THOMAS AKINTAYO

Due to the snowballing social mobility since the onset of the 21st century, nation-states are becoming more ethno-culturally diverse; and the internationalization of responses to cross-national diffusion of social problems becomes inevitable. A similar response is international social work, whose definition and feasibility are uncertain. Hence, this dissertation implemented a multimethod approach to build empirically The EHT Model for conceptualizing the practice of multiculturalism in International Social Work.
MULTICULTURALISM IN INTERNATIONAL SOCIAL WORK
Thomas Akintayo

MULTICULTURALISM IN INTERNATIONAL SOCIAL WORK
A MODEL FOR PROFESSIONAL PRACTICE

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This dissertation endeavor to build empirically a model for conceptualizing the practice of multiculturalism in International Social Work was contingent on two factors: the ongoing diffusion of people from different ethno-cultural backgrounds across the globe due to globalization, forced displacements, poverty, and pandemics; and the issues of definition and feasibility vis-à-vis the notion of cultural relativity of the existing response to cross-national and ethno-cultural diversity in social work. Hence, the dissertation conducted a search for empirical evidence of multiculturalism via three studies, using a multimethod research approach.

Methods: Content analysis and visual methods were used in Study 1 to explore and observe how multiculturalism is portrayed on the websites of agencies providing social care for the elderly across countries. Also, content analysis, but from a transcendental perspective, was implemented in Study 2 to examine the existence of multiculturalism via the Internet in the curricula of social work schools vis-à-vis the Global Standards. Study 3 conducted methodological triangulation – document analyses and a brief Systematic Literature Review of the impact of multiculturalism on Nigerian social work, and vice versa. Lastly, the findings of the two cross-national studies were subjected to Ragin’s Boolean algorithms and the technique of qualitative comparative analysis for their concrete patterns of multiculturalism, which were then juxtaposed with the findings of the case study.

Results: Study 1 revealed that the wellness of the elderly was quite connected to multiculturalism, as portrayed in texts and/or pictorial referents used as equivalent of references for clarity purposes. Study 2 revealed relatively concrete attributes of multiculturalism, which were grouped under three variables: Ethno-cultural diversity, Human rights and social justice, and Themes in strategic statements – the basic building blocks of the EHT Model that subsequently emerged. In Study 3, the document analyses revealed no real cohesion among those variables in Nigeria’s multiculturalism and welfare regimes, and the brief Systematic Literature Review showed an entirely low focus (2.17 % of research articles from an average of 69, s = 57.8) on social work vis-à-vis the country’s diversity. Consequently, the discussion and the juxtaposition of the findings of the case study with that of the two cross-national studies resulted in the comparative analytic induction of the EHT Model, which is renamed The EHT Model for conceptualizing the practice of multiculturalism in International Social Work.
Recommendations: The application of the new practice model in multi-ethnic and cross-national and cultural contexts is recommended. In addition, further research is needed into the critical variables that form the basic building blocks of The EHT Model for the development of a possible scientific theory of multiculturalism in International Social Work.

Keywords: Analytic induction, Content analysis, Global Standards, International Social Work, Multiculturalism, Ragin’s Boolean algorithms and techniques, The EHT Model.
TIIVISTELMÄ

Tämän väitöskirjan tavoite kehittää empiirinen malli monikulttuurisuuden käytännön käsitteenmukaisesti sosiaalityössä kansainvälisesti olle riippuvainen kahdesta tekijästä: globalisaation, pakotetuun siirtolaisuuteen, köyhyyteen ja pandemioiden aiheuttamasta eri etnis-kulttuurisista taustoista tulevien ihmisten levittäytymisestä ympäri maailman sekä määrätyn liityvistä kysymyksistä suhteessa olemassa olevan ylikansallisen ja etnis-kulttuurisen monipuolistuksen vasteseen sosiaalityössä. Väitöskirjassa etsittiin siis empiirisissä todisteita monikulttuurisuudesta kolmen tutkimuksen kautta monimetodista tutkimusasetelmasta käytävän.


Suositukset: Suosittelemme soveltamaan uutta käytännön mallia monietnisissä ja -kulttuurisissa sekä kansainvälisissä yhteyksissä. Lisäksi tarvitaan jatkotutkimuksia liittyen EHT-mallin perustan muodostaviin kriittisiin muuttuihin, jotta voidaan kehittää tieteellinen teoria monikulttuurisuudesta kansainvälisessä sosiaalityössä.

Asiasanat: Analyyttinen käyttöönotto, sisältöanalyysit, maailmanlaajuiset standardit, kansainvälinen sosiaalityö, monikulttuurisuus, Raginin Boolen algoritmit ja tekniikat, EHT-malli.
Dedication

Ad gloriam El-Shaddai;

and in memory of:

Rovasti Oiva Voutilainen
(formerly of the Kuopio Evangelical-Lutheran Church),

David A. Akintayo
(a former Lay Reader, Anglican Church in Nigeria), and

Mrs. Oluwajimi O. Akintayo
(my mother).
PREFACE

In the course of my Master of Social Science degree program – International Social Work – at the University of Eastern Finland, Kuopio campus, I encountered an avalanche of materials from across the world debating the definition and feasibility of International Social Work, particularly in relation to the relativity of national, state or local cultural concerns. My learning experience at the University of Eastern Finland proved to me that the program is a necessity in current global social dispensations, particularly at the turn of the 21st century. Hence, I concluded that there is a need to specify what we mean and do or practice in the international fields, and how we do what we claim to do within the global multi-ethnic and cultural heritage of International Social Work. In other words, there is a need for a level of objectivity in what we say and do in this concentration of social work practice.

Social work is professionally a social approach to ameliorating social problems. My support for this assertion is underpinned by this dissertation’s unalloyed agreement with a synthesis of perspectives from the social and/or behavioral sciences, which affirm that the human life span and societies are not only multi-cultural but also multi-directional, multi-contextual, multi-disciplinary, and plastic (Berger, 2014). Hence, the endeavor to build empirically a model for conceptualizing the practice of multiculturalism in International Social Work is to scientifically delineate the central theme or what really characterizes what we mean and practice in any international field or context, and how we actually carry out what we claim to do.

Therefore, in the process of building the practice model, the study implied, first and foremost, that there are three main streams of social work practice globally, from an international law perspective:

1. Social work practice at the national level, with a clear boundary of what it is within a nation-state. This form of social work could also be multicultural if the country is ethno-culturally diverse.

2. International social work practice characterized by at least two nationalities, or across countries. In other words, there can be many countries and nationalities involved, but the practice is not considered global because that is practically impossible at any given time. Thus, the field of practice is inherently multi-cultural from a national perspective, and from what may be the ethno-cultural composition of the nation-states or nationalities involved. This form of social work can also be regional or intercontinental in the sense of its ethno-cultural compositions, and it can also be viewed from the universal human rights perspective (see Healy, 2012, though not as a scientific theory), but needing individual nation-state ratification as an international law.

3. Global social work, which is currently more of the consequence of globalization and Information and Communication Technology, involving an ongoing interdependence among nations. In practice, it is characterized by global social work policy making, that is, (since their years of formation) the activities of the International Federation of Social Work, International Association of Schools of Social Work, and International Council on Social Welfare, with or without the collaboration of the United Nations and its systems. Global social work has also been discussed from the universal human rights perspective, but a supra-national mechanism for a global implementation of such issues in social work
practice or elsewhere does not exist, even at the United Nations level. Human rights issues depend on each state’s legal system, or whether its international law principle of dualism or monism subsists.

Most importantly, the focus on the (core) issues of multiculturalism vis-à-vis international social work practice – that is, the endeavor to build a model for conceptualizing the practice of multiculturalism in International Social Work – demands an approach based on ethical standards, particularly in line with the ethical standards of value and purpose in the profession of social work. Hence, this dissertation does not support the usage of the concept of “race” as used in some of the data collected because “genetic analysis confirms that the concept of ‘race’ is based on falsehood” (Berger, 2014, p. 16). That is, race is more than a flawed concept; it is a destructive one. Humanity is just one but with varied ethnic groups. Also, sticking to the original or core meaning of multiculturalism, or avoiding what is seemingly been referred to as other or endless groups and identities (Sue, Rasheed & Rasheed, 2016), is not a pretext for the exclusion of other referents as the subjects of focus. Rather, this dissertation is of the view that some issues of private domain require more legal, strict, institutional, and polite protocols that are beyond this dissertation’s research design. In addition, the dissertation’s empirical approach to the issue of multiculturalism is to give this research endeavor a much-needed objectivity on the issues of multiculturalism in International Social Work. The research assumes that lack of empirical approach to the issues of multiculturalism, at a point in time, has contributed to the prolonged debates about International Social Work amid the notion of cultural relativity. Hence, this dissertation has adopted the original referents to multiculturalism, which form the basis for successive usage of the concept in many countries of the world, to achieve the main goal of the research.

Lastly, there is no cultural hierarchy implied in this dissertation. Rather, referents to worldviews (or aspects of civilizations) are often in alphabetical order wherever or whenever mentioned. In other words, referents to social issues are treated with adequate respect in line with the human value principle and social justice mandate of professional social work.

T. O. Akintayo (SW)
UEF, Kuopio Campus.
ACKNOWLEDGEMENTS

It is not my intention to present these acknowledgements in hierarchical terms, as this could convey a disregard for the interconnected impact of everyone who assisted, directly or indirectly, in the course of the entire research. Nevertheless, my appreciation goes first to Jehovah – the omniscient – for His mercy and grace that bestowed on me the privilege of embarking on this study, and for making possible the subsequent assistance in completing this scientific endeavor.

In this regard, my gratitude goes to my supervisors. I shall be eternally grateful to my first supervisor, Professor Juha Hämäläinen, one of the main anchors of the International Social Work program at the University of Eastern Finland (UEF) and the immediate past head of the Department of Social Sciences, UEF. He is currently the deputy director of the Center for Child Protection Research, Fudan University, China, and a visiting professor at the Faculty of Social Sciences, University of Ostrava, Czech Republic. Likewise, my deep gratitude goes to my second supervisor, Professor Sari Rissanen, the current dean of the Faculty of Social Sciences and Business Studies, UEF. I am indeed grateful to both of you for successfully guiding me through the ups and downs of the entire research.

My appreciation also goes to the pre-examiners of my dissertation manuscript. It was a rare privilege to have the editor-in-chief of the Journal of Social Work and another main anchor of the International Social Work program at UEF, Professor Steven M. Shardlow (a while ago, professor emeritus, Keele University, United Kingdom) review my manuscript. Indeed, I felt the touch of a master reviewer in your comments, having been a manuscript reviewer myself of scholarly article journals. Your response to the dissertation manuscript is invaluable to me now and always. Similarly, my sincere appreciation goes to Professor Caren J. Frost, the director, Center for Research on Migration and Refugee Integration, and co-chair of the Institutional Review Board, College of Social Work, The University of Utah, United States. Your comments contributed immensely to the improvement of my dissertation manuscript.

Many people helped me to grasp the meaning of the subject matter of this dissertation, whose works are not available for referencing. Hence, I would like to thank Dr Andrej Kállay, legal officer for the commissioner for children, Slovak Republic. He visited Kuopio campus and contributed to my understanding of the concept of International Social Work via his lecture on the international construction of social welfare. Also, for the course – Basics of Multiculturalism, my gratitude goes to (Ms.) Kirsi Konttinen of the International Mobility Services, Student and Learning Services, UEF, Kuopio campus; and for the Multicultural Society I & II courses, my thanks to Kari Saari (former senior lecturer in Sociology, UEF) and Professor Siri Hettige (of the University of Colombo, Sri Lanka). My special thanks also goes to Hendrie van Maanen and Johan Snel (Christelijke Hogeschool, Ede, The Netherlands) for their lectures on European culture, with a balanced orientation of worldviews; John Mills (former lecturer in English, Language Center, UEF, Kuopio Campus, and former lay reader, the Anglican Church in Finland) for the grounded lectures on academic writing and cross-cultural communication; and Gerald G. Netto (senior lecturer in English, Language Center, UEF, Joesuu Campus), in collaboration with Professor Jean-Luc Lebrun, of the A*Star Research Institutes, Singapore, for their help with the scientific writing and presentation.
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It is a great pleasure to also acknowledge Professor Harri Siiskonen (the immediate past dean of the Faculty of Social Sciences and Business Studies, UEF) for granting me the study rights and for his comments on the initial research plan; Professor Eeva Jokinen (the current head of Department of Social Science) and the administrative staff of the department for their support; and the Saastamoinen Foundation, Finland for the Travel-Abroad Grant to Nigeria. Further, I would like to thank the members of the International Service, Kuopio Cathedral Chapel, Finland; the Anglican Chaplain in Finland, Revd. Tuomas Mäkipää; Revd. Panu Pohjolainen of the Evangelical-Lutheran Church in Kuopio, Finland; and Björn Cederberg (MD) of the Greater Grace Church in Kuopio, Finland. May your labor of love be rewarded abundantly.

Finally, it is important to acknowledge a few unpleasant incidents or weird moments in the course of the entire study within and outside the UEF social environment. These experiences indicate that Finland is not only a multicultural country, but also that the experiential learning or certain casual encounters, though associated with a few personalities, can be worrisome. Notwithstanding, I extend my wish of peace to everyone! Lastly, it is worthwhile to acknowledge and thank everyone involved (including Scribendi.com and also Grano Oy) in the language checking, translation and editing of the entire work.

Kuopio Campus, March 18, 2019.
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BOX

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### ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>BASW</td>
<td>British Association of Social Workers</td>
</tr>
<tr>
<td>CBT</td>
<td>Cognitive Behavioral Theory (or Therapy)</td>
</tr>
<tr>
<td>CCA</td>
<td>Conventional Content Analysis</td>
</tr>
<tr>
<td>COS</td>
<td>Charity Organization Society</td>
</tr>
<tr>
<td>CYPO</td>
<td>Children and Young Persons’ Ordinance</td>
</tr>
<tr>
<td>DISC-IV</td>
<td>Diagnostic Interview Schedule for Children-IV</td>
</tr>
<tr>
<td>DSM-5</td>
<td>Diagnostic Manual for Mental Disorders, 5th Edition</td>
</tr>
<tr>
<td>EBP</td>
<td>Evidence-Based Practice</td>
</tr>
<tr>
<td>ECOSOC</td>
<td>Economic and Social Council</td>
</tr>
<tr>
<td>EHT</td>
<td>Ethno-cultural diversity, Human rights and social justice, and Themes in strategic statements</td>
</tr>
<tr>
<td>EU</td>
<td>European Union</td>
</tr>
<tr>
<td>FGN</td>
<td>Federal Government of Nigeria</td>
</tr>
<tr>
<td>GS</td>
<td>Global Standards</td>
</tr>
<tr>
<td>HBSE</td>
<td>Human Behavior and Social Environment</td>
</tr>
<tr>
<td>HCPC</td>
<td>Health and Care Professions Council</td>
</tr>
<tr>
<td>IASSW</td>
<td>International Association of Schools of Social Work</td>
</tr>
<tr>
<td>ICT</td>
<td>Information and Communication Technology</td>
</tr>
<tr>
<td>ICSW</td>
<td>International Council on Social Welfare</td>
</tr>
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<td>IFSW</td>
<td>International Federation of Social Workers</td>
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<tr>
<td>ISW</td>
<td>International Social Work</td>
</tr>
<tr>
<td>MD</td>
<td>Medical Doctor</td>
</tr>
<tr>
<td>NASoW</td>
<td>Nigeria Association of Social Workers</td>
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<tr>
<td>NASW</td>
<td>National Association of Social Workers</td>
</tr>
<tr>
<td>NASWE</td>
<td>Nigerian Association of Social Work Educators</td>
</tr>
<tr>
<td>NBS</td>
<td>National Bureau of Statistics</td>
</tr>
<tr>
<td>NJSWE</td>
<td>Nigerian Journal of Social Work Education</td>
</tr>
<tr>
<td>OBE</td>
<td>Order of the British Empire</td>
</tr>
<tr>
<td>OHCHR</td>
<td>Office of the United Nations High Commissioner for Human Rights</td>
</tr>
<tr>
<td>QCA</td>
<td>Qualitative Comparative Analysis</td>
</tr>
<tr>
<td>RTs</td>
<td>Related Terms</td>
</tr>
<tr>
<td>SDPN</td>
<td>Social Development Policy for Nigeria</td>
</tr>
<tr>
<td>SLR</td>
<td>Systematic Literature Review</td>
</tr>
<tr>
<td>SPSs</td>
<td>Strategic Planning Statements</td>
</tr>
<tr>
<td>SW</td>
<td>Social Worker (an after-name suffix for a registered social worker in the United Kingdom)</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organization</td>
</tr>
<tr>
<td>UAE</td>
<td>United Arab Emirates</td>
</tr>
<tr>
<td>UEF</td>
<td>University of Eastern Finland</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
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<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
</tr>
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1 INTRODUCTION

1.1 BACKGROUND AND AIMS

The scientific goal of this dissertation is to build a model for conceptualizing the practice of multiculturalism in International Social Work (ISW) amid the upsurge in global migration and international contexts, and within the multi-ethnic and cultural heritage of ISW. That is, this research is about a tangible process to factor in the cross-national diffusion of ethno-cultural diversity and social problems in social work practice contexts. Since the onset of the 21st century, there has been a surging diffusion of people from many different nations, ethnic backgrounds, languages, worldviews, and traditions across the globe. Even the United Nations’ (UN) current policy on immigration is striving to curtail it. (See the United Nations’ Global Compact for Migration signed in Marrakech on December 10 and 12, 2018 [Ministry for Europe and Foreign Affairs, 2018].) The increasing international context is seemingly occurring at the same pace as social mobility due to the effects of Information and Communication Technology (ICT), globalization, wars, forced displacements, climate change, poverty, and pandemics. Consequently, the populations of nation-states are becoming more culturally and ethnically diverse and posing challenges to the implementation of national social policies, as well as to social work education and practices. Also, because welfare regimes are not immunized against the growing social changes, approaches to solving social problems are faced with the idea of internationalization or regionalization (see Estes, 2004) as one tangible response – for instance, the social policy approaches of the European Union (EU) and the African Union (Hurd, 2014), and the global social policy trends exemplified by certain activities of some of the UN systems or agencies (Klabbers, 2013; Kaasch, 2013), though with their attendant problems (see Bonoli, George & Taylor-Gooby, 2000; Wilding, 1997). “Today, there are over 258 million migrants around the world living outside their country of birth” (United Nations, 2018, p. 1).

In social work, one existing and growing tangible response to the ethno-cultural diversity of cross-national characteristics is the idea of ISW that emerged between 1928 and 1932 (see Healy, 2012; Warren, 1932). Currently, ISW seems to have attained the status of a specialization in social work. Nagy and Falk (2000, p. 51) argued that it gives the “opportunity to develop special competence to work in diverse international settings, agencies and projects.” Similarly, Healy (2016, p. 1) asserted that “scholars have defined international social work variously as a specialized area of practice, as the integrated global profession, as the exchange of people and ideas across borders, and as a more general perspective or worldview.” Also, many schools of social work in Australia, Europe, and the United States have developed international social work courses (for example, as indicated in Lalayants, Doel & Kachkachishvili, 2012). However, ISW’s definition and feasibility have been subjected to critical debates (Brydon, 2011; Karikari & Bettmann, 2013; Midgley, 2001; Pawar, 2010; Ulrich, 2006). Particularly, ISW’s practice feasibility vis-à-vis the notion of cultural relativity (for example, Gray & Fook, 2004; Gray & Webb, 2015; Rankopo & Osei-Hwedie, 2011; Webb, 2003). Hence, there is a need to build a model, via an empirical process, for conceptualizing
the practice of social work in international and/or ethno-culturally diverse contexts amid the uncertainties created by the various debates.

Scholars have concurred that ISW is a formal concentration in social work – one of the caring professions (for example, Haug, 2005; Healy, 2016; Lyons, 2006; Nagy & Falk, 2000). Social work, seemingly in tension “as a moral-political activity rather than as a technical-scientific one” (Corby, 2006, p. 6; see also Chu, Ming-sum & Miu-chung, 2009), has been viewed as a pragmatic social problem-solving (and/or prevention) mechanism. The profession promotes and protects individual and collective well-being (Quality Assurance Agency for Higher Education, 2000; Adams, Dominelli & Payne, 2009a). Distinct basic approaches and different names are the features of social work across countries, and such variants include social pedagogy, social development, and sociocultural animation. Nevertheless, the focus on individual and collective well-being is paramount in the profession.

In this way, this dissertation agrees, first, with Reid and Edwards (2006) that social work’s primary mission is to enhance human well-being and help meet the basic human needs of everyone, particularly where economically possible, or by promoting social development. Hence, the primary mission of social work is to give particular attention to the needs, problems, and empowerment of those who are socially excluded or disadvantaged, the vulnerable and oppressed, and those living in poverty. Second, this dissertation is also in agreement with Tillich (1962) that the basis of social work is the deficiencies of every social system. That is, the realm of social work transverses all human population groups and social institutions. This position seemingly accounts for the profession’s varied social levels of intervention and the broad knowledge base, skills, and ethics applied in the delivery, administration, and evaluation of social services. Furthermore, this view accounts for the development of social programs and renewals for the attainment of collective social well-being, particularly as practiced in contemporary advanced societies.

Furthermore, the organization of the profession across the world in realizing its goals has varied, even among the hitherto colonial European states and their former colonies. Apart from core economic factors (such as inflation, unemployment, and, more importantly, economic growth), these varied forms of social work are due to what Cox and Pawar (2013) called indigenous roots reflecting the peculiar culture and social structure, or worldviews (aspects of civilizations). For example, Animism, Bahai, Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, and Shintoism (Huntington, 1993) are spreading across countries, and rapidly in contemporary time at the same pace with increasing social mobility, which is leading to a fusion of worldviews in nation-states.

On the one hand, social work courses globally seem to have the individual and the society as their primary focus, and perhaps this is the rationale for the popular foundational course – Human Behavior and Social Environment (HBSE) (see Germain, 1994). On the other hand, as a scientific discipline in many countries, Soydan (1999) connected social work’s scientific roots to its heritage of scientific theories from the social sciences at the outset of professionalization (see also Mäntysaari & Weatherley, 2010; Watts, 1997). Moreover, as a practice-based profession amid humans and their societies – representing the complexity of people’s lives – social work is integrative (Adams et al., 2009b). It serves as an antidote to the deficiencies in the transformed foundational social institutions and new organizations. Notably, social work was a countermeasure in the transition from agrarian to industrial economies, with the subsequent post-industrial social effects among Western European countries in the 19th
century (Brydon, 2011; Cox & Pawar, 2013; Dominelli, 2012; Lorenz, 2008). Also, the profession has not only been for therapeutic purposes but also for empowerment, social change, social cohesion, and social development in the welfare regimes that emerged in the 20th century (Payne, 2005b; Jones, 2013) across the world. In this manner, social work likely spread beyond its Judeo-Christian worldview to embrace other worldviews, as one of the consequences of what Lorenz (2001) assumed as the paradigmatic openness of the profession.

However, apart from the refugee problems caused by the Second World War and subsequent pro-refugee quota system resettlement programs in Europe and elsewhere (see Bokshi, 2013), the development of a higher global awareness, aided by the ICT revolution in the 21st century, propelled a rapid increase in social mobility. It also promoted the ethno-cultural diversity of national populations and the economic and political interdependence among nations (Midgley, 2001). Hence, Lyons (2006) argued that:

There is increasing anecdotal evidence that population mobility – for whatever reason – is impacting directly on the work of local social workers in ways which require them to extend their intervention beyond their local or national boundaries. (p. 374)

The issues highlighted are similar to that of Lyons (1999), who commented that there is “a need for some social workers, not just to be globally aware, but to operate at cross-national, regional or international levels” (p. 158). Also, Adams (2000) must have concurred with Lyons (1999) when he argued that globalization is posing a challenge to social work, and that social workers in contemporary times need to broaden their knowledge base beyond the horizons of nation-states’ welfare regimes.

Paradoxically, current advancements in ISW, particularly as regards its definition and feasibility amid globalization, have been in contention (see Huegler, Lyons & Pawar (2012). This is seemingly in agreement with Lavalette and Ferguson (2007), who contended that at the beginning of the 21st century, the social work profession across the world is faced with a paradox due to globalization. Both scholars are actively concerned with social work and social justice amid the neo-liberalization effect on social services in many countries.

Most importantly, Payne (2006) contended that international research in social work has focused on comparative studies of service organizations rather than on interventions, which is having the negative consequence of creating inequalities in social services, contrary to the social work principle of social justice. Similarly, ISW’s knowledge base has been described as inadequate. For instance, Midgley (2001) argued that social work scholars have remained divided on some critical issues, such as the ISW definition and model of practice, the place of values and cultural diversity, and internationalism as an ideological viewpoint. Apparently, the links between ISW and its multi-ethnic and cultural heritage have not been studied empirically for professional practice purposes. However, knowledge derived from empirical evidence can resolve issues concerning ISW’s definition and practice feasibility.

In the scientific method of inquiry, “empirical means you conduct research by observing your surroundings within a certain systematic framework” (Verhoeven, 2008, p. 25). In the social sciences, Berger (2014, p. 4) defines empirical evidence as “evidence based on data from scientific observations or experiments; not theoretical.” Similarly, in social work, Shardlow and Wallis (2003) contended that the notion of empiricism refers to a researcher gathering primary data through systematic observation of the
social world rather than by theorizing or analyzing secondary data. Rubin and Babbie (2008) argued that empirical research can be exploratory, such as testing an idea or validating a theory. In agreement with these scholars, Bryman (2016) declared that two methods stand out in the use of the word “empiricism” – theory testing and the accumulation of empirical facts. It is in the second sense that the concept is used in this dissertation. Consequently, this dissertation’s overall aim is to use empirical facts to bridge the gap created by the definitional debates and doubts about ISW’s practice feasibility. In other words, the central goal of the research is to use empirical evidence to build a model for the conceptualization of practice in ISW amid the notion of cultural relativity. Therefore, this dissertation’s central question is as follows:

- How does social work conceptualize the practice of multiculturalism in ISW?

The dissertation embarked on finding answers to this question by exploring, making observations, and gathering data across countries via the Internet for content analyses (Bryman, 2016; Neuendorf, 2002) of the attributes of multiculturalism. This exploration involved three sources: 1) a field of practice in social work, 2) similar data in the curricula of schools of social work vis-à-vis the Global Standards for Social Work Education and Training (International Association of Schools of Social Work and International Federation of Social Workers, 2004), and 3) a case study of social work in Nigeria amid its multiculturalism, to assess its impact on social work, and vice versa, in that country. The gathering of primary data from these various sources provided to this dissertation the empirical evidence for building an encompassing professional practice model for multiculturalism in ISW. Thus, the observation-based evidence positioned the new practice model for objectivity, replication, and evaluation (Rubin & Babbie, 2008) of the emerging social work issues of the 21st century.

1.2 THE RESEARCH CONCEPTUAL FRAMEWORK AND SIGNIFICANCE

This dissertation is in agreement with Healy (2012, p. 13), who posited that the avalanche of studies “exploring globalization, development, human rights, social inclusion and exclusion, and social justice represent a critical mass of theories that support international social work,” and other concentrations in social work. However, it seems that none of them is a scientific theory on its own or has been used as an approach to scientific investigation on this level before. Hence, due to an apparent deficiency of scientific theory on multiculturalism in ISW, the conceptual framework for this dissertation is contingent upon two concepts: multiculturalism and ISW.

Thus, the empirical parts of this dissertation focus on multiculturalism vis-à-vis ISW. This is so because, on the one hand, the political, ideological, and socio-cultural history and social policy norms of each nation affect the organization of social work (Erath & Littlechild, 2010; Hämäläinen, 2013; Niemelä & Hämäläinen, 2001; Payne, 2006). On the other hand, ethno-cultural diversity, politics, social policy, and philosophical or ideological positions are the core issues that multiculturalism encompasses (see Banting & Kymlicka, 2006; Kymlicka, 2007; Scheffer & Waters, 2011). In social work, multiculturalism is not only seen as a force (Potocky, 1997), but it has also been “used as the more precise way of representing social workers’ competence within ethno-culturally diverse contexts (Walker & Staton, 2000, p. 451).” Hence, multicultur-
alism is the most suitable concept encapsulating the *multi-ethnic and cultural heritage of ISW*, both resulting in the reference, in this dissertation, as *multiculturalism in ISW*. Also, Nadan (2014) argued that the idea of cultural competence imported into ISW originated in multicultural social work. In contemporary global social dispensations, the implication of the two concepts in social work practice warrant the consideration of multiculturalism in ISW vis-à-vis national and international, or global politics and their social policy imperatives in social work education and practice.

In essence, the research task involved the implementation of three studies focusing on the attributes and issues of multiculturalism and/or ISW. Thus, the first study was an exploration and observation across countries, via the Internet, of how multiculturalism is displayed on the websites of social agencies focused on elderly care. The second study examined, also across countries via the Internet, the realities of multiculturalism in social work curricula. The third was a case study of the impact of multiculturalism on Nigeria’s social work, and vice versa.

Structurally, bringing together the findings of the two cross-national studies (hereafter referred to as Study 1 and Study 2) provides the platform for Ragin’s Qualitative Comparative Analysis (QCA) of their patterns and similarities (Berg-Schlosser, De Meur, Rihoux & Ragin, 2012; Ragin, 1987; Ragin & Rubinson, 2009). This involved conducting a comparative analysis of the pattern of multiculturalism of Study 1 and Study 2 using Ragin’s Boolean algebra algorithms, which were developed from Boolean algebra. In addition, the results of the QCA were juxtaposed with the outcomes of the case study (hereafter referred to as Study 3). After this, a comparative analytic induction (Collier, 1993; Punch, 2009) of a model for the practice of multiculturalism in ISW was performed from the outcome of the comparative analysis. The outcome of the comparative analysis also provides the opportunity to highlight the tentative theoretical implications of the entire study for further research. Figure 1 below is an illustration of the conceptual framework of this research endeavor.

![Figure 1. An Illustration of the Research Conceptual Framework](image)

One hallmark of this research is the a posteriori approach to multiculturalism in ISW, due to its socio-dynamic nature. Amid the issues of ISW’s definitions and feasibility, there is a need for a model built empirically from research, for navigating such dynamism. Hence, adopting an empirical approach in this dissertation apparently qualifies it as a departure from the discursive, or normative, and politicized approaches to the rudiments of ISW, which have divided social work scholars. Such rudiments include its definition, meaning, feasibility, ethno-cultural issues, and value, which are con-
tentious among scholars, as well as the seeming lack of a practice model of ISW amid the increasing cross-national and ethno-cultural diverse contexts globally. Building a model for conceptualizing the practice of multiculturalism in ISW will not only clarify the actual position and characteristics of multiculturalism in the international field of social work in local settings and/or across borders. It will also fill the gap of a tool lacking in ISW, which Payne (2006) argued is not yet the object of focus in international research of social work. In other words, the outcome of this research will, from an empirical stance, enhance the practice of social workers and the implementation of social services in international and multicultural contexts, as well as inform social policies and social program designs.

1.3 OUTLINE OF THE CHAPTERS

This dissertation contains inclusively a summary of the findings of three studies implemented for the purpose of building a model empirically for conceptualizing the practice of multiculturalism in ISW. Hence, the structure of the dissertation chapters reflects logically the rationale, assumptions, and research techniques deployed in the different, but multiculturally focused studies, in achieving its principal aim.

Chapter 1 provides the dissertation’s background. It includes the rationale for the study, its overall goal, the (whole) research conceptual framework, the research questions, and the significance of the entire study. Chapter 2 illustrates, first, how the concepts of ISW and multiculturalism constitute the lens that gives this dissertation a conceptual (or theoretical) framework. It also contains the historical roots and characteristics of models in social sciences and social work, which serve as precursors and connect the emerging new model for conceptualizing the practice of multiculturalism in ISW.

Chapter 3 is the methodology section. It contains both the research design and epistemological assumptions of the dissertation, as well as the rationale for the chosen techniques implemented in each of the three studies conducted empirically, and the procedure for applying the methods. It contains a brief explanation of the process for comparing the findings of the three studies. Furthermore, it contains how a practice model is logically inducted from the apparent truth of the multi-ethnic and cultural heritage of ISW, as evidence for building a non-divisive or arguable way of conceptualizing the practice of multiculturalism in ISW. Chapter 4 presents the research findings, which are inclusive of objective reflections on how reference to the existence of multiculturalism attributes are relatively available in social work curricula and/or practice across countries, as highlighted in the three studies conducted for this dissertation. It also contains the detailed Boolean QCA implemented on the findings of Study 1 and Study 2, and the juxtaposition of the findings of Study 3 with the previous two studies.

Chapter 5 contains a discussion of the empirical findings vis-à-vis the primary goal of this dissertation. The discussion focuses on the interpretation of the findings vis-à-vis the issues of ISW’s definition and feasibility amid the notion of cultural relativity, and how the techniques deployed in the course of the three studies helped the dissertation to achieve its central goal. After that, the discussion shifts to focus on the comparative analytical induction of the model that was developed in the course of Study 2. In concluding the discussion, the focus is inclusively on the model’s policy and practice implications, the strengths and limitations of the entire research, and the recommendations for further investigations. Chapter 6 focuses on summarizing what
was done in the entire research endeavor and its relevance to ISW as a specialization in social work. It also highlights the need for verification of the results in the relevant field of practice, and further investigation of the critical variables that serve as the basis for building the practice model, towards the possibility of developing a theory of multiculturalism in ISW.
2  THE RESEARCH GUIDING CONCEPTS

2.1 INTERNATIONAL SOCIAL WORK AS A CONCEPT AND A FIELD OF PRACTICE

Internationalization has been prominent in the scholarly literature focusing on the genesis of social work education across countries (see Kendal, 2000). Also, the first advancement of social work training from one nation-state to another was the focus of many international organizations, such as the United Nations Social Development Division, the International Labour Organization, and the United Nations Children’s Fund (Shawky, 1972), resulting in efforts at globalizing social work profession. There is also the global focus of the activities of the International Federation of Social Workers (IFSW) for promoting social work, social development, advocating for global social justice, and facilitating international cooperation (IFSW, 2017). IFSW’s efforts at promoting social work education have typically been in conjunction with the International Association of Schools of Social Work (IASSW) and the International Council on Social Welfare (ICSW). According to Jones and Truell (2012), these organizations have agreed on the need to link social work education and practice, and sustainable social development, into a single collaboration. The contemporary advancement of these international activities is featured in work such as Frost and Karikari (2013), which focuses on comparative social work or similarities in its professionalism, practices, and parameters across countries. In particular, Shardlow and Hämäläinen (2015) approach to comparative social work is not only based on systematic and empirical comparisons of two or more countries, the topics are also of global reach and span full domains of social work. Consequently, there is a tendency to categorize these activities, ranging from social work training and advocacy across countries, comparative social work education, international social work practice, and setting global agenda, as global social work. However, in this dissertation, they are not categorized as such.

The renewed interest and international activities of social work in the 21st century are promoting what Healy (2012, p. 10) described as “a dimension of the profession called international social work.” In particular, the responses to the transnational social problems confronting social work in recent times, amid the increase in ethno-cultural diversity of national populations, may have been connected to the advancement in ISW as a concentration in social work (see Haug, 2005; Healy, 2016; Lyons, 2006; Nagy & Falk, 2000). However, ISW as a response has been perceived in a particular realm of academic debate as a move towards the universalism of social work, and it has also been argued that this reflects an attempt to homogenize and globalize the Western traditions of social work. For example, Gray and Webb (2015, p. 194) asserted that the “proponents of ‘global social work’ fail to recognize its enriching communitarian value.” Also, in a discourse on ISW, Haug (2005, p. 127) asserted that social work has become “the colonialist project that has dismissed and displaced countless cultural systems around the world.” On the contrary, Nuttman-Shwartz and Berger (2011) posited that the goals of ISW are the mitigation of the adverse effects of globalization on social problems, and the promotion of human rights of the marginalized, as well as meeting the basic needs of people in crises, particularly in developing countries. However, considering the different international activities, which include the foreign exchange of scholars and students, and international conferences that are possible to be grouped under
ISW, scholars have remained divisive concerning its definition and feasibility, and mainly, its field of practice apart from its form of education (see Brydon, 2011). Hence, there is the need in this dissertation for a conceptual overview and an illustration of ISW’s history and how it provides support for the development of a practice model for multiculturalism in ISW, in order to address the ongoing ethno-cultural changes in many countries across the globe.

It seems there is no agreement among scholars on a specific source and date of the origin of ISW as a concept. On the one hand, Healy (2008, p. 8) posited that the concept of “International Social Work” appeared for the first time in 1937 in the Social Work Yearbook. On the other hand, Huegler et al. (2012) concurred with Xu (2006, pp. 679–680), who asserted that the concept “was first used by George Warren in 1943 to describe social work practice in agencies that were engaged in organized international efforts.” (See also Nuttman-Shwartz & Berger, 2011.) However, Healy (2008) posited further that Warren had defined ISW in an article published in 1939 by the Social Work Yearbook. The definition included four main types of (core social work-related) activities that are international: (a) social casework, (b) material assistance from public or private agencies, (c) conferences, and (d) cooperation at governmental and non-governmental levels. Healy (2012, p. 10) later argued that “the first specific mention of the term international social work may have been in a 1928 speech written for the First International Conference of Social Work by Eglantyne Jebb of England.”

Nevertheless, further investigation revealed that George Lewis Warren (1890–1981), whose work with migrants began in 1928 with the International Migration Service, United States’ office, had extensively argued that social work’s interest in international justice is a logical outgrowth of the profession’s concern with social justice at the local level (Warren, 1932). His elaborate analysis of the different roles and approaches social workers played in helping the United States to accommodate approximately 36 million people from other countries and cultures as of 1932 was quite supportive of the four activities comprising Warren’s definition of ISW in Healy (2008). Thus, the conceptual emergence of ISW is strongly linked to Warren’s work and the first international conference of social work vis-à-vis Eglantyne Jebb’s written speech (see Healy, 2012), but the date of the first usage preceded the period mentioned in Huegler et al. (2012) and Xu (2006). However, a period of the emergence of ISW as a concept can be deduced from Table 1 below, as adapted from Healy (2008).

Table 1. Practical Steps towards the Internationalization of Social Work

<table>
<thead>
<tr>
<th>History</th>
<th>Facts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td>1st International conference of social work</td>
</tr>
<tr>
<td>1928–1929</td>
<td>Predecessors of *ICSW, *IASSW, and *IFSW were founded</td>
</tr>
<tr>
<td>1932</td>
<td>2nd International conference of social work</td>
</tr>
<tr>
<td>1936</td>
<td>3rd International conference of social work</td>
</tr>
<tr>
<td>1939</td>
<td>George Warren’s article, published in the Social Work Yearbook, defined international social work as containing four types of international activities vis-à-vis foreigners: (a) social case work, (b) assistance public/private, (c) conferences, and (d) cooperation at governmental and non-governmental levels.</td>
</tr>
</tbody>
</table>

*ICSW – International Council on Social Welfare
*IASSW - International Association of Schools of Social Work
*IFSW – International Federation of Social Workers
Similarly, it is apparent that the walls (or politics, see Haug, 2005) surrounding ISW’s definition are not yet consensual. This is in agreement with Midgley (2001), who asserted that there is no standardized definition of ISW and that experts of the specialization have different views about its meaning. Midgley (2001) argued further that ISW was initially defined as a field of practice requiring specific skills and knowledge by social workers to work in international agencies, and later, as a practice with immigrants or refugees, global awareness, and aspects of social work across countries, including comparative research in social work.

Lyons (1999) also argued that ISW is seemingly a nebulous concept characterized by cross-national comparison, local application of international perspectives, and participation in cross-national or supranational activities. She stated further that the existence of ISW in the form of cross-national casework and exchange are not new, as demonstrated by the International Social Service in 1924 and the formation of international associations around the same period. Instead, it is the relevance of globalization to the welfare sector that added impetus to the awareness of internationalizing social work. In other words, those international activities from Warren’s (1939) definition of ISW could be regarded as the processes of globalizing social work. Hence, there is the need to illustrate ISW’s definitions, with a focus on the significant constructs defining the concept (Table 2).

Table 2. Major Constructs in Popular Scholarly Definitions of International Social Work

<table>
<thead>
<tr>
<th>Sources</th>
<th>International Activities or Actions</th>
<th>Global Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>…towards individual paradigm and/or material distributions by state or non-governmental Agencies</td>
<td>…towards comparative and/or knowledge development</td>
</tr>
<tr>
<td>Warren’s (1939) Four issues:</td>
<td>Social Case Work</td>
<td>Assistance: Public or Private</td>
</tr>
<tr>
<td>Healy’s (2001/2008) Four dimensions:</td>
<td>Domestic Practice &amp; Advocacy (-Activism)</td>
<td>Practice with International Agencies</td>
</tr>
<tr>
<td>Dominelli (2004)</td>
<td>Working on globally relevant issues within a local context or situated local action within the global arena.</td>
<td></td>
</tr>
<tr>
<td>Cox and Pawar’s (2005 and 2013) Four perspectives:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Apart from the editorial definition by Healy and Link (2012), not all scholars have developed a definition of ISW, as demonstrated in Warren (1939). However, other scholars have later referred to its interpretation or some of the constructs underpinning it, and to other individual definitions illustrated above. For example, from a practical approach, Xu (2006) empirically highlighted international practice in social service agencies; and Hugman (2010) also highlighted particular examples of substantive international issues – displaced people, asylum seekers or refugees, human trafficking, indigenous peoples, and poverty and pandemics. Midgley (2001) emphasized international issues and awareness, and a variety of international exchanges. These references are in agreement with Nuttman-Shwartz and Berger (2011), who identified six aspects of the definitions relative to ISW, and only one of the six – the supranational level of consciousness and its effect on how to define social problems – is not part of the list above. Even Mayadas and Elliott (1997) used the construct internationalism in social work to argue in favor of a paradigm shift (to social development) in ISW. They used social work’s chronological history, the direction of exchanges, values, and model of services as variables for the bases of the paradigm shift (see also Yip, 2004). However, the broad general definitions in the above table (Table 2) are revealing in that approaches to social work generally, and ISW in particular, are not mutually exclusive, as social development is just one approach to practice, either locally or internationally.

Therefore, it may follow that those individual definitions describe ISW from its local contexts of practice to its global scope, and vice versa. Or the conceptual explanations provide a circular description of ISW from a localized international setting of training to the internationalization of its practices. The latter has occurred vis-à-vis the emergence of cross-countries, and the regional and global scope of the specialization’s knowledge development and service delivery, due to the increasing interdependence among nations and international dimension of social problems. Nevertheless, this dissertation’s performative definition of ISW is as follows:

ISW is a specialization of social work in which its education and practices inclusively and emphatically focus on the cross-national characteristics of a specific social arena. It gives particular attention to the ethno-cultural diversity, national and ideological traditions, as well as the social policy norms of the geopolitical area, in providing for their individual and collective well-being.

Invariably, the previous definitions and constructs refer to the local and global dynamics of ISW, now trendily captured in the popular catch term or cliche: “glocal” (Hugman, Moosa-Mitha & Moyo, 2010, p. 631; Karikari & Bettmann, 2013, p. 2) as the performative definition. In other words, the real focus of this dissertation is on the actual recipients of ISW’s end products or services and the attendant cross-border issues. That is, the multicultural populations and relevant national socio-economic, political, and cultural norms, conceptualized as multiculturalism in ISW, are examined vis-à-vis ISW for the development of a new and relevant practice model.

2.2 THE CONCEPT OF MULTICULTURALISM

Our global system is inherently multi-ethnic and culturally diverse. Thus, in this dissertation, the multi-ethnic and cultural heritage of ISW is operationally conceptualized as multiculturalism in ISW. Even issues associated with multi-ethnic and
cultural diversity in social work and other human service professions are referred to as multiculturalism. (For example, in social work, see Abrams & Gibson, 2007; Sanders, 1980.) Also, in many scholarly works on national social policies, issues of ethno-cultural diversity are often collocated with such synonyms or adjectives as cultural pluralism, melting-pot, social integration, multicultural, and multi-ethnic. Furthermore, in political philosophy, the core concern of scholarly works such as, “Is there a retreat from multiculturalism,” by Banting and Kymlicka (2013), “Multiculturalism in East Asia,” by Kymlicka and He (2005), and “Multicultural Odysseys,” by Kymlicka (2007) is the diffusion of people from different backgrounds, ethnic groups, nationalities, worldviews, languages, and traditions, thus constituting the minority groups in many countries across the globe. In addition, some scholars have recognized a stronger connection between welfare states and multiculturalism, as in Banting and Kymlicka (2006).

Most importantly, scholars have traced the emergence of the concept of multiculturalism to the Canadian government’s social policy of the 1960s (Dewing & Leman, 2006; Esikot, 2012), and to Australia, on the basis of its migrant settlement policy of 1973 (Koleth, 2010). Both countries are regarded as traditional countries of immigration (Kymlicka, 2007) or classical countries of immigration (Scheffer & Waters, 2011). These countries are noted for implementing annual national origin quota systems for welcoming immigrants. In non-traditional countries of immigration, the concept of multiculturalism is also being used to describe the nature of national states’ social policies away from mono-culturalism, due to the increasing global ethno-cultural diffusion effects on those countries. These findings are in agreement with Kallen (1982), who argued that the concept has been associated with the social or demographic reality of (racial and) ethno-cultural diversity that is reflected in many countries globally.

Hence, the concept of multiculturalism as a conceptual lens in this dissertation, though in conjunction with ISW, focuses on the prism of difference leading to, first, its emergence in Canada and Australia, in describing ethno-cultural diversity. Besides, multiculturalism not only relates to the traditional or classical countries of immigration but also to other contexts of ethno-cultural diversity, such as in Nigeria, where ethno-cultural diversity is considered the country’s multiculturalism (Kalejaiye & Aliyu, 2013; Ugiagbe, 2014). These are the core historical referents of multiculturalism in social policies and social work scholarly studies, as distinct from later interpretations, which Sue et al. (2016) referred to as endless individual and group identities.

In other words, the use of multiculturalism as a concept in this dissertation not only focuses on abstract references in national and/or global discourse to the social phenomenon, but also on the obvious referents of multiculturalism – that is, the issues of multi-ethnic and cultural diversity as a philosophical perspective or approach in scholarly work, and as a political prescription, in either national and/or international, regional, and global social policy (as illustrated in Figure 2 below).
Multiculturalism also refers to the *global everyday social reality* – the ongoing worldwide diffusion of people from different backgrounds, ethnic groups, nations, worldviews, languages, and traditions – thus reflecting the everyday interaction of different ethnic groups and immigrants across the world. It also relates to social justice, such that each person from whatever ethnic group has equal rights and opportunities, and none is ignored or regarded as inferior to others in its access to social welfare provisions.

Furthermore, in recent years, the refugee crises are more evident than ever before across countries and are creating ripple effects, such as transnational social problems and political upheavals. For example, Carrera, Lannoo, Stefan and Vosyliūtė (2018) stated that a few EU member states and their interior ministries announced the decision not to sign the recent UN’s Global Compact for Migration at the last inter-governmental conference held in Morocco. Mayadas and Elliott (1997) predicted that ISW’s exchange in the 21st century would be characterized by democracy, globalization, and multiculturalism (encompassing trans-culturalism, diversity, and socio-cultural and ethnic exchange). Payne and Askeland (2008), in agreement with Mayadas and Elliott (1997), posited that the advent of globalization has rekindled global human rights, such as the rights of indigenous peoples to maintain their ways of life and form new relationships, and that globalization is also promoting cultural diversity. Also, from a political philosophy perspective, Kymlicka (2007) posited that the best practices of multiculturalism are cultural and ethnic diversity, and human rights. Hence, for the purposes of this dissertation, multiculturalism is explained as follows:

*A social work response to the global everyday social reality – idealized as a political and philosophical perspective among scholars, and now a social policy issue in national and global politics vis-à-vis social justice and human rights – is the multi-ethnic and cultural heritage of ISW conceptualized as multiculturalism in ISW.*

Arguably, one prominent concept and ideal aspiration in all aspects of ISW is *cultural competence* (Nadan, 2014), from which a cultural competence practice has emerged, also called the “cultural sensitivity or multicultural model,” according to Abrams
and Molo (2009, p. 246). In addition, citing the Council on Social Work Education (CSWE), Kohli, Huber and Faul (2010) argued that cultural competence can be defined as the ability of professionals to function with people from different cultural backgrounds. They illustrated cultural competence practice from this perspective. However, both the definition and illustration of cultural competence are seemingly lacking in the political prescriptions of multiculturalism, particularly as it is politically an imperative for ISW in some countries. Nevertheless, Nadan (2014) argued that the common understanding of cultural competence is inadequate and prescribed a more constructive and reflective view of this concept in ISW, aimed at providing solutions to the challenges being encountered by this specialization of social work in the contemporary world.

The inadequacy of the common understanding of cultural competence “from the so called essentialist perspective” (Nadan, 2014, p. 74) may also be seen from the point of view of Brydon (2011), who posited that all societies have their indigenous strategies for responding to human needs. This is in agreement with the position of Rankopo and Osei-Hwedie (2011) on the importance of culturally relevant social work or indigenization from the African perspective amid globalization. These scholarly debates, if viewed from the essentialist perspective of cultural competence, may also be argued as contributing to the lack of emphasis on universal human rights. Amid the debates, the conceptualization of multiculturalism in this dissertation is meant to confront the practice challenges of multiculturalism in ISW – the primary concerns of this research vis-à-vis the development of a practice model.

2.3 THE HISTORICAL ROOTS AND CHARACTERISTICS OF MODELS IN SOCIAL WORK

While the scientific development of a practice model is the goal of this dissertation, the term “model” has different denotations in scholarly work, irrespective of academic disciplines. A model often represents a miniature constructed by using logic, mathematical formula, and a physical representation (Atkinson, Atkinson, Smith & Bem, 1990). That is, a model depicts an object, an idea, or a process. The terms theory and model are often used interchangeably, and there are atheoretical and theoretical models in the social sciences (Shoemaker, Tankard & Lasorsa, 2011) that have implications on social work, which has its scientific root in the social sciences (see Soydan, 1999; Watts, 1997). Most importantly, from a practical point of view, there is a thin line between a model, theory, and science. For example, Albert Einstein’s $E = MC^2$; which is a symbolic mathematical formula or representation of his theory of relativity, is regarded as a classic formal model (Shoemaker et al., 2011), and, of course, it is Einstein’s theory of relativity (Hatch & Cunliffe, 2012). Also, the building of the $E = MC^2$ formula inevitably underwent scientific processes, as science is both a body of knowledge and a means (Understanding Science, 2017). That is, $E = MC^2$ is a product of either or both scientific methods of science – the deductive and/or inductive logic (Rubin & Babbie, 2008). Hence, there is the need to highlight the concomitant dynamics of models, particularly in the social sciences and its evolution in social work, in agreement with Shoemaker et al. (2011), who argued that there should be a distinction between a physical model and a conceptual model. After this, the following dynamics of the term will be considered: first, the range and scope of social work practice models, and second, classification in social work models vis-à-vis theory, and science. Finally,
the practice models in ISW will be reviewed and the concept of a model described, as is used in this dissertation.

In the social sciences and elsewhere, there is a consistency of opinion about the intertwined nature of both a model and theory. The statement that “a model is a formal representation of exactly how a theory might be realized” (6 & Bellamy, 2012, p. 35) is in agreement with both Hatch and Cunliffe (2012) and Shoemaker et al. (2011). Similarly, in social work, Turner (1996, p. 2) opined that theory “is a model of reality appropriate to a particular discipline,” and Payne (2005, p. 5) concurred that “the term ‘theory’ covers three different possibilities:” models, perspectives, and explanatory theories. Hence, the main similarity between the three is that they help social workers to make sense of issues, particularly processes, and the models in social work are conceptualized as practice models. Harrington (2005) contended that, in modern times, a theory is often equated with scientific knowledge per se as distinct from reflection on science. He bolstered his argument with the warnings from prominent Jewish-German philosophers, – Edmund Husserl, the founder of the philosophical thought known as phenomenology and Hanna Arendt – who both warned of the danger of substituting theory, whose original meaning from the Greek word “theoria” is a thoughtful reflection, with the scientific or mechanistic construct. This further supports the earlier position, which implied that the terms model, theory, and science may appear synonymous. Indeed, they are not, and yet models pervade social work education and field practices, social research, and social administration. Hence, it is necessary to classify social work practice models from a historical point of view (see Payne, 2005a; 2014) in clarifying the position of the emerging practice model.

Of foremost importance is the range and scope of models in social work. The scale and scope of social work models concerning social work theories are enormous due to the global diversity of social work circumstances. Even the paradigmatic approaches to social work as a science, as well as the epistemological configurations available for any given research methodology, contribute to the variety of social work models. In particular, the subject of the “social” in the social sciences and social work, as relates to human behavior and the social environment, is a person as a biological, psychological, spiritual, and socio-cultural entity, as illustrated in Figure 3 below.

In other words, it is possible in the profession to focus on a person as a biological being, as in oncological social work, a sub-specialty of medical social work (Fobair, 2009); or to focus on a person as a psychological being, as in psychosocial work (Howe, 1998). Further, the aspect of spirituality in human beings is an inclusive practice model among faith-based social work agencies and the focus of the Journal of Spirituality and Social Work, published by Routledge (Taylor and Francis Group, London). Consequently, the focus on cross-border and its concomitant ethno-cultural issues in this dissertation implies that a model is a schematic reality of what ISW is engaged with, in time, at any point. This is in agreement with Turner (1996) that theory is a model of reality appropriate to a particular perspective or intervention. Thus, in order to
understand a model vis-à-vis the reality of its focus, it is essential to classify social work models.

**Classifying social work models vis-à-vis methods, theory, and science:** It has been posited that HBSE is a common foundational course in social work. Hence, existing social science theories are often applied to alleviate social problems, but Rubin and Babbie (2008, p. 56) argued that “texts on social work are less likely to cite social science theories as guides to social work practice than they are to cite something called practice models.” Thus, the term model may have such prefixes as functionalist, psychosocial, cognitive behavioral, problem-solving, generalist, among many others, and they have the tendency not to be mutually exclusive in social work practice. In this manner, social work has multiple dimensions, which can be classified based on goals and objectives or the type of clients served (Okunola, 2002).

The genesis of social work traditional approaches, according to Midgley (2010), has its roots in the methods of the Charity Organization Society (COS) and the Settlement House social welfare practices, which identified the casework (micro level, which included family and small groups), large group (mezzo level), and community approaches, respectively. While community works alternate between the mezzo and macro levels among scholars, in a way, the three are also regarded as traditional models of social work. Midgley (2010) added the statist model (a state or macro level approach “resulting from the expansion of government social services and income maintenance programs” (p. 3). Sibeon (1989) built the first standard classification framework of social work theories, adding theories of the client world (micro level), but was silent on the mezzo level. Contrarily, Thomson (1995) adapted the theoretical levels in the social sciences to the framework, such as grand theory (which explains everything in society), middle-range theory (which explains a limited range of phenomena), and theories concerned with micro issues. Sociologically, these levels are the primary approaches in social work (Soydan, 1999). Trevithick (2008) exemplified grand theory as Marxism, feminism, and religious ideologies, and middle-range theory as the impact of oppression and social inequalities. Therefore, the term model appeared in social work alongside the theoretical development in the profession. In this way, three significant approach levels currently pervade social work (Midgley, 2010): the micro level as casework (or family/group model), the mezzo level as community work (Okunola, 2002), and the statist approach, such as the idealized models of welfare states (Niemelä & Hämäläinen, 2001).

In science, particularly from the political science point of view, Mansbach and Taylor (2012) asserted that there are two kinds of theories: the empirical (which deals with what is) and the normative (which concerns right and wrong or morality and immorality). In social work, Sibeon (1989) labeled the former as empirical-descriptive (what it consists of) and the latter as normative-prescriptive (what it should consist of). These characteristics of scientific theories seemingly have the equivalent effect on social work models. Hence, Payne’s (2014) four tools of social work practice: framework, models, perspectives, and explanatory theory, are adapted to the three traditional methods or approaches in social work to illustrate the roots and trajectory of the social work models. The framework below (Figure 4) shows the classification and convenient or purposeful selection of social work models and theories of practice.
The framework above (Figure 4) is the template for four others (approaches, models, perspectives, and explanatory theory) in highlighting the modern methods to social work as a practical activity, with its roots in the social sciences. The illustration shows how approaches, models, perspectives, and explanatory theory interactively influence each other in modern social work practices due to the adaptations of scientific theories, particularly social science theories, to intervention, and how societal power relations (national politics), ideologies, and cultural values may inevitably influence their selection for practice.

Nevertheless, Teater (2012) contended that some of these terminologies – approaches, models, perspectives, and theories – are often used interchangeably by social work practitioners and scholars to describe specific tools of social work practice. Also, other terminologies are being used elsewhere. For example, while Okunola (2002) referred to interviews, group discussions, and social statistics as tools of social work, he also referred to the followings as classes of social work practice: the three traditional social

<table>
<thead>
<tr>
<th>Social Work Approaches</th>
<th>Models</th>
<th>Perspectives</th>
<th>Explanatory Theories</th>
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<tbody>
<tr>
<td>Micro = Casework approach originated from the COS approach in the 19th century.</td>
<td>E.g., The Psychosocial model, Functional model, CBT model, Multicultural social work practices</td>
<td>Psychoanalytic/ Psychodynamic or Hermeneutic Perspectives, etc.</td>
<td>Theories of the client world E.g., Cognitive Behavioral Theory (CBT), DSM-5 and DISC-IV have been adapted on ethno-cultural bases</td>
</tr>
<tr>
<td>Mezzo = Community (based) work: care and organization. Sustainable development model. Multicultural and/or survivors approach, etc.</td>
<td>Community (based) approach originated from the Settlement House.</td>
<td>“Traditional and Transformational Perspectives, etc.</td>
<td>E.g., Cognitive Behavioral Group Intervention on Acculturation.</td>
</tr>
<tr>
<td>Macro = Statist approach (what social work is), that is, social work at the nation-state level, such as: Social Security, Developmental Social Work, etc.</td>
<td>Statist model = The function of social work. (state policy) E.g., preventive, maintenance, developmental models, and multiracial approaches</td>
<td>Ecological, Comparative, Global, Social development, Refugee and System perspectives, etc. Postmodernism Multiculturalism Globalization</td>
<td>The Humanitarian Response, Cross-cultural or cross-national studies on social work provide the bases for multiculturalism in national policies</td>
</tr>
</tbody>
</table>

NB: The mezzo and macro levels often overlap *1 = Perspectives currently adapted to ISW by scholars. *2 = Diagnostic Manual for Mental Disorders (DSM-5), Diagnostic Interview Schedule for Children (DISC-IV), and multicultural approaches adapted to multicultural and/or indigenous contexts.

Figure 4. A Framework for the Historical Roots and Dynamics of Social Work Models and Theories
work methods, social work administration, research, policy making and planning. These are inclusively referred to as the social worker's roles by other scholars. In particular, method is often used to replace approach, intervention, or practice (Teater, 2010). Apparently, these terms are concerned with the social work processes of planned change, as Teater (2012) argued that the methods in social work are synonymous with the process, technique, and mode. In this way, these terminologies depict the actual activity a social worker does, whether with an individual, family, group, or community.

In the advancement of social work, its professionalization and growing roots in the social sciences brought about more encompassing terminologies to describe social work practice. For example, casework has been widely referred to as direct practice with individuals, families, and groups (Hefferman, Shuttleworth & Ambrosino, 1988). It is also known as clinical social work, with concomitant varied terminologies such as Cognitive Behavioral Therapy (CBT) or models, and Group Therapy, originating from theories of human behavior (see Payne, 2014; Germain, 1994). Similarly, the statist approaches to social work are now referred to as residual, corporatist, and institutional models. In this way, there are alternative terminologies, such as the micro and macro practices in social work, which originate from problem levels analyses in sociology and economics.

Furthermore, Barker (1999) argued that social work activities that have been identified as methods include all the previously mentioned methods, as well as social work administration, research, policy, planning, and generic social work practice, which is a combined micro-macro practice. Thus, NASW Press and Oxford University Press (2008) defined social work methods as “theoretical and systematic approaches to the social work process, which includes engagement, assessment, goal setting and planning, intervention or action strategies, and the monitoring of changes. Changes can occur in individuals, families, and groups; communities and organizations; and social institutions and social policies.” In other words, the strong influence of behavioral theories and social theories in social work may have accounted for HBSE as the common foundational course for social work globally and for the contemporary references to social work practices as practice models with theoretical perspectives.

Practice Models in Social Work: In agreement with Shoemaker et al. (2011) that a model can be atheoretical and theoretical, approaches to social work practice preceded the use of theory in social work. Arguing from a social work historical point of view, Turner (1996) divided the approaches to social work into two historical periods – the pre-theory and theory-based social work periods. The pre-theory approach was characterized by underlying assumptions that could not be proved rather than the modern focus on concepts, variable relationships, and hypotheses. Hence, the use of terms such as axioms, values, exhortations, and attitudes characterized the first set of classic scholarly work related to social work approaches. Alternatively, the chronology of social work can be divided into three perspectives vis-à-vis the pre-theory, modern, and postmodern perspectives. Some of the characteristics of the pre-theory have been listed above. Apparently, the approaches to social work were atheoretical, and the term model was not in vogue.

Contrarily, modern perspectives in social work are highly characterized by logic or reasoning, and are systematic, that is, well-ordered and scientific. Modernity or modernism is a product of the social evolution that heralded the period of Enlightenment and the democratic political system (Payne & Askeland, 2008). This is a departure from organizing society solely around myth, traditions, rituals, and undemocratic
legislative authority. In other words, there is a strong inclination towards objectivity, and empirical and hypothesis testing or falsification. Knowledge and values are the basics of social work practices. Nevertheless, social work values were primarily influenced by the worldview from which the profession began in Europe, as well as other worldviews globally as the profession spread to other domains. Scientific knowledge pervades modernity, and thus the social sciences and their epistemological characteristics generated behavioral theories that have subsequently become a primary bloc of the HBSE knowledge base for social work. For example, psychoanalytic and psychodynamic, behavioral, social-cognitive, and humanistic theories produced theoretical models that were contingent upon the theoretical bases of the behavioral theories. In social work, these theory-based models are called conceptual models or frameworks, models of social intervention, and, in recent times, practice models.

Similarly, Hardcastle, Wenocur and Powers (2011) highlighted the characteristics of conceptual models in social work. One, models are a way of putting together concepts to illustrate the structure or relationships among concepts. Two, the primary intention of a conceptual model is to demonstrate the operation of a theoretical approach as well as to build or demonstrate knowledge. Three, the models are not empirical realities in themselves, but rather abstractions, simplifications, and summative of empirical referents and facts that contain the essential elements and structure of reality. In other words, the conceptual models in social work are different from the physical and mathematical models common to the natural or physical sciences. The paradigmatic parameters for evaluating the physical sciences, which have static objects as the foci of study, are different from the dynamic nature of the objects of investigation in the social sciences.

Harrington (2005, p. 4) argued that the social sciences “study meanings, values, intentions, beliefs, and ideas realized in human social behavior and in socially created institutions, events, and symbolic objects such as texts and images.” Hence, social scientific theories are often not falsifiable or subsumed under the general principles of natural cause-and-effect relationships in the way that static objects of the physical sciences are treated via observation or experiments. In other words, the paradigmatic divides between the natural or physical sciences and the social sciences have led to relative criticisms of, for example, the psychoanalytic and psychodynamic theories as not falsifiable, and the generalization from other social science theories as faulty, due to the inherent complexity or dynamic nature of the objects of study. In this way, social work practice models generated from their respective scientific theories share in the strengths and weaknesses attributed to the development of those social science theories. In particular, the systematic approach, logic, and tendency towards objectivity in those social science-based models have characterized modernity and modern professional social work practices.

However, the features of modernism, particularly in the social sciences and social work, are being challenged in the 21st century, which has heralded ICT, globalization, and the subsequent rapid increase in human migration and multiculturalism. The current nature of knowledge and production is under scrutiny from a new perspective to knowledge approach called postmodernism. Notwithstanding the uncertainty and division that postmodernism as a perspective is seemingly causing among scholars, the postmodernism position supports the proposition that no epistemology is free of assumptions, whether in the pre-theory or modern period. In modernity, behind every scientific hypothesis, there is a meta-science or paradigm of assumptions taken for granted, and every accepted hypothesis is held tentatively, for decades and longer.
Similarly, in the context of social work, Noble (2004) argued that postmodernism is leading to a new epistemological development. In particular, Hartman (1994, p. 16) asserted that postmodernism is based on the assumption that “we can only know the world through our construction or interpretation of it.” She stated further that it is believed that the construction and interpretation grow out of socio-political and economic contexts, and that those in power tend to control the social discourse and meaning of knowledge.

Payne and Askeland (2008) share a similar view as Hartman (1994) about postmodernism. They added that the consequences of postmodernism create uncertainty, division, and rejection of the social order and structure, while at the same time creating an opportunity for social change. Thus, while the position of the postmodernists is seemingly highly political and self-serving, the significant social and technological changes in the 21st century are seemingly radicalizing the scope of social data and the possible methodology for knowledge production. For example, in the social sciences, big data and new techniques of analyses are emerging, and contrarily, these new techniques are seemingly adopting the modern approach towards big data analyses. Earlier, in the field of comparative study of social policy, Ragin’s (1987) QCA, which uses Boolean logic, was developed to face the challenges of big qualitative data in the social sciences. Though his comparative technique has been heavily criticized for quantitative emulation, it is fundamentally not so (Mangen, 2013). More importantly, amid this uncertainty, the reality in ISW is that no concrete practice model has been developed yet for the specialization in social work from the postmodernist perspective.

**Practice Models in ISW:** Though Healy (2012) posited that concepts such as globalization, development, human rights, social inclusion and exclusion, and social may be considered a set of theories that support international social work, their scientific bases are not indicated. In this way, it can be concluded that there is no known explanatory or scientific theory of ISW yet, but, as in social work generally, psychosocial or CBT models rooted in psychodynamic theory and used by social workers to forge therapeutic relationships with clients are possible to be deployed in the context of the specialization. Nevertheless, some models, perspectives, and comparative methods for ISW, with possible implications for multiculturalism, exist in scholarly studies. However, the focus of these studies has been more on international social work education and international field placements. While the details of the newly developed comparative methodology for ISW are readily available in the literature, the details of the theoretical base and methodology for producing the models for ISW are seemingly scant in the literature.

In particular, Hämäläinen (2013) developed an apparent classic methodological-based scientific consideration for ISW. The study adopted a pair of methodological concepts (*diachronic* and *synchronic*) from the discipline of linguistics – the scientific research of language and its structure – to develop a comparative methodology possible for highlighting ISW multicultural characteristics in its theoretical construction and practice model building.

On the contrary, the three international social work education models – social welfare model, social development model, and new world order model – highlighted by Ulrich (2006) are lacking in a comprehensive theoretical base and methodology. While Ulrich (2006) argued that the social welfare models have their origin in comparative social policy, research, and cross-cultural studies, the theoretical base and methodology for developing the models from the referred social sciences are lacking in his work. Though he argued further that the social development model draws on
the theory base of sociology and other disciplines from the social sciences, it is difficult to ascertain the particular theory and methodology. The same gap existed in his illustration of the new world order model.

Similarly, Nuttman-Shwartz and Berger (2011) highlighted four competing models of international field placement in ISW – the independent/one-time, the neighbor-country, the on-site group, and the exchange/reciprocal models. He implied that the last model was developed from a systematic process, but the details of the process, principles, and methodology are scant.

Another related study focusing on multiculturalism in ISW was conducted by Nadan (2014). He called for a more constructive and reflective view of cultural competence in ISW to equip practitioners and educators as ethically compliant and anti-oppressive. While this article suggested that knowledge of other cultures may not be sufficient in practice, Bo’s (2014) empirical study revealed that openness, a broader understanding of others, and more significant sensitivity to people’s different value orientations are crucial for cultural competence. However, both studies focused on knowledge areas and ethical issues, not on actual process or practice model building for multiculturalism in ISW.

Some of the perspectives on ISW are currently available in scholarly work. For example, Cox and Pawar’s (2013) textbook on ISW proposed their integrated perspectives as a framework approach to ISW (see also Healy, 2012). The framework consists of global, human rights, ecological, and social development perspectives, but there is no known research or practice yet integrating the aspects. Contrarily, the literature abounds in global perspectives instead of integrated perspectives. Such writing includes the SAGE Handbook of International Social Work (by Lyons, Hokenstad, Pawar, Huegler & Hall, 2012), which contains essays on cutting-edge research in ISW. The handbook focuses on issues of an international, regional, and global dimension. There is also the International Handbook on Social Work Theory and Practice, published by Greenwood Press (edited by Mayadas, Watts & Elliott, 1997), which focuses on social work theories and practices across many countries within a comparative framework of documentation. A similar format to the handbooks is exhibited in International Social Work Practice, edited by Bettmann, Jacques and Frost (2013), which attempts to bring theory to life through case studies. This publication contains book chapters from many countries across the world on social work approaches to specific common or cross-national issues, towards a comparative framework, but the scope does not cover all countries. Most importantly for this dissertation, the issues of multiculturalism in ISW are not very visible in the three publications. Making a selection across countries is international, but not global, because not all the nations of the world are included. This position was implied in a seemingly related issue by Watts (1997). In particular, the cross-country studies mentioned above are associated with the international research of social work, which Payne (2006) described as demonstrating a shift towards innovative work using narratives, group work, and social construction among professionals, but is highly political.

Finally, postmodernism and post-colonialism (see Payne & Askeland, 2008), globalization (for example, Hugman, 2010; Lyons, 2006; Midgley, 2001), and multiculturalism (Mayadas & Elliott, 1997) are critical perspectives that underpin the current thinking in ISW and contribute to the understanding of ethno-cultural diversity. However, the perspectives are seemingly analytical frameworks or contexts for discourses and normative reflections on issues in ISW. For instance, Hugman (2010) composed a whole book of discursive essays to posit that ISW is more than having cross-country
perspectives on common issues; instead, ISW calls for vision and deep understanding. Payne and Askeland (2008) also discursively highlighted the realities confronting the social work profession, particularly ISW, in contemporary time, within the frameworks of globalization, postmodernism, and post-colonialism. The engagement with those frameworks in those studies is in agreement with Mayadas and Elliott (1997) that the 21st-century development phase of social work will necessarily focus on such perspectives. However, those studies are seemingly prescriptive notions of critical (or political) reflections vis-à-vis social work education and practice, racism, social exclusion, inequality, and cross-cultural practice and cultural translation towards a broader orientation for social workers. In other words, their abstract ideas are prone to the contestability that is common in social work discourses.

Nevertheless, there is a trend of dualism in the theoretical constructions of ISW, which could have implications on its emerging practice models. On the one hand, there is the discursive enclave that is seemingly political and tilting towards theoretical imperialism (or attempting to create an opportunity for essentialist Western perspectives), with the possible effect of different and imbalanced cultural inputs into the development of ISW’s knowledge and practices. For example, see Haug (2005) for her analysis of global politics and feminism in the emerging discourse of ISW. On the other hand, there is the possibility of empirical explorations of issues in ISW, with a realist tendency to mediate between the social constructionist versus the essentialist views of issues in ISW. The trend towards real facts is the approach implemented in this dissertation, with a focus on building a model for the conceptualization of the practice of multiculturalism in ISW.

The contribution of the empirical approach to model building in social work has endured more in comparative social welfare and social policy-related studies than in other academic disciplines. Historically, routine studies on the typology of welfare states, for instance, Midgley (1995), and particularly Rice (2013), popularly embraced the Three Worlds of Welfare Capitalism by Esping-Anderson (1990) for its empirical approach. Though Voorhis (2002) challenged its methodological validity, nevertheless it has been a broad reference point in welfare state typology globally, and not only in the discipline of social welfare and social policy but also in the comparative references to statist models of social policy and social work. Of great importance at this juncture in this dissertation is that comparative studies of the type of Esping-Anderson (1990) were argued as appealing to set theory by Ragin and Rubinson (2009). They articulated their position this way, “Esping-Anderson uses the term ‘welfare’ as a modifier, indicating that welfare states are a subset of capitalist countries. And capitalist countries are in turn, a subset of all countries” (p. 7). The implication of this in social work is to assume that statist models of social work also appeal to set theory, but this is seemingly not the case due to the shortage of documentation in this regard.

In summary, the practice models in social work and ISW vary in theoretical base and methodology, which are seemingly not detailed in their documentation. In other words, most of these models are either atheoretical or theoretical. However, while evidence abounds that each practice model is empirically and/or systematically developed, or derived, from either theory or value and practice, the expectation is that they are deployed for their purposes systematically. Nevertheless, there is a shortage of evidence for their detailed process of development – for example, as in Hardcastle et al. (2011) and the “policy-practice model that was developed based on practice experience and systematic observation only” (Akinola, 1998, p. 104).
The use of the term “model” in this dissertation: Contingent upon the illustrations of the historical roots and characteristics of models and theories in social work (as in section 2.3 and Figure 3), and the subsequent intertwining nature of their constructions, functions, and processes, the use of the term model in this study is an atheoretical design of a procedural set of actions for conceptualizing the practice of multiculturalism in ISW. In this way, it is similar to the Evidence-Based Practice (EBP) as a process of inquiry (Thyer & Myers, 2010; Rubin & Babbie, 2008). “It helps to structure and organize how one approaches a complicated situation” (Payne, 2014, p. 9).

However, 6 and Bellamy (2012) and Shoemaker et al. (2011) argued that an atheoretical model may be used to construct a theory. Hence, there is a qualitative comparative analysis of the empirical results for patterns of multiculturalism, particularly the two cross-national studies. In other words, the scientific approach to model building in this dissertation is characterized by the following: empirical work, Boolean qualitative comparative analysis, and comparative analytic induction – or in the order of study, analysis, and the comparison for deriving the principal goal of the dissertation. Also, the outcome of the comparative analytic induction will have implications for validating the entire research endeavor and future theoretical development.

2.4 ROLES OF CONCEPTS IN THE LITERATURE SEARCH AND REVIEW

The attempt to conduct a literature review of this dissertation’s topic – multiculturalism in ISW – from the outset encountered a dearth of or even a single scholarly study on the topic. This lack, however, indicated the novelty of this research endeavor. Notwithstanding, the way some related concepts helped in the literature search and the problems encountered in the search process are briefly narrated. After this, a review of some of the related literature that illuminated the rationales for embarking on the dissertation and its methodology is presented. In other words, this subsection presents, first, the problems with the search for previous studies on the topic of this dissertation, followed by a review of past literature on related concepts, and finally, a review of cultural competence in ISW.

The planned literature review was aimed at discovering the scope of what has been done in the topic area, and, in particular, what, if anything, can be learned about the process of building a model to conceptualize the practice of multiculturalism in ISW. Initially, the electronic search platform of the University of Eastern Finland Library (the Linda and Ebrary databases, currently referred to as UEF Finna) that was used to search for books, theses, dissertations, and conference papers or proceedings resulted in negative results. Similarly, the Internet search, using the Firefox Web browser via Google.com, for general materials on “multiculturalism in international social work” also indicated that no substantive scholarly materials were available on the topic. Furthermore, the efforts to search for journal articles on multiculturalism in ISW, in collaboration with an information specialist of the University of Eastern Finland Library, in the course of writing the final report, yielded no positive result. Thus the search query – (multicultural* OR “cross-cultural” OR intercultural* OR “cultural diversity*” OR ethnic*) AND “international social work”) – implemented through ProQuest tools, as well as the Web of Science platform and resources, resulted in 0 (that is, nil).
However, the advanced search query for journal articles yielded, first, the two published cross-national studies conducted for the purpose of this dissertation (i.e., “Multiculturalism in social agencies for the aged” and “Global Standards and the realities of multiculturalism in social work curricula”). Their summaries comprise parts of this dissertation, and they also helped in the development of a new model for conceptualizing the practice of multiculturalism in ISW. Second, the search query yielded many scholarly works on the concepts of multiculturalism and international social work, and related terms or concepts that collocate with them in scholarly discussions of ethno-cultural diversity and social work, but not of multiculturalism in ISW. Together with some book materials – especially those offering cutting-edge research in ISW, such as the Handbooks of International Social Work, Social Work Research, and Comparative Social Policy, and those summarizing and codifying knowledge in social work, such as the Encyclopedia of Social Work – not only provided the knowledge necessary to investigate the research question but also the understanding of the guiding concepts of this dissertation.

Therefore, a literature review of multiculturalism, multiculturalism in social work, and multicultural social work is presented first. Thereafter, a review of the scholarly work on cultural competence vis-à-vis ISW is provided. Each of these concepts has been previously mentioned in brief as the dissertation’s guiding concepts in their respective sections of this chapter. However, although some major scholarly works have attempted to bridge these concepts, there exists a gap in terms of the practice of multiculturalism in ISW, which is the focus of this literature review.

The development and meaning of the concept of multiculturalism is the focus of Berkes’ (2010) theoretical and descriptive examination of the concept. His work more or less corroborates Claval’s (2001) historical accounts of the dynamics of modern civilization vis-à-vis multiculturalism. Both scholars connected the rationale and emergence of multiculturalism as a concept to international migration and the diffusion of the worldviews (civilizations). While Berkes’ (2010) study drew attention to Samuel P. Huntington’s The Clash of Civilizations and the Remaking of the World Order, Claval (2001) argued from a historical point of view that the first form of multiculturalism was a consequence of invading warlords, whose origin and language were different from that of the conquered societies. Therefore, Claval (2001) asserted that multiculturalism is not a new phenomenon in world history. The study is in agreement with Berkes (2010), who contended that the concept of multiculturalism originated in the Western civilization context and is traceable to (one or) two countries in the Anglo-Saxon world – Canada and/or Australia. Furthermore, Berkes (2010) described multiculturalism as a political theory, a principle, and an ideology, whereas Claval (2001) viewed the concept as a political ideology. While the distinction between globalization (emphasis on homogenization) and multiculturalism (emphasis on difference) is inclusively highlighted in Berkes’ (2010) study, it further established a connection between the ideas of liberalism and multiculturalism. This is in agreement with Kymlicka’s (2007) Multicultural Odysseys: Navigating the New International Politics of Diversity, which focused heavily on the rights of the minority groups that are capable of sustaining their (differences or groups) independence. However, Kymlicka (2007) takes this rights issue further by pointing to the liberal multiculturalism (formulated by Western political theorists) being advanced by international organizations as an extension of universal human rights. That is, there is no justification for limiting universal human rights in the name of cultural relativism or cultural tradition. All these scholarly works agreed that multiculturalism has not only become an ideology but also a political issue –
that is, the *politics of identity, of difference, and of recognition*. In addition, from more of a social policy perspective, both Inglis (1996) and Esikot (2012) re-categorized the concept and politics of multiculturalism as *demographic, prescriptive or normative, and liberal*. Esikot (2012) added the *holistic* category (maintenance of many cultures within a state). The study concluded that multiculturalism is a necessity for sustainable (economic) development, just as Berkes (2010) concluded that, in the 21st century, neither can future immigration be prevented nor the present situation (diversity) ignored.

In professional social work – social work education and practice – the meaning, position, and trend of multiculturalism are even more contentious than in other social sciences, humanities, or human service disciplines. Sanders (1980) argued in favor of identifying the specific assumption, meaning, underlying philosophy, and implications of the concept for social work. The article posited that multiculturalism is synonymous with *cultural pluralism*; it is a philosophical perspective, a radical departure from the “melting pot” approach. It further advocated for multicultural content (the knowledge of other people) in social work curricula and cultural sensitivity on the part of practitioners, who should avoid the idea of a hierarchical arrangement of cultures. The ambiguity of the concept of multiculturalism became more contested in the United States when van Soest (1995) challenged the non-debate about competing perspectives of multiculturalism in social work education. Apparently, these competing perspectives transcend the public domain into a personal and (socially) sensitive domain that Sue at al. (2016) described as “endless individual and group identities” in an update and revision to *Multicultural Social Work Practice* (Sue, 2006).

On the one hand, Atherton and Bolland (1997) responded to van Soest (1995) that multiculturalism is not a construct to debate, and rather that social work should focus on cultural diversity. On the other hand, Potocky (1997) admitted that multiculturalism has become a major force in the study’s review and critique of social work in the United States. The study accounted for cultural sensitivity as the current status of multicultural social work in the United States. It used three models from an historical point of view – the Assimilation Model (1870s–1950s), the Cultural Sensitivity Model (1980s), and the Anti-racism Model (1890s–1910s, 1960s, and the future) – to predict the future of multicultural social work. The study concluded by acknowledging that most members of society are ethnocentric, assimilationist, and prejudiced and/or racist, and that the U.S. experience can be adapted to other countries. The study by Goldberg (2000) discussed the conflicting principles in multicultural social work. In particular, the study argued that there were contradictions and conflicts with other social work principles in the interpretations and applications of the principle of human diversity – the starting point for a social work approach to multicultural issues. The study discussed four examples of the conflicting principles: *unconditional ethnic esteem, qualified cultural equality, right to ethnic identity, and reality and limitation of multicultural competence* to deal with these conflicts.

Kohli et al. (2010) focused on the concept of cultural competence in a detailed review of the connection between past and present multicultural social work in relation to what the Council on Social Work Education (CSWE) has now termed human diversity. From the point of view of the CSWE, the previous concepts of multiculturalism – particularly in social work and psychology – are now regarded as theoretical perspectives on human diversity. The study further provided a synthesis of the current theoretical frameworks for understanding cultural competence in social work and counseling. Notwithstanding, Bo (2014) and Nadan (2014) pointed out the inadequacies in the current practices of multicultural social work. Bo (2014) listed five
main challenges, which included structural barriers. Most importantly, Nadan (2014) posited that cultural competence is a prominent concept in all aspects of international social work and that the current common understanding of cultural competence from the essentialist perspective is inadequate. The study concluded by suggesting a more constructive and reflexive view of cultural competence in order to provide solutions to the problems encountered by ISW in the contemporary world.

Thus, multiculturalism is a reality of the present social order globally, but a gap exists in terms of the lack of a common understanding of the concept. Particularly, the gap is created by the lack of a model for conceptualizing the practice of multiculturalism in ISW. Consequently, this dissertation is in agreement with Spencer (2001, p. 1) that there is a need to “use both quantitative and qualitative research perspectives” in multicultural social work.
3 METHODOLOGY

3.1 THE RESEARCH DESIGN

This dissertation research design is a multimethod approach to scholarly investigation. A multimethod approach leverages the strengths of different methods to produce credible results (Hunter & Brewer, 2016), and it is seemingly appropriate for achieving a novelty goal in social research. Particularly in this dissertation, the choice of the design is due to the qualitative or dynamic nature of the social phenomenon being examined; the cross-national scope of its two data sets gathered via the Internet; and the need to strengthen the research’s validity because of the novelty of the dissertation’s goal. The multimethod approach is thus operationalized in this research as a mixed-methods approach (Tashakkori & Teddie, 1998; Bryman, 2016), which consists of both the qualitative and quantitative treatment of data, as evident in Study 1 and Study 2, and the triangulation technique (Shardlow & Walli, 2003), as evident in Study 3. This mixed approach is also evident as Ragin’s Boolean algorithms and techniques or Ragin’s QCA, and the subsequent comparative analytic inductive conclusion (Collier, 1993) on the findings of the three substantive studies conducted for the purpose of this dissertation.

According to Tashakkori and Teddie, (1998, p. 19), the qualitative and quantitative treatment of data is a product of the pragmatist paradigm. Though its veracity has been debated, it is still a foundational paradigm in research (see Teddie & Tashakkori, 2009). Hence, the choice of the content analysis of data, which is inherently a mixed-methods approach, particularly for the cross-national studies, is due to its characteristic of tilting “to meet the standard of the scientific method” (Neuendorf, 2002, p. 10) and the pragmatist paradigm. In particular, there are clear and specific cross-national attributes of multiculturalism in the qualitative data. Hence, they are assigned nominal levels of measurement (Verhoeven, 2008) to further illustrate the findings (see Bryman, 2016), and this helps in specifying their frequencies and distributions. The treatment of data in this way inclusively made it possible to apply a technique of data reduction that used Boolean algebra in the two substantive cross-national studies (Study 1 and Study 2) in order not to radically change the data sets into the whole abstract forms (Ragin, 1987) common in most statistical analysis.

The application of the Boolean algebra or algorithms and technique (Ragin & Rubinsoin, 2009) also made it possible to conduct a Ragin’s QCA, first, on the findings of each of the two cross-national studies (Ragin, 1987; Bernardi, Keim & van der Lippe, 2007), and second, between both cross-national studies, that is, Study 1 and Study 2. In this way, the categorical variable-oriented tendency (Ragin, 1987; Neuendorf, 2002) of the mixed-methods approach helped this dissertation to identify broader patterns (Mangen, 2013; Ragin, 2000) in each and between the cross-national studies. In addition, this research design inherently provided a platform for a comparative analysis of Study 1 and Study 2, with their findings juxtaposed with the outcome of the case study (Study 3) for their differences and similarities in patterns of multiculturalism in ISW. Subsequently, it was possible also to arrive at a comparative analytic inductive conclusion on the findings of the three substantive studies (Collier, 1993).
The nature of the data sets in Study 3, which requires in-depth investigation as a case study, warranted the application of the triangulation technique. That is, in addition to an online survey (inclusive of email interview) and field survey, its content analysis was not a mixed-methods but only a qualitative content analysis that is not amenable to Boolean algebra. There was also a brief Systematic Literature Review (SLR). The SLR is described as brief because the strategy for retrieving its baseline samples of relevant literature is different from the conventional retrieval method. Even its meta-summary (Ribeiro, Cardoso, da Silva & Franca, 2014) is not a hypothesis testing technique like the meta-analysis (Baumeister, 1997) of the statistical method. Actually, Study 3 implemented a qualitative meta-summary of the brief SLR to synthesize only the extraction and grouping of findings. Moreover, its purpose was to complement the other methods deployed in the case study.

Thus, the research design helped in achieving the goal of this dissertation, which is the building of a model for conceptualizing the practice of multiculturalism in ISW and making tentative conclusions, with the potential for further research on possible theories of multiculturalism vis-à-vis ISW. In other words, the dissertation’s research design offered the most appropriate opportunities for validating the three independent investigations of multiculturalism in ISW vis-à-vis the scope of study and achieving the novelty goal of this dissertation. Most importantly, Ragin’s Boolean qualitative comparative technique helped the dissertation to preserve the essential features of the data available for the two substantive cross-national studies that were implemented. Therefore, the summary of the key characteristics of this dissertation’s research design are as follows:

- It consists of a multimethod approach. This includes the triangulation technique, and particularly the qualitative and quantitative treatment of data, though the quantitative analysis is limited to nominal and ordinal scales or descriptive statistics.
- It is partly a case study, and partly cross-national, but not global. That is, the research scope covers many countries, but not all the countries of the world.
- The design also consists of the cross-national comparative analysis and cross-national analytic inductive methods.

### 3.2 THE EPISTEMOLOGICAL ASSUMPTIONS

This dissertation is premised on the assumption that human phenomena are dynamic and often lack the static variables of the natural sciences that are amenable to statistical objectivity. Hence, as the focus of this dissertation is on the social phenomena of multiculturalism – the multi-ethnic and cultural heritage of ISW – the assumption is that a scientific approach would have some levels of objective implications on the qualitative data available for the three substantive studies. These objective implications would pertain to the display of multiculturalism in social work practice settings, to multiculturalism in social work curricula, and to multiculturalism in a national case study, thus indicating that there are subjective and objective elements about multiculturalism. With this assumption, the first study explored and observed the way multiculturalism is displayed on the websites of social care agencies for older people across many countries. The second study examined the existence or realities of multiculturalism in social work curricula across countries, and the third was a case study of Nigerian social work amid the country’s multiculturalism.
Also, contingent upon the scope of data collection for the cross-national studies, the most economical and unobtrusive approach to data examination is content analysis, as it allows the use of a “quantitizing” technique in data analysis (Tashakkori & Teddie, 1998, p. 19). The analysis of data in one of the two cross-national studies also drew its orientation from a “transcendental realism” perspective in Miles and Huberman (1994, p. 4) “that social phenomena exist not only in the mind but also in the objective world – and that some lawful and stable relationships are to be found among them.” Thus analysis of the data does retain the fitness of the historical context of multiculturalism (as opposed to abstract referents). Similarly, Miles and Huberman (1986, p. 26) contended earlier that “methodologically, transcendental realism means staying close to the setting, defining variables in contextual meaningful ways.” This is in agreement with Vassilopoulos (2011, p. 4) who, concerning qualitative data content analysis in operational research, postulated that “transcendental realism for the qualitative data analysis is based on the position that the phenomenon exists as an aspect of the influence from various factors in the organizational environment.” Consequently, these assumptions offer alternative analytic induction, or a center position between social constructionism and essentialism (even between hermeneutics, empiricism (Erath & Hämäläinen, 2001, and positivism), towards the building of a model for conceptualizing the practice of multiculturalism in ISW.

### 3.3 RESEARCH METHODS

Data were gathered for the two cross-national studies (Baistow, 2000) via the Internet by using non-probability sampling methods (Rubin & Babbie, 2008). Also, document gathering, via fieldwork in Nigeria, constituted the primary source of data for the case study, which was further triangulated (Shardlow & Walli, 2003) by implementing two surveys and a brief SLR on all the indigenous journals of social work in Nigeria. The two surveys consisted of an online survey of social work students, educators, and practitioners; and a field survey of Nigerian legislators. See Table 3 below for the list of the three studies focusing on multiculturalism. Finally, the application of Ragin’s QCA on the observed results of the two cross-national studies, for their similarities and patterns of multiculturalism, and the analytic induction of a model for conceptualizing the practice of multiculturalism in ISW from the findings of the three studies constituted the fourth step on the list.

| 1. Observations made cross-nationally of multiculturalism in social agencies for the aged. |
| 2. Examination of the realities of multiculturalism in social work curricula across countries. |
| 3. A case study of Nigerian social work amid its multiculturalism. |

- Thereafter, Ragin’s Boolean qualitative comparative analysis of the results from Study 1 and Study 2, and the analytic induction of a model from the results of the three studies.
Content analysis (in a mixed-methods approach) was implemented on the data for the phenomenon being researched. Rubin and Babbie (2008, p. 400) defined content analysis as “a way of transforming qualitative material into quantitative data.” Thus, each level of observation in the two cross-national studies was followed by a data analytic method based on content analysis techniques. This allowed both the qualitative (Miles & Huberman, 1994) and quantitative (Neuendorf, 2002; Bryman, 2016) treatments of data in a “fully mixed sequential dominant status design,” according to Leech and Onwuegbuzie (2009, p. 271), and in agreement with Cresswell and Clark (2011) and Teddie and Tashakkori (2009). After that, the findings of the cross-national studies were subjected to Ragin’s QCA, which is a technique that uses the Boolean logic of analysis for bridging the qualitative and the quantitative content in data analysis (Ragin, 1987). In other words, while a mixed-methods content analysis technique was implemented in Study 1 and Study 2, the case study, which is Study 3, used a triangulation technique – Conventional Content Analysis (CCA) of documents (from fieldwork) and SLR – to bring out the multiculturalism features of the context of study. Contrarily, the poor response to the surveys did not make any significant contribution to the outcome of the case study.

Both the comparative analysis and juxtaposition of the outcomes of the three studies, in this manner, paved the way for an analytic induction of a model for the practice of multiculturalism in ISW. In other words, the dissertation’s data analysis process followed the inductive logic of the scientific method. See Table 4 below for an illustration of the inductive process as adapted from Rubin and Babbie (2008) for this dissertation.
Table 4. The Inductive Process of a Model for Conceptualizing the Practice of Multiculturalism in International Social Work

<table>
<thead>
<tr>
<th>The inductive method implemented in this dissertation</th>
<th>Three Studies Focusing on Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Observation</strong></td>
<td><strong>Study 1</strong></td>
</tr>
<tr>
<td>Data: via Google.com, and as available n = 65 in English via their websites. Used QL and QT Content Analyses.</td>
<td><strong>Study 2</strong></td>
</tr>
<tr>
<td>Data: via the IASSW online directory. Set 1– (n = 18 in English) from 15 countries out of 65 in the region. Set 2– (n = 81) from Australia, Canada, and the United States. QL and QT Content Analyses are implemented on the data sets.</td>
<td><strong>Study 3</strong></td>
</tr>
<tr>
<td>Data: via triangulation technique – CCA of documents, a brief SLR of Nigerian social work, and surveys.</td>
<td><strong>Findings</strong></td>
</tr>
<tr>
<td>The agencies (n = 24), across countries, portrayed multiculturalism using multimedia (texts and pictures), as further illustrated in the frequency table.</td>
<td>Both sets revealed similar and differently clustered realities of multiculturalism – varied ethnic groups amid diverse legal and social-political contexts – evidence that social work curricula are a positive multiculturalism tool. The facts (attributes) were later grouped under three headings (as variables). The attributes served as a base for a logical induction of a model.</td>
</tr>
<tr>
<td><strong>The comparative analysis results, final conclusions, and reflections on further research for theory building.</strong></td>
<td>Cross-national results subjected to Ragin’s QCA technique resulting in the discovery of (a possible) universality of multiculturalism but contextually relative in patterns, even with the patterns in the case study. Hence, the comparative analytic induction and adoption of the model for multiculturalism in ISW. This analytical process also gives insight into the possibility of building a theory of multiculturalism in ISW in further research.</td>
</tr>
</tbody>
</table>

NB: CCA = Conventional Content Analysis. IASSW = International Association of Schools of Social Work. SLR = Systematic Literature Review. QL = Qualitative. QT = Quantitative, QCA = Qualitative Comparative Analysis.

The schematic illustration in the table (Table 4) above is the procedural approach (inclusive of the respective data treatments) implemented in the dissertation at achieving its goal. Notwithstanding, the details of the methods implemented in each of the empirical studies in data gathering and in executing the analyses are summarized as Study 1, Study 2, and Study 3. The three studies are designed to explore and observe multiculturalism in their substantive contexts and scope, using a multimethod approach.
3.3.1 The Research Ethical Issues

In keeping to good scientific standards, as required by the Committee on Research Ethics of the University of Eastern Finland (UEF), the entire research process of this dissertation was subjected to due ethical considerations. Particularly, because of its social work research nature, it required a discreet ethical approach (Butler, 2002; see also IFSW and IASSW, 2018). In particular, the research plan was subjected to scrutiny for the research ethical obligations before the implementation of the plan (Rubin & Babbie, 2008). In other words, ethical considerations filtered through the entire dissertation’s research process – from problem formulation, research question(s), to the report writing. Consequently, the outcome of the scrutiny of the research plan indicated that a review of the plan by the Committee on Research Ethics was not required.

Also, the research plan was not submitted to the Committee on Research Ethics to carry out a review of the ethical aspects of the entire research endeavor because the focus and research subjects of the dissertation are public documents of institutions and/or organizations – that is, how organizations have reflected multiculturalism in their websites, curricula, social policy, and other related documents (National Advisory Board on Research Ethics, 2009). Only the surveys (both online and field surveys) dealt with adult human subjects (social work students, educators, practitioners, and Nigerian House of Assembly members). However, the research process was designed in such a way that their integrity was not infringed upon, and no human security, whatsoever, was at risk (National Advisory Board on Research Ethics, 2009). See also the Finnish Advisory Board on Research Integrity (2012).

Nevertheless, because major aspects of the data collection were conducted through the Internet, the ethical considerations of this research were not limited to what Rooney (2016, p. 21) called “traditional research ethics protocols.” Thus, information collected via the Internet was treated with careful and additional ethical considerations (Rooney, 2016). First, the legality of using research participant directories for Study 1 and Study 2 was considered (Talentia, 2007). Therefore, while there was no directory for the participants in Study 1, one of the information specialists of the UEF library secured the permission to use the IASSW directory for Study 2, in January 2013. Rashmi Pandey (rashmi@iassw.net) replied that the 2020–11 IASSW directory is available for members on CD-ROM, and that it would also be available on IASSW’s website (http://www.iassw-aiets.org/directory). Furthermore, the approach to using the online links and information was subjected to what the Health and Care Professions Council (HCPC, 2017) referred to as information governance, and a safe and effective use of online information. This standard was also the guiding principle in Study 1, where there was no directory, only Google.com.

Finally, while the voluntary participation of the human subjects in both the online and field surveys in Study 3 was officially highlighted, the indirect participants of the research, in Studies 1 and 2, were treated with respect for their culture and values, as stipulated in IFSW and IASSW (2018) and BASW (2002). There were no hierarchical arrangements of culture or civilizations. Rather, they were arranged in alphabetical order where applicable. The research also considered and applied the principle of inclusivity regarding social work (IFSW and IASSW, 2018) to the analysis and discussion of research subjects (including direct or indirect participants) as much as it was safe and ethical for the entire research endeavor.
3.4 THREE STUDIES FOCUSING ON MULTICULTURALISM

3.4.1 Study 1: Exploring the Display of Multiculturalism in Social Agencies for the Aged

Study 1 explored how social agencies providing social care for older people displayed multiculturalism on their websites. Multiculturalism has become and remains a powerful force in contemporary societies amid the raging philosophical, political, and policy issues-related debates surrounding it (Banting & Kymlicka, 2006). In both settler and non-settler countries all over the world, multiculturalism has manifested itself in everyday social practices. This can be seen particularly in the cases of national minorities and indigenous people in traditional countries of immigration (Kymlicka, 2007; Scheffer & Waters, 2011), as evidenced in the United States, Canada, and Australia. One of such social practices is the social work profession, particularly international social work. Multiculturalism is oriented towards social justice – a key principle in social work’s international definition (Adams et al., 2009a).

The reality of multiculturalism in the social work profession was further asserted by Longres (1997), who posited that multiculturalism is arguably the most important issue in providing for the well-being of people in ethno-culturally diverse settings. Therefore, Study 1 was based on the fear that has arisen as to whether social care agencies for the elderly have strategically reflected multiculturalism on their websites as a result of what Torres-Gil and Moga (2001) described as the growing minority population across countries, the aging of the baby boomers (in Europe and elsewhere), and the concomitant social policy response (see also Lai, 2012). Thus, the first study chose to focus on social care agencies for the elderly.

However, the term “the aged,” elderly care,” and “social care of the elderly” are used interchangeably in this study to indicate the international nature of the research, but not to indicate a bias for or against any country-specific preference of terminology and spellings. In addition, the English language is apparently the most international of all the languages in the world. Furthermore, Study 1 is not about gerontology, but rather it specifically explored and observed multiculturalism in social work practice settings or social care agencies. In other words, it is possible to focus on one population group or all population groups amid the scholarly notions that multiculturalism is a very significant factor to consider when providing for the well-being of people in ethno-culturally diverse settings (Longres, 1997). Hence, the research explored, across countries via the Internet, how multiculturalism is portrayed by social agencies providing social care for the elderly. Thus, the study’s research question is as follows:

- How is multiculturalism displayed on the websites of social agencies providing social care for the aged?

Data Gathering: This study used the Availability Sampling technique (Rubin & Babbie, 2008) of the non-probability sampling methods to gather data on the Internet, due to the difficulty of obtaining a global directory of the organizations providing social care for the aged. That is, the data collection in Study 1 relied on available websites, via an online search, of elderly care social agencies for information (data and their descriptions).
However, because the Internet is a complex place vis-à-vis several tools available for an information search, and the sensitivity of information to each of the tools (Neuendorf, 2002; see also Bryman, 2016), this study opted to conduct a basic search. Similarly, the core issue of multiculturalism as conceptualized and operationalized in this dissertation is connected to the everyday global social reality that does not need any complex form of investigation or abstractions. Hence, the study developed and used the following search words: “Organizations Providing Elderly Care,” with the addition of Africa, Asia, Australia, Europe, North America, South America, and the name of countries on separate occasions, via the Firefox web browser on www.google.com, starting from March 7, 2011. This method conveniently generated in the English language 65 agencies’ websites on the Internet across the world within the period of the research. See Table 5 below for the scope of samples that were generated per country from each continent.

Table 5. Samples of Social Care Agencies’ Websites

<table>
<thead>
<tr>
<th>CONTINENTS</th>
<th>COUNTRY/AGENCIES (n = 65)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFRICA</td>
<td>South Africa (n = 1)</td>
</tr>
<tr>
<td>ASIA</td>
<td>Korea (n = 1)</td>
</tr>
<tr>
<td>AUSTRALIA</td>
<td>Australia (n = 6)</td>
</tr>
<tr>
<td>EUROPE</td>
<td>United Kingdom (n = 4)</td>
</tr>
<tr>
<td></td>
<td>Spain (n = 1)</td>
</tr>
<tr>
<td></td>
<td>Romania (n = 1)</td>
</tr>
<tr>
<td>NORTH AMERICA</td>
<td>Canada (n = 9)</td>
</tr>
<tr>
<td></td>
<td>United States (n = 30 + 12 = 42)</td>
</tr>
<tr>
<td>SOUTH AMERICA</td>
<td>(n = 0)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>= 65</td>
</tr>
</tbody>
</table>

Also, the search for websites providing social care for the elderly was limited to those in the English language in order to avoid what Hearn, Pösö, Smith, White and Korpinen (2004) referred to as the problem of linguistic equivalence in translation (of the websites). Similarly, the adoption of the search terms or spellings for the websites, via the Internet, was not intended to be biased against any country’s preference. However, the search strategy might be responsible for the low number of samples across the world. Perhaps the use of English and the confinement to certain spellings of the language were responsible for the lack of samples from the South American countries and the low number of samples from the United Kingdom and other English-as-first-language speaking countries, respectively. The sample from South Korea demonstrated the use of both the English and Korean languages. In addition, the pictorial reference was not multicultural.

Notwithstanding, the referent terminologies used by the generated websites of social agencies caring for the elderly were also very relative. Perhaps the relativity is due to what Rissanen (2013) ascribed to the respective national social policy imperatives. Nevertheless, the websites of these agencies are the focus of this study.

In summary, the data gathering for Study 1 was not only limited to the focus on English-only websites, by basic search strategy, and the use of the Firewall browser via www.google.com, among other search tools. The richness and usefulness of the available data collected in this framework was also limited by the date and period that the research was conducted, as information on the Internet is prone to change (Bryman,
Notwithstanding, each of the collected websites was downloaded and printed out in paper form for content analysis to ascertain the content related to multiculturalism.

**Data Analysis:** Due to the unavailability of either Atlas.ti or NVivo software and processes, a simple manual code book and form – with a final reliability score of (Kirppendorff’s alpha) .95 simple percent agreement derived from 10 cases (Neuendorf, 2002) – was developed. The initial analysis of the sixty-five (n = 65) collected samples revealed that only twenty-four (n = 24) had attributes and/or made references to multiculturalism (see Table 6). That is, only 24 samples had constructs relating to ethnicity, human rights and social justice, and cultural diversity – the standard units of analysis – in their Strategic Planning Statements (SPSs), for the initial content analysis (Neuendorf, 2002; Rubin & Babbie, 2008). Organizational long-range plans, purposes, aims, goals, and objectives are referred to as SPSs (see Bradford, Duncan & Tarcy, 2000; Riggs, 1984). In Study 1, the SPSs are the goals, mission, vision, values, philosophy, aims, etc. on the agencies’ websites.

Table 6. Samples of Social Care Agencies with Reference(s) to Multimedia and/or Multiculturalism

<table>
<thead>
<tr>
<th>Country/Sample (n = 65)</th>
<th>Use of Multimedia</th>
<th>Reference to Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Africa (N = 1)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Korea (N = 1)</td>
<td>1</td>
<td>–</td>
</tr>
<tr>
<td>Australia (N = 6)</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>United Kingdom (N = 4)</td>
<td>4</td>
<td>–</td>
</tr>
<tr>
<td>Spain (N = 1)</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Romania (N = 1)</td>
<td>1</td>
<td>–</td>
</tr>
<tr>
<td>Canada (N = 9)</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>United States (N = 30+12 = 42)</td>
<td>(30 + 12) = 42</td>
<td>16</td>
</tr>
<tr>
<td>*South America (N = 0)</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Total = 65</td>
<td>= 65</td>
<td>= 24</td>
</tr>
</tbody>
</table>

NB: *No country sample from South America

Further analysis of the 24 samples was implemented using a mixed-methods approach to the content analysis, and a visual method for the pictures (Banks, 2001; Denscombe, 2003), to examine how multiculturalism is portrayed on the websites of those agencies. First, from a qualitative content analysis perspective (Miles & Huberman, 1994; Rubin & Babbie, 2008), the agencies’ SPSs were examined for multiculturalism attributes or references. The outcomes were illustrated in a qualitative matrix.

In other words, the agencies websites’ texts were categorized in a qualitative analytic matrix by their references to Inclusion, Diversity, and Individuality, which are the categories of the texts’ referents to multiculturalism in the study. Similarly, photographs on the websites were examined for their visual representations of multiculturalism. The visual images were grouped and coded Afro as a referent to Black Africans, Euro as a referent to White Europeans, and Asia as a referent to the Chinese or Indians, as inclusively revealed by their facial features and dressing styles. These visual referents are also included in the qualitative analytic matrix. After that, from a quantitative content analysis approach (Neuendorf, 2002), the attributes and/or references – as specific to their SPSs – were assigned nominal scales. Then the distribution of the attributes under their categories was ascertained via a quantitative table amenable to Ragin’s Boolean algebra of QCA, which was for a subsequent comparative analysis with the results from
Study 2 and Study 3. Lastly, the websites were re-accessed for validation by using the same browser and search engine severally in the course of analysis and report writing until August 2, 2014, when Study 1 was forwarded for publication.

**Limitations of the study:** First, the use of the findings in Study 1 is limited on the grounds that the study is seemingly the first to investigate how multiculturalism is portrayed on the websites of social agencies providing social care for the elderly. Further studies in this area are apparently needed. Second, the use of non-probability sampling, the focus on English as the only language of the search, and the online search strategy restricted the number of samples that were available for this study. Perhaps, it is the unavailability of a global directory of social agencies providing social care for older people in particular that might have compounded the effects of the limiting factors earlier mentioned. While these factors present a limitation to the use of the results in Study 1, nevertheless, the key patterns of multiculturalism needed for the goal of this dissertation are covered in the research.

### 3.4.2 Study 2: Examining the Realities or Existence of Multiculturalism in Social Work Curricula

Study 2 examined the existence or realities of multiculturalism in social work curricula across many countries. The investigation was necessitated by the concern among scholars for a social work response to the growing interdependence among nations and continual human migration amid globalization. In particular, scholarly discourses are divisive on the two institutionalized social work responses – ISW and the Global Standards for Social Work Education and Training (hereafter referred to as the Global Standards [GS]). Furthermore, existing in scholarly papers were the decade-long or more debates on the feasibility of ISW and the GS, given the varied ways social work is organized across the world and reflecting peculiar cultures, social structures, and worldviews (which are aspects of civilizations). For example, see Gray and Webb (2015), Webb (2003), and Barretta-Herman (2008).

Given the seemingly endless debates on the feasibility of the GS and ISW vis-à-vis multiculturalism, and the increasing global ethno-cultural diversity and concomitant increasing diffusion of worldviews in the 21st century’s societies, Study 2 developed two research questions to explore and observe the attributes of multiculturalism in social work curricula across countries, as follows:

1) **What are the content or attributes of multiculturalism in the curricula of social work schools from countries located in the geographical region encompassing 10°–40° north of the equator?** See the illustration of the region in Figure 6 below. (The focus on the geographical region is based on Geib’s (1977) assertion that the region is the birthplace of most of the world’s civilizations that represent the key factors of multiculturalism concerned with in this research.

2) **What are the content or attributes of multiculturalism in the curricula of social work schools in Australia, Canada, and the United States?** The need for the dissertation to focus on these English-speaking countries is because they have been labeled as traditional countries of immigration or the classical countries of immigration (See Duncan, 2012; Scheffer & Waters 2011; Kymlicka, 2007; United Nations, 2006). In particular, the issues of ethno-cultural diffusion are the key factors in this research endeavor.
Data Gathering: The purposive sampling technique was the basis of data collection for Study 2. According to Rubin and Babbie (2008, p. 363) “Purposive Sampling is a type of nonprobability sampling method in which the researchers use their own judgement in selecting sample members.” The sampling technique warranted three issues that characterized the collection of data to provide answers to the two research questions listed above. The issues are as follows:

- The choice of only the curricula in the English language so as to avoid the problem of equivalence in translation, to focus on:
- One, the geographical region noted for the birthplace of the world’s civilizations or worldviews, to help the study discover how the worldviews or beliefs are reflected in social work curricula.
- Two, the so-called traditional countries of immigration for their pattern of multiculturalism in social work curricula.

Thus, the sampling technique was used to gather data from the 2020–11 IASSW online directory of members in 2013 and re-accessed for validation in 2015 and 2016. The directory is available at http://www.iassw-aiets.org/list-of-iassw-member-131219. Con- tingent upon the last visit to the website in 2016, the database of social work schools contained four categories in this order: School Members (n = 409) Affiliated Members (n = 5), Individual Life Members (n = 2), and Individual Members (n = 221). The summation produced a total of n = 637. See Figure 5 below for the categories of IASSW members.

![Four Categories of IASSW Members](image-url)

Figure 5. Categories of International Association of Schools of Social Work (IASSW) Members

The School Members of the IASSW category (N = 409 as of May 16, 2016; total was 417 in 2013) was the focus for multiculturalism in the social work curricula. The directory was copied and converted to a Microsoft Word format where it was possible to rearrange all the School Members of the IASSW in alphabetical order according to their country of location. Thereafter, only schools with curricula in English were the focus of the data gathering in order to avoid what Hearn et al. (2004) referred to as the problem of linguistic equivalence in the translation of the curricula.

Furthermore, apart from using only English as the language for gathering data, two geographical frameworks previously used in scholarly studies were deployed to purposefully map out the scope of the data collection, particularly, as the methodology for the study is inclusively cross-national, but not intended to be global. Ethnoreligious/cultural issues constituted the main research, and any extensively spread culture or religion has often been referred to as civilization (Huntington, 1993, 1996). Hence, the study focused on social work curricula in English (for bachelor’s and master’s degrees) available from some countries located in the geographical region encompassing 10°–40° north of the equator (see Figure 6 below for a geographical illustration,
as modified from Google Maps via the Internet), which Geib (1997) described as the home areas of most of the civilizations in the world.

Figure 6. A Geographic Illustration of 10°–40° North of the Equator Template

Currently, there are about 61 countries in the 10°–40° north of the equator region (including the newly created South Sudan, and the Palestinian Occupied Territory). As of October 10, 2015, only 15 (initially 16 in 2013) of the 61 countries in the geographic area 10°–40° degrees north of the equator had schools listed in the IASSW Active Schools Members category. Of those 15 countries, Bangladesh, Cambodia, China, India, Israel, and the United Arab Emirates (UAE) had a total of 18 schools, with their English bachelor’s curricula and/or strategic statements related to multiculturalism, available on the Internet. See Table 7 below:

Table 7. Eligible IASSW’s Members of the Geographic 10°–40° North of the Equator

<table>
<thead>
<tr>
<th>Countries</th>
<th>Number of Schools Active on the IASSW Directory as at 2016</th>
<th>Schools with Bachelor’s Curricula in English and References to Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Cambodia</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>China</td>
<td>49</td>
<td>5</td>
</tr>
<tr>
<td>*Cyprus</td>
<td>0 (2 as at 2013)</td>
<td>0</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>India</td>
<td>7 (9 as at 2013)</td>
<td>7</td>
</tr>
<tr>
<td>Israel</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Japan</td>
<td>84 (92 as at 2013)</td>
<td>0</td>
</tr>
<tr>
<td>South Korea</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Lebanon</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Malta</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Nepal</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Philippines</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Portugal</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Turkey</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>UAE</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Total = 18

NB: Cyprus was not active on the IASSW Directory in 2015
In other words, non-IASSW members were excluded, and websites in other international or indigenous languages were not included in the data collection. Most importantly, the data from the websites of the School Members of the IASSW from this region helped the study to discover how current worldviews or beliefs (aspects of civilizations): Animism, Bahai, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, Shintoism, and Taoism (Geib, 1997; Huntington, 1993) – that originated from different countries across Africa, the Middle East, and Central Asia – are reflected in social work curricula.

The second framework for collecting data consisted of English-speaking countries labeled traditional countries of immigration or classical countries of immigration (Duncan, 2012; Scheffer & Waters 2011; Kymlicka, 2007; United Nations, 2006). They are Australia, Canada, the United States, (and later New Zealand), which are countries noted for starting the implementation of annual national origin quota systems (and subsequently, skills and family unification criteria) for welcoming immigrants. Apart from the language eligibility, the social work schools in Australia, Canada, and the United States (see Table 8 below) generate master’s degree curricula – the primary data focus of the study.

Table 8: Eligible IASSW’s Members of the Traditional Countries of Immigration

<table>
<thead>
<tr>
<th>Countries</th>
<th>Number of Schools Active on the Directory as at 2016.</th>
<th>Schools with Master’s Curricula in English and References to Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Canada</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>USA</td>
<td>76</td>
<td>55</td>
</tr>
<tr>
<td>New Zealand</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>Total =</td>
<td>108</td>
<td>81</td>
</tr>
</tbody>
</table>

New Zealand was excluded because most of the social work schools from that country did not post master’s degree curricula on their websites. Also, some of the schools listed in the IASSW directory as being in New Zealand were also in the category of schools from China. In summary, the initial scrutiny showed a total of 99 schools (n = 18+81) that met the eligibility criteria for inclusion in the final analysis.

**Data Analysis:** Using NVivo software to organize and analyze Study 2 data was not cost-effective. Rather, the concept of multiculturalism was used as the conceptual framework for developing a manual code book and forms for the analysis of data. The tool had a simple percent agreement of (Kirppendorff’s alpha) .78 as the final reliability score derived from 10 samples. In other words, content analysis techniques (Miles & Huberman, 1994; Rubin & Babbie, 2008) were implemented from a transcendental realism perspective (Vassilopoulous, 2011; Miles & Huberman, 1986). This method helped to consciously contextualize the content or attributes of multiculturalism throughout the data analysis process. That is, each curriculum was analyzed with respect to the awareness of the ethno-cultural factor(s) and worldview(s) dominant in its environment vis-à-vis the concept of multiculturalism in the educational aims, objectives, and goals of the curriculum. Each curriculum was printed out, and a manual code form helped to sort out the content and attributes of multiculturalism, that is, the constructs relating to ethnicity, human rights and social justice, and cultural diversity – the standard units of analysis – as they clustered in each school’s educational objectives vis-a-vis
the (optional) course descriptions, and in relation to how each curriculum reflects the school’s socio-cultural factors.

The analysis was implemented, first, on the curricula of social work schools from the countries located in the geographical region encompassing 10°–40° north of the equator, which comprises about 61 nation-states, and second, on social work schools from Australia, Canada, and the United States. Each curriculum was printed out, and a codebook and forms were developed to sort out the content and attributes of multiculturalism as they clustered in each social work school’s educational objectives vis-à-vis the (optional) course descriptions, and according to how each curriculum reflected the school’s socio-cultural factors. The content or attributes of multiculturalism were later grouped and displayed in the results section under three variables. The first two variables are ethno-cultural diversity and human rights and social justice, as derived from “multiculturalism best practices” (Kymlicka, 2007, p. 167). The third variable is themes in strategic statements, as generated from the 8th standard of the GS regarding each social work school’s strategic (vision or mission) statements. In this way, the distribution of the attributes in their nominal scales was ascertained so as to render them amenable to Ragin’s Boolean algebra of QCA, and subsequently to comparative analysis with the findings in Study 1.

Limitations of the Study: The use of the findings in Study 2 is not only limited by the choice of the purposive sampling technique, but also by the inability of the study to compare the cultural nuances of the regions, which are the sources of the study data. In addition, the nature of the data, particularly the negative impact of listing and delisting schools of social work on the IAASW’s directory, may affect the use of these research findings. A similar limitation can be highlighted with respect to the focus on bachelor’s and master’s degree curricula between the two strands of data collection.

3.4.3 Study 3: A Case Study of Nigeria's Social Work amid its Multiculturalism

The last of the studies (Study 3) is a replacement for a research into social policy across many countries, which was designed to be amenable to Ragin’s Boolean algebra of QCA. Study 1 and Study 2 generated varied cross-national multiculturalism data – directly and indirectly – from, first, traditional (or classical) countries of immigration; hence, there was a need to focus on an ethno-culturally diverse country with different features. For this reason, a case study of Nigeria was initiated. The study started in 2013 and was published in 2017. Study 3 is an in-depth investigation of how both Nigeria’s multiculturalism and social work have impacted each other in the country. As such, there are also narratives of the context of study, amid the key methods of inquiry, to reflect the in-depth investigation. The findings of the case study are juxtaposed with the findings of Study 1 and Study 2 comparatively, towards achieving the goal of this dissertation.

The Background and Research Question of the Case Study: The study is premised on the notion that poverty has persisted in Nigeria due to the lack of culturally rooted structural and conceptual support in the social development sector, and thus the movement towards an increased advocacy for culturally relevant social development and/or indigenous social work in Nigeria. Perhaps the level of poverty is also responsible for the prevalent cross-national human trafficking and vices affecting teenagers and adults in Nigeria and elsewhere (that is, in other developing countries), and the subsequent networking with international criminal syndicates disguising as job facil-
itators. Unfortunately, successive governments in Nigeria have not leveraged social work as a global factor for harmonizing social policy and social development into reality. Therefore, the study conducted a focused spotlight on Nigeria’s cultural complexity vis-à-vis the country’s social work profession. Also, it required an in-depth investigation and, possibly, a methodological triangulation of investigation (Descombe, 2003). An illustrated overview of Nigeria’s ethno-cultural diversity follows below, and thereafter the methods implemented in the study are explained.

First and foremost, Study 3 posited that, according to the Federal Research Division/Library of Congress (1991), the pre-colonial geography of Nigeria was dotted with human settlements millennia before the spread of agriculture 3,000 years ago, and the earliest fossil skeleton with Negroid features, about 10,000 years old, was found in Ileru, Western Nigeria. The study argued further that these settlements had developed into chiefdoms, city states, kingdoms, and empires with distinctive indigenous social welfare practices before the Arab Trans-Saharan slave trade (ca. 650–1900) and the European Transatlantic slave trade (ca. 1562–1887), which both indelibly affected the indigenous social life of the varied societies. In particular, just as the European Transatlantic slave trade brought the Judo-Christian worldview to Benin (ca. 1550) and Badagry (ca. 1842) in the southern part of Nigeria (Ogundipe & Edewor, 2012; Okunola, 2002; Irele, 2011), the Arab Trans-Saharan slave trade brought the Arab worldview of Islam to Bornu (ca. 1100) and Sokoto (ca. 1804), both in the northern part of present Nigeria (Kazeem, 2011). Furthermore, just as the indigenous traditional governments were replaced with Caliphates and Emirates or Sultanates, as is the case presently in the northern part of Nigeria, the Europeans colonized Nigeria until 1914. Although globally, according to Patterson (1982, p. 14), “slavery (could be rendered) as a special form of human parasitism,” it was argued that “the Sokoto Caliphate, for example, had more slaves than any other modern country, except the United States in 1860; and slaves were also numerous among the Igbo, the Yoruba, and many other ethnic groups” (Federal Research Division/Library of Congress (1991, p. 1). A key justification for this so-called “scramble for Africa” was a desire to stamp out slavery once and for all (David, 2011). Contrarily, Osinubi and Osinubi (2006, p. 102) asserted that the colonization of Africa “ensured that people of diverse cultures were brought together under one country.”

Nevertheless, both the inhuman slave trades of that magnitude were, among other factors, predicated on the existing age-long and pre-colonial internecine rivalries and wars among the ancient societies. Even the impacts of the age-long rivalries are still felt in both inter- and intra-ethnic relations in contemporary Nigeria. For example, see Anugwom (2000), Ayatse and Iorhen (2013), and Erhagbe (2012). Of great significance is the fact that the European imperialism in Africa (ca. 1880–1990), particularly the events that followed the Berlin conference (1884–1885), led to the carving out of the geographical area thereafter named Nigeria. Olufayo (2014, p. 216) contended that Nigeria as a nation emerged in 1914 from a “fusion of several nations of different cultural backgrounds into one nation,” in agreement with Osinubi and Osinubi (2006, p. 108) who quoted the late sage of Nigerian politics, Chief Obafemi Awolowo (1909–1987), as saying that:

Nigeria is not a nation, it is a mere geographical expression. There are no ‘Nigerians’ in the same sense as there are ‘English’ or ‘Welsh’ or ‘French’, the word Nigeria is only a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not. (p. 108)
Apparently, the position of Olufayo (2014) must have garnered support from Uzuegbunam (2013, p. 1) that “the rationale behind the effort to highlight the major characteristics of some ethnic groups of Nigeria was to show that Nigerians had no common political culture and value system.” The immensity of Nigeria’s ethno-cultural diversity is, however, illustrated in Appendix I, using the old manual map credited to Willink Minorities Commission of 1957–1958 (Source: Urhobo Historical Society, 2016). The online link to the manual map is http://www.waado.org/nigerdelta/maps/willink_commission/willink_commision_nigeria.html. However, the percentages of Nigeria’s ethnic groups, according to Simpson and Oyetade (2008), are illustrated in Figure 7 below.

![Figure 7. Percentages of Nigeria's Ethnic Groups (Source: Simpson & Oyetade, 2008).](image)

Though Figure 7 focuses on the ethno-cultural diversity of Nigeria, other diversity issues were later analyzed in the course of the study. In Nigeria’s scholarly sociological studies and social work literature, Nigeria’s ethno-cultural diversity has always been conceptualized as Nigeria’s multiculturalism. See, for example, Kalejaiye and Alliyu (2013), Otite (2002), and Ugiagbe (2014). Hence, this study’s research question is as follows:

- What is the impact of multiculturalism on Nigerian social work, and vice versa?

Consequently, in order to strengthen the validity of the case study, methodological triangulation (Shardlow & Walli, 2003) was implemented. That is, two surveys, an analysis of documents and a brief SLR were the methods implemented in the case study, so as to have a comprehensive understanding of the country’s social work. In other words, the sources of information are inclusive of online materials and fieldwork in Nigeria.

**Data Gathering:** The data collection for the study was conducted in phases. First, beginning in 2013, an online survey (via Webropol 2.0 software) was implemented, aimed at obtaining first-hand information of the

- experiential knowledge of social work vis-à-vis multiculturalism among Nigerian social work students, educators, and practitioners.

The online survey also included follow-up email interviews with social work practitioners and educators. Their email contacts were obtained from the Nigeria Association of Social Workers (NASoW) national headquarters, Abuja, Nigeria.
However, very few of the expected respondents had their addresses listed in NASoW’s national directory. In addition, the response rates of the few respondents were extremely very low, particularly due to the country’s poor Internet infrastructure. Hence, the internal consistency reliability coefficient alpha (using the split-halves method) of the online questionnaires (Rubin & Babbie, 2008) were not calculated, and the survey (inclusive of the email interview) was discarded. Nevertheless, the survey outcomes are mentioned in both the result and the discussion sections of this dissertation.

Second, in 2014, the study secured for fieldwork in Nigeria a travel-abroad grant from the Saastamoinen Foundation, Kuopio, Finland. The fieldwork yielded the following results. One, it obtained the collections of the Nigerian government macro documents on social policy and social legislation as follows:

- The 1989 Social Development Policy for Nigeria (hereafter referred to as the 1989 SDPN) – the only detailed social policy of the (proposed) social work role in Nigeria to that date, since the country’s independence.
- Documents on social expenditures in Nigeria.

Two, the fieldwork involved collecting articles published in all the Nigerian indigenous journals of social work (four in number) for a brief SLR. These articles are assumed to be the closest of interest to social work practitioners in Nigeria and the country’s social work students, as well as the general audience. They were garnered amid the problems of accessibility to the Internet, and inconstant electricity, particularly in the local government areas of the country. Therefore, a steady access to these articles was provided through the four booklet journals, even though they are not available in electronic form as yet. See Table 9 below for a list of the four journals.

### Table 9. Four Indigenous Journals of Nigeriian Social Work (Available in hard copies only)

<table>
<thead>
<tr>
<th>Journal</th>
</tr>
</thead>
</table>

(Note: *Nigeria Association of Social Workers (NASoW).*  
*Social Work Horizon was initiated by the 1996 Medical Social Workers based in the University College Hospital, Ibadan)

Third, in order to compensate for the negative outcome of the online survey, and by capitalizing on the opportunity provided by the fieldwork in Nigeria, a field survey was also implemented (as a trial) among Nigerian legislators to ascertain

- their familiarity with social work in Nigeria vis-à-vis its statutory provisions.

However, it suffered the same fate as did the online survey. The response rate was also very low! Hence, it was discarded as well, and the outcomes mentioned accordingly.

**Data Analysis:** Characteristically, a case study applies a spotlight focus on each datum collected, for in-depth study, and also focuses on the relationships and processes between the data (Descombe, 2003). In this case of multicultural issues vis-à-vis social
work, the data sets were re-arranged on the bases of integrative frameworks of social analysis (Ritzer, 1985). See Figure 8 below, which has the cultural issues of the data sets inserted in the subjective phases of the social analysis framework, so as to highlight the seeming position of cultural issues in the Nigerian social work profession.

### Macroscopic

<table>
<thead>
<tr>
<th>Objective</th>
<th>1. Macro objective</th>
<th>– the 1999 Constitution, SDPN, and the statistical documents.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subjective</td>
<td>2. Macro subjective</td>
<td>– cultures and values in the 1999 Constitution and SDPN.</td>
</tr>
</tbody>
</table>

### Subjective

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Micro subjective</td>
<td>– individual scholarly treatment of cultural issues in the journals. Also, individual perception of cultural issues in the surveys.</td>
</tr>
</tbody>
</table>

Figure 8. Illustrated Integrative Framework of Social Analysis (Ritzer, 1985)

Apart from helping to highlight the position of cultural issues, the case study (Study 3) usage of the macro versus micro strata of arrangement in the modified Ritzer (1985) framework of social analysis was intended to help the case study to illustrate the validation of the data sets, particularly the documents, regarding authenticity, credibility, representativeness, and meaning. See Mogalakwe (2006), Scott (1990), and Spolander, Pullen-Sansfacon, Brown and Engelbrecht (2011) for the inclusion and exclusion criteria in the document analysis.

Analysis of the data sets were, thereafter, implemented sequentially in obtaining evidence of focus on social welfare vis-à-vis ethno-cultural diversity, first, in the 1999 Constitution; second, in the 1989 SDPN; and third, in Nigeria’s indigenous social work journals.

Firstly, the 1999 Constitution was initially subjected to “a basic schema for the analysis of constitutional issue” (Galloway Jr., 1988, p. 775) in extracting the relevant sections of the constitution on the substantive matters of this investigation. Secondly, the 1989 SDPN was brought under the lens of a Framework for Policy Analysis, as previously used by Lupton, Burchardt, Hills, Stewart and Vizard (2013), to demarcate the analytic chain of the social policy. In particular, both analytic tools, respectively, helped the study, first, to locate the hierarchical arrangement or “separation of powers” (Galloway Jr., 1988, p. 776) in the three tiers of the Nigerian government, and second, to focus on the goals or broad aims of the social policy in relation to Nigeria’s multiculturalism.

After that, the Conventional Content Analysis (CCA) for categorizing the text of a phenomenon where theory, research, and literature are limited (Spolander et al., 2011; Hseih & Shannon, 2005; Humble, 2009) was used to highlight (using boldface) the philosophy, purpose, and focus on social welfare in relation to ethno-cultural diversity and Related Terms (RTs) in the 1999 Constitution, and later in the 1989 SDPN. In other words, the two documents were subjected to a process of document analysis – an iterative process that combines elements of (qualitative) content analysis and thematic analysis (Bowen, 2009). In this context, codes were (generated from, or) highlighted in the data, that is, items of focus are highlighted in bold letters.
It is also important to note at this juncture that the findings from other official macro documents were, however, narrated and also illustrated, where appropriate, in this dissertation. The narration is necessary in order to provide a historical overview of the past and current developments in Nigerian social work. In other words, there is a narration, particularly, of the present state of some of the country’s substantive issues of concern in the results section of this dissertation.

Thirdly, a brief SLR was implemented on the articles published in the four indigenous journals that served as the scope of the databases covered in the review.

The goal of this SLR was to ascertain whether there is a focus (or not) on ethno-cultural diversity and/or related terms in Nigeria’s social work research studies.

Durach, Kembro and Wieland (2017, p. 70) posited that “regardless of the field of discipline, or philosophical perspective, SLRs commonly follow six steps.” Hence, the following steps characterized and defined this review: stating the research question, determining the relevant characteristics of the primary studies, retrieving the relevant literature, selection of pertinent literature, synthesizing the literature, and reporting the findings. Thus, the SLR research question is stated as:

Is there evidence of a focus on ethno-cultural diversity and/or related terms in Nigeria’s indigenous social work research studies?

Hence, Nigeria’s multiculturalism, as conceptualized in Nigeria and in this dissertation, served as the theoretical framework for identifying the relevant literature. Furthermore, the screening and eligibility criteria for any article included in the review were determined by several factors: one, the scholarly article must have been published in one of the four journals of Nigerian social work; two, the article must be concerned with issues of Nigerian multiculturalism; and three, ethno-cultural related forms of social welfare or social work must also be the focus of the article. See Table 10 below for the flow of steps in the screening process.

Table 10. Criteria Form for Selecting Articles Focusing on Multiculturalism and/or Related Terms in Nigeria’s Indigenous Social Work Journals

<table>
<thead>
<tr>
<th>Screening Criterion:</th>
<th>Is the article published in one of the four indigenous journals of Nigerian social work?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Is the article focused on ethno-cultural diversity or Nigerian ethnic groups and/or cultural issues?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Eligibility Criterion:</th>
<th>Is the article focused on ethno-cultural related form(s) of social welfare or social work?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>If yes, then the article is eligible for inclusion in the literature review.</td>
</tr>
</tbody>
</table>

However, the strategy used for retrieving the study’s baseline samples (Durach et al., 2017) was not according to popular convention. In this way, no search procedures or keywords were developed to locate scholarly literature for the brief SLR. The targeted articles are in booklet journals that serve as a hardcopy database. In other words, the articles must have been published in one of the four Nigerian journals and focused on indigenous social work and/or ethnicity as eligibility and/or inclusion criteria.

Consequently, the identification and selection processes were implemented to sort out the relevant articles from the four journals of Nigerian social work. See the illus-
tration in the modified Suit, Franklin and Kim (2016) SLR selection process or flow diagram in Table 11 below.

Table 11. An Illustration of Sources and the Selection Process of Articles in the SLR Selection

| Total records identified from the booklet journals n = 276. |

| SCREENING | Records screened n = 15 | Records excluded n = 261 |
| ELIGIBILITY | Articles assessed for eligibility n = 11 | Articles excluded for not meeting inclusion criteria n = 5 |
| INCLUDED | Full-text articles included in this SLR n = 6 |

*2: Volumes I and III are missing from the NJSWE.

After the screening, the eligible articles were arranged according to date of publication, and the extractions contemporaneously categorized under five headings: Study Data, Type of Study, Multi./RTs of Focus, Aim(s), and Findings/Conclusion. Finally, the findings of the SLRs were narrated in descriptive statistics, and the extractions and groupings were illustrated as a meta-summary (Ribeiro et al., 2014).

Lastly, the themes that emerged from the focus and intentions of the 1999 Constitution and the 1989 SDPN, as well as from the brief SLR, were used to posit a theoretical framework of social work in Nigeria amid its ethno-cultural diversity or multiculturalism.

Limitations of the Study: The strength of validity of Study 3 was, however, reduced due to the low response rates for both the online and field surveys. Nevertheless, the implications of the few responses to the online and field surveys were mentioned in the discussion section vis-à-vis their contribution to the validity of the dissertation. Also, it is possible for the narrative aspects of the research to be further debated by other scholars, even including those aspects that are added in this dissertation.

3.5 RAGIN’S BOOLEAN ALGEBRA FOR COMPARATIVE ANALYSIS OF FINDINGS

In achieving the main goal of this dissertation, the findings of the three studies (that is, inclusive of the case study) were juxtaposed and comparatively examined for their differences and similarities in the patterns of multiculturalism. This was necessary because comparative cross-national research has been widely used for the development of social policy, management strategies, and sociological theories (Crompton & Lyonette, 2006). Besides, apart from the use of comparison routinely to test hypotheses, it has also contributed to the inductive discovery of new hypotheses and theory building (Collier, 1993). Consequently, Ragin’s Boolean qualitative comparative technique was implemented in this dissertation, first, for the comparison of patterns
in the categorical variable tables of the two cross-national studies (Study 1 and Study 2). The results of Ragin’s QCA of the cross-national studies are, thereafter, juxtaposed with the outcomes of the case study (Study 3) for their differences and similarities, and subsequently for the induction of a model for conceptualizing the practice of multiculturalism in ISW from the three studies, as elaborated below.

First and foremost, in order to minimize turning the two cross-national data sets into whole abstract referents, the QCA, also known as Ragin’s Boolean algebra approach to qualitative comparison (Ragin, 1987) was implemented on the categorical variables that were displayed in both Study 1 and Study 2. The QCA provides the best technique to reduce and comparatively analyze mixed-methods data of this scope in this way. In other words, the QCA’s Boolean set algebra – also known as an algebra of logic – was first implemented, in Study 1, on the table displayed and titled:

- (Table 13): Distribution of Texts and Pictures in the Aged Care Agencies’ Portrayal of Multiculturalism.

The analysis and manipulation of the categorical variables was conducted after the data tables (or matrix) were replaced by a truth table, and the values reduced to true or false, which are denoted by 1 or 0, respectively. Thus, the categorical variables that take on the two values become Boolean variables or dichotomous variables (Rihoux & Ragin, 2012). The same set of instructions was administered to the two tables in Study 2, with the following titles:

- (Table 15): Clustered Content and Patterns of Multiculturalism in the Bachelor’s and Master’s Degree Curricula of 18 Social Work Schools from six Countries across the 10°–40° North of the Equator.
- (Table 16): Clustered Content or Attributes of Multiculturalism in the Master’s Degree Curricula of 81 Social Work Schools from the Traditional Countries of Immigration.

Furthermore, though with a little modification to the usage of letters or symbols in this dissertation, truth tables form the foundation of the qualitative comparative analyses, that is, the QCA. According to Ragin and Rubinson (2009, p. 16), “truth table configurations are represented as Boolean equations in which an uppercase letter represents the presence of a condition while a lower-case letter represents its absence.” A support for this claim can also be found in other basic features of the QCA, and they include combinatory logic, Boolean minimization, implication and prime implicants, Morgan’s Law, necessary and sufficient causes, and factoring Boolean expressions. The features are inclusively applied or implied in the Ćrip-Set (csQCA) Multi-Value (mvQCA) and Fuzzy Sets (fsQCA) for the social sciences (Berg-Schlosser et al., 2012). Thus, the Boolean algebraic equations consist of ten operations essential in the social sciences. However, the most relevant to this dissertation include the following:

1) The use of binary data represented in base 2: 1 indicates presence (or true) and 0 means absence (or false).
2) Generating truth tables to represent the raw data matrices.
3) Boolean addition (in which the symbol + = logical OR), and
4) Boolean multiplication (in which the symbol × = logical AND) and with uppercase and lowercase letters indicating presence and absence, respectively.
For example, the letters ‘A’ or ‘B’ indicate presence, while the letters ‘a’ or ‘b’ indicate absence. However, in this dissertation, the letters M, N, Q, and P were used simultaneously with m, n, q, and p, corresponding to 1 and 0, respectively, for converting and the comparative analysis of the table in Study 1, while the letters A, B, and C were used simultaneously with a, b, c for converting and analyses of the two tables in Study 2.

Hence, in this dissertation, only the summary truth tables of the matrices are used, instead of a combination of all the frequencies. According to Ragin (1987), truth tables can have as many rows as there is a logically possible combination of values on the variables, but technically, they suggested that it is not necessary to include the frequency of each combination in a truth table. For example, four binary variables can just be \(2^4 = 16\) sixteen rows of possible combinations of values on each variable when the combinations of the values are just limited to the variables. In other words, the truth tables (or configuration tables) generated from the transformation of the data matrices are products of the mixed-methods treatment of the original data about multiculturalism, and yet help to retain the fitness of the historical context of multiculturalism (as opposed to whole abstract referents).

Lastly, because the findings of the triangulated case study (Study 3) could not be transformed into truth tables of the QCA, the case study’s findings were later compared with the patterns generated from the comparative analysis of the two cross-national studies for their differences and similarities in substantive issues of multiculturalism in social work. Thereafter, an induction of the EHT model developed in the course of one of the three studies was implemented.

In summary, by subjecting the findings of the two cross-national studies to the basics of the QCA technique, and comparing their results with the outcome of the case study, an analytic induction from a comparative analysis (Collier, 1993) of a model for conceptualizing the practice of multiculturalism in ISW was implemented. Thus, the qualitative nature of the data and scope of the empirical studies warranted the implemented methods, in finding answers to the dissertation’s central research question (Biesta, 2010; Johnson & Onwuegbuzie, 2004; Tashakkori & Teddie, 1998). Also, apart from helping to build a model for practical intervention in this research, the QCA also provides insights for further theoretical research via the dissertation’s conclusion.
4 RESULTS

4.1 AN OVERVIEW OF THE RESULTS

This subsection is a prelude to what the entire chapter four herein contains – an overview of the findings in Study 1, Study 2, and Study 3, organized in the same sequence as in the last chapter (Chapter 3). First and foremost, each study summary presentation is inclusive of the aim of the research, and the illustrated results, so as to highlight a mixed-methods treatment of data or the triangulated technique deployed for each independent investigation. It also includes descriptions of the results and narratives where necessary. In other words, all the outcomes of the empirical investigations are put together in this chapter.

Furthermore, the summarization of all the results thus provides a platform for the implementation of the QCA techniques in identifying the patterns and similarities in the results (Berg-Schlosser et al., 2012), notably, of the two cross-national studies. In particular, the two cross-national studies are the bases of the summary truth tables (or configuration tables) that represented the raw data matrices for comparative analyses. However, apart from other illustrations that highlight the ethno-cultural diversity of Nigeria, the case study was used comparatively to highlight the importance of an appropriate social policy, relevant social legislation, and specific multicultural interventions that are essential to the context, or similar settings. These are the significant and active referents in the two cross-national studies that are nearly dormant in Nigerian social work.

Therefore, the last subsection of this chapter contains the implementation of the QCA technique on the findings, and the subsequent analytic induction of a model – the primary goal of this dissertation – from the summary data of the QCA that was conducted. Below are the substantive details of the issues in both the results and the QCA outcomes, according to their sequential stages.

4.2 FINDINGS OF HOW MULTICULTURALISM IS DISPLAYED IN SOCIAL AGENCIES FOR THE ELDERLY

This study aimed at knowing how multiculturalism is portrayed on the websites of social agencies providing social care for the elderly across countries and continents, via the Internet. Hence, the findings of Study 1 included the following.

One, the substantive issues of multiculturalism are entrenched in the agencies’ Strategic Planning Statements (SPSs) or texts on their websites, that is, in the agencies’ mission, vision, goal, values, philosophy, and aims (Bradford et al., 2000; Riggs, 1984). These texts state the reasons for the agencies’ existence and the social roles being performed in their respective countries. The SPSs are categorized under three headings in the study: statements of inclusion, diversity, and individuality as variables of multiculturalism.

It is, however, important to stress at this juncture that the data in Table 12 below was gathered with a level of objectivity, which thus reflected the actual usage of the term “race” in some of the data collected from some social care agencies located in the
United States. Contrarily, in agreement with Berger (2014) neither this dissertation’s ethical stance nor that of Study 1 does support the use of the concept of race to refer to the research subjects, either directly or indirectly, to portray multiculturalism. Thus whether it is biological and/or cultural racism, the usage of the concept needed to be discouraged because it has been affirmed that it is based on falsehood for destructive purpose.

Two, in addition to the use of texts to portray multiculturalism, many of the agencies are using multimedia – a combination of texts and pictorial referents – to serve that purpose. The pictures provide the same equivalence of reference for clarity and emphatic purposes in many of the agencies across the countries, but relatively to particular ethnic groups in each agency’s location. However, a few of the samples used either photographic images or texts as referents to multiculturalism. In particular, apart from being the concrete symbols of ethnic referents, the pictures were the only medium of portraying multiculturalism in some cases, notably as demonstrated by the agency operating on a franchise from other countries.

Three, the distribution of some texts and pictures revealed that the agencies are located in countries associated with liberal welfare regimes and residual models of social welfare policy, particularly as implied pictorially by the social care agency operating on a franchise from the United States to other countries (resulting in n = 13 cases). Hence, multiculturalism in these contexts is possibly associated with a liberal political ideology (Kymlicka, 2007). According to Niemelä and Hämäläinen (2001), welfare provision of the liberal and residual social policies is based on market principles and privatization. Besides, the texts encompassing the SPSs exhibited inherent variations of similar multicultural sequences and patterns categorized in this study as multiculturalism of inclusion, diversity, and individuality. See the Qualitative Analytic Matrix of Portraying Multiculturalism (Table 12) below.
<table>
<thead>
<tr>
<th>Categories</th>
<th>Agencies &amp; Countries: their Strategic Statements as Text Referents to Multiculturalism. (Date/month/year first accessed.)</th>
<th>Pictorial Referents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclusion</td>
<td>Highway Aged in South Africa: Mission includes “We care for all older persons…” (13/4/2011).</td>
<td>Afro/Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Darlingford Upper Goulbourn Nursing Home in Australia: Values include “For the individual and the right to self-determination for all.” (7/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Ask Friendship Centre in Canada: Values include “…all people have the right to…” (13/4/2011).</td>
<td>Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Community Care Durham in Canada: “all people… be treated with… dignity and respect.” (13/4/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Sunrise Senior Living in the US: Mission includes “…all seniors. …offering choices.” (17/3/2011).</td>
<td>Euro/Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Kateri Residence Skilled Nursing and Rehabilitation Center in the US: Mission includes “…enhances the comfort and dignity of all…” (17/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Oxford Private Care in the UK: “Respect…choice are important to us… service for everyone.” (12/4/2011).</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>CHATS in Canada: Values include “inclusivity” of everyone. (13/4/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Loretto in the US: Values include “justice, inclusiveness…” (9/3/2011).</td>
<td>Euro/Afro/Euro/Asia</td>
</tr>
<tr>
<td>Diversity</td>
<td>Circle of Care in Canada: Values include “diversity.” (13/4/2011).</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Cobble Hill Health Center in the US: Values include “Embracing the cultural diversity of the communities we serve without regard to race, color, gender, religion, or national origin.” (17/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Bergen Regional Medical Center in the US: Values include “We embrace cultural diversity…” (9/3/2011).</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Lincoln Park Care Center in the US: “…not discriminate by race, color, religion, sex, national origin.” (17/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Isabella in the US: Mission includes “…care… without regard to race, creed or nationality.” (8/3/2011).</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Terence Cardinal Cooke Health Care Center in the US: Mission includes “…serve people of … races, creeds, economic means and ethnic backgrounds.” (8/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>In the US: “Kings Harbor’s resident community is diverse in background, culture, religion, race, and age, and the care provided meets a broad range of needs…” (8/3/2011).</td>
<td>Euro/Afro/Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Philadelphia Nursing Home in the US: Values include “…maintains … &amp; preserves a sense of freedom, identity, &amp; independence.” (17/3/2011).</td>
<td>-</td>
</tr>
<tr>
<td>Individuality</td>
<td>Friendship Ridge in the US: “…supports the individual needs of patients and families.” (9/3/2011).</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Valley View Nursing Home in the US: Philosophy includes “Opportunities… for individuals to share values and to maintain their beliefs.” (17/3/2011).</td>
<td>-</td>
</tr>
</tbody>
</table>
Four, assigning nominal numerical values to the two primary variables – text and pictures – paved the way for a concise and specific comparison of their frequencies and dispersions in the data (Moore, McCabe & Craig, 2012; Verhoeven, 2008). In this way, the percentages of social agencies that used multimedia as against mono-media or one medium were computed. See Figure 9 below for the percentages of multimedia (texts + pictures) versus the use of only pictures.

![Figure 9. Percentages of the Use of Multimedia and Monomedia to Portray Multiculturalism.](image)

While 79.16% used multimedia (texts and pictures) to portray multiculturalism, just 20.83% used only pictures, either of Black Africans and White Europeans, for the same purpose. Furthermore, the assigning of numerical values to the attributes and categories helped the study to calculate the distribution of the attributes of multiculturalism in the websites of social care agencies for the elderly. See the (re-edited) Table 13 below.

Table 13. Distribution of Texts and Pictures in the Social Care Agencies' Portrayal of Multiculturalism (n = 19 [used multimedia] + n = 5 [only pictures] N = 24)

<table>
<thead>
<tr>
<th>Multiculturalism categories (n = 19)</th>
<th>Variable frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Texts (n = 19)</td>
</tr>
<tr>
<td>...of inclusion</td>
<td>9</td>
</tr>
<tr>
<td>...of diversity</td>
<td>8</td>
</tr>
<tr>
<td>...of individuality</td>
<td>2</td>
</tr>
</tbody>
</table>

In this way, the relative distribution of multiculturalism categories became more explicit and specific than in the qualitative matrix. The texts column represented the concrete social policies of the respective social agencies for the elderly, and twelve (n = 12) out of the nineteen cases (n = 19) used additional pictorial referents to strongly emphasize multiculturalism as relative to their ethno-cultural demography.

Apart from the nineteen (n = 19) that were categorized in the table above (Table 13), there were also five (n = 5) that were not categorized due to the lack of texts, but they, however, expressed multiculturalism via pictures (including one agency observed as having 13 franchises across many countries). Thus, a total of eighteen cases (n = 18)
that used only pictorial referents to multiculturalism apparently implied ambiguity, particularly the cases of franchise to other countries. Their liberal ideological background might be interpreted differently in their foreign countries of operations. In other words, referents to multiculturalism can be subjected to ambiguous symbolic interpretations when there are no textual interpretations of multiculturalism on their websites or online SPs.

Nevertheless, the frequencies of the attributes and their text categories: texts of inclusion, of diversity, and of individuality, and also their pictorial referents, became amenable to Ragin’s Boolean QCA. Consequently, in the last subsection of this chapter, the frequency table (Table 13) above technically helped to develop, with ease, a QCA summary truth table with minimal rows of frequency instead of a full spectrum of each possible combination.

However, for the particularity of Study 3, these findings support the common notion that meeting the needs specific to ethno-cultural identity is an indispensable factor for the well-being of the aged (Lai, 2012) when organizing and strategizing social services for older people. The findings also indicate the reality of multiculturalism in the social work profession, particularly in the field of social care for the aged, and thus are in agreement with Longres (1997), who posited that multiculturalism is seemingly the most critical issue in providing for the well-being of people in ethno-culturally diverse settings. Lastly, the findings also confirm the declaration by Mayadas and Elliott (1997) that the 21st century would see years of multiculturalism amid globalization and increasing social mobility across the world.

In conclusion, the relativity of the empirical findings across countries supports the arguments highlighted in the literature section of this study, which contend that multiculturalism is a product of cultural diffusion. This collocates with the variant models in state social policies such as social integration, ethno-cultural diversity, assimilation, and acculturation (Kallen, 1982; Torres-Gil & Moga, 2001; Kymlicka, 2007), and cultural pluralism, melting-pot, race-relations, and identity politics (Jay, 2002). The collocations pave the way for as much as can be embedded in the theoretical arguments of cultural and sociological relativities. Hence, these findings enable Study 3 to inductively theorize that the patterns of portraying multiculturalism by the social agencies are similar and are originated and rooted in liberal ideology. The patterns are the evolving multi-ethnic and cultural inclusion, diversity, and individuality in everyday interactions that are having effects on how social institutions are organized.

4.3 FINDINGS OF THE SEARCH FOR REALITIES OF MULTICULTURALISM IN SOCIAL WORK CURRICULA

Study 2 examined the existence of multiculturalism in social work curricula across countries vis-à-vis the GS. The findings reveal that, on the one hand, the data analyses influenced by the transcendental realism perspective assisted the study to discover a generic terminology of worldviews or belief systems (aspects of civilizations) – for example, Buddhism, Christianity, Hinduism, Islam, and Judaism – that are prevalent in the geographical contexts of the samples. On the other hand, the data analyses identified the relative differences, similarities, and patterns in the attributes of multiculturalism, and, in a way, they reflected the tenets of the GS. Notwithstanding, the findings of Study 2 are presented in three phases, as follows.
One, there is the presence of heterogeneous worldviews in social work curricula across many countries in agreement with the GS. The generic use of “other religions” to refer to the different worldviews cut across their dominant domains and encapsulated the diverse beliefs of the world. For example, see Bangladesh, a principal Muslim country, and China, which is noted for its Confucian ideology, and even the Jewish Israel, in Table 14 below. Though not indicated in the table, a culture-specific approach and cross-cultural practice featured prominently in Canada and Australia, respectively. Thus, the worldviews collocate with reference to the relativity of the ethno-cultural focus, and the human rights and social justice perspectives in social work curricula. Consequently, they reflect as attributes of multiculturalism and in agreement with the GS tenets. While the plus (+) sign indicated the worldview or worldviews referred to in a curriculum, the minus (-) sign denoted the opposite.

Table 14. Religion as a Generic Name for Worldviews (Aspects of Civilizations)

<table>
<thead>
<tr>
<th>Religion as a Common Referent to Worldviews</th>
<th>Cases from Six of the Countries across the 10°–40° North of the Equator</th>
<th>Cases from Traditional Countries of Immigration</th>
</tr>
</thead>
<tbody>
<tr>
<td>BD</td>
<td>KH</td>
<td>CN</td>
</tr>
<tr>
<td>Buddhism</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Christianity</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Hinduism</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Islam</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>Jewish</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Religions</td>
<td>+</td>
<td>-</td>
</tr>
</tbody>
</table>

BD = Bangladesh, KH = Cambodia, CN = People’s Republic of China, CY = Cyprus, IL = Israel, AE = United Arab Emirates, AT = Australia, CA = Canada, US = United States. * (+) indicated attribute, - (−) not indicated. (Source: Sustainable Sources, 2019).

Two, there are relative patterns, similarities, and differences in the curricula contents or attributes of social work schools vis-à-vis multiculturalism in a way that also reflected the tenets of the GS. In addition, the patterns contributed to the emergence of a practice model from the study for intervention in multicultural and/or international social work contexts. The attributes are grouped under three headings: Ethno-cultural diversity, Human rights and social justice, and Themes in strategic statements (that is, the vision and mission of social work schools), as illustrated in Tables 15 and 16. They are all indications of the social work schools’ preoccupation with multiculturalism. Hence, Table 15 below contains the attributes (or clustered contents and patterns) of multiculturalism in 18 social work schools from (only) six countries out of 61 in the template 10°–40° north of the equator. The number of curricula displaying any of the attributes of multiculturalism is shown in parentheses after each of the characteristics. The total of the attributes of multiculturalism for each category is also reflected at the bottom (the last row) of Table 15 below.
Table 15. Clustered Contents and Patterns of Multiculturalism in the Bachelor’s and Master’s Degree Curricula of 18 Social Work Schools from Six Countries across the 10º–40º North of the Equator (n = 18)

<table>
<thead>
<tr>
<th>Countries</th>
<th>Ethno-cultural diversity</th>
<th>Human rights and social justice</th>
<th>Themes in strategic statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samples available online only from Cambodia, China, India, Israel, and the UAE</td>
<td>“Traditional Arab/Muslim family and the multicultural expatriate populations” (n = 1) “The marginalized in society” (n = 5) “Ethnic minorities” (n = 2) “Immigrants” (n = 1) “The Dalit and tribes” (n = 1) “Arab world” (n = 1) “Foreign workers” (n = 1)</td>
<td>“Human rights” (n = 3) “Social justice” (n = 3)</td>
<td>“Religious provisions of social services” (n = 1) “Human diversity and cultural differences” (n = 1) “Culture and religion of members of an ethnic minority” (n = 1) “Practice in a culturally relevant perspective” “Islamic principle of social solidarity” (n = 1) “Integrating religion and spirituality into social service” (n = 1) “Indigenous social work” (n = 1) “Cross-cultural issues and religious beliefs” (n = 1) “Concerned with intercultural medicine work” (n = 1) “Tribal issues” (n = 1)</td>
</tr>
</tbody>
</table>

Scope: 5 Countries

Realities of Multi. = 12 attributes Realities of Multi. = 6 attributes Realities of Multi. = 9 attributes

NB: The phrasal quotations are from the curricula of schools of social work schools from the countries 10º–40º north of the equator, and n = the total of cases. Realities of Multi. (refers to the existence of multiculturalism).

The table above (Table 15) does not reflect the samples as just social groups of the scope of coverage in this study, but the specific names, such as “Arabs,” the “Dalit,” and “tribes” are mentioned relatively in the schools of social work curricula of the countries included in the study. The table also reflects people who may be considered the possible victims of marginalization from the economic and minority points of view. The expatriate and diplomatic communities are reflected in some of the curricula as well. Besides, while different worldviews and traditions are mentioned relatively in some of the samples from the region 10º–40º north of the equator, international conventions (or social legislation in the case of a monist or dualist legal system) are equally evident in the table. Thus, the patterns of distribution of multiculturalism from the region are as illustrated in the above.

Table 16 below contains similar attributes of multiculturalism in the 81 master’s degree curricula from social work schools based in Australia, Canada, and the United States. The distribution pattern of the attributes in the curricula from the countries regarded as the traditional countries of immigration is not different from the samples obtained from some of the nations of the template 10º–40º north of the equator. Also, the total number of curricula displaying any of the attributes of multiculturalism is shown in parentheses.
Table 16. Clustered Content or Attributes of Multiculturalism in the Master’s Degree Curricula of 81 Social Work Schools from the Traditional Countries of Immigration

<table>
<thead>
<tr>
<th>Countries</th>
<th>Ethno-cultural diversity</th>
<th>Human Rights and Social Justice</th>
<th>Themes in strategic statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>“Indigenous people” (n = 4)</td>
<td>“Human rights” (n = 2)</td>
<td>“Inclusion” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“First Australians” (n = 1)</td>
<td>“Social justice” (n = 2)</td>
<td>“Cross-cultural competence” (n = 1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canada</td>
<td>“Aborigines” (n = 4)</td>
<td>“Human rights” (n = 4)</td>
<td>“Anti-racism” (n = 3)</td>
</tr>
<tr>
<td></td>
<td>“Immigrants and refugees” (n = 4)</td>
<td>“Social justice” (n = 4)</td>
<td>“Anti-oppressive work” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Indigenous people” (n = 1)</td>
<td></td>
<td>“Multicultural social work” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“First Nations” (n = 2)</td>
<td></td>
<td>“Cross-cultural practice” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“The marginalized communities” (n = 1)</td>
<td></td>
<td>“Culture-specific approaches” (n = 2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Diversity” (n = 7)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Anti-marginalization” (n = 1)</td>
</tr>
<tr>
<td>United States</td>
<td>“Ethnic minorities” (n = 10)</td>
<td>“Human rights” (n = 5)</td>
<td>“Cultural diversity” (n = 19)</td>
</tr>
<tr>
<td></td>
<td>“Hispanics” (n = 1)</td>
<td>“Civil rights” (n = 1)</td>
<td>“Multiculturalism” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Immigrant populations” (n = 5)</td>
<td>“Social justice” (n = 2)</td>
<td>“No discrimination” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Cultural groups in our region” (n = 1)</td>
<td>“Promote equality” (n = 2)</td>
<td>“Faith-based social services” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Multicultural populations” (n = 1)</td>
<td>“Economic and social justice” (n = 3)</td>
<td>“Religion and spirituality in practice” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Diverse populations” (n = 6)</td>
<td>“Social justice from the value perspective of Judaism” (n = 1)</td>
<td>“Jewish social philosophy” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Different races” (n = 6)</td>
<td></td>
<td>“Multicultural perspective” (n = 4)</td>
</tr>
<tr>
<td></td>
<td>“African Americans/Puerto Ricans” (n = 2)</td>
<td></td>
<td>“Spirituality in social work” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Latinos” (n = 2)</td>
<td></td>
<td>“Human diversity” (n = 5)</td>
</tr>
<tr>
<td></td>
<td>“People of color” (n = 3)</td>
<td></td>
<td>“Anti-racism” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Populations of the South West” (n = 1)</td>
<td></td>
<td>“Spiritual and religious dimension in social work” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“Native Hawaiians/Asians/Pacific Islanders” (n = 1)</td>
<td></td>
<td>“Practice without discrimination” (n = 1)</td>
</tr>
<tr>
<td></td>
<td>“American Indian and Alaska Native” (n = 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>“Appalachian Culture” (n = 1)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Scope: 3 Countries

<table>
<thead>
<tr>
<th>Realities of Multi.</th>
<th>Realities of Multi.</th>
<th>Realities of Multi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>= 58 attributes</td>
<td>= 46 attributes</td>
<td>= 55 attributes</td>
</tr>
</tbody>
</table>

NB: n = number of curricula of schools of social work. Realities of Multi. (refers to the existence of multiculturalism).

Furthermore, the total number of attributes of multiculturalism for each category is reflected at the bottom (the last row) of Table 16 above. These attributes of multiculturalism are grouped under three headings: Ethno-cultural diversity (coded ‘E’) and Human rights and social justice (coded ‘H’), which Kymlicka, (2007, p. 167) argued as “the best practices of multiculturalism,” and both are linked to the third heading – Themes in strategic statements (coded ‘T’). This refers to the mission, aims, and objectives of the social work schools, as reflected in the GS. The codes EHT thus become conceptual groupings of aggregate indicators of multiculturalism in social work curricula, and they illuminate a new sequence of building a relationship between social workers and people of diverse socio-cultural backgrounds.
Three, while the study used the variables developed in the course of analyzing its data to build a model for social work intervention in multicultural settings, it also inductively developed a theory of multiculturalism in social work. Initially, the study considered the EHT conceptual groupings from explicit and implicit assumption processes common to the formulation of theories in the behavioral sciences (Hollis, 2002; Sue et al., 1996) to develop a new practice model. In other words, the processes involve the assembling of explicit facts of the data, and identifying the links or relationships not explicitly stated but implied. The facts/rationales, and the concomitant inference (or its uniqueness in this case) served as the bases of the model illustrated in Figure 10 below.

Figure 10. The EHT Model for Social Work Intervention in Multicultural and/or International Contexts

In practice, the EHT Model interweaves the gradual and sequential approaches necessary for intervention in multicultural circumstances. First, the Ethno-cultural diversity (E) symbolizes the need for social workers to acquire an in-depth understanding of their clients’ traditions through formal and informal education before the intervention. Second, Human rights and social justice (H) symbolizes the imperative for social workers to consider the rights of their multicultural clients within a social justice framework when providing services. Third, the Themes in strategic statements (T) symbolizes how social work practice in multicultural settings should reflect the collective aims, objectives, mission, vision, and goals within their social contexts, as reflected in their educational curricula. By extension, they reflect the social policy of the country or community in which the practice occurs.

This study also revealed the relativity in the social construction of multiculturalism across countries, as indicated in the multicultural attributes found in the scholarly literature, social work curricula, and the GS. These attributes encompass terms such as a culturally pluralistic society, anti-racism, cultural sensitivity, cross-cultural social work, inclusionary social model, cultural diversity, and the philosophy of social relations. Others are diversity policies, cultural rights, community rights, group rights, differentiated citizenship, pluralist constitutionalism, and liberal pluralism. However, Kymlicka (2007) argued that the concepts of cultural and ethnic diversity have been defined as the best practices of multiculturalism. Thus, these attributes of multiculturalism in scholarly literature can be regarded as the varied ways in which multiculturalism is addressed in the field of social work globally.

Therefore, the study inductively theorized that multiculturalism in social work curricula reduces marginalization and encourages social inclusion, social justice, and respect for people’s rights in ethnically diverse communities. The relativity of the ethnic focus among the samples, the relative similarities in human rights and social justice perspectives, and the similar themes in their strategic statements are a clear indication of social work’s preoccupation with multiculturalism, particularly at the inception of the 21st century.
4.4 FINDINGS OF THE CASE STUDY OF MULTICULTURALISM IN NIGERIAN SOCIAL WORK

The case study aimed at knowing the impact of social work on Nigeria’s ethno-cultural diversity and its possibility of imparting local knowledge to the profession. The findings include the discovery of particular social work problems with multiculturalism in Nigeria, which are characterized as follows:

- There are fundamental flaws with the constitution, particularly as it concerns social services.
- This is compounded by vacillating social policies vis-à-vis a non-statutory basis for the social work profession in Nigeria.
- A very low focus on ethno-cultural diversity exists in Nigeria’s social work research.

Due to the case study design of Study 3, not all the findings were included in the journal publication, due to limited space in the *African Journal of Social Work*. Hence, the presentation of the study’s findings in this subsection also takes on the format of a descriptive scenario, where illustrative matrices and figures are not available to pave the way for other findings left out in the journal publication. Furthermore, the in-depth nature of this study warranted a different format of presentation of findings; hence, this subsection is divided into further subsections for clarity.

4.4.1 Ambiguity in the 1999 Constitution vis-à-vis Social Services in Nigeria

First and foremost, the 1999 Constitution (as amended) includes several universal symbolisms or ethno-cultural referents in relation to Nigeria’s multiculturalism (see Appendix II). Thus, the use of universal semantics in the social welfare-related sections of the constitution creates a tendency to assume that Nigeria’s welfare regime, mainly its social policy, is similar to the Northern European model of universal social policy. These ambiguities are also reflected in other government macro documents. For example, the concepts of social and community services are used ambiguously to encapsulate social welfare in the Federal Government of Nigeria (FGN) official gazettes’ recurrent expenditures from 1981 to 2013 (source: National Bureau of Statistics [NBS], 2013), as illustrated in Figure 11 below. Therefore, the analysis of the Nigerian 1999 Constitution (as amended), vis-à-vis social welfare and multiculturalism, revealed a weak connection between the governed and the government.
Odiah (1991) seemingly captured the conceptual ambiguities illustrated in the figure (Figure 11) above. She affirmed that Nigerians used contradictorily and/or interchangeably the concepts of social welfare, social policy, social services, and social work because they are foreign and cannot be connected semantically to the known Nigerian traditional welfare practices. See also Nwabueze (1989, p. 4) on “social security” in Nigeria. All over Africa, the social welfare terminologies are seemingly problematic (Shawky, 1972), as they are used interchangeably. This problem is also evident in the way the concepts of social work and social development are used in many places. While the latter is a significant form of practice in the former (Payne, 2005a; Midgley & Coley, 2010), there is the tendency to see both as entirely independent (see Perkiö, 2009).

Furthermore, in its proclamations regarding the country’s ethno-cultural diversity concerning social welfare provisions, the 1999 Constitution’s (as amended) specific references to only three significant and dominant languages (Hausa, Ibo, and Yoruba) is inadequate. The NBS (2012) and Ezenma (2012) documented 200 and 390 indigenous languages, respectively, and Simpson and Oyetade (2008) previously argued in favor of about 500 languages out of Nigeria’s population estimated at 182 million in 2015 (Financial Nigeria International, 2016). Other core divisive elements highlighted in Table 17 below reveal the difficulty of securing a uniform social service system in the interest of any population group, particularly children in Nigeria.

Table 17. Other Core Divisive Factors in Nigeria Multiculturalism

<table>
<thead>
<tr>
<th>Other Core Factors of Nigerian Diversity</th>
<th>...and their Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laws</td>
<td>¹English Law</td>
</tr>
<tr>
<td>Religions</td>
<td>²Christianity</td>
</tr>
<tr>
<td>Educational Systems</td>
<td>³Western Education</td>
</tr>
</tbody>
</table>

¹Alkali et al. (2014) and Sampson (2014); ²Sampson (2014); ³Labo-Popoola et al. (2009) and Onokerhoraye (1984)
Among the subsystems in the table (Table 17) above that have the possibility of influencing social work in Nigeria, only indigenous education is yet to be institutionalized (Onokerhoraye, 1984), which is seemingly to the disadvantage of developing the native welfare practices.

4.4.2 The 1989 Social Development Policy for Nigeria vis-à-vis Social Work

Similar ambiguous and complex referents, as in the 1999 Constitution, are revealed in the references to Nigerian ethnic groups that are expressed in universal semantics in the 1989 SDPN’s philosophy, principal components, and main sub-functions (see Appendix III). The lack of ethno-culturally specific references related to social welfare makes the 1989 SDPN susceptible to subjective ambiguities. Currently, Nigeria has a Social Development department in the Federal Ministry of Budget and National Planning (see: http://www.nationalplanning.gov.ng/index.php/78-featured/105-article-d), and another Ministry of Women Affairs and Social Development (see: http://www.womenaffairs.gov.ng/) where the social welfare department (and/or social work) is located. It is important to highlight the scenario of vacillating social policies and lack of statutory social work practice that brought Nigeria to that turning point. Hence, a descriptive trajectory of Nigeria social work, before and after independence, as reflected in government documents and captured in scholarly work is presented below to highlight the cacophony of the salient issues in the country’s social work.

Colonial Act and Formal Social Work in Nigeria: Juvenile delinquency problems heralded legal welfare services in Nigeria, and the services were discharged under the Native Children (Custody and Reformation) Ordinance of 1928 (Fourchard, 2006; Irele, 2011; Kazeem, 2011; Okunola, 2002). It was one of the British indirect rule’s mechanisms – which mandated extensive consultations among chiefs on a matter affecting the welfare of the people under their jurisdiction (Ogunniran, 2015). Three reformatory schools modeled after industrial schools in Europe were opened – the Salvation Army School, Lagos (1925); the Kano Native Juvenile Reformatory School (1931); and the Industrial School in Enugu (1932) – (Ogunniran, 2015). The Native Children Ordinance of 1928 ought to be the juncture at which formal ethno-culturally specific models of social work should have been the norms in Nigeria, but the assimilation model was in vogue between the 1870s and 1950s (see Potocky, 1997) across the countries of the colonial powers.

Besides, the statutory welfare services were predicated upon the activities of the Christian missions, particularly the Salvation Army, and the Green Triangle Club of volunteers, as well as the social change that accompanied the colonization of Nigeria, and the Second World War of 1935–49, which indirectly produced problems of juvenile delinquency in Lagos. The causes of the problem were researched by the Green Triangle Club in agreement with Donald E. Faulkner (OBE) – the pioneer of official social work in Nigeria. The report prompted the latter’s appointment (under the British Colonial Act) as the first social welfare officer of Lagos colony in 1941 (Fourchard, 2006; Ogunniran, 2015) and the subsequent establishment of a social welfare department under the Ministry of Labor in 1942 (Okunola, 2002). The Native Children Ordinance of 1928 was replaced with the Children and Young Persons’ Ordinance (CYPO) in 1943, a colonial adaptation of the 1933 Children and Young Persons Act in Britain (Fourchard, 2006), and after that, formal social welfare practices became the norm, even in the post-colonial period.
However, on the bases of the colonial act that heralded formal social work in Nigeria, the introduction of federalism into Nigeria through the Lyttleton Constitution of 1954 (Alkali, Jimeta, Magashi & Buba, 2014), and creation of a social development ministry and departments, it is difficult to typify Nigeria’s welfare regime. Despite this, the country’s formal social welfare regime may be categorized as the Anglo-American model (see Esping-Andersen, 1990) because in 1960 Nigeria attained independence from the British, and in 1963, Nigeria as a federation became a Republic. Moreover, the formal social welfare that existed at Nigeria’s independence in 1960 could not be considered a universal model. It did not include the rural populace, and thus was devoid of ethno-culturally specific features. Okoye (2013) averred that at independence, there were improved social welfare provisions, but they were limited to Lagos, Ibadan, Enugu, and Kaduna, the regional capitals of the parliamentary democracy proclaimed in section 3 (1–5) of the 1960 Constitution (Sampson, 2014).

Social Work in Post-independence Nigeria: In the post-colonial era, social work tilted towards the social development model due to the promulgation of the Social Development Decree No. 12 of 1974 by Nigeria’s military government, and the creation of the Ministry of Social Development, Youth, Sports and Culture in 1975. Relatively, this period marked the peak of social work relationships in the nation. However, from 1975 on, this high status of social work in the state became a victim of policy uncertainty. According to Okunola (2002, p. 31), “problems of departmental loyalties and rivalries section-wise among state officials” of the newly created Ministry of Social Development, Youth, Sports and Culture caused a split into two sections, the Ministry of Health and the Cabinet Office. These sections suffered further setbacks and damage and were later merged with women affairs as a new ministry, with women’s issues gaining the favor of the subsequent wives of heads of state or presidents, to the detriment of holistic social development in the country and rendering inactive the 1989 SDPN.

The claim of the British origin of the term “social development” and its global popularization (see Midgley, 1995; Shawky, 1972) made it more difficult to typify Nigeria’s welfare regimes. The 1989 SDPN was never a universal social policy, and its adoption in Nigeria was based on the recommendation in the 1970s by the United Nations, which at that time was largely under the influence of the “developed countries of North America and Western Europe” (Jinadu, 1985, p. 852). Though the 1989 SDPN has been the only social policy document illustrative of social work’s role in Nigeria since independence, there has been no record of how the social policy has been implemented and evaluated, and it has been neither republished in government records nor revised in scholarly studies in recent times. Contrarily, Jinadu (1985) argued that the earliest attempt to operationalize social development in Nigeria appears in the economic development plan of the country. Thus, references to the country’s social development have been to the five National Development Plans of 1962–1969, 1970–74, 1975–1985, 1986–1990, and Vision 2010 since independence (Gofwen, 2000), and to contemporary development blueprint such as Vision 20: 2020 (Holmes, Akinrimisi, Morgan & Buck, 2011). The apparent grave danger here is that economic development became the focus as a substitute for social development. That is, the social (welfare) aspects of development wholly become the economic aspects of development.

Most importantly, both the 1999 Constitution and the 1989 SDPN did not indicate the chartered status of the social work profession in Nigeria. Further, the attempted survey among Nigerian legislatures to ascertain their familiarity with social work in Nigeria (and its statutory provisions) revealed that the Nigeria Association of Social Workers (NASoW) has been advocating for a social work professionalization bill for decades at the successive legislative assemblies. NASoW (see http://nasow.org/
which currently has about 10,053 members, was established in 1975 and has the support of the IFSW as an active member.

Very recently, a communique was issued and signed by NASoW at the end of its 33rd annual general meeting/international conference held in Abuja, titled “Feasibility and Visibility of Social Work Practice in West Africa Sub Region.” In it, NASoW’s immediate past national president, Nathaniel Kolawole Olawale, and immediate past national general secretary, Jamilu Musa, commended the National Assembly for the passage of the Nigerian Council for Social Work (Establishment) Bill 2017. The communique also stated that social workers expected Nigeria’s current leader, President Buhari, to assent to the social work regulatory bill when it is transmitted to the presidency by the National Assembly. It is the collective belief of NASoW that the president’s assenting to the bill will go a long way in assisting the government in meeting the needs and yearnings of Nigerians regarding issues of welfare provision to the citizens, as enshrined in the 1999 Constitution. Notably, the involvement of social workers in schools, hospitals, prisons, rehabilitation centers, and other relevant social institutions is still low, and baby factories, violent crimes, and other criminal behaviors are on the increase due to the unfavorable socio-economic situation in the country. For these reasons, NASoW also commended the National Universities Commission for the harmonization of the social work curriculum and for providing a benchmark for undergraduate and postgraduate social work programs in the country.

The Clerk to the National Assembly has since forwarded the passed bill with a letter captioned NASS/CAN/115/Vol.36/2337, dated December 26, 2017, to Mr. President. Contrarily, in January 2018, the president conveyed to both chambers of the National Assembly – the House of Representatives and the Senate – his decision not to grant assent to the bill. He affirmed that his refusal was due to the lack of clarity over the scope of the social work profession and that the bill prohibits all persons who are not members of the institute from practicing. See https://newtelegraphonline.com/2018/02/buhari-rejects-three-bills-writes-senate, cited April 25, 2018.

Rather than taking this seemingly negative stance about the social work profession on behalf of the country, the president should have invited NASoW’s national executive members and social work scholars across the nation in a discussion on the bill, which would have provided enlightenment of the profession. The meeting would have clarified the macro and micro tendencies of the profession in Nigeria vis-à-vis practices in developed countries, as well as the relevance and importance of social work in building a harmonious society. The above scenario, however, reflects a lack of direct connection between the governed and the government, resulting in vacillating social policy and the lack of appropriate social legislation for social work in Nigeria’s multicultural society. It is also a clear example of a lack of awareness that the “institutionalization and legitimation of social work is closely connected with the development of social policy and ideology of welfare states in different forms” (Hämäläinen & Vornanen, 1996, p. 9). However, Nigeria’s welfare regimes are considered in the study and not the country as a welfare state.

4.4.3 A Low Focus of Social Work Research on Nigeria's Ethno-cultural Diversity

Evidence from the SLR on ethno-cultural diversity and/or RTs in Nigeria’s social work research revealed a low percentage of articles that focused on Nigeria’s multiculturalism. Except for volumes II and III in the NJSWE and volume I in the publications of
NASoW, which were missing, there was a total of $n = 276$ articles with an average of 69 ($s = 57.8$) articles from the four indigenous Nigerian journals of social work. A sum of $n = 261$, representing 94.57% of the articles, did not discuss the issue of ethno-cultural diversity or RTs in the substantive issues of concern. The remaining ($n = 15$) articles were subjected to further review, and ($n = 9$) were concerned with general or universal cultural issues. Only ($n = 6$) full-text articles, representing 2.17% of all the articles, met the criteria for inclusion in this study’s SLR. See Table 18 below for details.

Table 18. A Meta-summary to Synthesize Evidence of a Focus on Ethno-cultural Diversity and/or RTs in Nigeria’s Social Work Research (n = 6)

<table>
<thead>
<tr>
<th>Study Data</th>
<th>Type of Study</th>
<th>Mult./RTs of Focus</th>
<th>Aim(s)</th>
<th>Finding/Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ityavyar, N. N. (1998). In the journal of NASoW, Vol. 2, pp. 91–104.</td>
<td>A case study</td>
<td>Tiv</td>
<td>It explores the role of ethnic groups in promoting welfare services, with a focus on Tiv cultural groups in Jos.</td>
<td>Finding: Tiv cultural association offers vital welfare services for members in the absence of government welfare for the populace. Conclusion: Government needs to support the ethnic unions to sustain their welfare programs for their members.</td>
</tr>
<tr>
<td>Ayangunna, J. A. (2000). In NJSWE, Vol. 4, pp. 30–41.</td>
<td>Empirical</td>
<td>Yoruba</td>
<td>It examines the perception of Yorubas on suicide and the implications for social work.</td>
<td>Finding: Yorubas do not support suicide; it becomes a stigma for both the victim and family. Conclusion: Yorubas’ concept of suicide is linked to stigma and discrimination; hence, there is a call for a psychosocial care approach.</td>
</tr>
<tr>
<td>Tseror, T. (2001). In the journal of NASoW, Vol. 5, pp. 91–102.</td>
<td>Theoretical</td>
<td>Tiv</td>
<td>It highlights the plight of widows in the Tiv society.</td>
<td>Conclusion: The Tiv social system values women, particularly in family building. The same system denies Tiv widows and their children access to their late husbands’ properties. The use of wills by Tiv men and state social security are possible solutions.</td>
</tr>
<tr>
<td>Oguamanam, G.O. and A. N. Oguamanam (2011). In the journal of NASWE, Issue 1, Vol. 1, pp. 139–153.</td>
<td>Theoretical</td>
<td>Indigenizing social work</td>
<td>It explores the need for indigenizing a social work curriculum in Nigeria.</td>
<td>Conclusion: The study concludes that to provide culturally competent social work in Nigerian society, a social worker must understand and appreciate diversity among the people, hence the need for the indigenization of social work in the country.</td>
</tr>
<tr>
<td>Ezeh, P. J. (2012). In the journal of NASoW, Vol. 13, pp. 90–107.</td>
<td>Empirical</td>
<td>Nigerian ethnic groups</td>
<td>It examines material assistance among Nigerian ethnic groups from pre-colonial times to date.</td>
<td>Finding: The ineffectiveness of both local and international poverty alleviation programs is due to the lack of a culturally relevant approach. Conclusion: The study recommends an indigenization approach to developing and implementing the programs.</td>
</tr>
</tbody>
</table>

NB: Publications arranged according to dates of publication.
Nevertheless, the summary of the SLR revealed that a tenable pattern of social work research on ethno-cultural diversity in Nigeria is possible to be developed and made applicable to multicultural societies. The study concluded, however, on the bases of its findings and the principle of cultural relativity common in case studies (see Alasuutari, 1996), that the lack of focus of Nigeria’s social work on its ethno-cultural diversity, and vice versa, is due to fundamental constitutional inadequacies, vacillating social policies, and a lack of statutory basis for social work that hinders the structure and (infrastructural) function and development of the profession in the country.

4.5 PATTERNS, SIMILARITIES, AND DIFFERENCES IN THE FINDINGS

The purpose of this section is to analytically compare – via Boolean algebra – the inherent patterns, similarities, and differences apparent in the findings of Study 1 and Study 2, because comparative analysis routinely contributes to inductive discovery (Collier, 1993). Thereafter, the outcomes are juxtaposed with the findings of Study 3 – the case study. In other words, the tasks implemented in this section are three-fold. One, the comparative analyses in Ragin’s Boolean algorithms and techniques or Ragin’s QCA of the findings in the cross-national studies conducted empirically for the purpose of this dissertation, which were summarized in the previous subsections of this chapter, are presented. Two, the illustrations of the outcomes of the comparative analyses are portrayed as valid discoveries of the similarities in multiculturalism patterns, as seen from the convincing evidence in the two cross-national studies. Three, the juxtaposition of the findings of the case study with the outcomes of the comparative analyses is used to substantiate the validity of the cross-national findings vis-à-vis multiculturalism in ISW.

Ragin’s Boolean Comparative Analyses of Study 1 and Study 2 Findings: First and foremost, four features of the QCA were implemented on the cross-national studies, and the steps were as follows.

- Three matrices – Table 13 in Study 1, and Tables 15 and 16 in Study 2 – were converted to corresponding truth tables (Tables 19, 20, and 21 respectively), as illustrated below.
- The cases or attributes in each matrix were converted to binary data (1 and 0) to represent the presence or absence of the attributes on the truth tables.
- Boolean addition (+ = logical OR) and the Boolean multiplication (x = logical AND), in which uppercase letters indicated the presence and lowercase letters meant absence on the truth tables’ configurations in a way corresponded to the binary data (1 and 0).

The variables in each table have different attributes (of cases), which can lead to the extension of the number of rows of logically possible combinations. The rows of truth tables in this analysis were limited to the patterns demonstrated by each case (or attribute) under individual variables because this research is seeking patterns and similarities, and not causation. The sequential illustrations of the QCA technique tables and their outcomes in sequential order are as follows:

A corresponding truth table of the data matrix in Study 1: The QCA steps were first implemented on Table 13: The distribution of text and pictures in the elderly social care agencies’ portrayal of multiculturalism. This was an essential quantitative analysis
of the frequency of SPSs or texts and pictures in Study 1. The patterns of multiculturalism in the texts of Inclusion, Diversity, and Individuality, as well as Pictures indicated in the table below (Table 19), is a truth table “summary of all the cases with a certain combination of input values” (Ragin, 1987, p. 87).

Table 19. A Summary Truth Table of Patterns of Multiculturalism in the Qualitative Analytic Matrix of Portraying Multiculturalism (n = 24)

<table>
<thead>
<tr>
<th>Inclusion</th>
<th>Diversity</th>
<th>Individuality</th>
<th>Pictorial Referents (to ethnic-groups)</th>
<th>Patterns of Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>N</td>
<td>Q</td>
<td>P</td>
<td>PatMult No</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>= MnqP 5</td>
</tr>
<tr>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>= mNqP 6</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>= mnQP 1</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>= Mnqp 4</td>
</tr>
<tr>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>= mNqp 2</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>= mnQp 1</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>= mnqP 5</td>
</tr>
</tbody>
</table>

That is:
M = Texts of Inclusion
N = Texts of Diversity
Q = Texts of Individuality
P = Pictorial referents
PatMult = Patterns of multiculturalism expressed in Boolean Algebra (1 = Uppercase letters / 0 = Lowercase letters)
No = Number of cases with attributes of the variables

The summary of the configurations in the truth table (Table 19) above is represented (in bold) as Boolean equations – \( MnqP + mNqP + mnQP + Mnqp + mNqp + mnQp + mnqP \) = Patterns of multiculturalism. It revealed the relative patterns of multiculturalism of the scope of study with a covert nexus between the texts of Inclusion, Diversity, and Individuality – the strategic or policy statements of the social care agencies, as well as Pictures. These are the universal equivalence symbols of ethno-cultural diversity for clarity and emphatic purposes, but, in this context, the pictures are pictorial references to particular ethnic groups in each agency’s location or place of influence (as was also illustrated by the referents’ physical and make-up or dressing features). Issues of human rights and social justice are not visible in this analysis; rather they are seemingly embedded in the SPSs.

Corresponding truth tables from the data matrices in Study 2: The QCA steps were also implemented on the two matrices in Study 2 (Tables 15 and 16) to generate the corresponding two truth tables below (Tables 20 and 21). First, the QCA steps were implemented on Table 8: Clustered Content and Patterns of Multiculturalism in the Bachelor’s and Master’s Degree Curricula of 18 Social Work Schools from six Countries across the 10°–40° North of the Equator (n = 18). Subsequently, the truth table below (Table 20) is the summary of the configuration of patterns of multiculturalism in the curricula of social work schools from the six countries across the 10°–40° area north of the equator. The patterns of multiculturalism in the truth table are products of the attributes from the corresponding cases and are categorized under three variables: Ethno-cultural diversity, Human rights and social justice, and Themes in
their strategic statements – the last two also correspond to legal and/or social policy statements – as illustrated below.

Table 20. A Summary Truth Table of Patterns of Multiculturalism in the Curricula of (n = 18) Social Work Schools from Six Countries across the 10°–40° North of the Equator

<table>
<thead>
<tr>
<th>Ethno-cultural Diversity</th>
<th>Human Rights and Social Justice</th>
<th>Themes in Strategic Statements</th>
<th>Patterns of Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
<td>C</td>
<td>PatMult</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>= ABC</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>1</td>
<td>= AbC</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>0</td>
<td>= Abc</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>1</td>
<td>= abC</td>
</tr>
</tbody>
</table>

That is:
A = Attributes of Ethno-cultural diversity
B = Attributes of Human rights and social justice
C = Attributes of Themes in strategic statements
PatMult = Patterns of multiculturalism expressed in Boolean Algebra (1 = Uppercase letters / 0 = Lowercase letters)
No = Number of cases with attributes of the variables

The summary of the configurations in the truth table reveals the relative patterns of multiculturalism in the scope of the data. They are represented (in bold) as Boolean equations – \( \text{PatMult} = \text{ABC} + \text{AbC} + \text{Abc} + \text{abC} \) = Patterns of multiculturalism – however, with an overt nexus between its three variables: Ethno-cultural groups, Human rights and social justice, and Themes in strategic statements (or social policy concerns).

Similarly, the table below (Table 21) is a corresponding truth table of Table 16: Clumped Content and Patterns of Multiculturalism in the Master’s Degree Curricula of 81 Social Work Schools from the Traditional Countries of Immigration (n = 81), which is also in Study 2. It shares the same number of variables with the table above (Table 20), but it has more attributes (cases) of the variables.

Table 21. A Summary Truth Table of Patterns of Multiculturalism in the Curricula of (n = 81) Social Work Schools from the Traditional Countries of Immigration

<table>
<thead>
<tr>
<th>Ethno-cultural Diversity</th>
<th>Human Rights and Social Justice</th>
<th>Themes in Strategic Statements</th>
<th>Patterns of Multiculturalism</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
<td>C</td>
<td>PatMult</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>= ABC</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>0</td>
<td>= AbC</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>0</td>
<td>= Abc</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
<td>1</td>
<td>= abC</td>
</tr>
</tbody>
</table>

That is:
A = Attributes of Ethno-cultural diversity
B = Attributes of Human rights and social justice
C = Attributes of Themes in strategic statements
PatMult = Patterns of multiculturalism expressed in Boolean Algebra (1 = Uppercase letters / 0 = Lowercase letters)
No = Number of cases with attributes of the variables

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The summary of the configurations in the truth table above also reveals the relative patterns of multiculturalism of the scope of the data – \( \text{ABC + ABc + Abc + AbC + abC} \) = Patterns of multiculturalism. This pattern is also illustrated with an overt nexus between its three variables: Ethno-cultural groups, Human rights and social justice, and Themes is strategic statements (or social policy concerns).

**A Summary of the Outcomes of the Comparative Analysis:** While the variables representing multiculturalism in the two cross-national studies are in uppercase letters, MNQP and ABC, the variables’ attributes, which are the realities or pieces of evidence of these variables, are also in varying forms. In particular, this dissertation’s focus is on the patterns exhibited by the variables as represented by uppercase and lowercase letters. The Boolean equations revealed how the variables have combined or differently indicated the presence or absence of multiculturalism among the cases in their respective contexts. The patterns of multiculturalism in the cross-national studies are illustrated in Table 22 below.

<table>
<thead>
<tr>
<th>Study 1</th>
<th>Study 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{MnqP + mNqP + mnQP + Mnqp + mNqp + mnQp + mnqP} )</td>
<td>( \text{ABC + AbC + Abc + abC} )</td>
</tr>
<tr>
<td>( \text{x} )</td>
<td>( \text{ABC + ABc + Abc + AbC + abC} )</td>
</tr>
</tbody>
</table>

Thus, the Boolean algebra descriptions in the table above (Table 22) comparatively reveal in the equations that these three categories – ethno-cultural groups and related legal and social policy imperatives – relatively, and in varying combinations, influence the patterns of multiculturalism across countries and continents. In the first empirical study, the M, N, and O represented the strategic statements or legal and/or social policy of those organizations (cases), while the P is a referent to the ethno-cultural groups. The issues of human rights and social justice (representing a national and/or international social legislation) are implied in the SPSs. Similarly, in the second empirical study, the A represented the ethno-cultural groups, while B and C referred to the legal and/or social policy contents.

**The Comparative Relevance of Study 3:** Furthermore, the nature of the third study (the case study) makes it not eligible for generating a comparative truth table or Ragin’s Boolean algebraic analyses. Notwithstanding, its concrete bases of comparison with the two cross-national studies are the diversity of its *ethnic groups* (the pattern of over 400 ethnic groups, as indicated in Figure 12 below) and the oscillating *legal and social policy* requirements of Nigeria’s multiculturalism (see also Appendix II). The Nigerian multiculturalism – the over four hundred ethno-cultural groups – and the revealed *oscillating legal* and *social policy* of the country are the necessary concomitant nexus factors, which are present and progressively active in the cultural and political landscape of the first and second empirical studies. The outcomes of juxtaposing the findings of the case study with the summary of Study 1 and Study 2 are illustrated in the figure below (Figure 12).
Figure 12. A Meta-summary and Juxtaposition of Three Studies Focusing on Multiculturalism

Figure 12 reveals three variables or changeable factors; however, the degree or manner of their changeability is debatable. Particularly, the inherent static characteristics anchored in the assumptions on which the dissertation’s research methodology is based are included in the discussion chapter that follows.
5 DISCUSSION

5.1 DISCUSSION OF THE RESULTS

The social world has been through many changes and developments, up to its present reality in the information age of the 21st century. Likewise, social work – a social care profession – is a product of the historical, ideological, political, socio-economic, and ICT realities of contemporary time. Indeed, a part of this dissertation affirms that the social work profession is being mostly affected by the social issues of the 21st century. In other words, current social work issues – particularly scholarly debates and speculations in ISW – are the antecedents to this dissertation’s scientific endeavor to build empirically a model for conceptualizing the practice of multiculturalism in ISW. The debates concern the definition and feasibility of ISW amid the notion of cultural relativity, and issues such as regionalization and/or globalization that are enhanced by ICT. Central to the debates and speculations are concepts such as Westernization versus indigenization, multiculturalism versus universalism, globalization versus localization, and universal versus local standards (for example, as in Gray & Fook, 2004; Gray & Webb, 2015), with ISW often considered as a form of cultural imperialism (see Haug, 2005). Apparently, the debates are lacking in what Berger (2014) called empirical evidence, or the empirical validation of their theoretical positions (Rubin & Babbie, 2008). In particular, there is the issue that the GSs have displaced local cultural systems or communitarian values, as argued in Barretta-Herman (2008) and Sewpaul (2005). Consequently, this dissertation posited the central question of how the social work profession would conceptualize practice in contemporary time amid the diffusive multi-ethnic and cultural heritage of ISW? Thus, this dissertation’s main goal is a response to the central question.

The dissertation’s endeavor to build empirically a practice model as a response to the central question resulted in a research path characterized by a multimethod approach – that is, mixed methods of data analysis, triangulation techniques, and comparative and inductive processes, which are discussed in this chapter vis-à-vis the interpretation of the series of findings in the course of this research. In other words, the methodology is empirically a departure from only theoretical debates and speculations about issues of multiculturalism in ISW. Thus, the discussion includes how the multimethod approach produced empirically a model for social workers in the multicultural and/or international fields, which can guide them to be specific, clear, unambiguous, and accountable for what they say and do professionally. The way that the assumption of the research design helped the dissertation to achieve its main goal is also discussed in this chapter.

Therefore, this chapter is not only woven around the achieved main goal of this research, but also its convincing empirical model-building process, and the implications of the practice model in all its ramifications. While the methods adopted in Study 1, Study 2, and Study 3 are inclined to guide the accuracy and precision of the dissertation’s substantive issues being investigated, their findings, in particular, are outcomes of the scientific characteristics adopted in each study. In this way, the interpretation of the findings of the three studies are, first and foremost, discussed as they have provided answers to the sub-questions developed in each study, which
thereafter helped in building a practice model – the main goal of this dissertation. In other words, the discussion covers the validity of the existence and importance of multiculturalism in social agencies as reflected in those institutions, across countries, as in caring for the elderly in Study 1. It also covers the concrete evidence of multiculturalism as manifested relatively, across countries, in social work curricula in Study 2 vis-à-vis the Global Standards. In addition, the gaps evident in Nigeria’s social work vis-à-vis the country’s multiculturalism, that is, the ambiguous legal and social policy instruments relating to social welfare strategy, which are having low social welfare consequences on the people, are reflected upon.

Furthermore, the findings are discussed as they bordered on the multiculturalism variables underpinning the model built empirically in Study 2, which are ethno-cultural diversity, human rights and social justice, and themes in strategic statements. Lastly, the reflections on Study 3, which are later juxtaposed with the findings of the other two studies, pertain to the subsequent comparative analytic induction of the model that was developed for social work intervention in multicultural and/or international contexts. Thereafter, the characteristics of the model are discussed, followed by a discussion of the policy and practice implications of the model, the strengths and limitations of the dissertation, and the recommendations for further research.

**First,** the findings validated empirically the existence of obvious multiculturalism attributes in social care agencies for the elderly, social work curricula, and the case study. Most importantly, the discovered multiculturalism variables or factors helped this dissertation to build and induct a model for conceptualizing the practice of multiculturalism in ISW, which would consequently allay fears in regard to the contemporary issues challenging the practice of social work in international and/or multicultural contexts, as implied in the debates on ISW’s definition and feasibility.

Thus, the validation of the existence of attributes of multiculturalism in elder social care agencies is as highlighted in Study 1, that is, the discovered substantive issues of multiculturalism in the SPSs. The findings in Study 1 support the notion that multiculturalism in social agencies for the elderly is vital to their well-being, as previously argued by (Dockery, 2010) in Australia, Lai (2012) in Canada, and Torres-Gil and Moga (2001) in the United States. The presence of attributes of multiculturalism in Study 1 also strengthen the idea by Longres (1997), who posited that multiculturalism is seemingly the most critical issue in providing for the well-being of people in ethno-culturally diverse settings. Lastly, the findings seemingly confirm the declaration by Mayadas and Elliott (1997) that the 21st century would be an era of multiculturalism amid the increasing social mobility across the world in recent times. Furthermore, the mixed methods implemented in Study 1 made obvious the clarity and precision of the findings. In this way, the use of the visual method, and the qualitative and quantitative content analyses of the study’s data, revealed the ethno-cultural referents, which were reinforced by the use of multimedia in most cases to accommodate the pictorial referents. The mixed methods further permitted the categorization of the multimedia referents into variables, thereby paving the way for the comparative analysis of similar variables in the findings in Study 2 and Study 3.

Study 2 had a similar dimension of data treatment, and, in addition, a dose of transcendental realism (Miles & Huberman, 1994; Vassilopoulos, 2011), which contends that social phenomena do not exist only in the mind but also in the objective world. Thus, objectivity was apparently realized in Study 2 by the conscious contextualization, in the data analysis process, of the content or attributes of multiculturalism in the social work curricula of active social work schools listed in IASSW’s online directory.
The desire for a reasonable level of objectivity of the social phenomenon under examination accounted for the content analysis focusing on the cases from the geographical region encompassing 10°–40° north of the equator, and the subsequent discovery of religion as a generic terminology for worldviews. Countries from the region are homes to worldviews or belief systems (aspects of civilizations), such as Buddhism, Christianity, Hinduism, Islam, and Judaism. Transcendental realism also accounted for the focus on cases from the traditional countries of immigration. Consequently, the mixed method approach to data analysis, which involved both the qualitative and quantitative treatment of data, revealed empirically the existence, and the relevance and importance of multiculturalism for social work education globally. It also revealed identifiably relative differences, similarities, and patterns in the attributes of multiculturalism, and, in a way, they reflected the tenets of the GS. In other words, the GS have the reality or existence of multiculturalism as a paramount issue in social work curricula across the world, which is in agreement with Sewpaul (2005) that the GS consists of aspirational statements that are customizable for indigenization and localization of social work curricula.

Moreover, the grouping of the attributes of multiculturalism in Study 2 under three main headings revealed a growing correlation between the variables and formed the bases of the EHT Model that was developed, which was thereafter induct ed for conceptualizing the practice of multiculturalism in ISW. Hence, the Study 2 findings were later compared with the findings of Study1 via Ragin’s Boolean algorithm or technique, and the outcomes were juxtaposed with the findings of Study 3 towards achieving the main goal of this dissertation.

Lastly, Study 3 (the case study of Nigeria) implied, on the one hand, the necessity and importance of having a definite, clear, precise, and unambiguous interconnection between governance, the social work profession, and Nigeria’s multiculturalism. On the other hand, the discovery is in agreement with Jinadu (1985), who argued that poverty has persisted in Nigeria due to the lack of a culturally rooted social development sector. Thus, the discovery revealed the need for a strong interconnection between governance and Nigeria’s ethno-cultural diversity in perfect synchrony with the country’s social work education and research, and social work practices as demonstrated in many of the advanced countries globally. The triangulation technique deployed for the case study helped to expose the missing factors – the lack of statutory social work and the constitutional ambiguity in the referents of the country’s multiculturalism as major issues contributing to the persisting poverty in Nigeria. Other major negative factors are the country’s vacillating social policies and the low focus of the social work profession on its ethno-cultural diversity. Moreover, these factors are similar to the variables in Study 1, and particularly to those in Study 2, which served as the building blocks of the EHT Model that was developed.

Second, the multiculturalism variables or factors, which became empirically the basic building blocks of the EHT Model, also validate their existing usefulness and indispensability, as previously implied, in the social work profession. In particular, for ISW in the 21st century, the high status and importance of the variables – ethno-cultural diversity and human rights/social justice – argued as “multicultural best practices” by Kymlicka (2007, p. 167) became key aspects of the building blocks of the model for achieving a harmonious society in multicultural and/or international contexts. The correlation of the two variables with the themes in strategic statements (social policy issues) generated from the eighth standard of the GS are implied in the results of this research.
In other words, the results imply that ethno-cultural diversity (E), in one way or another, encompasses many related foci in social work – for example, multicultural sensitivity in social work practice (see Brydon, 2011; Underwood & Dailey, 2017); multicultural social work practice (Sue et al., 2016); cultural competence (Simmons, Diaz, Jackson & Takahashi, 2008); aspects of structural social work (see Carniol, 1992); and a whole article journal, the Journal of Ethnic and Cultural Diversity in Social Work. Hence, there is the validity in this dissertation of the assertion that the turn of the 21st century is witnessing a shift in contexts seemingly resembling that of banal nationalism. The setting is described as a situation “in which public institutions and public space are imprinted with particular national identity” (Kymlicka, 2007, p. 64). In other words, there is a shift away from the false impression of ethno-cultural homogeneity or contexts that are immunized against the growing global ethno-cultural diversity.

Similarly, the variable human rights and social justice (H) implied the important status of law in social work, as has been explicitly indicated, for example, in “Law as Social Work” by Aiken and Wizner (2003) or in Teaching, Learning and Assessment of Law in Social Work Education by the Social Care Institute of Excellence (SCIE, 2005). Most importantly, Pollack and Rosman (2012) identified major treaties and conventions that are of interest to ISW, and that the impact of the treaties and conventions are possible to be understood in wider, economic, political and cultural contexts. In this way, the increasing interdependence among nations is an indicator that international treaties and conventions would affect international social workers and by extension their clients more than before. In particular, this dissertation is very much in agreement with Nuttman-Shwartz and Berger (2011) that the primary goal of ISW is the promotion of human rights. The instances of internalization of international legal norms – human rights and social justice – either as monism or dualism in state laws or subscribed conventions (see Klabbers, 2013; Dixon, 2013) underscore the growing dimension of multiculturalism in the contemporary political landscape of governance. Both the theories of monism and dualism explain the relationship between international and domestic law (National Open University of Nigeria, 2015). Thus, the options are applicable relatively. However, the enforcement of international laws, or supranational powers (for instance, at the EU level), regarding human rights and social justice are seriously arguable in both national and international legal systems, as well as in social work (see Healy, 2007). Hence, they are referred to as issues of morality and political practice in ISW (for example, as in Chu et al., 2009). The morality approach to social life attempts to govern conduct, but without compulsion. Nevertheless, human rights and social justice attributes are the building blocks of the EHT Model.

In addition, the last variable or factor for building the EHT Model – the themes in strategic statements (T) – implied the significance of social policy in social work. See Niemelä and Hämäläinen (2001) for an example. Besides the contribution of social policies to the diversity in social welfare across countries, they are aspects of the proof that social work is scientifically rooted in the social sciences, in agreement with Soydan (1999), and as in Mäntysaari and Weatherley (2010) and Watts (1997). This third variable or factor also implied socio-economic inclinations vis-à-vis socio-cultural traditions or the history of nations, which scholars (for example, Erath & Littlechild, 2010; Niemelä & Hämäläinen, 2001; and Payne, 2006) asserted as affecting the organization of social work across countries. Such varying factors are the building blocks of welfare regimes (see Esping-Anderson, 1990) underpinned by various economic theories – whether they are liberal and anchored in the conservative economic approach.
of Adam Smith (1723–1790), or social democratic and seemingly rooted in Keynesian economics (John M. Keynes, 1883–1946).

Finally, the relativity of multiculturalism attributes observed in the findings support the widely held notion that social work varies enormously worldwide because of the diversity of the social circumstances and norms in each nation (Shardlow & Hämäläinen, 2015). This is even more so as multiculturalism in ISW includes universal human rights rather than excludes them, against the argument that the former precludes the latter. Multiculturalism as a social policy concern comprises all the elements in the framework for cultural relativity that was developed by Brydon (2011). In this way, ISW, or multiculturalism in ISW, is not imperialistic, and it allows for self-determinism and free will, both at the individual and state levels, or the micro and macro levels. These features are in agreement with social work’s values, ethics, and mission. The EHT Model has been developed to advance the profession’s values, ethics, and purpose, and, even more so, to prevent value conflicts between individuals, institutions, and societies, and subsequently to guide the social work professional against ethical dilemmas in the international fields of practice.

Thus, the three empirical studies have contributed to the building of a tool that was previously not available for practical multicultural intervention in ISW. The development of a practice model to fill this gap has been the dominant aim of this study. Such a practical (multicultural) intervention tool, according to Payne (2006), has not been the focus of social work scholars in international research. Instead, the focus has been on comparative social work. Though he acknowledged a shift towards narratives, group work, and social construction in social service conception, these three (approaches) tend to be prone to biases and politics in the practice of social work, particularly in ISW. For example, see Payne (2001) on knowledge biases in social work in international and multicultural contexts, and Haug (2005) on gender preference accusations in the discourse of ISW. Contrarily, the EHT Model is tied to data and was systematically and inductively developed from the apparent patterns of multicultural evident in this research. Also, the treatment of data, – particularly the use of QCA and its Boolean equations, – help the dissertation to retain the fitness and reality of the contexts of multiculturalism in the research as opposed resorting to abstract or intuitive referents. In this way, the model is a product of social phenomena that exist in the real world. Hence, a comparative analytic induction of the EHT Model for conceptualizing the practice of multiculturalism in ISW follows.

5.2 COMPARATIVE ANALYTIC INDUCTION OF THE EHT MODEL

It has been posited that “in the search for regularities in the social world, induction is central” (Punch, 2009, p. 172). At times, the inductive approach is referred to as a scientific technique for causal explanation (Katz, 2001). Contrarily, a comparative analytic induction is conducted on Study 1, Study 2, and Study 3 to make a conclusion on the general application of the EHT Model to social work practice in contemporary international contexts. Hence, the purpose of this subsection (5.2) is to analytically induct the EHT Model that was developed in Study 2, as a practice model for conceptualizing the practice of multiculturalism in ISW – the primary goal of this dissertation.

While the concepts of multiculturalism and ISW served as the guiding framework for developing the EHT Model, it is still an atheoretical model (Shoemaker et al., 2011; 6 and Bellamy, 2012) because its development was not based on any theoretical
underpinning, for example, as in psychosocial or CBT models (see Rubin & Babbie, 2008). However, on account of the concrete evidence discovered empirically about the multiculturalism variables or factors across countries, and Ragin’s QCA, which indicated a budding correlation between the nexus factors, the variables or factors can, however, promote the development of a theory of multiculturalism and/or ISW if further research studies are conducted. Furthermore, contingent upon the scope of the data, the relative patterns of multiculturalism exhibited by the truth tables also imply the following possibilities – the increasing universality of multiculturalism but the absence of absolute or universal standards in the patterns of multiculturalism due to its dynamism. Most importantly, the three variables or factors contributed to the development of the EHT Model, and consequently support empirically the assertion that social phenomena exist not only in the mind but also in the objective world, and that some lawful and stable relationships may be found among them (Miles & Huberman, 1994).

In other words, ethno-cultural diversity as a variable, on the one hand, is an attribute that can be described as dynamically static. That is, ethnic diffusion is ongoing, and social mobility also reflects simultaneously the diffusion of worldviews. On the other hand, ethno-cultural diversity as a factor is as well very obvious in the case study. Furthermore, both human rights/social justice, and themes in strategic statements (social policy) are very slow to change, even though they are outcomes of social construction. Thus, the two variables or factors exhibit a reasonable level of stability and constituted concrete evidence of multiculturalism that are highly activated in many of the sampled cases, as apparent in the findings of Study 1 and Study 2, but lowly activated in Study 3. (See Table 23 below for an illustration.) In addition, the variables or factors portray a universal trend of the obvious evidence of multiculturalism, either highly activated or lowly activated.

Table 23. Concrete Evidence of Multiculturalism across Countries

<table>
<thead>
<tr>
<th>Level of Activation</th>
<th>CONCRETE EVIDENCE OF MULTICULTURALISM</th>
<th>Level of Activation</th>
</tr>
</thead>
<tbody>
<tr>
<td>HIGH</td>
<td>E = Ethno-cultural Diversity (Highly mobile, but very obvious attributes)</td>
<td>LOW</td>
</tr>
<tr>
<td></td>
<td>H = Social Legislation (Ethno-cultural diversity in national and/or international law. Written and slow to change)</td>
<td>As portrayed in the case study (Study 3).</td>
</tr>
<tr>
<td></td>
<td>T = Social Policy (Ethno-cultural diversity in Strategic Statements. Also, written and slow to change)</td>
<td></td>
</tr>
</tbody>
</table>

Subsequently, the model is renamed *The EHT Model for Conceptualizing the Practice of Multiculturalism in ISW* (but hereafter still abbreviated as The EHT Model). In other words, the three variables or factors: ethno-cultural diversity, human rights and social justice (national and/or international laws), and themes in strategic statements (social policy) are the obvious building blocks of multiculturalism in this dissertation, irrespective of whether the level of activation is high or low.

**Characteristics of The EHT Model:** The model has several characteristics, as analytically presented and illustrated in Box 1 below. The box analytically portrays the inherent characteristics of The EHT Model, such as its definition and purpose, the
concepts that serve as its building blocks, the contexts where the model is applicable, its practice process capability, its scope, and its programmatic tendency.

**Box 1: The Characteristics of The EHT Model for Conceptualizing the Practice of Multiculturalism in International Social Work**

<table>
<thead>
<tr>
<th>The EHT Model</th>
<th>(Illustrating the interlocking of its concepts)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ethno-cultural diversity</strong></td>
<td><strong>Human rights and social justice</strong></td>
</tr>
<tr>
<td><strong>Definition</strong></td>
<td>The EHT Model is an atheoretical model for conceptualizing the practice of multiculturalism in ISW.</td>
</tr>
<tr>
<td><strong>Purpose</strong></td>
<td>It is for the conceptualization of the practice of multiculturalism in ISW, particularly amid the ongoing diffusion of ethno-cultural diversity in the 21st century.</td>
</tr>
<tr>
<td><strong>Concepts</strong></td>
<td>Ethno-cultural diversity (E) symbolizes social worker's in-depth understanding of client's culture and traditions prior to intervention.</td>
</tr>
<tr>
<td><strong>Contexts</strong></td>
<td>Applicable to national and/or international multicultural contexts of ISW.</td>
</tr>
<tr>
<td><strong>Process Oriented</strong></td>
<td>It is practice process oriented. It interweaves the gradual and sequential social work approaches necessary for multicultural and/or international contexts.</td>
</tr>
<tr>
<td><strong>Scope of intervention</strong></td>
<td>Micro/individual issues.</td>
</tr>
<tr>
<td><strong>Programmatic Tendencies</strong></td>
<td>Possible for descriptive, explanatory, prescriptive, and evaluative programmatic tendencies in ISW.</td>
</tr>
</tbody>
</table>

In addition to the definition and purpose of the model in Box 1 above, The EHT Model implies an applicability to the explanatory, prescriptive, and evaluative programmatic concerns in social work practice contexts or agencies. Its value orientation is in tandem with social work values and ethics, particularly social justice for the clients on the one hand, and for organizations, communities or states on the other hand, as regards their legal or social policies and international conventions requirements. That is, as a practice model that envelops all the functions mentioned above, it encourages an awareness of the uniqueness of a social domain or society concerning its social policy, legal, and international conventions imperatives in social workers’ relationships with clients. Thus, it is culturally sensitive to ethno-cultural groups (minorities, refugees, immigrants, and diplomatic communities) in intervention vis-à-vis human rights or social justice principles and the domicile social policy and/or legal requirements. In this way, it operates on both the macro and micro tracts of interventions in the prescriptive, evaluative, and explanatory functions in ISW. These functions are similar to the elements recommended for the child welfare practice model by the National Child Welfare Resource Center for Organizational Improvement and the National Resource Center for Permanency and Family Connections (2008), as well as elements of the relationship between a social worker and a client (Pincus & Minahan, 1973), but, in this case, in a multicultural setting.
Furthermore, The EHT Model has the programmatic tendencies for designing appropriate intervention programs in ISW, depending on the demands placed on it by the varying influx of ethno-cultural migrations. The model calls for recognizing the patterns of any ethno-cultural diversity towards an adjustment in program design, as approved by the organization, community or state, and the recognition of patterns will create an opportunity for the subsequent change in program design to be measured for effectiveness. In this regard, the model’s evaluative function can manifest and be more fully realized.

Lastly, The EHT Model was not built intuitively; rather, the model has undergone the explicit and implicit processes common to formulating theories in the social sciences (see Hollis, 2002; Sue et al., 1996) – reinforcing the apparent truth of the global multi-ethnic and cultural diversity vis-à-vis legal and social policy imperatives, and its uniqueness of purpose in ISW. In other words, The EHT Model is underpinned by the pragmatic paradigm and multimethod approach as well as the comparative analytic inductive process. Thus, the process also created an opportunity for further research of the conceptual groupings or patterns from which The EHT Model was logically derived.

5.3 POLICY AND PRACTICE IMPLICATIONS

The policy and practice implications of this dissertation may be viewed from the micro, mezzo, or macro levels of social work consultation. Either at institutional, bureaucratic, community, and state policy levels, or private, clinical, and charity levels pertaining to social issues of the 21st century, The EHT Model can be used for inculcating national and institutional values to individual migrants or ethnic groups in multicultural and/or international contexts. It is also a tool for reinforcing nationhood and national harmony, and interdisciplinary collaboration among the care professions. In other words, the tool has the potential to prevent what Huntington (2002) called the “clash of civilizations,” which, in this research, is regarded as the clash of worldviews (or aspects of civilizations) amid the ongoing diffusion of people from different ethnic backgrounds, nations, world views, languages, and traditions – with particular regard to the new ethno-cultural groups now infiltrating countries that were formerly regarded as being monocultural.

In order for everyone in an ethno-culturally diverse society to feel a sense of belonging and inclusion, it is essential that government documents or institutional and social work agencies’ strategic documents, for example, reflect adequately and unambiguously the concrete attributes of multiculturalism vis-à-vis the specific ethno-cultural compositions, the legal norms or conventions, and the concomitant social policy of each state or agencies of social work.

In particular for ISW, there are implications of The EHT Model for social policy and social work practice in multicultural and/or international contexts. First, the model helps social workers and agencies practicing in the multicultural and/or international arena to specify what they mean and do or practice, and how they do what they claim to be doing amid the global multi-ethnic and cultural heritage of ISW. In other words, there is a need for a level of objectivity in what we say and do. Second, The EHT Model is capable of ensuring that intervention in multicultural contexts are devoid of individual practitioners’ idiosyncrasies or biases, and subsequently can build trust in the profession and the society. Hence, social work practice in the context of ISW should
strive to adhere strictly to the sequential approaches of the new model, which can subsequently make possible the professional accountability for a specific intervention.

In this way, The EHT Model has added to the repertoire of tools available for ISW practice, that is, practice devices such as those developed by Ulrich (2006) on curricular models for ISW, and the four competing models of international field placement developed by Nuttman-Shwartz and Berger (2011). Consequently, the core areas of ISW practice – practice abroad, international practicum or field work, and international social development that is focusing more on social issues from an economic approach, – can be distinguished from comparative social work research, international social work training, and social work narratives around the world, which are focusing on knowledge production. From this perspective, The EHT Model helps to distinguish ISW practice from global social work policy concerns, which are most visible among the three international associations of social work – the IFSW, IASSW, and ICSW.

5.4 STRENGTHS AND LIMITATIONS OF THE RESEARCH

The strength of this entire research rests on its methodology, which embraces the combination of empirical process and the possibility of retaining the historical contexts of the settings for the study. In this way, the building empirically of The EHT Model and its subsequent comparative analytic induction are not tenuous. Especially from the research’s ethical point of view, the validity and reliability of the study are quite apparent in the hegemonic focus on the traditional countries of immigration (Kymlicka, 2007), and on Nigeria for its unique ethno-cultural complexity. In addition to the dissertation’s consistent focus on issues of multiculturalism in ISW, the mixed-methods approach to data analysis was restricted in a way that quantitative analyses of the qualitative data were limited to the nominal and ordinal levels of the analyses, in achieving a reasonable level of objectivity and precision. Thus, the two levels of measurement helped the study to maintain the research referents to the real historical contexts of multiculturalism as opposed to only abstract referents in the advanced statistical treatment of data. Also, on account of the empirical factors, it was a departure from the predominant theoretical or narrative literature that is divisive on the fundamentals of multiculturalism in ISW, and mainly as a feasible field of practice from the outset of the 21st century.

Also, from the research’s ethical point of view, almost all the worldviews that are aspects of the world civilizations from the geographical region encompassing 10°–40° north of the equator, which Geib (1997) described as the birthplace of civilizations, are represented in the samples. In other words, those factors – the increasing global diffusion of ethnicity and worldviews – are adequately captured and included in the entire study. The research also ethically avoided biases that could accompany the lack of an equivalent in language translation (Hearn et al., 2004) if a language other than English was involved in the entire research process.

Finally, the strength of this dissertation is not limited to the real multicultural issues bordering on ISW, which are multi-ethnic diversity, worldviews, different social policies, socio-political and historical contexts, and traditional societies of immigration in the data selection. Also, it is inclusive of the world dichotomy regarding separation of Church and State as the fundamental principle on which freedom of religion can be guaranteed (see Brydon, 2011; Yousif, 2000 for their contrary views). The separation of religion and state referred to is in comparison with some contexts of the world where
there are emphases on spiritual frameworks as the fundamental way in which social relationships are organized, for example, as in some parts of Nigeria or many parts of Africa or the Middle East in comparison to the Western countries. In addition, the Hindu societies emphasize interdependence, collectivism, and spirituality (Hodge, 2004). It is, however, worth noting that the Nigerian experience of ethno-cultural diversity in this study is, to a certain extent, a type of the crisis of multiculturalism. While the country’s constitution emphasizes secularism, some states in the country are stressing the hegemony of Sharia Law. This type of diversionary vision would always serve as a barrier to nationhood and patriotism.

However, the research is not without some limitations. The inability to go beyond the scope of the present coverage in the data collection, mainly as a result of a linguistic barrier, is a sort of restriction, although the selection cut across the traditional countries of immigration to other countries with high ethno-cultural diversity. In other words, the use of the English language as the only language of research excluded the possibility of gathering valid data from cases in other languages. The research is also limited by the inability to come up with a theory for the new model, particularly when the new model is also atheoretical, apart from being for the conceptualization of practice of multiculturalism in ISW.

Finally, though the study is highly empirical, it is limited by the inability to go beyond the inductive logic up to what has been argued as the complete wheel of science in social work (Rubin & Babbie, 2008) as well as in the social sciences (Shoemaker et al., 2011; 6 and Bellamy, 2012), that is, the hypo-deductive theory building.

5.5 RECOMMENDATIONS FOR FURTHER RESEARCH

In the light of the limitations of the findings, further empirical research will help to overcome such barriers as linguistic, and the assumed uncompleted wheel of science in building a theory. Similar studies should be conducted in areas not previously covered, and the budding correlation between the central concepts of the new model should be explored further. Conscientious applications of The EHT Model across countries are needed for its verification.

Most importantly, the possibility of examining the conceptual patterns of the research variables for possible theoretical development for multicultural practice in social work or ISW should be seriously considered in further research.
6 CONCLUSION

Based on the worldwide surging multi-ethnic and cultural diversity in the 21st century, the heritage of ISW, and the prolonged debates on its definition and feasibility in relation to the notion of cultural relativity, this dissertation implemented a multimethod approach to ascertain empirically the concrete attributes of multiculturalism in social work across countries. Through the research design, this scientific endeavor has successfully built empirically The EHT Model – an atheoretical model for conceptualizing the practice of multiculturalism in ISW – the main goal of the dissertation.

Nevertheless, the process that produced empirically the new practice model is not without some limitations. Though the sampling techniques deployed in the series of studies cut across nations classified as classical countries of immigration to nations with high ethno-cultural diversity, still the linguistic barrier is a limitation to the validity of this dissertation as a scientific endeavor. Therefore, the outcome of the research is to be considered as tentative from the scientific point of view. However, this may depend on which scientific paradigm or perspective by which it is appraised. More so, the study is not sure about the duration of stability of the similarities or patterns discovered in the data, taking into consideration that the objects of the study are not static, as in the natural sciences. Rather, they are social phenomena, and potentially dynamic. Notwithstanding, the variables remain the substantiated facts about multiculturalism in ISW for now.

In addition, The EHT Model needs to be verified in the appropriate field of practice, and it is recommended that the budding correlation among the model’s conceptual variables or factors, which served as the building blocks of the practice model, is subjected to further research for theory building. This recommendation should be prioritized to further the development of ISW practice as a concentration in the social work profession.

In conclusion, amid the debates and speculations about the definition and feasibility of ISW, particularly in the current global ethno-cultural diffusion, this dissertation has successfully built a tool to help social workers in the international fields of the profession to exercise precision and clarity in what they say and practice. This is the main gap in ISW practice, which this study has contributed to filling.
REFERENCES


APPENDICES

APPENDIX I

Figure 1. A Manual Map of Colonial Nigeria Showing the Major Ethnic Groups and Minority Areas before Independence. (Source: Urhobo Historical Society, 2016).
**APPENDIX II**

The Focus of Nigeria's Diversity and Welfare in the 1999 Constitution (as amended)

<table>
<thead>
<tr>
<th>The opening statement.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;WE THE PEOPLE of the Federal Republic of Nigeria: HAVING firmly and solemnly resolved: TO LIVE in unity and harmony as one individual and indissoluble sovereign nation under God dedicated to the promotion of inter-African solidarity, world peace, international cooperation and understanding: AND TO PROVIDE for a Constitution for the purpose of promoting the good government and welfare of all persons in our country on the principles of Freedom, Equality and Justice, and for the purpose of consolidating the Unity of our people: DO HEREBY MAKE AND GIVE OURSELVES the following Constitution:&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sections on ethno-cultural diversity in the 1999 Constitution</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Federal Government:</strong></td>
</tr>
<tr>
<td>Section 14 (1): &quot;The Federal Republic of Nigeria shall be a state based on the principle of democracy and social justice.&quot;</td>
</tr>
<tr>
<td>Section 14 (2) (b): &quot;the security and welfare of the people shall be the primary concern of government;&quot;</td>
</tr>
<tr>
<td>Section 15 (3) (c): &quot;encourage inter-marriage among persons from different places of origin, or of different religious, ethnic or linguistic association or ties;&quot;</td>
</tr>
<tr>
<td>(3d) &quot;promote or encourage the formation of associations that cut across ethnic, linguistic, religious or other sectional barriers.&quot;</td>
</tr>
<tr>
<td>Section 17 (1): &quot;The state social order is founded on the ideals of Freedom, Equality and Justice.&quot; (1) (a): &quot;every citizen shall have equality of rights, obligations and opportunities before the law.&quot;</td>
</tr>
<tr>
<td>Section 21: &quot;The state shall - (a) protect, preserve and promote the Nigerian cultures which enhance human dignity and are consistent with the fundamental objectives as provided in this chapter, and (b) encourage development of technological and scientific studies which enhance cultural values.</td>
</tr>
<tr>
<td>Section 55: &quot;The business of the National Assembly shall be conducted in English, and in Hausa, Ibo and Yoruba when adequate arrangements have been made therefor.&quot;</td>
</tr>
</tbody>
</table>

| **State Government:** |
| Section 97: "The business of a House of Assembly shall be conducted in English, but the House may in addition to English conduct the business of the House in one or more other languages spoken in the State as the House may by resolution approve." |

| **Local Government:** |
| Not stated, but possibly as the same as in section 97 above |

*Universal semantics in boldface or bold letters.*
### APPENDIX III

**Lack of Specific Ethno-cultural References in the 1989 SDPN**

#### The Philosophy

<table>
<thead>
<tr>
<th>Chapter 3: Paragraph 3.1: “This National Social Development policy flows from a deeply entrenched concern, on the part of our communities, for the overall wellbeing of their <strong>individual members</strong> and <strong>subgroups</strong>. The conviction is firmly rooted in the various cultures of our people that the welfare of each human is bound up inextricably with that of its <strong>family</strong> and <strong>kinship group</strong>, of its local community and of the wider national community of which the latter is part.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paragraph 3.2: “It flows also from the realization that the welfare and capacity of the nation dependent very much on the contribution of the <strong>people</strong>, as <strong>individuals</strong> and <strong>groups</strong>, and that the latter capacity and motivation to make the necessary contribution depend, among other things, on the extent to which the society has prepared them for this role, on how effectively their efforts are organized and on the extent to which they participate and see themselves as likely to continue to participate equitably in the benefits which their contribution make possible.”</td>
</tr>
<tr>
<td>Paragraph 3.3: “Thus, the policy is informed, by all the human aspirations embodied in our cultural heritage, by our norms and traditions as a people, by our political commitment to the observance, protection and advancement of the democratic rights of all citizens and by the provisions of our constitution, as they relate to social objectives and fundamental human rights.”</td>
</tr>
</tbody>
</table>

#### The main components and objectives.

| Social Welfare, Community Development, **Women** and Development, **Youth** Development, **Sports Development** “as stated in paragraph 2.3” of the document, with its specific programs of objectives “as stated in paragraph 2.4.” |

#### Universal sub-functions of social development and the major public concerns.

| **Family** and **Child** welfare; Rehabilitation; Counselling and Corrections; Care of the **Elderly**; Social Security for the **Unemployed**, **Teenage Single Parents** and the **Orphans**; Lifelong care for the **severely Disabled Persons**; Formation of Co-operatives and Provision of Employment Opportunities for the Trained **Disabled**; Self-Help and Social Mobilization; Resettlement and Mobile Village Scheme; **Women** and Development; **Youth** Mobilization; Recreational and Competitive Sports; Voluntary Organizations; Social Development Research and Planning; Social Developments Education and Trainings; and Mobilization of Resources for Social Development. |

*Universal semantics in boldface or bold letters.*
ARTICLE I

ARTICLE II

ARTICLE III
ARTICLE I
Multiculturalism in social agencies for the aged

Thomas Akintayo1*, Juha Hämäläinen2 and Sari Rissanen3

Abstract
This study uses content analysis and visual representation methods to explore how multiculturalism is displayed on the websites of agencies providing social care for the aged. These agencies use strategically planned texts to portray multicultural categories of inclusion, diversity and individuality; and emphasize the text referents through ethno-related pictures as universal equivalence symbols for ethno-cultural diversity. With the few cases of non-text referents, which are open to cultural and sociological relativities, the study posited that the patterns and modes of portraying multiculturalism are similar. It concluded with the need for further studies to establish whether state policies or agencies' market strategies are behind the liberal multicultural references.

Keywords: Aged care agencies; International social work; Multiculturalism

Background
While the debate on multiculturalism—a socially complex dynamism—is still raging, nevertheless multiculturalism is found in the everyday life of people across the globe. It has remained a powerful force in modern societies (Banting and Kymlicka, 2006), particularly in the cases of national minorities and indigenous people in traditional countries of immigration (Kymlicka, 2007; Scheffer, 2011) as evidenced in the United States, Canada, and Australia. Multiculturalism has neither been limited to scholarly philosophical debates, nor to policy issues in the political arena, but manifested in everyday social practices in both traditional and non-traditional countries of immigration all over the world.

One of such social practices is the social work profession, particularly international social work. In social work profession generally, Sue (2006) devoted a seemingly classic multicultural social work textbook to calling for organizational change in social work education and practices that would reflect not only traditional therapeutic practices, but also an emphatic focus on rebalancing clients in their familial and community contexts by means of treatment practices aimed at freeing them from cultural oppression. Similarly, Gutierrez (2001) reviewed scientific literature at developing an Ethno Conscious Perspective that focused on equity, equality and fairness and a social development agenda (a departure from the individualistic approach) in order to change the low status of ethnic minority communities, refugees, and people of color in the United States. The reality of multiculturalism in the social work profession is asserted further by Longres (1997) who posited that multiculturalism is arguably the most important issue in providing for the wellbeing of people in ethno-culturally diverse settings. Thus multiculturalism works for social justice—a key principle in social work's international definition (Adams et al., 2009). It encompasses social welfare for everyone. And in particular, Mayadas and Elliot (1997), p. 176 emphasized that 21st century international social work has as its core values "globalization, transculturalism, multiculturalism, democracy, diversity, socio-cultural and ethnic exchange." They apparently synthesized multiculturalism and international social work with the international communities and institutions; the globalization of the social work profession; identification with international institutions; and advocacy for local problems originating from the global system (Healy, 2001; Lyons et al., 2006; Cox and Pawar, 2006; and Hugman, 2010).

Within the seemingly wide scope of multiculturalism, the focus of this study is on agencies' social care of the aged, in which the administration of agencies is contemporarily being affected by what Torres-Gil and Moga (2001), p. 14 described as the "growth of minority populations, continued immigration, increase in longevity, the aging of the baby boomer and public policy responses..." Hence, the question arises of whether social care agencies'...
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for the aged have ever strategically reflected multiculturalism on their websites, either in the past, or contemporarily, as internet has increasingly become the gateway to social life, and as a response to increasing global social mobility. In a seemingly first attempt at providing answers to the question, due to the dearth of literature on this type of research, this study empirically explores how multiculturalism is being displayed on the websites of agencies providing social care for the aged. This is done towards a better understanding and advancement of international social practice of caring for the aged in ethno-cultural diverse settings, as well as in contexts resemblance of (hypothetical) Banal Nationalism "in which public institutions and public space are imprinted with a particular national identity" (Kymlicka, 2007, p. 64) thus depicting an illusion of ethno-cultural homogeneity that is immunized against social mobility.

Consequently, this study primarily uncovers the nature and pattern of how multiculturalism is portrayed by agencies providing social care for the aged, for replication and possible improvement. In addition, the study explores the commonality of a notion that meeting the needs specific to cultural identity (a strong factor in multiculturalism) is an indispensable factor for the well-being of the aged (Lai 2012), when organizing and strategizing social services for older people in ethno-cultural diverse settings. At achieving these goals, the background sub-sections illustrate further how the study has systematically used both the concepts of multiculturalism and that of agency for the aged, thereafter followed by literature review concerning the area of focus. The sections on results and discussion contain the empirical discoveries and their implications for international social work practices and social policies. The concluding section contains the limitation on the scope of the theory generated as well as recommendations for further studies, while the techniques deployed in the study are described in the section for methods.

Conceptual framework

Multiculturalism

The concept of multiculturalism is apparently complex in meaning. Cumulative knowledge about human nature has shown that no two human beings are completely the same or different, and human societies are however made up of these differences. Their developments into a complex reality of socio-cultural environment is no longer under debate, as social research has revealed the world to be a composite of social evolution called multiculturalism, and the global interdependence of these socio-cultural composites is contemporarily being called ‘globalization’ (Dominelli, 2009). Nevertheless, Torres-Gil and Moga (2001, p. 16) asserted that the concept as used in social work “appears to reference the value and even desirability of encouraging racial and ethnic groups to maintain their group self-identities”. This is also the concept’s referent in major scholarly texts such as Banting and Kymlicka (2006) and Kymlicka (2007), but Sue (2006) added ‘feminism’ to the grouped referred to, and Jay (2002) also referred to ‘sexual orientation’. However, due to the varied meaning of multiculturalism there is the need to delve into the evolution of the concept so as to illustrate its usage in this study.

‘Multiculturalism’ shares conceptual complexity with its parent word – ‘culture’. Culture has been defined from the perspectives of three senses: as artistic or intellectual work by the humanities scholars; as a way of life by anthropologists and sociologists; and as a development process of historical documents and methods by historians (Baldwin et al., 1999). Similarly, the term ‘multi-culture’ became ‘multiculturalism’ for Dewing and Leman (2006), who argued that the concept has its origin, from Canadian government policy of 1965 and 1971. And also for Koleth (2010), pp 4 who asserted that it was used in Australia in 1973 "as the basis for migrant settlement, welfare and social-cultural policy", hence multiculturalism has been seen from different perspectives: firstly as a political prescription (or ideology) that aims at legitimizing the incorporation of racial and ethno-cultural diversity in the general structure of any society; and secondly as a social reality that describes racial and ethno-cultural diversity as a phenomenon (Kallen, 1982). These perspectives fit into what Taylor et al. (1994) have viewed as 'the politics of recognition' in his understanding of multiculturalism. In agreement with these lines of thought, Raihanah (2009) summarizes that multiculturalism has become a wide raging concept which can be used to describe an ideology, a social policy or aspects of public structure. Thus it can be inferred that within the discussion of ethno-racial relationships, particularly among the classical countries of immigration, the dominant argument is the political aim and agenda for integration.

In addition, Jay (2002) argued for the need to understand multiculturalism from different national historical perspectives, invariably it can also be inferred that the concept is a product of cultural diffusion that collocates with its variant models in state policies such as ‘social integration’, ‘ethno-cultural diversity’, ‘assimilation’, ‘acclimation’ (Kallen, 1982; Torres-Gil and Moga, 2001; Kymlicka, 2007) and ‘cultural pluralism’, ‘melting-point’, ‘race-relations’, ‘identity politics’ (Jay, 2002), paving the way for, as much as embedded in, the theoretical arguments of cultural and sociological relativities. Therefore, from these perspectives this study defines multiculturalism as the evolving multi-racial and ethno-cultural inclusion, diversity and individuality in everyday interactions that have effects on how social institutions are organized.
The definition is used in this study as the main theoretical framework giving focus and direction, and informs what to look for in the text contents of organizational strategies on the websites of sampled agencies.

Social care agencies for the aged

The word ‘aged’ generally refers to individuals in the final stage of their life-span (Johnson et al., 1997). Everyone, irrespective of the population group of belonging may contend with health-related problems, but the probability of developing health problems becomes more pronounced as one comes to the later stage of life (Heffernan et al., 1988). Hence agency care for the aged is becoming complex in most societies, particularly in the advanced countries, owing to changes in family types, urbanization and high social mobility. Adding to these complexities is the changing racial and ethno-cultural demography of the elderly, which is one of the practice fields in which social workers play important helping roles globally.

Consequently, different models of service delivery and partnership are emerging as multipurpose senior centers in a seemingly new model of services for older people. This is an abridged form of the ‘social science models’ and the ‘bio-medical models’ (Payne, 2009) with emerging multicultural trends as portrayed in sample data, and are called here the ‘Multi-Racial & Ethno-Cultural Models’ of social care for the aged. They include social services, in which professional social workers assist the aged to make healthy and happy adjustments by solving social problems, thereby serving as advocates (particularly in residential care) and liaising between family members of clients and staff. That is, social workers ethically serve as client companions all the time, with a multi-racial and ethno-cultural approach. Other services are therapeutic services, which may be physical or recreational, (some in the domain of clinical social workers); nursing services; medical services, which include physicians, clinical specialists, dentists, podiatrists and ophthalmologists; and lastly ancillary services such as pharmacy, radiology, or clinical laboratory services.

Therefore, the concepts of agency social care for the aged are as simple as the social and medical models, and as complex as the emerging multi-racial and ethno-cultural models illustrated above, and together with the concept of multiculturalism as defined previously, serve as the conceptual and contextual frameworks for searching for relevant literature review, and for data gathering techniques in this study.

Literature review

There is a vast ‘ethnogerontological’ literature reflective of care for the aged from multi-racial and ethno-cultural backgrounds (Brotman, 2003), particularly those focusing on care of the aged in the residual liberal welfare model contexts. Nevertheless, few of these studies are concerned with how ethno-cultural diversity is portrayed on the websites of agencies providing social care for the aged. For example, Holland and Katz (2010) highlights cultural provision in extra care for the elderly Jewish community in United Kingdom. Rose and Cheung (2012) asserted that literature review of 54 articles published between 2001 and 2011 across countries advocated the need to combine ethnic, cultural and ‘gerontological’ issues into the diagnostic and statistical manual of mental disorders for accurate assessment of each client. Dockery’s (2010) empirical study highlighted the welfare link between race, ethnicity and culture among indigenous Australians. In the United States Longres (1997) expressed a similar view that the major goal for minorities is to gain access to the resources that allow for success, particularly the welfare industry, as a means to an end. Thus the crucial role ethnic identity (and diversity) can play in the promotion of health and care of the elderly as asserted by Lai (2012) is expressed by all the studies but none of them is concerned with how multiculturalism is strategically entrenched and portrayed by the agencies.

In addition several non-empirical studies have been concerned with culturally competent practice. For example, in a systematic academic review of literature on delivery of elderly care in the culturally and linguistically diverse backgrounds of Australia, Radermacher et al. (2008) asserted in their findings that culturally competent practice is required to deliver a responsive and effective community aged care system, a view akin to views expressed in related studies in the United States (Dong, 2012; Browne and Mokuau, 2008; Gutierrez et al., 1996), and in Sweden (Forssell and Torres, 2012). Their views confirmed Brotman’s (2003) earlier assertion though in the context of Canada that previous studies have been too focused on developing competency skills rather than on exposing and altering institutional structures and power relations dotted with racism.

Other studies have focused on a programmatic dimension to multiculturalism for social care of the aged in contemporary time. In California Chow et al. (2010) linked racial and ethnic variations to different services of support for adults of age 50 and above. Giunta et al. (2012) explored racial and ethnic diversity in senior centers in New York by comparing participants’ characteristics in more and less multicultural settings, and highlighted the importance of multicultural programming for senior centers as a result of demographic changes which seem bound to eliminate mono-cultural care centers for seniors. The focus of the study has also been directed towards composite factors of multiculturalism that are challenging care systems for the aged. Nguyen (2012) discovered English proficiency as the cause of access disparities to care services among Asian-
American elderly immigrants to the United States. Bhattacharyya et al. (2012) also discovered that language and generational differences were some of the factors hindering effective service provision for the aged in the United Kingdom. The correlation between religion and ethnicity among African-American, Hispanic and White non-Hispanic was explored by Morano and King (2005), revealing the in-depth effects which multiculturalism factors can have on the care of the aged in culturally diverse settings. Also Alalauri and Hujala (2013) highlighted the growing importance of multiculturalism in the care profession by describing the discourses of multiculturalism on organizational culture and everyday life in care work community, including the elderly care contexts in Finland. However, agencies’ portrayal of multiculturalism on their websites is apparently out of focus in all these studies.

Nevertheless, few studies are conducted on multicultural dimension of care system structures but no information on how multiculturalism is portrayed by the agencies. In the United States, Torres-Gil and Moga (2001) compared senior center participants in an ethnically diversified setting with those in a non-diversified setting, and discovered that public policy responses could affect care system designs. This discovery is similar to Lum (2005) argument that most studies have neglected racial and ethnic differences in the structure and size of care giving networks in the United States. In the United Kingdom, the exploration of the mistreatment of black and minority ethnic groups by Bowes et al. (2012) uncovered structural and contextual factors to be more contributive than cultural factors for elderly care. Also, Health Service Executive (2005) structurally adopted a ‘Whole Organization Approach’ that embedded multicultural awareness, such as the usage of signage at the reception and public areas, to care for the languages of service users as a response to the challenges of ethno-cultural diversity in Ireland. Apparently none of these studies have considered their websites as a vital platform for disseminating multiculturalism strategically in view of its importance to social care delivery, even in culturally diverse settings.

Thus almost all the literature reviewed emphasized the importance of multiculturalism to the wellbeing of people in ethno-culturally diverse settings from theoretical, empirical, programmatic, clinical and cultural competence approaches. However, with the exception of studies by Torres-Gil and Moga (2001), Health Service Executive (2005) and Bowes et al. (2012), no other studies made reference to strategic and structural display of multiculturalism by agencies, particularly on their websites, in the care of seniors, who need a more sensitive approach to accessing social care, in an age where internet has increasingly become the gateway to accessing social services. Hence the current inquiry into how multiculturalism is portrayed on the websites of agencies providing social care for the aged.

**Results and discussion**

**Results**

In the course of transforming the data from qualitative to quantitative, the study uncovered that multimedia is used by many of the agencies to portray multiculturalism. In other words, a combination of ‘texts’ and ‘pictorial references’ (= two variables together) are used by half of the cases to enhance the textual meanings of the multicultural issues they are concerned with. In some cases only the texts or photographic images are used as in the ‘Qualitative Analytic Matrix of Portraying Multiculturalism’ in Table 1 below:

Multiculturalism issues are entrenched in the agencies’ Strategic Planning Statements (SPSs) or texts, stating the reasons for the agencies existence and the social roles being performed in their respective countries of location. Organizational purposes, objectives, directions or long-range plans are referred to as SPSs (Bradford et al., 2000; Riggs, 1984), and in this study they are concerned with the statements of ‘mission, vision, goal, value, philosophy, aims and others’, stipulating the essence of the agencies. And as portrayed in the Qualitative Analytic Matrix’s table, the SPSs exhibited similar multicultural sequences, patterns and frequencies that are categorized as multiculturalism of inclusion, diversity and individuality.

Firstly in the category of inclusion, the usage of the words: ‘all’, ‘inclusivity’ and ‘everyone’ dominated all the texts, and featured in the following SPSs: mission, vision, value and others. This category is portrayed in nine cases located in South Africa, United Kingdom, United States, Canada and Australia, and five of the cases illustrated their textual referents with pictures of Africans, White Europeans, and people from Asia for emphasis. Secondly, category of diversity is also filled with statements or texts referring to ‘cultural diversity’, ‘religion’ ‘independence’; and no discrimination on the basis of ‘nationality’, ‘background’ color ‘race’, ‘sex’, and ‘age’, as portrayed in six agencies – five in United States and one in Canada. These agencies also exhibited similar pictorial referents to Africans, White Europeans, and people from Asia. Lastly, the category of individuality featured ‘individuality’ in the value statements and statements of philosophy of two agencies located in the United States, with only one of the two exhibiting pictorial referents in addition to textual references as emphases of the multiculturalism issues within the agency.

As illustrated with the SPSs above, the pictures generally served as same equivalence of references for clarity and emphatic purposes across agencies and countries, but relative to the presence of particular ethnic groups...
### Table 1 Qualitative analytic matrix of portraying multiculturalism (n = 24)

<table>
<thead>
<tr>
<th>Categories of texts</th>
<th>Agencies &amp; countries: their strategic statements as text referents to multiculturalism</th>
<th>Pictorial referents</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INCLUSION</strong></td>
<td>Highway Aged in South Africa: Mission includes “We care for all older persons…”</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Darlingford Upper Goulbourn Nursing Home in Australia: Values include “For the individual and the right to self-determination for all.”</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Ask Friendship Centre in Canada: Values include “…all people have the right to…”</td>
<td>Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Community Care Durham in Canada: “all people… be treated with… dignity and respect.”</td>
<td>Euro/Asia</td>
</tr>
<tr>
<td></td>
<td>Sunset Senior Living in US: Mission includes “…all seniors…offering choices.”</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Kateri Residence Skilled Nursing and Rehabilitation Center in US: Mission includes “…enhances the comfort and dignity of all…”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Oxford Private Care in UK: “Respect… choice are important to us… service for everyone.”</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>CHATS in Canada: Values include “Inclusivity” of everyone.</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Loretto in US: Values include “justice, inclusiveness…”</td>
<td>-</td>
</tr>
<tr>
<td><strong>DIVERSITY</strong></td>
<td>Circle of Care in Canada: Values include “diversity;”</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Cobble Hill Health Center in US: Values include “embracing the cultural diversity of the communities we serve without regard to race, color, gender, religion, or national origin.”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Bergen Regional Medical Center in US: Values include “We embrace cultural diversity…”</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Lincoln Park Care Center in US: “…not discriminate on the basis of race, color, religion, sex, national origin.”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Isabella in US: Mission includes “…care… without regard to race, creed or nationality.”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Terence Cardinal Cooke Health Care Center in US: Mission includes “…serve people of … races, creeds, economic means and ethnic backgrounds”</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>In US: “Kings Harbor’s resident community is diverse in background, culture, religion, race and age, and the care provided: meets a broad range of needs…”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Philadelphia Nursing Home in US: Values include “…maintains …&amp; preserves a sense of freedom, identity, &amp; independence.”</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td><strong>INDIVIDUALITY</strong></td>
<td>Friendship Ridge in US: “…supports the individual needs of patients and families.”</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Valley View Nursing Home in US: Philosophy includes “Opportunities… for individuals to share values and to maintain their beliefs”</td>
<td>-</td>
</tr>
<tr>
<td><strong>NB</strong></td>
<td>These agencies are with only pictorial referents to multiculturalism</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Abenhein Health &amp; Community Services in Canada</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Parker Jewish Institute in US</td>
<td>Euro/Afro/Asia</td>
</tr>
<tr>
<td></td>
<td>Lifespan in US</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>Savannah Grand in US</td>
<td>Euro/Afro</td>
</tr>
<tr>
<td></td>
<td>*Home Instead Senior Care in US (with Franchise in 13 countries for this study)</td>
<td>Euro/Afro/Asia</td>
</tr>
</tbody>
</table>

❖ Euro/Afro/Asia = refers to pictures of White Europeans, Black Africans and Asians respectively.
❖ - (dash) in the pictorial referent column means no pictures displayed by the agencies, but texts only.
❖ *Home Instead operates with franchise worldwide from the US, but with websites in English, in 13 countries.
in each agency’s location. Apart from being the concrete symbols of ethnic referents they also exhibited the same patterns across the categories of multiculturalism as used in this study. The pictures also served as the only medium of portraying multiculturalism in some cases, particularly as seen in one agency (Home Instead Senior Care) based in United States and operating on franchise to non-liberal welfare regimes.

Beyond the texts and pictures focus
Findings beyond the use of multimedia or ‘texts’ and ‘pictures’ are uncovered as in the following: firstly, the quantity and the spread of agencies that strategically provided for the multicultural care of the aged across countries supported the position of Longres (1997) who generally asserted that the wellbeing of people in diverse settings are improved through multiculturalism, and the position of Mayadas and Elliot (1997) who argued that 21st century would be years of globalization, and multiculturalism. Thus due to the expansion of globalization in the midst of increasing social mobility, however, an increase in multicultural activities should also be expected across the world.

Secondly, the twenty four (n = 24) samples are associated with the concept of liberal ideology. The agencies are all located in countries with liberal welfare regimes and residual models of social welfare policy (Esping-Anderson 1990). In addition, through franchise the possibility of portraying liberal multiculturalism in other welfare regimes manifested, even when there are no such textual references in those countries’ social policy documents. This is seen in the agency called “Home Instead Senior Care” that operates on franchise from United States to South Africa, Hong Kong, Quebec, Singapore, Chile, China/Belgium, France, Greece, Spain, Italy/Denmark, Sweden, and Norway respectively in the framework. Apart from South Africa and Quebec in Canada, these are countries operating different forms of social welfare regime, hence the argument that multiculturalism is of the liberal ideology.

In other words, the patterns of distribution exhibited in the use of the variables to portray multiculturalism at national and international levels are apparently linked to increasing ‘globalization of liberal multiculturalism’ (Kymlicka, 2007). The two variables – ‘text’ and ‘pictures’ – were assigned nominal numerical values to show their frequencies, and a more specific comparison of their dispersions in the data (Moore et al., 2012). This is illustrated in the quantitative content analysis in Table 2 which is the ‘Distribution of Text and Pictures in Aged Care Agencies’ Portrayal of Multiculturalism’ below:

| Table 2 Distribution of texts and pictures in aged care agencies’ portrayal of multiculturalism |
|-----------------------------------------------|-----------------|
| Multicultural categories | Texts | Pictures |
| ...of inclusion | 9 | 5 |
| ...of diversity | 8 | 6 |
| ...of individuality | 2 | 1 |
| Total= | 19 | 12 |
| THOSE THAT WERE NOT CATEGORIZED | - | - |
| ...due to lack of texts | - | 13 |
| ...lack of texts but with franchise | - | 5 |
| Total= | - | 18 |

The cases as textual referents, and they emphasized these referents with ‘pictures’ (multimedia). Thus the texts’ column represented the concrete social policies of the respective agencies, and each policy in the twelve cases is strongly emphasized by the supporting pictures. On the other hand, cases that used ethno-pictorial images ambiguously to portray multiculturalism are in the pictures’ column of the table. Among the eighteen uncategorized cases, where ‘pictures’ are the only referents to portray multiculturalism, there apparent ambiguity is uncovered as their references to liberal multiculturalism might have different meanings in non-liberal welfare regime countries. Hence those on franchise are seemingly used as extension of neo-liberalism to other types of welfare regimes, an apparent process of globalizing the liberal ideology, which would subsequently have multicultural implications. In other words, their usage can be subjected to ambiguous symbolic interpretations when there are no textual explanations of multiculturalism on their websites, or in their national social policy documents.

Therefore with this quantitative support for the preceding qualitative findings, this study empirically theorizes that the patterns and modes of portraying multiculturalism by social care agencies for the aged are similar. These agencies use texts that consist of multicultural categories of inclusion, diversity and individuality in their strategic plans; and emphasize their text referents through ethno-related pictures as universal equivalence symbols for ethno-cultural diversity. The non-text referents to pictorial images, however, are open to cultural and sociological relativities. And these modes of portraying multiculturalism are apparently rooted and originated from the liberal ideology.

Discussion
This section focuses on the commonality of the notion of multiculturalism across countries and continents; the implications of the study for social work practices; the
minimal nature of the theory posited; and the need for further studies. Apart from discovering how social care agencies for the aged are portraying multiculturalism on their websites, the scope of the sampling technique used in this study helps to uncover multiculturalism as a global wide-spread notion vital to the well-being of the aged particularly among those in ethno-cultural diverse societies. Examples of studies expressing this view ranges from those conducted in the traditional countries of immigration and to others in non-traditional countries of immigration. Those in traditional countries of immigration include that of Dockery (2010) in Australia, Lai (2012) in Canada, and Torres-Gil and Moga (2001) in United States – these are the countries where majority of the samples used in this study are located. Those conducted in non-traditional countries of immigration include that of Holland and Katz (2010) in United Kingdom, Health Service Executive (2005) in Ireland, Alalauri and Hujala (2013) in Finland, and Forssell and Torres (2012) in Sweden. In addition, the notion was also expressed in a study conducted at a global level by Rose and Cheung (2012), hence the notion is a global phenomenon and the modes of portraying multiculturalism as demonstrated by the cases can be adapted globally.

The practice implication of the modes for portraying multiculturalism, first and foremost, is the use of multimedia (a combination of texts and pictures) as methods of communication by the agencies. It solves conceptual ambiguity in bi- or multi-lingual settings at ensuring welfare access and availability to all ethnic groups in both existing and emerging multicultural societies, and which can be adopted at national and global social policy levels. For example, the communication models justify the context in which the social care agencies from Canada are operating as it is a reflection of the demographic characteristics of the country given the assertion of Masi and Disman (1994) that prior to 1950, about 90% of immigrants to Canada came from Europe, and thereafter the percentage has decreased to less than 20%, and similarly argued by Lai (2012) that the percentage of people of color in Canada have increased from 4.7% in 1981 to 16.2% in 2006. Thus new Canadians now come from such diverse areas as East Africa, South East Asia, Central America, South America, and South Asia”.

Secondly, the modes are also of importance to social work practice, in the contexts of global interdependence of multi-ethnic populations, as an institutional multicultural structure of communication that has universally understood symbols of referents. Such communication models will contribute to the wellbeing of clients psychologically, in terms of confidence at accessing services and assurance of their availability for everyone. Therefore by using the communication models social work profession can further reject the double-jeopardy hypothesis attributed to cultural diversity (Lai 2012) which has been argued to be detrimental to the wellbeing of the aged in ethno-culturally diverse contexts.

Conclusion
In conclusion, though the study covers major visible ethno-cultural populations, such as the non-Caucasian in race; the colored people; and the Aboriginals, yet the use of the findings is however limited on the ground that this study is seemingly the first to investigate how multiculturalism is portrayed on the websites of agencies providing social care for the aged. In addition, the use of non-probability sampling and the apparent limitation imposed by using English as the only language for selecting the samples in the midst of other international language contexts can also be considered as limiting the purview of the theory generated by the study.

Nevertheless, the mapping of words and phrases within the full domain of the multiculturalism framework and the availability of sampled agencies used in the study for replication provide the content validity necessary (Neuendorf, 2002), as research validity represents the truthfulness of the data. Additionally, if subsequently replicated through the same processes and procedures, it would support the reliability of the study. Thus the quest of this study to understand how multiculturalism is portrayed on the websites of agencies revealed the complexities inherent in the concept as embedded in the national and international politics of diversity. It is also discovered that the aged care agencies make reference to multiculturalism irrespective of whether their national contexts have adopted multiculturalism as state policies. Hence these raise the question of whether these agencies’ displays of multiculturalism on their websites are mandated by state policies or organization market strategies. Whichever way further studies are needed, as organizational cultures are sometimes claimed to be different from national cultures, and multiculturalism as well has been asserted to have been adopted as a national policy in some countries.

Methods
The Convenience Sampling (Rubin and Babbie, 2008) of the non-probability sampling method was used for this study, due to the difficulty of obtaining a global directory of organizations providing social care for the aged to enhance probability sampling technique. Therefore, the search-words: “Organizations Providing Elderly Care” with the addition of ‘Africa’, ‘Asia’, ‘Australia’, ‘Europe’, ‘North America’, ‘South America’ and name of countries on separate occasions via search engine – Google.com. – were used, and they conveniently generated sixty five (n = 65) agencies in English across countries. However, after initial observation of the samples, twenty four
(n = 24 across countries) made references to multiculturalism, and they are all located in countries of liberal welfare regime and residual social policy model. In addition one of the twenty four samples is based in the United States operating on franchise in other countries of varied welfare regimes.

At analyzing the twenty four samples further this study used a mixed-method of content analysis and visual method to investigate how multiculturalism is portrayed on the websites of those agencies. Firstly, qualitative content analysis examined the ‘texts’ on the websites for patterns, similarities, differences and categories (Miles and Huberman, 1994; Rubin and Babie, 2008). Secondly, the photographs on the websites were also subjected to their visual representations of multiculturalism (Banks, 2001; Denscombe 2003). Thus both the ‘texts’ and the ‘photographs’ were analyzed simultaneously (Miles and Huberman, 1994) to examine if their referents are directed to same objectives. Lastly, qualitative content analysis (Neuendorf, 2002) was used to describe the distribution of the variables to support and make additions to the findings of the qualitative content analysis.

Focusing on the ‘texts,’ the study used the concept of ‘multiculturalism’ in the global diffusion of societies, as previously defined in this study to encode and categorize referring to ‘inclusion,’ ‘diversity’ and ‘individuality’ at identifying multiculturalism issues. Also by focusing on the pictures on the same websites the visual images used as pictorial referents to people of color, the Aborigines, and the Caucasians are identified and coded as – ‘Afro’ for Black Africans; ‘Euro’ for White Europeans; and ‘Asia’ for people from Asia, that is, the Chinese and the Indians recognized by their facial features and in some cases by their dressing styles.

Competing interests
The authors declare that they have no competing interest.

Authors’ contributions
The first author, TA, acted under close supervision to contribute immensely to the design, data gathering and execution of all the research tasks, and these included the writing of the manuscript. Also, JH and SR, apart from creating the enabling ground for starting the research, they intensively supervised and revised critically every process of the research plan and its execution. All authors read and approved the final manuscript.

Authors’ information
This article is just one, out of others, to be produced towards the award of a PhD in social work. The study program by Thomas Akintayo is targeted at developing a new theory and/or model of multiculturalism in international social work. And the program is under the supervision of Professor Juha Hamaläinen and Professor Sari Rissanen.

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ARTICLE II
Global Standards and the realities of multiculturalism in social work curricula

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Abstract
This study highlights social work's response to socio-cultural diversity by investigating the reality of multiculturalism in social work curricula vis-a-vis the Global Standards debates. Content analysis technique is used from a transcendental perspective to explore the attributes of multiculturalism in social work curricula via the online directory of the International Association of Schools of Social Work. Each curriculum reflects relative attributes of multiculturalism, identifiable as tenets of the Global Standards – a tool for modeling social work education across cultures. A new theory and a practice model for international social work also emerged from the study, and are proposed for testing.

Keywords
Global Standards, international social work, multiculturalism, social work curricula, social work education

Introduction
Against the background of interdependence among nations and continual human migration, scholars are wondering how social work education is responding to trends (Jones and Truell, 2012; Lalayants et al., 2012; Nagy and Falk, 2001; Powell and Robison, 2007). One concrete response is the Global Standards for Social Work Education and Training (hereafter referred to as the Global Standards).

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Global Standards and the realities of multiculturalism in social work curricula

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Standards and abbreviated as GS) published in 2004 by the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW). Both international associations reflect the professionalization of social work (Midgley, 1995). Another tangible response is the emergence of International Social Work (ISW), now a specialization in the profession (Lyons, 2006). However, both ISW and the GS are being theoretically criticized simultaneously (see Gray and Fook, 2004; Yip, 2004).

One criticism common to the two responses focuses on the emerging unified identity or universalism of social work, of which Gray and Webb (2015: 194) asserted that the ‘proponents of “global social work” fail to recognize its enriching communitarian value’, and of which, in a discourse on ISW, Haug (2005: 127) asserted that social work has become ‘the colonialist project that has dismissed and displaced countless cultural systems around the world’. These issues have since developed into debates with the subthemes of globalization versus localization, Westernization versus indigenization, multiculturalism versus universalization, and universals versus local standards (Gray and Fook, 2004; Gray and Webb, 2015). In his argument against a single identity of social work in Europe, Payne (2014) opined that the idea of a single identity of social work is inappropriate; even Brydon (2011: 155) expressed dissatisfaction with the idea of spreading hegemonic ‘Western social work’. Nevertheless, both the theoretical and empirical responses to the issue of the GS displacing local cultural systems or communitarian values have made references to multiculturalism (Barretta-Herman, 2008; Sewpaul, 2005), and social work curricula provide for courses on multiculturalism (Walker and Staton, 2000). Hence, this article aims to empirically investigate the reality of multiculturalism in social work curricula internationally vis-a-vis the GS.

While the ISW program has become a reality as a response to current global social trends (Midgley, 2001; Powell and Robison, 2007) and institutionalized with many universities offering the program (Lalayants et al., 2012), the GS has also been institutionalized through its documentation (IASSW and IFSW, 2004), which subsequently elevated the status, legitimacy, and global identity of social work (Barretta-Herman et al., 2014). Yet the GS scholarly debate is still raging (see Gray and Webb, 2015). Therefore, this study uses the content analysis technique (Miles and Huberman, 1986; Vassilopoulos, 2011) in contextualizing the data analyses and to explore the content or attributes of multiculturalism in the social work curricula of active social work schools listed in IASSW’s online directory.

The IASSW directory (n.d.) serves as a database to purposefully map-out the scope of this study’s data, that was gathered from countries located in the geographical region of the world map encompassing 10°–40° north of the equator – which Geib (1997) described as being the nations that are home to most of the world’s civilizations – in order to examine their ethno-cultural worldviews and the implications those views have on social work curricula. The directory is also used to locate social work schools from countries tagged as being ‘traditional countries of immigration’ (Kymlicka, 2007; Scheffer and Waters, 2011) because they are foremost in the implementation of an annual national origin quota system that is used to welcome immigrants from different countries across the globe. Thus, they have become model settings for the promotion of coexistence in diverse ethno-cultural circumstances.

One significance of the present study is that it empirically addresses the social work response to the global trend in ethno-cultural diversity. Another significance is that it empirically highlights the concrete link between the GS, as a response, and social work curricula, because as Yip (2004) argued, different conceptual orientations have been given to issues of globalization, indigenization, exchange, and development of social work education. Finally, the study is one of very few that has made an empirical contribution to the GS debate, as distinguished from the theoretical perspectives that have dominated the discussion.
In essence, the article reviews the GS and clarifies ‘multiculturalism’ as used in the present study. It also reviews published work that highlights different types of curricula and curricular research in social work. The reviews create a background for the empirical exploration of the inclusion of multiculturalism in social work curricula. The conclusion section integrates the previous sections to highlight the reality of multiculturalism in social work curricula vis-à-vis the GS.

The GS and multiculturalism in social work

The GS

The paradigmatic openness of social work helps the profession to respond to new challenges, ideas, and developments (Lorenz, 2001). This virtue is also inherent in the GS, which came into existence in 2004. The GS derived its legitimacy from a resolute attempt to resolve the apparent ambiguities, tensions, and contradictions in the identity of social work across the globe (IASSW and IFSW, 2004; Sewpaul and Jones, 2004). The GS has been defined as a unified set of standards for social work education globally (Yip, 2004), also as a document developed to act as a guide to social work education and development everywhere (Gray and Webb, 2015; IASSW and IFSW, 2004; Sewpaul and Jones, 2004). The GS contains nine sub-standards to guide the education, development, and practice of social work, and the provision of professional staff, as well as the criteria that should govern the behavior of students in a diverse socio-cultural environment. The attributes of multiculturalism that are articulated in the core purpose of social work are critically important to the present study. These include the promotion of ‘respect for traditions, cultures, ideologies, beliefs, and religion among ethnic groups and societies, in so far as these do not conflict with fundamental human rights of people’ (IASSW and IFSW, 2004: 3). Multiculturalism attributes are also present in the section of the GS on the development of program curricula, which advocates the ‘recognition and development of indigenous or locally specific social work education and practice from the traditions and cultures of different ethnic groups and societies, in so far as these do not conflict with fundamental human rights’ (IASSW and IFSW, 2004: 5). The issues of human rights that are addressed in this article are those that have been identified in the International Declaration on Human Rights and the UN Vienna Declaration of 1993 (IASSW and IFSW, 2004: 11).

The eighth standard of the GS encourages social work schools to enrich the educational experience of students by integrating cultural and ethnic diversity as well as gender inclusiveness into their curricula. Moreover, social work programs should encourage students to know themselves as members of a collective socio-cultural group. The GS has also asserted that students should have the opportunity to develop self-awareness in relation to their cultural values, beliefs, traditions, and biases, and understand how these might influence their interactions with diverse populations. This will minimize group stereotypes and prejudices; it will also reduce ethno-cultural bias in social work policies and practices. In addition, Sewpaul (2005) asserted that the document is not intended to be a finite, static end product, and in the interest of deepening our commitment to social justice, human rights, inclusivity, international dialogue and responsiveness to users we have consistently questioned the value of what we are doing and how we are doing it. (p. 211)

Yet Gray and Webb (2015) insisted that the GS still remains a vain attempt to respond to globalization, and that IASSW and IFSW – the proponents of the document – are in need of a strong dose of reality.

Furthermore, Gray and Webb (2015) asked, ‘in densely multicultural societies how does one include the traditions and cultures of different ethnic groups and societies in the core curricula in
moves students from an outsider’s position to an insider’s position with clients by making use of
Education Model, uses four schemas of ethnocentrism, information, curiosity, and reflexivity to
diverse backgrounds. The second approach, the Transformative Multicultural Social Work
Inter-group Dialogues Method, incorporates face-to-face meetings among students of different
cess of developing multiculturalism in social work education (pp. 149–50). The first model, the

turalism model of social work (or ‘multiculturism’ in Goldberg, 2000: 12).

Multiculturalism
Multiculturalism in social work illustrates the multicultural heritage of the profession because its
practices include the existing global ethno-cultural domains and their social institutions. In other
words, before the popularity of the concept of multiculturalism in social work, Smalley (1967)
argued that the purview of social work is not limited ‘to one kind of person, to no one class, or
group, to no one category of social problem nor to the use of any one method in the sense of working
with individuals, groups, or communities’ (p. 3). Hence, multiculturalism in social work pre-
dates the emergence of the GS, as noted by Potocky (1997), who identified three modes of
multicultural social work in the United States, and Abrams and Molo (2009: 246), who asserted
that cultural competence is often called ‘cultural sensitivity or multicultural model’ and that the
evolving emphasis on cultural diversity in social work has its roots in the US civil rights movement
of the 1960s and 1970s.

Potocky (1997) also stated further that the assimilation model of the 1870s and 1950s focused
on reforming individuals, and demanded that ethnic migrants renounce their culture, languages,
and ethnic institutions and conform to Anglo norms (see Table 1).

Potocky (1997) argued that the assimilation model was contested by the Settlement House
movement, whose approach was based on the pluralist philosophy that regarded all cultures as
equally valid; consequently, that model focused on improving neighborhoods and changing social
conditions. He also argued that the cultural sensitive approach of the 1990s was similar to the
Settlement House approach as its goal was to change the way social workers relate to minorities.
However, this approach concentrated on the minorities who are the victims of discrimination.
Consequently, attention was shifted to both the minorities and the majorities, and, as Abrams
and Gibson (2007) argued, the merger of culturally sensitive and anti-racist models led to the emer-
gence of the multiculturalism model of social work (or ‘multiculturism’ in Goldberg, 2000: 12).

Abrams and Gibson (2007) also identified three pedagogical models which emerged in the pro-
cess of developing multiculturalism in social work education (pp. 149–50). The first model, the
Inter-group Dialogues Method, incorporates face-to-face meetings among students of different
diverse backgrounds. The second approach, the Transformative Multicultural Social Work
Education Model, uses four schemas of ethnocentrism, information, curiosity, and reflexivity to
enhance students’ cross-cultural learning. The third approach, the Inclusionary Cultural Model,
moves students from an outsider’s position to an insider’s position with clients by making use of

Table 1. Modified Potocky (1997) models of multicultural social work

<table>
<thead>
<tr>
<th>Three Models of Multicultural Social Work</th>
<th>Assimilation Model</th>
<th>Cultural Sensitive Model</th>
<th>Anti-Racism Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>1870s–1950s</td>
<td>1980s</td>
<td>1890s–1910s; 1960s; future</td>
<td></td>
</tr>
</tbody>
</table>
social cultural theory and classroom experiential activities. Abrams and Gibson (2007) added the fourth model, Teaching White Privilege, which addresses the privilege enjoyed by the majority ethnic group in an ethno-culturally diverse context (p. 150). Thus, in social work, multiculturalism is a complex concept that embraces many other concepts commonly associated with or descriptive of ethnic relations.

However, the development and application of multiculturalism in social work has resulted in conflicting interpretations of this concept. For example, Goldberg (2000) identified three types of conflicts in multicultural social work: ‘conflicts between respecting the contents of all cultures versus supporting basic human rights’, ‘conflicts between inability to understand the needs and views of people from different cultural backgrounds versus mission to practice social work’, and the ‘conflict between social worker’s own right to ethnic preference versus social worker’s obligation to eliminate personal cultural bias and prejudice’ (pp. 13–14). These conflicts underscore Gray and Fook’s (2004) arguments that multiculturalism is at odds with universal values and poses an ethical dilemma for social workers. However, Walker and Staton (2000) suggested that multiculturalism should be repositioned in the 1999 National Association of Social Work Code of Ethics as a principle of ethical practice rather than a specific knowledge area. Hence, arguments, contradictions, and extreme interpretations are possible in social work due to what Lorenz (2001) refers to as the flexibility, inclusivity, and accommodative nature of social work, which are also the virtue of the GS, as articulated in Sewpaul (2005).

Nevertheless, multiculturalism has developed many attributes in social work and in other disciplines, globally. For example, multiculturalism in social work often encompasses terms such as a culturally pluralistic society, anti-racism (Potocky, 1997); cultural sensitivity, cross-cultural social work, inclusionary social model (Abrams and Gibson, 2007); and cultural diversity (Atherton and Bolland, 1997; Van Soest, 1995). In social philosophy and social policy, similar multiculturalism attributes can be found, including cultural diversity (Inglis, 1996) and the philosophy of social relations (Esikot, 2012). Kymlicka (2007) used ‘diversity policies, cultural rights, community rights, group rights, differentiated citizenship, pluralist constitutionalism, liberal pluralism’ (p. 17). He argued that the concepts of cultural and ethnic diversity are defined as the best practices of multiculturalism. Thus, the increasing amount of contents about and attributes of multiculturalism in scholarly literature can be regarded as one way in which multiculturalism is addressed in the field of social work, globally.

In social work, and for the purpose of this present study, one possible version of the social construction of multiculturalism is the multiculturalism attributes found in social work curricula and in the GS. Hence, the empirical aspects of this article examine the curricula of social work schools which are available in the English language on the Internet, across different countries and cultures, in order to determine how the content and attributes of multiculturalism are clustered in those curricula, and their connections with the GS. However, before the empirical investigation, this article reviews how previous research studies on social work curricula have examined this phenomenon.

**Review of curricular research in social work**

It is possible to use the two universal definitions of curriculum, as illustrated in both Law (2003) and Tyler (1949), as strategies that can be used to develop social work curricula in order to address the social welfare needs of people. The first description refers to a curriculum as the educational experience provided for learners in specific contexts, while the second defines curriculum as the educational objective in particular contexts. A few of the available qualitative social work papers in the literature fall under the first description. For example, Daniel (2011) empirically examined the perceptions and experiences of 15 minority social work graduate students in relation to their
curriculum and evaluated the meaning they assigned to their experiences. That study found that the negative socializing experiences of social inequality necessitated a restructuring of the program’s curriculum in order to address the reproduction of social inequality among the program’s diverse students. Trygged and Eriksson (2012) also explored undergraduate students’ perceptions of ISW’s educational programs in two European cities. They discovered that many students wanted further knowledge about international issues in domestic settings, and they also yearned to work in other countries. Nevertheless, the two studies portray the concrete trends of multiculturalism and the international dimension of social work curricula.

The second definition describes a curriculum as the educational objective in particular contexts. In this regard, a few of the published articles in the literature used quantitative techniques. The first was an IASSW survey in response to the absence of a worldwide database for educational programs in social services (Barretta-Herman, 2005). The re-analysis of the IASSW World Census 2000 profiled social work education worldwide and confirmed that significant similarities exist in the curricula of social work schools across the globe, but with notable regional differences. It also confirmed cross-national exchange relationships among the faculty (Barretta-Herman, 2005), which is one of the themes in ISW.

Barretta-Herman’s (2008) re-analysis of the 2005 IASSW membership survey, titled ‘Meeting the Expectations of the Global Standards’, re-confirmed consistency in social work educational programs across regions, though the eighth standard, which is concerned with cultural diversity, was not included in the study. However, another survey conducted by the IASSW in 2010 (Barretta-Herman et al., 2014) found that the spread of social work programs makes the profession a potential weapon for delivering social justice content, globally. In addition, a few studies conducted that examined social work curricula were not linked to the GS. For example, Falk (1999) surveyed social work literature about cross-cultural social work in the United States and found that social work schools are more preoccupied with ‘social and behavioral sciences and spend less time on inculcating attitudes and values or teaching specific cross-cultural practice skills’ (p. 1). Nagy and Falk (2001) also surveyed ‘how social work programs around the globe are responding to the changes in the world situation’; the outcome of the study has not yet been published (p. 49).

The literature portrayed a drive towards global consistency in social work education, and studies on the social work curriculum reflected the two universal descriptions of curriculum (as may be related to course content, mission, vision, and aims of social work programs); hence, both aspects of the curriculum are included in the examination of the contents or attributes of multiculturalism in social work curricula.

**Methodology and empirical questions**

**Data gathering**

The present study used purposive sampling (Rubin and Babbie, 2008) to gather data from the IASSW online directory, which is available at http://www.iassw-aiets.org/our-members/ (accessed in 2013, and re-accessed for validation on 10 October 2015 and on 16 May 2016), and which serves as a database of social work schools, worldwide. Currently, the database contains four categories in this order: School Members \((n=409)\), Affiliated Members \((n=5)\), Individual Life Members \((n=2)\), and Individual Members \((n=221)\). The summation of the four categories comes to a total of \(n=637\) in the directory (see Figure 1).

The School Members of the IASSW category \((n=409\) as of 16 May 2016 – the total was 417 in 2013) is the focus of this current exploration of multiculturalism in social work curricula. Among the school members of IASSW \((n=409)\), only schools with curricula in English were included in
this present study to avoid the problem of linguistic equivalence in translation of the curricula (Hearn et al., 2004). However, because most of the eligible samples are from English-speaking countries, two geographical frameworks previously used in scholarly studies were deployed to purposefully map-out the scope of the data gathering. First, because ethno-religious/cultural issues are central to this study, and any extensively spread culture or religion has often been referred to as civilization (Huntington, 1993, 1996), the study focused on a few social work curricula in English (for Bachelor’s and Master’s degrees) available from countries located in the geographical region encompassing 10°–40° north of the equator, which Geib (1997) described as the birthplace of civilizations (see the illustration in Figure 2, modified from Google Maps).

Extraction of data from this region helps the study to discover how current worldviews or beliefs (aspects of civilizations) – Animism, Hinduism, Judaism, Buddhism, Shintoism, Taoism, Confucianism, Sikhism, Jainism, Islam, and Bahai (Geib, 1997; Huntington, 1993), which originated from different countries across Africa, the Middle East, and Central Asia – are reflected in social work curricula.

The second framework for gathering data consists of English-speaking countries – Australia, Canada, the United States (and later New Zealand) – which are noted for starting the implementation of annual national origin quota systems (and later skills and family unification criteria) for welcoming immigrants. These countries have been called Traditional Countries of Immigration (Duncan, 2012; Kymlicka, 2007; Scheffer and Waters, 2011; United Nations, 2004). Apart from the language eligibility, social work schools in Australia, Canada, and the United States generated Master’s degree curricula – the main data focus of this present research. However, New Zealand
was excluded because most social work schools from that country do not post Master’s degree curricula on their websites, and some of the schools listed in the IASSW directory as being in New Zealand are repeatedly listed under the schools from China.

**Data analysis**

The study used the content analysis technique (Miles and Huberman, 1994) from a transcendental realism perspective (Vassilopoulos, 2011). Vassilopoulos (2011) argued that the phenomenon under investigation is conditioned by the various factors in its environment. In other words, the method helps the researchers to consciously contextualize the content or attributes of multiculturalism throughout the data analysis process (see also Miles and Huberman, 1986). Hence, each curriculum in the present study is analyzed within the framework of the ethno-cultural factor(s) and worldview(s) that is dominant in its environment in relation to the concept of multiculturalism, first, from the countries located on the geographical region encompassing 10°–40° north of the equator, which encompasses about 61 countries. Consequently, the first research question is: What are the content or attributes of multiculturalism in the curricula of social work schools from countries located in the geographical region encompassing 10°–40° north of the equator? Similar content and attributes of multiculturalism are also explored in the curricula of social work schools from Australia, Canada, and the United States. Thus, the second question is: What are the content or attributes of multiculturalism in the curricula of social work schools in Australia, Canada, and the United States?

A total of 99 samples met the eligibility criteria for inclusion in the analysis. In the first set of samples, as of 16 May 2016 only 15 (initially 16 in 2013) of the 61 countries on the geographic 10°–40° north of the equator had schools listed in the IASSW Active Schools Members category. Of those 15 countries, only Bangladesh, Cambodia, China, India, Israel, and the United Arab Emirates (UAE) had a total of 18 schools available on the Internet with their curricular content related to multiculturalism posted mostly in their Bachelor’s curricula and strategic statements. However, the second set of samples posted content related to multiculturalism in their Master’s curricula and strategic statements, and as a result, 81 available curricula – 11 from Australia, 15 from Canada, and 55 from the United States – were accessed from this set. Thereafter, the category and description-based curricula, as well as strategic statements, are subjected to content analyses (Miles and Huberman, 1994; Rubin and Babbie, 2008).

Each curriculum was printed out, and a codebook and forms were developed to sort out the content and attributes of multiculturalism as they clustered in each school’s educational objectives vis-à-vis the (optional) course descriptions, and in relation to how each curriculum reflects their socio-cultural factors. The content or attributes of multiculturalism were later grouped and displayed in the results section under three main headings: *Ethno cultural diversity* and *Human rights and social justice*, which are derived from ‘multiculturalism best practices’ (Kymlicka, 2007: 167), and *Themes in strategic statements* generated from the eighth standard of the GS as regarding each social work school’s strategic (vision or mission) statements.

**Results**

On the one hand, the data analyses influenced by the transcendental realism perspective found a generic terminology of the worldviews or beliefs prevalent in the geographical contexts of the study’s samples. On the other hand, the data analyses identified relative similarities and differences in the content or attributes of multiculturalism, and, in a way, they reflected the tenets of the GS. In other words, the findings are presented in three phases. First, the worldviews are presented as
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in the content or attributes of multiculturalism, and, in a way, they reflected the tenets of the GS. In
the study’s samples. On the other hand, the data analyses identified relative similarities and differences
in the context of the worldviews or beliefs prevalent in the geographical contexts of the
social work school’s strategic (vision or mission) statements.

On the one hand, the data analyses influenced by the transcendental realism perspective found a
series of themes that are derived from ‘multiculturalism best practices’ (Kymlicka, 2007: 167),
and social justice
played in the results section under three main headings:
Human rights
Ethno cultural diversity
Socio-cultural factors. The content or attributes of multiculturalism were later grouped and dis-
cussed in the findings-section under three main headings:

Themes in strategic statements

<table>
<thead>
<tr>
<th>Countries</th>
<th>Ethno-cultural diversity</th>
<th>Human rights and social justice</th>
<th>Themes in strategic statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samples available online</td>
<td>‘Traditional Arab/Muslim family and the multicultural</td>
<td>‘Human rights’ (n = 3)</td>
<td>‘Religious provisions of social services’ (n = 1)</td>
</tr>
<tr>
<td>only from Cambodia, China,</td>
<td>expatriate populations’ (n = 1)</td>
<td>‘Social justice’ (n = 3)</td>
<td>‘Human diversity and cultural differences’ (n = 1)</td>
</tr>
<tr>
<td>India, Israel, and the UAE</td>
<td>‘The marginalized in society’ (n = 5)</td>
<td>(n = 1)</td>
<td>‘Culture and religion of members of ethnic minority’ (n = 1)</td>
</tr>
<tr>
<td></td>
<td>‘Ethnic minorities’ (n = 2)</td>
<td></td>
<td>‘Practice in a culturally relevant perspective … Islamic principle of social solidarity’ (n = 1)</td>
</tr>
<tr>
<td></td>
<td>‘Immigrants’ (n = 1)</td>
<td></td>
<td>‘Integrating religion and spirituality into social service’ (n = 1)</td>
</tr>
<tr>
<td></td>
<td>‘The Dalit and tribes’ (n = 1)</td>
<td></td>
<td>‘Indigenous social work’ (n = 1)</td>
</tr>
<tr>
<td></td>
<td>‘Arab world’ (n = 1)</td>
<td></td>
<td>‘Concerned with intercultural medicine work’ (n = 1)</td>
</tr>
<tr>
<td></td>
<td>‘Foreign workers’ (n = 1)</td>
<td></td>
<td>‘Tribal issues’ (n = 1)</td>
</tr>
</tbody>
</table>

The phrasal quotations are from the 10°–40° north of the equator countries and n = the number of curricula of social work schools.

reflected in social work curricula. Second, the similarities and differences are grouped together,
with references to the content or attributes of multiculturalism. Third, from the pattern discovered
in the data analyses, the study generated a theory and a new multicultural model for professional
intervention in social work.

**Heterogeneous worldviews reflected in social work curricula**

One tangible attribute of multiculturalism is the use of ‘religion’ as a generic concept for world-
views or religions in the data. For example, China and Israel used the concept ‘other religions’
to describe worldviews. Thus, the referents to different religions or worldviews in a social work
curriculum are reflections of multiculturalism and the GS tenets.

**Relative similarities and differences in curricular content of social work schools**

The analysis of social work Bachelor’s and Master’s degree curricula from the 10°–40° north of the
equator countries revealed a clustering of content or attributes of multiculturalism in 18 social
work schools from only six countries out of 61 (Table 2). The number of curricula displaying any
of the content or attributes of multiculturalism is as appended in parentheses after each of the
attributes listed in the table.

Most importantly, the schools’ curricula that are available on the Internet contain content or
attributes of multiculturalism reflecting their ethno-cultural contexts with a human rights and
strategic statements are also reflective of the schools’ core purposes and mission statements. The multiculturalism as a result of those countries’ interfaces with global migrations. The themes in the schools based in Australia, Canada, and the United States are clustered with content or attributes of the social work Master’s degree (only). A total of 81 Master’s degree curricula from social work traditional countries of immigration, the same features of multiculturalism are observed in the curricula (vision and mission) are all indications of their preoccupation with multiculturalism. In the social justice perspective. Moreover, the themes of the social work schools’ strategic statements (vision and mission) are all indications of their preoccupation with multiculturalism. In the traditional countries of immigration, the same features of multiculturalism are observed in the curricula of the social work Master’s degree (only). A total of 81 Master’s degree curricula from social work schools based in Australia, Canada, and the United States are clustered with content or attributes of multiculturalism as a result of those countries’ interfaces with global migrations. The themes in the strategic statements are also reflective of the schools’ core purposes and mission statements. The

### Table 3. Clustered content or attributes of multiculturalism in the Master’s degree curricula of 81 social work schools from the traditional countries of immigration

<table>
<thead>
<tr>
<th>Countries</th>
<th>Ethno-cultural diversity</th>
<th>Human rights and social justice</th>
<th>Themes in strategic statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia:</td>
<td>‘Indigenous people’ (n=4)</td>
<td>‘Human rights’ (n=2)</td>
<td>‘Inclusion’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘First Australians’ (n=1)</td>
<td>‘Social justice’ (n=2)</td>
<td>‘Cross-cultural competence’ (n=1)</td>
</tr>
<tr>
<td>Canada:</td>
<td>‘Aborigines’ (n=4)</td>
<td>‘Human rights’ (n=4)</td>
<td>‘Anti-racism’ (n=3)</td>
</tr>
<tr>
<td></td>
<td>‘Immigrants and refugees’ (n=4)</td>
<td>‘Social justice’ (n=4)</td>
<td>‘Anti-oppressive work’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Indigenous people’ (n=1)</td>
<td></td>
<td>‘Multicultural social work’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘First Nations’ (n=2)</td>
<td></td>
<td>‘Cross-cultural practice’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘The marginalized communities’ (n=1)</td>
<td></td>
<td>‘Culture-specific approaches’ (n=2)</td>
</tr>
<tr>
<td>US:</td>
<td>‘Ethnic minorities’ (n=10)</td>
<td>‘Human rights’ (n=5)</td>
<td>‘Diversity’ (n=7)</td>
</tr>
<tr>
<td></td>
<td>‘Hispanics’ (n=1)</td>
<td>‘Civil rights’ (n=1)</td>
<td>‘Anti-marginalization’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Immigrant populations’ (n=5)</td>
<td>‘Social justice’ (n=22)</td>
<td>‘Cultural diversity’ (n=19)</td>
</tr>
<tr>
<td></td>
<td>‘Cultural groups in our region’ (n=1)</td>
<td>‘Promote equality’ (n=2)</td>
<td>‘Multiculturalism’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Multicultural populations’ (n=1)</td>
<td>‘Economic and social justice’ (n=3)</td>
<td>‘No discrimination’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Diverse populations’ (n=6)</td>
<td>‘Social justice from the value perspective of Judaism’ (n=1)</td>
<td>‘Faith-based social services’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Different races’ (n=6)</td>
<td></td>
<td>‘Religion and spirituality in practice’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘African Americans/Puerto Ricans’ (n=2)</td>
<td></td>
<td>‘Jewish social philosophy’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Latinos’ (n=2)</td>
<td></td>
<td>‘Multicultural perspective’ (n=4)</td>
</tr>
<tr>
<td></td>
<td>‘People of color’ (n=3)</td>
<td></td>
<td>‘Spirituality in social work’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Populations of the South West’ (n=1)</td>
<td></td>
<td>‘Human diversity’ (n=5)</td>
</tr>
<tr>
<td></td>
<td>‘Native Hawaiians/Asians/Pacific Islanders’ (n=1)</td>
<td></td>
<td>‘Anti-racism’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘American Indian and Alaska Native’ (n=1)</td>
<td></td>
<td>‘Spiritual and religious dimension in social work’ (n=1)</td>
</tr>
<tr>
<td></td>
<td>‘Appalachian Culture’ (n=1)</td>
<td></td>
<td>‘Practice without discrimination’ (n=1)</td>
</tr>
</tbody>
</table>

\(n=\) number of curricula of social work schools.
The curricular traditions of these social work schools are reflections of the prevailing social policies in the countries in which the social work schools are located (see Payne, 2001). Hence, the ‘E’, ‘H’, and ‘T’ codes symbolize aggregations (or ‘bins’ – Miles and Huberman, 1994: 18) of specific data in the study, although they can be used to generate extensive data across countries to comparatively study the ranking of multiculturalism in social work curricula. Subsequently, the emerging EHT conceptual groupings are used as aggregate indicators of multiculturalism in social work curricula, and they illuminate a new gradual sequence of approaching, interacting with, and building a relationship between social workers and people of diverse socio-cultural backgrounds. Hence, the study inductively theorizes the following:

Multiculturalism in social work curricula reduces marginalization and encourages social inclusion, social justice and respect of people’s rights in ethnic diverse communities.

In addition, the study considered the EHT conceptual groupings from explicit and implicit assumption processes common to formulating theories in the behavioral sciences (Hollis, 2002; Sue et al., 1996). The assumptions are the rationales for a particular new theory and the gap that is subsequently filled. In this present case, it is used to develop a new practice model called the EHT Model. On the one hand, an explicit assumption of the EHT Model is the rationale that is obvious in the aggregated data (see Tables 2 and 3). On the other hand, an implicit assumption of the EHT Model is its uniqueness in application, as obvious in the direction of the arrow in Figure 3.

In other words, the EHT Model interweaves the gradual and sequential approaches necessary for intervention in multicultural circumstances. Ethno cultural diversity (E) symbolizes the need for social workers to acquire an in-depth understanding of their clients’ culture and traditions through formal and informal education prior to provision of services. Human rights and social justice (H) symbolize the imperative for social workers to consider the rights of their multicultural clients within a social justice framework when providing services or conducting field research on client situations – for example, as related to the principles of the casework relationship by Biestek (1961) and professional social work values as stated in IASSW and IFSW (2004). Themes in
strategic statements (T) symbolize how social work practice in multicultural settings should reflect the prevailing aims, objectives, mission, vision, and goals within their social contexts as reflected in their educational curricula, which by extension are reflecting the social policy of the country or community in which the practice occurs. In this way, harmony can be brought into the diversities within the communities, as the supremacy of the prevailing social policies are entrenched irrespective of the degree of diversity.

**Conclusion**

The study discussed the GS debates and explored the concept and attributes of multiculturalism in social work education. Responses to the GS criticisms reveal that the document provides the profession with a unified identity and remains a flexible tool for accommodating the multicultural heritage of social work. The GS is also open to all worldviews and inclusive of all ethno-cultural groups. It does not seek homogeneity, rather it aims to ensure the welfare of all people. Thus it is geared towards increasing the repertoire of social work methods amid an avalanche of cultural heritage. However, the present study is limited, not only by the data gathering technique, the nature and scope of the data, and the negative impact of listing and delisting schools on the directory, but also by the inability to compare the cultural nuances of the regions that are the sources of the available samples. Nevertheless, empirical evidence has shown that tangible content and attributes of multiculturalism currently exist in the curricula of social work schools from both the 10°–40° north of the equator countries and the traditional countries of immigration, which are similar to the GS tenets. Hence, this study re-articulates that the GS continues to be applicable for the practices of social work education based on this study’s empirical evidences as follows:

1. The nine standards of the GS are aspiration statements that can be customized for local and international contexts.

This finding is supported by the multicultural patterns of social work curricula, from both the 10°–40° north of the equator countries and the traditional countries of immigration, that contain the content and attributes of multiculturalism in both local and international contexts. This finding is contrary to the widespread negative perceptions posited by the GS critics. For example, Webb (2003) dismissed the idea of global standards and international social work as spurious, and many other scholars argued that the international dimension is seemingly imperialistic (e.g. Gray and Fook, 2004; Rankopo and Osei-Hwedie, 2011; Yip, 2004). Nonetheless, the findings of the present study indicate the dynamic nature of the Global Standards; they can be relatively customized for the local context without losing their international relevance, and they can be relatively internationalized without being imperialistic.

This is also supported by the observed relative customization of issues, such as Dalit and tribes and the Arab world, in the 10°–40° north of the equator countries as well as issues of Aborigines, First Australians, First Nations, Hispanics, African Americans, Native Hawaiians/Asians/Pacific Islanders, and indigenous people. Human rights and social justice are the universal issues that permeate the curricula of social work schools from the 10°–40° north of the equator countries to the traditional countries of immigration. These findings concur with Sewpaul’s (2005) assertion that the GS consists of aspirational statements that can be customized for indigenization and localization. This opportunity created by the GS highlights Lorenz’s (2008) reference to understanding the cross-cultural relevance of method paradigms in their historical contexts, particularly in the case of social pedagogy – a widely common method in social work in some of the countries in continental Europe. This can be applied to pluralistic, secularist, or postmodern social contexts, as reflected in the analysis of data from the traditional countries of immigration.
2. The nine standards of the GS also serve as a framework for modeling social work interventions in multicultural and international settings.

This assertion is based on the observed models of curricula on immigration and refugees relating to international aspects of domestic social work. This view highlights the reality of international practice in local contexts, thereby supporting ISW as a specialization, against the critics of the GS and ISW.

In conclusion, this study has empirically supported the reality of multiculturalism and the relevance of the GS to the growing global ethno-cultural interdependence among nations by examining the content and attributes of multiculturalism in social work curricula. The study has also added to the repertoire of multicultural practice models compiled by Potocky (1997) by developing the EHT Model. This proposed model utilizes two-level analyses, which also demonstrate inclusive multicultural principles as against the idea of conflicts in multicultural social work postulated by Goldberg (2000). Thus, the study proposes a theory and the EHT Model for multicultural and international social work intervention, particularly to advocates of indigenous or culturally relative social work, as a framework for researching and evaluating the cultural nuances peculiar to their countries or regions.

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References


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ARTICLE III
SOCIAL WORK IN DIVERSE ETHNO-CULTURAL CONTEXTS: A CASE STUDY OF NIGERIA

AKINTAYO, Thomas a
HÄMÄLÄINEN, Juha b
RISSANEN, Sari c

ABSTRACT

A case study of Nigeria was conducted to ascertain the impact of social work on the country's ethno-cultural diversity and its impartation of local knowledge to the profession via a triangulation technique, which involved searching for evidence of multicultural social work, culturally rooted social development, indigenous social work, and/or related terms. The document analysis showed an inadequate connection between the governed and the government regarding the conceptual ambiguity in Nigeria's welfare regimes, particularly in relation to the country's ethno-cultural diversity and social work. The Systematic Literature Review (SLR) revealed a quite limited focus (2.17% of articles from an average of 69, s=57.8) on social work related to ethno-cultural diversity due to basic constitutional inadequacies, vacillating social policies and a lack of statutory basis for social work. A replication of the substantive aim of this study is recommended, either in Nigeria (for models and theories) or other multicultural societies, to enrich the social work profession scientifically amid the increasing global ethno-cultural diversity.

KEY TERMS: case study, ethno-cultural diversity, multiculturalism, Nigeria, social development, indigenous social work.

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Author ORCIDs: Not provided or Not available

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AKINTAYO, Thomasa HÄMÄLÄINEN Juha and RISSANEN Sari

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INTRODUCTION

This study explored the implementation and impact of social work on Nigeria’s ethno-cultural diversity — also considered the country’s multiculturalism (Kalejaiye & Alliyu, 2013; Ugagbe, 2014) — and its possibility of imparting local knowledge to the profession. The study was based on the increased advocacy for culturally relevant social development (Jinadu, 1985) and/or indigenous social work in Nigeria (Anucha, 2008; Olaleye, 2013; Ugagbe, 2014), and the increasing features of global cultural differences that affect the social work profession were examined. Hence, the purpose of the study was to ascertain the features of Nigeria’s ethno-cultural diversity and the legal status of social work in the country. In addition, evidence was obtained of a focus on culturally relevant, indigenous or multicultural social work, ethnic sensitive practices, and/or related terms (RTs) in the country’s legislation and social policy documents, particularly the Nigerian journals of social work, which serve as the national corpora of scientific knowledge for the profession.

Invariably, social work across the world is being implemented on the bases of country specific traditions (Shardlow & Hämäläinen, 2015). That is, socio-cultural norms and values are inclusive determinants of states’ welfare systems. Paradoxically, the crises that have resulted from Nigeria’s ethno-cultural diversity are viewed as substantive factors for the country’s underdevelopment (Olufayo, 2014; Osnubi & Osnubi, 2006), and Jinadu (1985, p. 850) posited that poverty persists in the country due to “efforts to check this deterioration and ensure development are hindered by the lack of culturally rooted structural and conceptual supports in the social development sector.” Hence, this study is significant because it contributes empirically to the advocacy for culturally rooted social work in Nigeria. It is a case study in which “its chief purpose is description” (Rubin & Babbie, 2008, p. 422), which allows for the use of multiple sources of data and methods (Denscombe, 2003).

AN OVERVIEW OF NIGERIA’S DIVERSITY AND WELFARE PRACTICES

Nigeria’s ethno-cultural diversity

According to the Federal Research Division/Library of Congress (1991), the pre-colonial geography of Nigeria was dotted with human settlements millennia before the spread of agriculture 3,000 years ago, as the earliest fossil skeleton with Negroid features of about 10,000 years old was found in Ileru, Western Nigeria. These settlements developed into independent chiefdoms, city states, kingdoms, and empires with distinctive indigenous social welfare practices prior to European imperialism in Africa. Hence, Olufayo (2014, p. 216) contended that Nigeria as a nation emerged in 1914 from a “fusion of several nations of different cultural backgrounds into one nation.” This is in agreement with Osnubi and Osnubi (2006), who quoted the late sage of Nigerian politics, Chief Obafemi Awolowo (1909-1987), as saying that:

*Nigeria is not a nation, it is a mere geographical expression. There are no ‘Nigerians’ in the same sense as there are ‘English’ or ‘Welsh’ or ‘French,’ the word Nigeria is only a distinctive appellation to distinguish those who live within the boundaries of Nigeria from those who do not”* (p.108).

In the final quarter of 2016, the Director General of Nigeria’s National Population Commission re-estimated the country’s population as 182 million (Financial Nigeria International, 2016). While the NBS (2012) documented Nigeria as Africa’s most populous country with about 250 ethnic groups and over 200 languages, Ezenma (2012) identified 390 indigenous languages based on the 2006 census figures. These figures had initially been argued to include 400 ethnic groups and 500 languages (see Simpson & Oyetade, 2008). Figure 1 illustrates the percentages of the country’s ethnic groups.

**Figure 1: Percentages of Nigeria’s ethnic groups (source: Simpson & Oyetade, 2008)**

![Percentages of Nigeria’s ethnic groups](source: Simpson & Oyetade, 2008)
Other documented elements of Nigeria’s diversity are religions: Christianity, Islam, and indigenous religions (Sampson, 2014); laws: English law, Sharia law, and customary law (Alkali et al., 2014; Sampson, 2014), and education: Christian/Western education, Islamic/Koranic education, and indigenous education (Labo-Popoola et al., 2009).

Welfare practices among the ethno-cultural groups of pre-colonial and post-colonial Nigeria

The pre-colonial ethnic-related indigenous welfare practices (mutual-aids) that have existed in Nigeria since ancient times are known as Owe and Aro among the Yorubas of south-western Nigeria and are known as Gwandu and Adashi among the Hausas and Nupes in the north and central parts of the country, respectively (Okunola, 2002). Within the pre-colonial Igbo social structure, there were familial, kinship, and filial organizations and networks of welfare practices (Okoye, 2013). These indigenous welfare practices were in existence in the ancient chieftdoms, city states, kingdoms, and empires before the arrival of Islam (Kazeem, 2011), Christianity, and European colonization (Okunola, 2002).

The arrival of these civilizations initiated the enforcement of Zakat—giving to the needy—and the founding of Almajiris or Koranic schools in Bornu (ca 1440) and Sokoto (ca 1804), both in the north of present day Nigeria, and traditional governments were replaced with Caliphates, Emirates, and Sultanates. Also, Christianity arrived in the south of present day Nigeria beginning in 1550 AD (Ogundipe & Edewor, 2012; Okunola, 2002; Irele, 2011). Christian missionary work included the first primary school opened by Thomas B. Freeman (1842); dispensaries and clinics opened by E.C. van Cooten (1850), W. Henshaw (1815-1853), and Dr. Irvin (1853-1855); a leprosy asylum opened by Mother Veronique and Father Conquard (1886-1933); hospitals opened by the Methodist Mission (1912); tuberculosis control and child welfare founded by the American Baptist Mission; and homes for maladjusted children opened by the Salvation Army (1920s). Okunola (2002, p. 12) stated that “the advent of Christian Missionaries set in motion the establishment of a number of social services institutions”; however, the Islamic and Christian approaches apparently subserved the interests of each of the two new civilizations respectively, particularly in social welfare models, to the detriment of the ethno-cultural models unique to the indigenous groups.

Invariably, the Arabian Trans-Sahara slave trade (ca. 650-1900) and the European Transatlantic slave trade (ca. 1562-1887) disrupted familial and communal welfare systems indigenous to Nigerian (African) societies and instilled a culture of mistrust among the people (Nunn & Wantchekon, 2011), just as pre-colonial intertribal rivalries and wars disrupted communal modes of social welfare practices and produced orphans, widows, and many slaves (Ogundipe & Edewor, 2012). Similarly, as the colonization of Africa brought people of diverse cultures together in one country (Osinubi & Osinubi, 2006), subsequent urbanization prompted a movement away from the traditional family settings and a decline in the traditional control of individuals and families (Irele, 2011).

Hence, urbanization further prompted the emergence of organized public social services (or formal social work) in Nigeria from the institutions founded by the Christian missionaries and the British model (Anucha, 2008) because Nigeria was a British colony, although it gained independence in 1960.

About twenty-five years after its independence, the level of poverty in Nigeria was still considerably high. Hence, Jinadu (1985) asserted that poverty persisted in the country due to efforts to ensure developments were hindered by the lack of a culturally rooted social development sector. Moreover, at the beginning of the 21st century, Nigeria was still in a state of underdevelopment (Anugwom, 2000; Olufayo, 2014; Osinubi & Osinubi, 2006; Ugiagbe, 2014), and Nigerian social work scholars have advocated for indigenous social work (Anucha, 2008; Olaleye, 2013). Thus, there is a need to explore the nature of Nigeria’s social work practices vis-à-vis the country’s ethno-cultural diversity.

METHODOLOGY

A case study research design was implemented to investigate Nigeria’s social work practices and ethno-cultural diversity. The design permitted the use of methodological triangulation, which is “two or more different research methods” (Shadlow & Walli, 2003, p. 932), to attain a comprehensive understanding of the country’s social work practices and to increase the study’s validity. In other words, sources of information included online materials and field work in Nigeria.

Data collection

First, field work was conducted in Nigeria to examine government macro documents on social policy and social legislation. This yielded the 1989 Social Development Policy for Nigeria (hereafter referred to as the 1989 SDPN), the 1999 Constitution of the Federal Republic of Nigeria (as amended and hereafter referred to as the 1999 Constitution), and to ascertain the status and focus of social work practices and their impact on the country.
Second, the field work in Nigeria involved collecting indigenous articles (in booklet journals): the Nigerian Journal of Social Work (Volumes I-XIV), the Nigerian Journal of Social Work Education (Volumes I-XV), the Social Work Horizon: A Journal of Medical Social Work (Volume I, the only edition to date), and the Journal of Nigerian Social Work Educators (Volume I, the only edition to date). Third, an online survey was conducted to obtain first-hand information from Nigerian social work educators, practitioners, and students of their experiences related to social work regarding Nigeria’s diversity, while the fourth group of data was collected from a field survey of Nigerian legislatures to ascertain their familiarity with social work in Nigeria through its statutory provisions.

**Data analysis**

First, a Conventional Content Analysis (CCA), which is used to categorize the text of a phenomenon where theory, research, and literature are limited (Spolander et al., 2011), guided in highlighting the philosophy, purpose, and focuses on social welfare in relation to ethno-cultural diversity and RTs in both the 1999 Constitution and 1989 SDPN.

Second, to obtain evidence of a focus on ethno-cultural diversity and/or RTs in Nigeria’s social work research studies, a Systematic Literature Review (SLR) was conducted for articles published in the four indigenous journals, which are listed in the modified Suitte et al.’s (2016) SLR selection process shown in Table 1. Eligible articles must have been published in one of the four journals and must have included a focus on indigenous social work, multiculturalism, and/or ethnicity as inclusion criteria.

**Table 1: Modified Suitte et al.’s (2016) illustration of sources and articles in the SLR selection**

<table>
<thead>
<tr>
<th>IDENTIFICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total records identified from the booklet journals n= 276.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SCREENING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Records screened n=15 Records excluded n=261</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ELIGIBILITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Articles assessed for eligibility n=11 Articles excluded for not meeting inclusion criteria n=5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INCLUDED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-text articles included in this SLR n=6</td>
</tr>
</tbody>
</table>

NB: *1: Volume I is missing from the Nigerian Journal of Social Work published by the Nigeria Association of Social Workers (NASOW). |
| *2: Volumes I and III are missing from NJSWE.

Furthermore, few responses to the online survey and field survey (the third and fourth data groups, respectively) were submitted, which was likely due to a lack of infrastructure (Internet, stable energy supply, and information technology) for social work educators, practitioners, and students in Nigeria. Nevertheless, a summary of the outcomes of these attempts and their subsequent limitation on this study’s findings are discussed below. Finally, the themes that emerged from the focus and intentions of both the 1999 Constitution and 1989 SDPN as well as from the SLR were used to posit a theoretical framework for the Nigerian social work profession.

**Limitation of the study**

The low response rates for both the online and field surveys prevented the researchers from processing the survey data, which reduced the study’s validity; however, the survey questionnaire distributed among Nigerian legislatures increased their familiarity with social work in the country vis-à-vis its statutory provisions, and thus the social work professionalization bill was passed by both the lower and upper houses in 2016. It is now awaiting presidential approval.
FINDINGS

The focus of Nigeria’s constitution and the 1989 SDPN vis-à-vis social welfare and ethno cultural diversity

The 1999 Constitution

In addition to the three major languages (Hausa, Ibo, and Yoruba), the 1999 Constitution includes several universal semantics in its proclamations regarding the country’s ethno-cultural diversity in relation to social welfare provisions, as shown in Table 2.

Table 2: The focus on Nigeria’s diversity and welfare in the 1999 Constitution (as amended)

| The opening statement. | "WE THE PEOPLE of the Federal Republic of Nigeria: HAVING firmly and solemnly resolved: TO LIVE in unity and harmony as one individual and indissoluble sovereign nation under God dedicated to the promotion of inter-African solidarity, world peace, international cooperation and understanding: AND TO PROVIDE for a Constitution for the purpose of promoting the good government and welfare of all persons in our country on the principles of Freedom, Equality and Justice, and for the purpose of consolidating the Unity of our people: DO HEREBY MAKE AND GIVE OURSELVES the following Constitution:" |
| Section 14 (2) (b): “The security and welfare of the people shall be the primary concern of government;” |
| Section 15 (3) (c): “Encourage inter-marriage among persons from different places of origin, or of different religious, ethnic or linguistic, association or ties;” (3d): “promote or encourage the formation of associations that cut across ethnic, linguistic, religious or other sectional barriers.” |
| Section 17 (1): “The state social order is founded on the ideals of Freedom, Equality and Justice.” (1) (a): “every citizen shall have equality of rights, obligations and opportunities before the law.” |
| Section 21: “The state shall - (a) protect, preserve and promote the Nigerian cultures which enhance human dignity and are consistent with the fundamental objectives as provided in this chapter, and (b) encourage development of technological and scientific studies which enhance cultural values. |
| Section 55: “The business of the National Assembly shall be conducted in English, and in Hausa, Ibo and Yoruba when adequate arrangements have been made therefore.” |
| State Government: | Section 97: “The business of a House of Assembly shall be conducted in English, but the House may in addition to English conduct the business of the House in one or more other languages spoken in the State as the House may by resolution approve.” |
| Local Government: | Not stated, but possibly the same as in section 97. |

*Sections on ethno-cultural diversity.

*Universal semantics in bold letters.

Based on these universal semantics in the social welfare-related sections of the constitution, there is a tendency to assume that Nigeria’s welfare regime is similar to the Northern European model of universal social policy; however, the 1989 SDPN is the only social policy document illustrative of social work’s role in Nigeria since its independence, and it was not mentioned in previous Nigerian constitutions (Okunola, 2002) or in any welfare regime typology mentioned in the current 1999 Constitution. In particular, a lack of ethno-cultural specific references to social welfare make the document susceptible to subjective interpretations and conceptual ambiguities.

The 1989 SDPN

References to Nigerian ethnic groups in the 1989 SDPN’s philosophy, main components, and principal sub-functions are also expressed in universal semantics (see Table 3).
Moreover, a lack of ethno-cultural specific references related to social welfare make the document susceptible to subjective ambiguities in interpretations. Currently, Nigeria has a Social Development Department in the Federal Ministry of Budget and National Planning (see: http://www.nationalplanning.gov.ng/index.php/78-featured/105-article-d) and another Ministry of Women Affairs and Social Development branch (see: http://www.womenaffairs.gov.ng/), where the social welfare department (or social work) is located. There is no record of how the 1989 SDPN was implemented and evaluated, and it has not been republished in government records or revised in scholarly studies recently. Jina (1985) argued that the earliest attempt to operationalize “social development” in Nigeria was established in the economic development plan of the country, and references have often been made to the five National Development Plans of 1962–1969, 1970–74, 1975–1985, and 1986–1990 since its independence as well as to contemporary development blueprints, such as Vision 2010 (Gofwen, 2000) and Vision 20: 2020 (Holmes et al., 2011).

Notably, the 1999 Constitution and the 1989 SDPN did not indicate the chartered status of the social work profession in Nigeria, but the attempted survey among Nigerian legislatures to ascertain their familiarity with social work in Nigeria based on its statutory provisions revealed that Nigeria Association of Social Workers (NASOW), which was established in 1975 (http://nasow.org/about/) and currently has about 10,053 members, has been advocating for social work professionalization bill at the legislative assembly. NASOW has the support of the International Federation of Social workers (IFSW) as an active member.

**Evidence from a systematic literature review for focus on ethno-cultural diversity and/or related terms in Nigeria’s social work research**

With the exception of volume II and III in the NJSWE and volume I in the publication of NASOW, which were missing, there was a total of n=276 articles with an average of 69 (s=57.8) articles from the four indigenous Nigerian journals of social work. A sum of n=261, representing 94.57% of the articles, did not discuss the issue of ethno-cultural diversity or RTs in the substantive issues of concern. The remaining (n=15) articles were subjected to further review, and (n=9) were concerned with general or universal cultural issues. Only (n=6) full-text articles, representing 2.17% of all articles, met the criteria for inclusion in this study’s SLR. The summary is provided in Table 4.

**Table 4: A summary of SLR for evidence of a focus on ethno-cultural diversity and/or RTs in Nigeria’s social work research**

<table>
<thead>
<tr>
<th>The Philosophy.</th>
<th>Chapter 3:</th>
</tr>
</thead>
</table>
| Paragraph 3.1:  | “This National Social Development policy flows from a deeply entrenched concern, on the part of our communities, for the overall wellbeing of their individual members and subgroups."
| Paragraph 3.3:  | “Thus, the policy is informed, by all the human aspirations embodied in our cultural heritage, by our norms and traditions as a people, by our political commitment to the observance, protection and advancement of the democratic rights of all citizens and by the provisions of our constitution, as they relate to social objectives and fundamental human rights.”

| The main components and objectives. | Social Welfare, Community Development, Women and Development, Youth Development, Sports Development “as stated in paragraph 2.3” of the document, with its specific programs of objectives “as stated in paragraph 2.4.”

| The principal sub-functions of social development and the major public concerns. | Family and Child welfare; Rehabilitation; Counselling and Corrections; Care of the Elderly; Social Security for the Unemployed, Teenage Single Parents and the Orphans; Lifelong care for the severely Disabled Persons; Formation of Co-operatives and Provision of Employment Opportunities for the Trained Disabled; Self-Help and Social Mobilization; Resettlement and Mobile Village Scheme; Women and Development; Youth Mobilization; Recreational and Competitive Sports; Voluntary Organizations; Social Development Research and Planning; Social Developments Education and Trainings; and Mobilization of Resources for Social Development.”

**NB:** Universal semantics in bold letters.
<table>
<thead>
<tr>
<th>Study Data</th>
<th>Type of Study</th>
<th>Mult./RTs of Focus</th>
<th>Aim(s)</th>
<th>Finding / Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Itayyar, N. N. (1998). In the journal of NASOW, vol. 2, pp. 91-104.</td>
<td>A case study</td>
<td>Tiv</td>
<td>Explores the role of ethnic groups in promoting welfare services, with a focus on Tiv cultural groups in Jos.</td>
<td>Finding: Tiv cultural association offers vital welfare services for members in the absence of government welfare for the populace. Conclusion: Government needs to support the ethnic unions to sustain their welfare programs for its members.</td>
</tr>
<tr>
<td>Ayangunna, J. A. (2000). In NASWE, vol. 4, pp. 36-41.</td>
<td>Empirical</td>
<td>Yoruba</td>
<td>Examines the perception of Yorubas on suicide and the implication for social work.</td>
<td>Finding: Yorubas do not support suicide; it becomes a stigma for both the victim and family. Conclusion: Yorubas’ concept of suicide is linked to stigma and discrimination; hence, there is a call for a psychosocial care approach.</td>
</tr>
<tr>
<td>Tseor, T. (2001). In the journal of NASOW, vol. 5, pp. 93-102.</td>
<td>Theoretical</td>
<td>Tiv</td>
<td>Highlights the plight of widows in the Tiv society.</td>
<td>Conclusion: The Tiv social system values women, particularly in family building. The same system denies Tiv widows and their children access to their late husbands’ properties. The use of wills by Tiv men and government social security are possible solutions.</td>
</tr>
<tr>
<td>Onyebuchi, O. G. and Ndialiaku, O. A. (2011). In the journal of NASWE, vol. 1, pp. 139-153.</td>
<td>Theoretical</td>
<td>Indigenizing social work</td>
<td>It explores the need for indigenizing a social work curriculum in Nigeria.</td>
<td>Conclusion: The study concludes that to provide culturally competent social work in a Nigerian society, a social worker must understand and appreciate diversity among the people, hence the need for the indigenization of social work in the country.</td>
</tr>
<tr>
<td>Ezeh, P. J. (2012). In the journal of NASOW, vol. 13, pp. 90-107.</td>
<td>Empirical</td>
<td>Nigerian ethnic groups</td>
<td>It examines material assistance among Nigerian ethnic groups from pre-colonial times to date.</td>
<td>Finding: The ineffectiveness of both local and international poverty alleviation programs is due to lack of a culturally relevant approach. Conclusion: The study recommends an indigenization approach to developing and implementing the programs.</td>
</tr>
</tbody>
</table>

**Discussion**

The current status of Nigeria’s social work, which has social development departments that operate from two different ministries with implications on social programs management, demonstrates that successive governments in Nigeria since its independence are seemingly myopic regarding the mission, goals, and macro vis-à-vis micro tendencies of social work’s roles and functions in society. Idyorouh (1999), who discussed the depth of coverage and breadth of the profession, apparently agreed with Tillich (1963) that the basis of social work is the deficiency of every social system; hence, *social work is a body of knowledge, skills, and ethics applied in the delivery, administration, and evaluation of social services and in the development of innovative or renewable social programs for effective social wellbeing attainment in any society.*

The first major contribution of this study is that the impact of failed social work on Nigeria is currently traceable to the problems rooted in the two main macro documents of the Nigerian government. Of foremost importance is the inadequate culturally rooted expressions in the 1999 Constitution, which Okpanachi and Garba (2010) have argued is an embodiment of constitutional flaws and inadequacies due to the lack of a direct link between the Nigerian populace and its constitution making processes. Similarly, there has been no social research associated

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**NB:** Publications arranged according to date of publication.
with the 1989 SDPN, and Gofwen (2000) asserted that there has been no connection between social research and social policy in Nigeria, whereas in developed countries, social work’s “theoretical orientation and organizational arrangements are influenced by national social polices (Niemelä & Hämäläinen, 2001, p. 5), and “the social landscape and policy formulation are shaped by the direction of research” (Gofwen, 2000: 65).

Second, the quite limited focus (2.17%) on social work related to ethno-cultural diversity in this study supports previous assertions that a lack of adequately culturally rooted social work is one of the major factors responsible for the persistence of poverty (Jinadu, 1985) and the underdevelopment of the country (Anugwom, 2000; Olufayo, 2014; Osinubi & Osinubi, 2006). In other words, depriving social work of relevant social legislations and culturally relevant social policies and programs has inhibited the development of social work in Nigeria, particularly its focus on the country’s ethno-cultural diversity, as demonstrated by the findings of the SLR. In view of this study’s findings, and most importantly, the principle of cultural relativity in any case study (Alasutari, 1996), this study posits that: the lack of focus of Nigeria’s social work on its ethno-cultural diversity and vice versa is due to basic constitutional inadequacies, vacillating social policies and a lack of statutory basis for social work, thereby hindering the structure and (infrastructural) function of the profession in Nigeria.

The implication of this study for other multicultural societies is that social work is an indispensable tool of social policy implementation in a democratic dispensation (Akintayo, 2006), particularly in multicultural contexts, as it does not only allow for peaceful integration but also for ethno-cultural cooperation, accommodation, and assimilation. A digression from these benefits of social work will lead to unnecessary conflicts. Therefore, unambiguous statutory provisions, ethno-culturally relevant social policies, programs, research, and a strict adherence to professional ethics in multicultural social work interventions are necessary to prevent the whims and caprices embedded in individual or ethnic idiosyncrasies.

CONCLUSION

In conclusion, The exploration of Nigerian social work in this study has not only revealed a disconnection between governance and the complexity of Nigeria’s diversity but has also encapsulated a hindered social work impact on the country’s ethno-cultural diversity and its possibility of imparting local knowledge to the profession. Finally, a replication of this research is recommended to further the substantive aims of this study, either in Nigeria or other multicultural contexts, for the scientific enrichment of social work knowledge, methods and practices amid the increasing global ethno-cultural diversity.

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Due to the snowballing social mobility since the onset of the 21st century, nation-states are becoming more ethno-culturally diverse; and the internationalization of responses to cross-national diffusion of social problems becomes inevitable. A similar response is international social work, whose definition and feasibility are uncertain. Hence, this dissertation implemented a multimethod approach to build empirically The EHT Model for conceptualizing the practice of multiculturalism in International Social Work.