a statement about workers' rights and to stop supporting unethical companies. Such boycotts however can have unintended consequences, creating less jobs for garment workers, thus costing them financial gain, and sometimes putting them in an even worse position than before. Find a partner and discuss the following questions.

Discussion Questions:

- What do you think? Should consumers boycott unethical companies, or should they keep supporting them through their purchasing power to secure the garment workers' jobs, no matter what conditions they work in?
- What are the long-term and short-term consequences of both actions? How can consumers better show their solidarity for social justice and environmental justice?
- What role might a social worker play in this dilemma?

Summary Notes:

"Fast Fashion"

The idea of disposable fashion is perpetrated by the 'fast fashion'[43] industry, which has introduced the notion of not just winter and summer clothes, but over fifty 'seasons' each year, all requiring their own new set of garments.[18] Cheap, readily available clothing has made garments less of a long-term commodity and more of a disposable, short-term possession. For example, in the United States, the average American throws out between seventy and eighty-two pounds of textiles a year, which add up to more than eleven million tons of annual textile waste in just one country.[44]

Labeling

In the United States, all imported goods must be marked by the overseas supplier with the country of origin before entering the country.[45] According to the U.S. Customs and Border Protection agency,

> "[Apparel] must have labels specifying content and instructions for care. All textiles must have either labels indicating the country of origin or, if this is not feasible, (yarn, thread, wool) be packaged in such a way that country of origin is discernable to the ultimate purchaser. Determining country of origin for mixed products (blouses made in Italy from Chinese silk) can be very complicated."[46]

The labeling process is further complicated by complex, international supply chains. A product sold in the European Union can qualify for a local "Made In" label even if the product was only finished and packaged in that country. Meanwhile, the same product may actually have been manufactured in a low-income country with lax environmental regulations and inhumane working conditions.[47]

Some conscious consumers are fighting for a more transparent labeling process by demanding more products that have been certified as "Fair Trade."[48] According to the World Fair Trade Organization (WFTO), a label by the WFTO guarantees the following principles of Fair Trade: "fair wages,

working conditions, transparency, capacity building, environmental best practice, gender equality and setting standards for conventional fashion companies to improve their supply chains."[49]

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Chapter 21

Comparing Model Representations of Sustainability: Tools for Social Workers

By Michaela Rinkel

Author Biography:

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Learning Outcomes:

1. Describe some current models and representations of sustainability.
2. Apply models to analyze sustainability in a community.
3. Develop a model of sustainability consistent with social work practice and values.

Lesson:

The social work profession has, over the past twenty years, quietly engaged in discussions regarding its role in sustainability (for examples see Besthorn, 2012 for a discussion of Deep Ecology, Dominelli, 2012 for a discussion of green social work, and Clark, 2013 on social work and the environment).[1-3] This would seem to be a natural fit for a profession that suggests the person-in-environment framework is one of its distinguishing features. However, social work's understanding of the environment is often narrowed to the sociocultural environment, to the exclusion of the natural environment.[4,5] McKinnon (2008) suggests that the boundaries of social work theory and practice need to expand to include the natural environment or the profession risks irrelevance in this time of ecological crisis.[6] Authors in this workbook have considered what giving significant attention to natural and built environments would look like in social work practice. To bring this kind of work and consideration to the mainstream of social work education and practice, models need to be created that demonstrate how to apply sustainability concepts to practice. A model can be understood as a representation of some underlying process or theory (see Payne, 2014 for discussion of some of the models and theories used in social work practice generally).[7] For those beginning their study, models can facilitate the understanding of some of the complex concepts associated with sustainability.[8] This lesson explores five of the many existing models and gives the reader an opportunity to apply them to a case. Through comparison and contrast, the reader can better understand important concepts and, potentially, develop their own model of sustainability in social work.

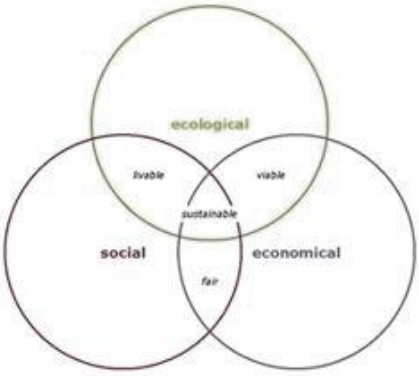


Figure 1: 3 Ps Model of Sustainability

Three Pillars of Sustainability Model

The most widely used model to describe sustainability is known as the ***Three Pillars of Sustainability Model***, or 3 P's (see Figure 1),[9] portraying sustainability through a Venn diagram. This model depicts

three interrelated and interde-pendent aspects of sustainability, drawn from the work of the Brundtland Commission in 1987; [10] ecological, social, and economics.

Ecological sustainability occurs when environmental resources can be continued indefinitely. If they cannot be continued indefinitely, for example through pollution or extraction of resources at a rate faster than they can renew, then they are not sustainable. ***Social sustainability*** is the ability of a social system such as a country, community, organization or family to meet the wellbeing needs of its members now and in the future. Issues such as endemic poverty, injustice, low education rates, and war are signs of unsustainable social systems. ***Economic sustainability*** can be understood as the ability of the economy to support a defined level of economic production indefinitely. In this model the size of each system can be varied to indicate the relative importance given to that system. The 3 P's Model provides a simplistic portrayal of the interconnections between these three processes that determine the sustainability of development, and the tensions that can occur when adequate consideration is not given to those interconnections. What is profitable might have negative social and environmental consequences. Likewise, what is ecological might have negative economic or social consequences. Indiscriminate meeting of social needs diminishes environmental resources, thus impairing the ability of future generations to meet needs. Sustainability, then, is the "sweet spot" (in the middle of the diagram) achieved when each of those systems is positively impacted.

Nested Dependencies Model

The ***Nested Dependencies Model*** (also known as the Concentric Circles Model) (see Figure 2)[11] takes the same three aspects of sustainability as the 3 P's Model, but resituates them to make clear the codependency of the systems. The hierarchy depicted in this model is deliberate. The economic system is

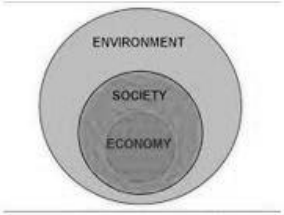


Figure 2: Nested Dependencies Model of Sustainability

subsumed within the social realm, indicating, for one, that society can modify economic systems to meet its needs. To put it another way, society's needs drive the economy, not the other way around. Likewise, society is entirely dependent on the environment and indeed cannot exist without it as evidenced by the circle of society being placed completely within the sphere of the environment. Notice that the environment is not completely covered by the other circles, indicating there is a part of the environment that exists without human society and will continue to exist after we are gone. The social and economic are within a fixed ecological system, restricted by the resources and needs of the ecological sphere. Sustainability is found when processes and policies support the proper balance between the three systems, and do not treat them as separate or disconnected.

Circles of Sustainability Model

A model that emphasizes the role of the social system in sustainability is the **Circles of Sustainability** approach developed by Paul James (2015).[12] In this model, the social system is also constrained by and grounded in the natural system. However, James breaks the social system down further into four domains that contribute to the sustainability of a community: culture, politics, economics, and ecology. The ecology domain encompasses the practices that occur at the intersection of the social and environmental systems. The economics domain is associated with the production, use, and management of resources. The politics domain deals with issues of social power related to organization, authorization, legitimation, and regulation of social life. Finally, the culture domain is the how and why people in a particular location develop social meaning. Each domain is further broken into seven aspects:

- Economics: production & resourcing, exchange & transfer, accounting & regulation, consumption & use, labor & welfare, technology & infrastructure, and wealth & distribution.
- Ecology: material & energy, water & air, flora & fauna, habitat & settlements, build form & transport, embodiment & sustenance, and emissions & water.

- Politics: organization & governance, law & justice, communication & critique, representation & negotiation, security & accord, dialogue & reconciliation, and ethics & accountability.
- Culture: identity & engagement, creativity & recreation, memory & projection, belief & meaning, gender & generations, enquiry & learning, and well-being & health.

Utilizing this model, a practitioner can assess how a community is contributing toward or deviating from sustainability by measuring indicators within each domain. A profile is created to display a particular community's sustainability (see Figure 3).[12] The 7 aspects of each of the 4 domains are colored, dark green indicating vibrancy and a high level of sustainability and red indicating an area in critical need of attention. This can direct community efforts to those areas most in need. Profiles of various cities across the globe have been archived for the purposes of comparison.[13]

Figure 3: Circles of Sustainability Model

Doughnut Model

The Doughnut Model, (see Figure 4),[14] developed by Kate Raworth (2012), portrays sustainable human development as occurring between two boundaries; planetary and social. The planetary and social boundaries need to be respected in order for the planet and thus humanity to thrive. The outer ring of the model displays nine boundaries, proposed by

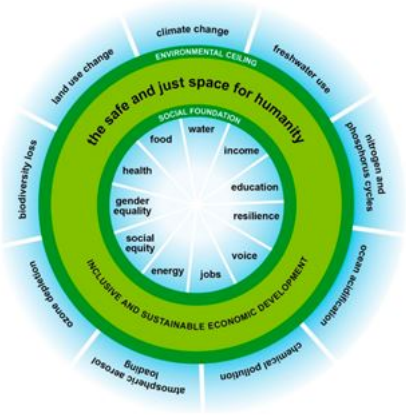


Figure 4: Doughnut Model of Sustainability

Rockström et. al. (2009),[15] that comprise our planetary ceiling. Extending beyond those boundaries results in significant consequences to the planet and humanity. Research can then be done to determine how close the boundaries are to being crossed and develop strategies to prevent the breach (see Stockholm Resilience Centre [16] for a description of each of these boundaries). The inner ring of the doughnut represents the social boundaries, below which Raworth believes there is unacceptable human deprivation. Between the two is the sustainable space that humanity needs to exist in order to thrive, requiring us to take care of the planet and society. The Doughnut Model is explained in this video.[17]

Wan & Ng Model of Sustainability

The final model (Figure 5)[18] comes from the field of architecture. This sustainability model was developed to "simultaneously respect human needs and environmental limitations" (p.10) of the rural mountainous communities of China that the authors, Wan & Ng, were studying.[18] Models developed for urban environments did not apply well to rural settings as they minimized the importance of social aspects, a key feature of the rural communities. Maslow's five-stage hierarchy of needs was used to define social needs.[19,20] The authors then further classified those needs into survival (stage one of physiological needs and stage 2 of safety needs) and wellbeing (stage 3 of love and belonging needs, stage 4 of esteem needs, and stage 5 of self-actualization needs). Similarly, environmental needs are classified into two levels; conservation (minimizing harm by reducing resource use, pollution and waste) and regeneration (improving the health of the environmental system). When the two axes are combined, meeting the needs of humans and the environment has two co-varying levels: self-reliance and development (see

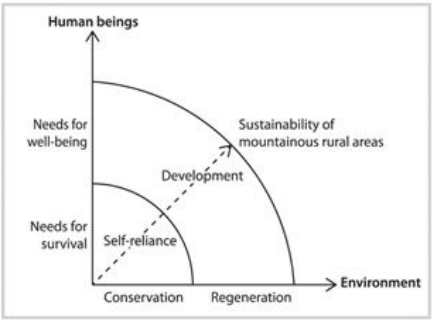


Figure 5: Wan & Ng Model of Sustainability

Figure 5). At the self-reliance level, the minimum required for overall sustainability is meeting both the survival needs of humans and conservation of the natural environment. The development level, a higher level, occurs when we go beyond survival and conservation into strategies for regeneration of the environment and meeting the wellbeing needs of humanity; this is considered sustainable development.

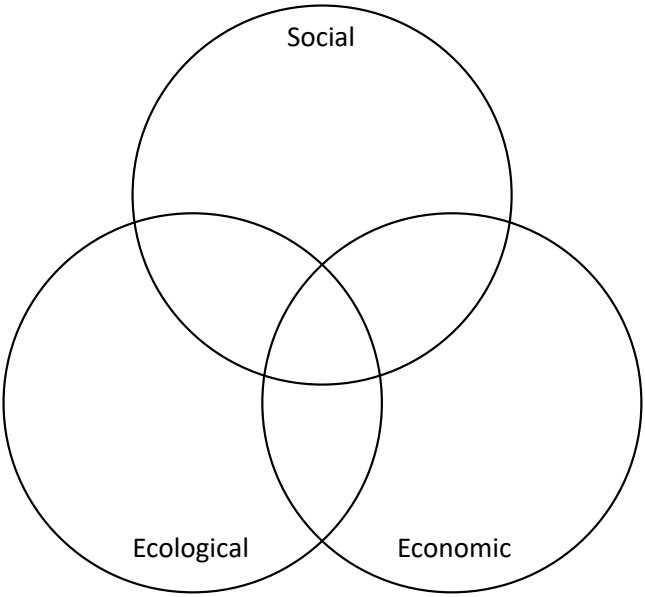
Each model can be critiqued as to how well it captures sustainability. In the following exercises, the reader will apply each model to a case study in order to test the model's ability to accurately depict the processes necessary for sustainability.

Application:

Instructions: Your case study for this exercise will be taken from the Oxford Poverty and Human Development Initiative.[21] Choose one of the cases and use it to work through each of the following exercises.

Exercise 1: Applying the 3P Model of Sustainability

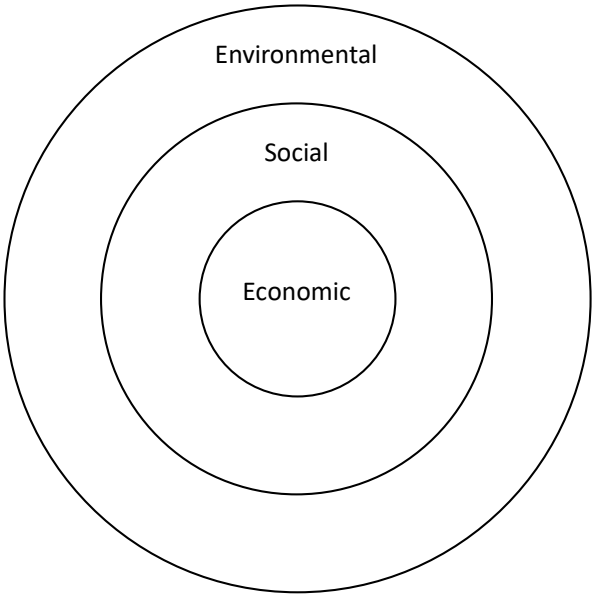
1. Fill in the social, environmental, and economic aspects of sustainability in the case study.



2. The 3 P's Model emphasizes the linkages between the aspects of sustainability. Using the case study, identify how poverty is connected to environment? How is poverty connected to economics? Lastly, how is poverty connected to the social sphere?
3. Identify one unsustainable aspect of the case. Write down three possible solutions.
4. Each aspect of sustainability interacts with the others, meaning that when you change one aspect, the others are changed. Identify how each of your solutions may change each of the aspects of sustainability.
5. At times, changing one aspect in the positive direction can have a negative effect on another aspect. Did you find this to be true for any of your solutions? What does this tell you about sustainability?

Exercise 2: Concentric Circles Application

1. When you apply the concentric circles model to the case study, your focus changes. Insert the primary aspects of sustainability from the case study into the diagram below.



2. In this model, each system is limited by the system in which it is embedded. Given this, where do you think you should direct most of your interventions? Justify your answer.

Exercise 3: Application of the Circles of Sustainability Model

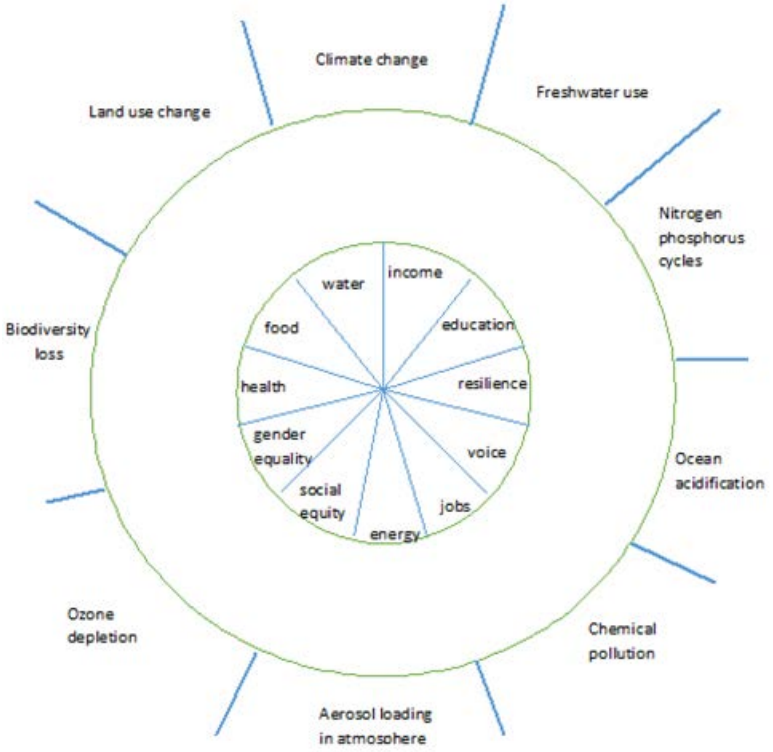
1. This model delineates four domains of sustainability within the social system: political, cultural, ecological, and economic. Identify aspects of each domain evident in the case study.

Political Domain	Cultural Domain
Ecological Domain	Economic Domain

2. Which domains seem to be vibrant (high levels of sustainability) in this community? Which domains seem to be critically in need of attention?

Exercise 4: Application of the Doughnut Model of Sustainability

1. In applying the Doughnut Model, assess whether boundaries have been or are close to being crossed. Color in each social sector of the inner doughnut to represent how close to the boundary you believe the community is on the social boundaries. If any planetary boundaries seem crossed, color those in to indicate a breach of the boundary. For each of these, the closer you color toward the inner tube section of the donut, the more unsustainable that system is.



2. This model emphasizes the importance of being able to measure progress toward sustainability. However, you were likely unable to accurately complete each section of the doughnut. Identify

what information you would need in order to complete your analysis. What could you measure that would give you that information?

Exercise 5: Application of the Wan & Ng Model

3. Access or recall Maslow's 5-level hierarchy of needs.[22] Identify at what level of needs you believe the system is in the case study. Justify your answer. Does that place the human side in the self-reliance level or development level category of the model?

4. Assess the environmental needs. What is the evidence of conservation (aims to minimize harm to the environment by reducing resource use, pollution and waste)? What is the evidence for environmental regeneration (efforts to go beyond the present state to improve the health of the environment)?

5. What interventions could improve **both** the environment and human wellbeing?

Exercise 6: Assessing the Models

1. What are the strengths (covers well) and weaknesses (gaps) of each model? Consider especially how each model is or is not consistent with your understanding of social work values and practices.

	Strengths	Weaknesses
3 P Model		

Concentric Circles Model		
Circles of Sustainability Model		
Doughnut Model		
Wan & Ng Model		

2. Based on your analysis above and your knowledge of social work values and practices, develop a model that you think best represents your understanding of the interests of social work in sustainability.

Summary Notes:

Models can facilitate understanding of difficult concepts, but they can also oversimplify, thereby neglecting important aspects of something. The breaking down of sustainability into the three dimensions of social, environmental and economic aids in the understanding of its multidimensionality. However, it can also lead to thinking that these systems are separate; that someone can work on environmental sustainability without attending to the other two. One cannot. So, while it is helpful to break down these aspects, allowing us to gaze at and know them separately, it is necessary to put them back together and acknowledge that sustainability addresses the interactions between those systems.

There are some important tensions, generational and dimensional, highlighted in the interactional space vis-à-vis the lens of sustainability. Understanding those tensions will assist in your facilitation of this exercise. The generational tensions are both intergenerational and intra-generational. The intergenerational tensions are the most obvious as sustainability brings in the element of time into decision making. The tension is between meeting the needs of the present populations while also being concerned about future populations. Without holding a space for future generations in mind, it is easier to avoid actions to protect people and planet. The intragenerational tensions are between current populations, whether young vs. aged or Global North vs. Global South communities. For example, the Global North consumes far more than their fair share of resources on the planet.

The other primary tension highlighted by the lens of sustainability is between the various systems. Unfettered meeting of needs of the social, economic, or environmental system can create tension and conflict in the others. Examples of these abound: logging to build housing, protecting a tiger's habitat and displacing the indigenous community, and fertilizing to create large quantities of corn. The primary purpose of exercise 1 is to explore how these tensions play out in communities.

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Join The Green/EcoSocial Work Collaborative Network

The editors also want to offer an invitation to all social workers to join the growing virtual, global Collaborative Network on this third Global Agenda theme. The Green/EcoSocial Work Collaborative Network is an international, collaborative network for sharing ideas, resources, asking questions, and building solidarity around ways to address sustainability and ecological justice issues within our profession. To join, please contact the group's administrator:

Meredith C. F. Powers at MCFPowers@UNCG.edu

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Notes

Notes

Incredible work is being done all over the world by social workers addressing issues at the nexus of community and environmental sustainability. Whether you are a longtime supporter of social workers investing in social and environmental sustainability work, or you are new and curious about the topic, we hope this resource will inspire and equip you. It is formatted as a workbook, with short lessons accompanied by exercises that help you apply the lessons theoretically and in your own practice.

This book is intended as a tool for international social work practitioners, students, and educators to help advance the Global Agenda for Social Work and Social Development theme of "working toward environmental sustainability". The four themes of the Global Agenda are interwoven and all equally important; there is no way to help those in social, economic, and/or political peril without also looking at their physical environment, both natural and built. It is imperative that we see the bigger picture and acknowledge these inextricable links as we engage in work at all levels to address global injustices by promoting community and environmental sustainability.