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# Integrating Globalization into the Social Work Curriculum

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*The reality that social work is a global profession is explored. Authors encourage a broadening of social work education, moving beyond the traditional conception of "internationalized" to a "globalized" social work curriculum. Practical teaching strategies for a globalized perspective are presented with selected key concepts specifically applied to social policy, community practice, human behavior in the social environment, and sustainable development. Discussion includes macro-scale ethical considerations in a neoliberal economic system.*

*Keywords: social work education, globalization, cultural competence, interdependence, reciprocity*

While there has been discussion about the true relevance of globalization to social work (Powell & Geoghegan, 2005; Webb, 2003), the evidence of practice world-wide and the burgeoning literature indicate that social work is now truly a global profession (Asamoah, et al., 1997; Caragata & Sanchez, 2002; Cox & Pawar, 2006; Healy, 2001, 2002; Johnson, 2004; Midgley  
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& Hokenstad, 1997; Midgley, 1997; 2001, 2004; Nagy & Falk, 2000; Ramanathan & Link, 1999). Clearly, we are now entering a period in which our profession embraces both international practice and also a more complex global understanding of social problems and solutions (Asamoah, et al, 1997; Cox & Pawar, 2006; Healy, 2001; Midgley, 2001; Ramanathan & Link, 1999).

In this paper we expand upon the idea of an internationalized curriculum (Estes, 1992; Healy, 2002; Johnson, 2004) employing a global and holistic conception that fully embraces the complexities of the transactional nature of social work and its ecological perspective (Hutchinson, 1999). An integrated curriculum addresses demographic, cultural, social, political, economic, environmental and psychological causes and consequences of globalization (Midgley, 2001, 2004) attends to the consequent ethical responsibilities (Rotabi, Gammonley, & Gamble, 2006; Link, 1999; Singer, 2004) and the necessity of inter-cultural competence (Rotabi, et al., 2006) to promote social justice and human rights (Cox & Pawar, 2006; Finn & Jacobson, 2003; Reichert, 2003).

### From International to Global

There are different definitions of *international social work* and some usages of the term have been restrictive to practice (Midgley, 2001), or used to "denote the exchanges that take place between social workers" (Midgley, 1990, p. 295). Also, social work scholars have used the term in a comparative model and policy approach (Healy, 1995; Kahn & Kamerman, 1978; Mayadas, Watts, & Elliot, 1997) or international profile presentation focusing on the roles of social workers in other countries (Hokenstad, Khinduka & Midgley, 1992). However, more broadly, Healy defines the outcomes of "internationalization" as being "(1) improved social work practice; (2) more humane and socially oriented public policies at the national and global levels; and (3) enhanced status for the profession of social work through its increased visibility" (Healy, 2002, p. 4).

While Healy consistently integrates a broad global perspective in her international social work discussion, we suggest adding a fourth more explicit outcome: an increased

understanding of the complexities and human costs and benefits of a globalized and interdependent world with rapidly changing social, technological, and economic systems. We present this fourth outcome as a way of moving beyond more traditional conceptions of international social work towards a globalized social work perspective (Asamoah, et al., 1997; Polack, 2004; Ramanathan & Link, 1999) which captures the nuances of multiple and interacting world systems. This approach is consistent with Singer's view that "the term "globalization" rather than the older "internationalization" moves us past the era of growing ties between nations towards something beyond the existing conception of the nation-state" (Singer, 2002, p.8). It moves us to a fuller understanding of the effects of social, economic and environmental policies in one part of the world have on people in many other places (Gammonley, Rotabi, & Gamble, in press).

Asamoah, Healy, and Mayadas (1997) point out that the term *global* is also often used interchangeably with *international*, however *global* is broader as it "refers to a mode of thinking about the planet as a whole and the interactive effects of social phenomena, linking domestic and international concerns in a seamless web" (Asamoah, et al., 1997, p. 389).

There are multiple usages of the term *globalization* (Lyons, 2006; Midgley, 2001, 2004), many of which explore the positive and more frequently the negative aspects of the phenomena (Midgley, 1997, 2004; Wormer, 2005). Our discussion relies upon the International Federation of Social Workers (IFSW) definition that honors a "seamless web" of world systems. Incorporating culture and shared place, the IFSW summarized *globalization* holistically with a strong connection to people and cultures and highlighted the intersection of the profession and globalization (2004):

Globalization is the process by which all peoples and communities come to experience an increasingly common economic, social and cultural environment. By definition, the process affects everybody throughout the world. A more integrated world community brings both benefits and problem for all; it affects the balance of economic, political and cultural power between nations, communities and individuals and it can both enhance and limit freedoms and human rights. Social workers, by the nature of their work, tend to meet those who are more

likely to have suffered the damaging consequences of some aspects of globalization (IFSW, 2004).

### Key Globalization Concepts for the Curriculum

For this discussion, it is impossible to explore all the concepts of globalization offered by economists, international development scholars, sociologists, social workers, and others. We present a set of core concepts relevant to the social work curriculum. These concepts and their brief definitions are found in Table I.

Our following curriculum discussion builds upon these concepts and presents recommended content and practical teaching strategies to integrate globalization issues into courses in social policy, community practice, human behavior in the social environment, and sustainable development. Ethical issues related to globalization are also explored, incorporating the concepts of *human rights* and *social justice* into considerations of human oppression and freedom (Gil, 1999).

#### *Social Policy*

Kahn and Kamerman (2000) remind us that social policy has never been purely national in nature. Comparative international social policy has a well-established history (Kahn & Kamerman, 1978, 2000; Midgley, 1997) in the field of social work with multiple methodologies (Chatterjee & Sinclair, 2000; Estes, 2004). In advanced social policy courses, students can be assigned comparative social policy activities using indicators such as the *Human Development Index* (Chatterjee & Sinclair, 2000; Estes, 2004; UNDP, 2005), to encourage global thinking and critical analysis (Rotabi, Weil, & Gamble, 2004).

Rotabi, Weil, & Gamble (2004) present a course assignment in which students focus on a social problem, such as child labor and trafficking or fair housing, and identify policies in the United States and two other countries, one of those countries being a developing nation. Students present the different policies, relevant social indicators, the Human Development Index of each country, and they also answer a series of comparative questions including a discussion of the underlying values of equality and liberty (Drake, 2001). Also, students are asked to identify relevant United Nations human rights declarations or codes, such as the *Convention on the Rights of the Child*, and their application in each country presented. When students identify that one particular country has far superior social indicator data, they also present relevant social interventions (i.e. State provided health care in Europe and Canada). This assignment provides students with an opportunity to apply a Human Rights

Table I: Selected Globalization Concepts Defined

TERM	DEFINITION
Bi-lateral Aid	"Government-to-government foreign aid" (Hall & Midgley, 2004 p. ix).
Capitalism	"An economic and political theory that places primary importance on individual ownership of property and stresses the role of capital investments in the creation of wealth" (Hall & Midgley, 2004, p. ix).
Cultural Competence	"A measurable professional standard that evaluates the incorporation of the differential historical, political, socio-economic, psychophysical, spiritual, and ecological realities, their interaction, in its impact on individuals and groups" (Lum, 2003, p. 8).
Empowerment	"The acquisition of power to control or influence the course of events" (Hall & Midgley, 2004, p. x).
Human Development Index (HDI)	Developed by the United Nations, the HDI "represents three equally weighted indicators of quality of human life: longevity, as shown by life expectancy at birth; knowledge, as shown by adult literacy and mean years of schooling; and income, as purchasing power parity dollars per capita" (Chatterjee & Sinclair, 2000, p. 68).
Human Rights	Human rights are quality of life standards for individuals and groups. When discussed, most typically they are in reference to United Nations documents, especially the Universal Declarations of Human Rights, and more specific documents, such as the Convention on the Rights of the Child (Donnelly, 1993; Reichert, 2006). Human rights provide a framework to evaluate <i>social justice</i> issues.
Inequality	"The unequal and inequitable distribution of income, wealth and political power in society" (Hall & Midgley, 2004, p. xi).
Interdependence	An outcome of global linkages produced by the movement of natural resources, capital, and populations across geographic and political environments that creates shared responsibility for the definition and development of social problems and requires mutual cooperation to resolve them to promote "...social and economic well-being and the overall health of the planet" (Healy, 2001, p. 3).
Liberalization	"The withdrawal of government interference (regulation) in financial markets, capital markets and trade" (Hall & Midgley, 2004, p. xi). Often it is called "neoliberalism" in terms of politics.
Multinational corporation	A large corporation with operations in multiple countries.
Migration	The demographic movements of peoples. In the context of globalization it is often discussed as shift of populations from the Global South to the North.
Responsibility	Often applied in the context of global economic issues as the concept corporate social responsibility encompasses accountability for global poverty reduction, environmental protection and the promotion of human rights (Jenkins, 2005).
Reciprocity	Mutual exchange across global populations, economic and political systems characterized by respect for independence, dignity and worth of the person and acknowledgement of shared responsibility to promote resolution of social problems.
Social Justice	The redistribution of wealth, political, and social power from those that have it to those that do not (Jansson, 2000).
South/North	"The 'South' refers to those countries once labeled 'Third World', which is now considered a pejorative term. Correspondingly, the 'North' denotes the industrialized nations" (Hall & Midgley, p. xv).
Transnational	"Transnationalism creates networks that both facilitate exchanges of people, communication, and goods and services between nation states and incorporate cultural conditions at both ends of the network" (Aveda, 2005, p. 137).

Framework to social problems. Students also have the opportunity to explore the social interventions that result from a variety of social policies, including underlying concepts such as *capitalism, liberalization, socialized community care, social justice, human rights, inequality, and interdependence.*

### *Community Practice*

Community Practice courses offer a wealth of opportunities to engage students in active learning experiences connecting practice methods and skills with global practice issues and with the effects of globalization on human migration and populations at home (Reisch, 2005; Estes, 2005). Community practice involves discrete and complementary methods: organizing (such as the life work of Mohandas Ghandi and Martin Luther King, Jr.), development (i.e. micro-enterprises and women's cooperatives in Bangladesh, India, Kenya, and Columbia, planning (the Dudley Street, Boston Project, *Streets of Hope*—Medoff & Sklar, 1994; Weil, 2005), and local to global change strategies (UNICEF, 2006; Weil, 1994; Gamble & Weil, in press; Brueggemann, 2006). These methods have become central means of working with vulnerable populations responding to the multiple impacts of globalization in their home countries (Yunas, 2003; Shiva 2005; Fisher & Karger, 1997). Likewise community practice is evolving as an important approach in countries that have received refugees from war torn areas, those who have had to relocate because of natural disasters, and those who have become internally displaced or cross-boarder migrants as a result of civil warfare (UNDP 2005; United Nations High Commission on Refugees, 2006; Brueggemann, 2006; Cox & Prawar, 2006; Healy, 2001; Weil, 1981). The increased movement of populations and the effects of changing economies indicate that social workers throughout the Global South and those working in North America and Europe as well, need to give serious attention to these methods of developing immediate and long term mutual support, assisting community groups in organizing for their own welfare, strengthening social capital, building infrastructure and social structure through community development and in longer term social and community planning and social reform focused on increasing the abilities of peoples to exercise human rights

and build more socially just communities and governments (Friedmann, 1992; Reichart, 2003; Finn & Jacobsen, 2003). The social development and empowerment perspectives on human, community and economic capacity building provide an overarching framework for practice designed to strengthen vulnerable, low-wealth communities (Friedmann, 1992; Midgeley & Livermore, 2005; Prigoff, 2000; Sherraden & Ninacs, 1998).

Advanced macro courses in community practice can draw on a wealth of literature that: (a) documents practice methods and theory for community development (Rubin & Sherraden, 2005; Shiva, 2005; Hall & Midgley, 2004; Midgeley & Livermore, 2005); (b) presents asset development interventions (Padilla & Sherraden, 2005; Sherraden, 1991; Rubin & Rubin, 2007); (c) reports on civic engagement worldwide (McBride & Sherraden, 2007); (d) presents models of social planning with communities (Weil, 2005; Lauffer, 1978) and (e) describes means for empowering and organizing vulnerable or displaced groups (Gutierrez, et al. 2003; Rubin & Rubin, 2007; Cox & Pawar, 2006). Abundant literature also focuses on relevant theory and policy approaches that form significant aspects of the knowledge base for such interventions (Brueggemann, 2006; Estes 1993; Friedman, 1996; Midgley 1997; and all volumes of the following journals: *International Social Work*; *International Development*; *Journal of Community Practice*; and *Social Development Issues*).

In a course at the University of North Carolina, Chapel Hill on "Community Practice and Planning" students investigate and role play similarities and differences in engagement with and facilitation of community development processes founded in mutuality and interdependence with diverse populations in local and international settings (Weil, 2007). Assignments include having each student study an organization/agency involved in community practice in the U.S. and investigate examples of the same model in other nations based on web and literature searches. Commonalities and differences are critically analyzed for issues of intercultural competence, indigenous leadership approaches, facilitation issues (lack of gender equity, strong traditional hierarchies, etc.) building or re-building reciprocity in community engagement and methods of community-led needs assessment, planning and



implementation of projects (Noponen, 2002; Pennell, Noponen & Weil, 2005; Fetterman & Wandersman 2004). Following adult learning principles, students also take responsibility for class projects teaching each other culturally appropriate skills for working with diverse groups and relevant strategies for working with groups in other nations and with immigrant and refugee groups to organize communities (Nkesibia, 2005, *Developing the North Carolina Pan-African Association*), create development, educational and economic projects (Southeast Asian Women's Association and others), and devise appropriate means for evaluating local projects (Pennell, Noponen & Weil, 2005; Noponen, 2001).

These assignments engage students in active learning, facilitation, and coaching/teaching strategies to assist them in working with community groups in ways that are focused on mutual learning, reciprocity, North/South and East/West dialogues, and transnational practice responses to globalization abroad and at home. They are able to investigate the transferability of programs from South to North and to consider professional responsibility in working with migrant and disenfranchised groups in a developmentalist and empowerment focused model (Midgeley & Livermore, 2005; Gutierrez, et al, 2003 ) that emphasizes strengthening human rights particularly equal rights for women and girls) (Gamble & Weil, in press) and righting historically unjust practices (Finn & Jacobsen, 2003; Reichart, 2003). Students are expected to explore and compare a range of community practice models and interventions from local programs in different nations to global NGO development activities (e.g. Oxfam; UNICEF; Soros Foundation). In community practice courses that focus on issues of globalization, students are able to sharpen their basic practice skills in facilitation, coaching, community development, program development and evaluation, and to hone skills and interests in specialized areas from work with photo-voice projects and revitalizing community culture among refugees, to inner-city and rural economic, social and sustainable development projects. In their international comparisons, students consider the following learning strategies: (a) analyzing the effects of different political/economic structures and related policy directions (gender equity; expanding rights for

previously disenfranchised groups, etc.); (b) investigating cross-national and cross-faith issues related to cultural competency; (c) learning and applying empowerment theory and practice and supporting broader participation where strict patriarchy and class hierarchies have promoted policies of exclusion, and (d) documenting practice projects that support participatory planning and evaluation, and inclusive community-led change to support positive human and economic development. Concepts critical to mastering skills and methods of community practice include: *mutuality, community and indigenous leadership, intercultural competency, human and community capacity building*, and basic ethical principles of the *worth and dignity of the individual and the realities of human interdependence* (Weil & Dromi, 1984) within communities and across the globe.

### Human Behavior in the Social Environment

Theories of human behavior presently emphasized in micro-level human behavior in the social environment (HBSE) are selected for their empirically based foundations (Council on Social Work Education, 2003). This approach may privilege Western positivistic values over more constructivist or indigenous approaches to understanding human development that have stature in many cultures. A global perspective in teaching HBSE will encourage students to integrate disparate practice implications arising from theories of human development linked with these contrasting paradigms.

Transactions between the person and environment within and across micro, mezzo, and macro systems occurring across the life span are at the core of the HBSE curriculum. To capture adequately these dynamic processes, along with the changing nature of world economic, social, and technological systems, concepts of *interdependence, responsibility, and reciprocity* should be emphasized. These terms provide the impetus for a critical analysis of the consequences for individual, family, and community development of macro economic policies which promote globalized interdependent but inequitable economies that allow multinational corporations to abrogate civic responsibility.

The role of work and employment for individuals and families across the life span can be linked with core concepts of globalization such as *capitalism*, *multi-national corporations*, and *empowerment* and students can be engaged in critical and comparative analysis of opportunities and outcomes. The social cognitive theory of human development, which characterizes self-efficacy beliefs as a motivating force for human action, links individual development with human agency and collective action (Bandura, 2006). Each individual's life work is reflective of our common human identity, creativity and human agency but is also significantly impacted for many across the globe by neoliberal economic policies which constrain opportunities for education, advancement, and employment. Developmental consequences of foreign outsourcing of major US industries like textile manufacturing can be contrasted with those promoting corporate social responsibility such as the standards for business practices promoted by the fair trade movement (International Fair Trade Association, 2006). As a link to HBSE content on individual development the role of older women in women's collectives both in the US and abroad can be examined in parallel as a strategy to teach the biopsychosocial benefits of intergenerational social engagement and productive engagement in later life (Fried, et al., 2004). Older women in the US engaged in volunteerism create fair trade artisan markets in churches, or business enterprises such as Ten Thousand Villages (Ten Thousand Villages, 2006). Women in developing countries who use their expertise as artists, craftsmen and lay health advisors are promoting sustainable livelihoods for their families and communities. Both groups of women are engaged in activities known to promote their health and successful aging (Carlson, Seeman & Fried, 2000).

Case examples can also illustrate the links between natural resource extraction in developing nations, environmental and social consequences of extracting and manufacturing raw materials into globally traded commodities, and their subsequent use and/or abuse in developed nations. Three examples are the global trade in sugar, coffee, and cocaine. Instructional activities should address educational opportunities for children, employment prospects for working age adults, and health and well-being of individuals and families in both the nations

where the resource is extracted and manufactured and in those where it is primarily consumed.

Exploration of transnational family relationships brought on by *migration* in response to poverty, oppression, or disaster adds another layer to an HBSE focused analysis of globalization. The exchange of economic remittances is one expression of *interdependence* and *responsibility* in *transnational* families. Exchange of bi-lateral aid across borders has been thought of as an expression of economic interdependence and a tool to promote responsible development across nations, or, alternatively, as a reflection of capitalistic exploitation and imperialism (Pankaj, 2005).

Other global events that lead to migration provide a fruitful resource for the HBSE curriculum. Topics include, unfortunately,—the short and long-term impacts of war, disasters, terrorism and human rights violations which often result in the movement of large numbers of refugees across borders. Other global events include educational innovations, changing health care practices, and cultural norms related to gender and age, and spirituality. A more difficult task for the HBSE instructor is to link globalization in a coherent format across the course. HBSE is frequently organized along developmental trajectories (childhood, young adulthood, old age, etc.). By comparing and contrasting developmental trajectories across the life span in collectivist and individualist oriented cultures numerous opportunities to integrate aspects of globalization emerge. Child rearing and family care giving practices can be compared along with family rituals and spiritual practices associated with pregnancy and birth and developmental milestones such as menarche, menopause, and death and dying.

An individualistic vs. collectivistic comparative approach leaves room for both the positivistic, empirically grounded theories of human development and more constructivist understandings. Educators employing this teaching strategy with US students are also exposing people who tend to be more individualistic in nature (Oyserman, Koom & Kimmelmeier, 2002) to the collectivistic orientation experienced by many peoples across the globe. Teaching that encourages students to reconcile the 'good' with the 'bad' of globalization in the HBSE curriculum can promote *cultural competence*.

Sustainable Development is a process as well as an outcome. The World Commission on Environment and Development defined it as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (1987, 3). Estes introduced social workers to the theories that inform sustainable development and its usefulness as a concept in understanding human development and social work practice (1993). Understanding the meaning of *sustainable development* enlarges social workers concept of person-in-environment by incorporating human relationships with other species and with natural ecosystems as well as relations with social and institutional systems (Gamble & Hoff, 2005; Hoff & McNutt, 1994).

When social workers help people as individuals, families, or community groups to develop livelihoods that can be economically, culturally, and socially satisfying without contaminating or permanently eliminating the earth's resources they are working in sustainable development. A social worker who understands that we are all mutually dependent upon the earth's forests, fisheries, arable land, clean air, and potable water, practices from a global perspective. *Mutuality*, the idea that all people in the world have common needs for the earth's resources, helps students move directly to discussions of social justice, and how we decide what is fair in terms of consumption, production, growth, and development (Finn & Jacobson, 2003; IFSW/IASSW, 2004; Polack, 2004).

One way to help students connect personally with the local to global development relationships is to ask them to do a test that calculates their ecological footprint (Redefining Progress, 2006). The ecological footprint is a calculation of the number of acres a person needs to maintain their current lifestyle. The result helps students see that residing in an industrial country makes them contributors to the greatest proportion of environmental pollution, no matter how many vegetables they grow or how often they ride their bicycle to school. A deeper exploration of how other cultural traditions have embraced the earth's resources helps students to gain perspective on the perceived superiority of the western positivist knowledge base

and quickly disabuses the simplistic idea that "all we have to do to save the earth is decrease the fertility rate in the Global South". Vandana Shiva, renowned for her work in India and throughout the world to expose cultural theft, violence against women, and natural resource privatization, describes in *Earth Democracy* how cultural diversity, a reverence for all life, and interconnection and interdependence of cultures is the only way to ecological sustainability (2005). Wangari Maathai, winner of the Nobel Prize for Peace in 2004, has worked in Kenya for more than thirty years "to mobilize communities for self-determination, justice, equity, poverty reduction and environmental conservation, using trees as the entry point" (Greenbelt Movement, 2006, p. 1). Winona LaDuke, provides American Indian perspectives on sacred lands, water, rice, horses and medicine in her collection of stories from indigenous North American communities (2005).

Student assignments with lots of freedom for incorporating the concept of *sustainable development* in their personal and professional development and in the ethical practice of social work, expand social work knowledge in the areas of human behavior, policy, practice, and research. A student doing field practice in a local school, for example, could help the school do an audit of toxic cleaning materials, help develop student groups to celebrate and appreciate cultural diversity (especially for schools with significant immigrant populations), help to grow vegetables in the schoolyard for school snacks or lunch, help teachers develop resources for recycled school supplies, and help the school administration plan for ways to reduce energy consumption. Such projects, drawn from real student experiences, can be evaluated using Maureen Hart's Sustainable Development Indicators, helping students further understand the difference between traditional social and economic indicators (e.g. "the unemployment rate") and sustainability indicators (e.g. "diversity and vitality of the local job base") (2002, p. 9).

Gaining experience in the understanding and practice of sustainable development helps students internalize concepts of *social justice, responsibility, mutuality, and cultural competence*.

## A Globalized Curriculum: Exploring Social Work Values and Ethical Principles

An important component of the concept of *globalization* is the idea of nation state decline in an emerging world-wide, neo-liberal economic system (Lyons, 2006; Midgley, 2004; Singer, 2002). Multinational corporations are the power brokers in this emerging world system creating a dynamic that has been called "turbo capitalism" (Luttwak, 2000, p. 1) and "predatory capitalism" (Midgley, 2004, p. 13). As Singer (2002) points out, this shift from a nation-state orientation to that of a global system "needs to be reflected in all levels of our thought, and especially in our thinking about ethics" (p. 8). Consideration of world-systems ethics provides students with an opportunity to explore the philosophy of ethics in a broader context than the traditional social work conceptions provide.

Ethical discourse within a human rights framework is an important classroom activity and encourages students to consider *universality* and *cultural relativism* (Reichert, 2003, 2006) as they grapple with examples of oppression related to globalization (Gil, 1998). An integrated curriculum encourages students to actively apply the *UN Declaration of Human Rights* and associated conventions (i.e. *Convention on the Elimination of All Forms of Discrimination*) across courses as they consider societal ethics at home and abroad (Blackburn, 2001). Explicit human rights codes help students have concrete discussions about social justice (Reichert, 2006) and challenge students to apply their own conceptions of *equality* and *liberty* on a global scale (Drake, 2001).

Specific discussion as it relates to professional social work standards would draw upon Section 6 of the US National Association of Social Work (NASW) *Code of Ethics*: "The standards [in this section] explicitly highlight social workers' obligation to engage in activities that promote social justice and the general welfare of society from 'local to global levels'" (Reamer, 1999, p. 61). Local responsibilities in a global system are an important concept for American social work students and often, when learning within a globalized social work curriculum, they experience consciousness raising about the inevitable conflicts between our capitalistic system and global

social justice.

Exploration of ethical principles and standards on a global level provides US students with an opportunity to become familiar with the International Federation of Social Worker's (IFSW) and the International Association of Schools of Social Work (IASSW) *Ethics in Social Work, Statement of Principles* (IFSW& IASSW 2004; Link, 1999). The IFSW/IASSW statement provides guidelines for professional conduct but leaves the primary responsibility for specifics of professional conduct to national organizations. The statement, however, makes very clear that all social workers everywhere must use the principles of human rights, human dignity and social justice as the guiding principles for their work, and must have knowledge of the seven United Nations conventions that outline basic human rights.

## Conclusion

By its very nature, globalization moves us from a nation-alistic and localized conception of reality to a world-systems perspective (Singer, 2002). This represents a paradigm shift requiring new and holistic education strategies. The globalized social work perspective builds upon the more established international social work conceptions and moves beyond what has been simply called "broadening the mind" (Askeland & Payne, 2001, p. 263) to a more transactional way of thinking which has been called "global mindedness" (Asamoah, et al., 1997, p. 389). A globalized perspective also more fully incorporates conceptions of interdependence, responsibility and reciprocity, and cultural competence (Asamoah, et al., 1997; Rotabi, et al., 2006).

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