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CRITIC OF THE ROLE PLAYED BY THE SOCIAL DEVELOPMENT APPROACH TO THE PROMOTION OF HUMAN RIGHTS AT THE GLOBAL LEVEL

TARIRO TENDENGU¹ AND FLORA TAKAVARASHA²

Abstract

Traditional models of development have been criticised as they did not consider the issues related to security rights, legal rights, political rights and cultural rights as major aspects which contribute to socio-economic development and sustainable development of developing and developed countries. Development is a concept and a multifaceted phenomenon. It involves social, political and economic progress facilitated by quick technological evolution. Todaro (2012: 261) argues that development is a multidimensional process involving the re-organisation and re-orientation of entire economic and social systems. Various models have been put forward trying to define and shape development at a global level. Some are classical, while others are contemporary. Traditional models of development include the Linear Stages Growth model influenced by the writings of Harold Domar and W. Rostow in the 1950s, Modernisation Theory and dependency theories. These models emphasize development along economic lines where attention is given to increased savings, economic investment and acquisition of appropriate technology that leads to structural transformation of the economy and production. The article, therefore, seeks to argue on the contention that traditional models of development have long been criticised for lack of attention to human rights and inadvertently contributing to human rights violations (Androff, 2006). This contention is examined with reference to the role played by the Social Development Approach (SDA) to the promotion of human rights in Zimbabwe.

Keywords: economic systems, linear stages of growth model, modernisation theory, dependency theory, sustainable development, inclusive development

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INTRODUCTION

Social development is a cross-disciplinary approach that analyses the processes that build a more equal and social society. The article seeks to examine the contention that traditional models of development have long been criticised for lack of attention to human rights and inadvertently contributing to human rights violations (Androff, 2006). This argument is examined, with reference to the role played by the Social Development Approach (SDA) to the promotion of human rights at global level. The World Bank (2010) defines social development as transforming institutions to enhance social outcomes. This entails the change of social institutions and structures in developing countries to promote social justice. According to Hall and Midgely (2008), social development is a process of planned social change designed to improve the welfare of the population, in conjunction with economic development, primarily concerned with how to meet employment, food, economic, social, cultural, security and environmental needs of nations around the world. Human rights express the bold idea that all people have claims to social arrangements which protect them from the worst abuses and deprivations and secure the freedom for a life of dignity (UNDP, 2005). Human rights bring to development the notion that people are entitled to have their basic needs met and that those in power have a duty and a moral obligation to facilitate this process. They are traditional approaches to development, such as the Modernisation Approach and Dependency Approach, which ignored human rights to development. The SDA considers strengthening of people's basic rights as an integral and essential part of the development process at global level. Social development encompasses factors such as gender equality, participation in development processes, right to shelter, right to education and respect of cultural diversity to promote the population of lives and livelihoods which this essay examines in regard to the promotion of human rights at global level.

DEVELOPMENT

Development is a multidimensional process involving change, in particular, attitudes, structural change, the re-organisation and reorientation of the entire economic and social system that involves radical changes in the institutional, social and administrative structures. Development is a concept and multifaceted phenomenon. It involves social, political and economic progress, facilitated by quick technological evolution. Todaro (2012:261) argues that development is a multidimensional process involving the re-organisation and re-orientation of entire economic and social systems.

Roggers (1999:30) defines development as a long participatory process of social change in a society whose objective is the material and social progress for most population through a better understanding of their environment.

SOCIAL DEVELOPMENT

Midgely and Pawar (2017) argue that social development is a three-dimensional approach, involving structural change and transforming societies, planning and linking social and economic development and realisation of human potential, improving quality of life and meeting human needs. According to Dominelli (1997:29), social development is:

a dynamic way of organising resources and human interactions to create opportunities through which the potential of all peoples - individually and collectively, can be developed to the full.

According to Midgely (2013:16), in social development,

practice interventions function as investments that contribute positively to economic development [and] because they are based on social investments, they generate rates of return to the individuals, households and communities that benefit from these investments and to the wider society.

Social development values human growth and potential. Similarly, social welfare recognises the importance of promoting human potential. The Social Development Approach is focused mainly on realising human potential, alleviation of poverty, social inclusion and is against human rights violation. In relation to socio-economic development, human rights, whether viewed from the left or right perspective from a progressive or reactionary standpoint, are essentially a major world-wide legal, philosophical and moral phenomenon of the 21st century (Ghai, 2007).

HUMAN RIGHTS

Human rights refer to basic rights and freedoms that all humans are entitled to, often held to include the right to life and liberty, freedom of thought and expression and equality before the law (UN, 2006). Ghai (2007) defines human rights as laws, customs and practices that which evolved to protect ordinary people, minority groups and races from oppressive rulers and governments. This lack of attention to human rights by traditional models of development led to the rise of the SDA as a measure or strategy to integrate a human face in all forms of development. According to Turner (2015), the Human Rights Approach (HRA) to development is focused on conscious and systematic enhancement of human rights in all aspects of programme and project development and implementation. It is conceptual for the process of human development that is normatively based on international human right

standards and operationally directed to promoting and protecting human rights. The Human Rights-based Approach has a twofold objective, that is to empower people (rights holders) to claim and exercise their rights and to strengthen the capacity of the actors (duty bearers) who have a particular obligation or responsibility to respect, protect and fulfil the rights of the poorest, weakest, most marginalised and vulnerable and to comply with these obligations and duties. The Human Rights-based Approach (HRBA) has a better implementation to social policy. Social policy implementation utilising the HRBA differs from a HRBA project. This is because in a HRBA project, both duty bearers and rights-holders are involved in the implementation process (Royce, 2009).

CRITIC OF TRADITIONAL DEVELOPMENTAL MODELS

The linear stages growth model to development as proposed by Domar (1939) often lack attention in explaining human rights violations as a factor that impedes development. The traditional theory assumed that for economic growth to occur, both developed and developing countries had to achieve economic growth to attain a certain level of saving and productivity of capital. Midgely (2013) contends that, in discussions of development, critics assert that the model equates economic growth with development, suggesting that economic growth is merely a component of the broader concept of development. The model is based on the assumption that economic growth and productivity are closely linked to development and they can be achieved by increased domestic product and investment. The linear stages growth model as proposed by (1939), assumes that in development terms, countries should adopt realistic budget allocations to achieve economic development. However, the linear stages growth model to development is criticised for lack of emphasis on human rights violation. For instance, although some developed countries, such as United States of America, have managed to reach the high mass consumption, the issues pertaining to human traffic and racial discrimination limits social development.

The Dependency Approach as propounded by philosophers such as Andre Frank Gunder of the 18th century, can be criticised for not including the HRA in development. The Dependency Theory attempts to explain the present underdevelopment state of many nations in the world by examining the patterns of interactions among nations and by arguing that inequality among nations is an intrinsic part of those interactions (UN, 2006). For

instance, in relation to the tenants of the theory, developing countries are to adopt western ideas to achieve development. Taking Zimbabwe as a case study, the Economic and Structural Adjustment Programmes (ESAP), implemented soon after independence, were adopted from Western countries but these programmes failed as they did not consider issues relating to social development. On the same note, Irvine (2004) argues that the Dependency Theory is based on the assumption that the cause of low levels of development in less economically developed countries (LEDCs) is caused by their reliance and dependence on more economically developed countries (MEDCs). Contrary to this scholarly view, in most cases LEDCs often fall into a trap, as the Dependency Approach often leads to the so-called “dependency syndrome”. The Dependency Theory, as argued by Ghai (2007), forms its basic tenants based on “...a situation in which the economy of a certain group of countries is conditioned by the development and expansion of another economy to which their own is subjected....”.

Modernisation is defined as a transition from primitive, subsistence economies to technology intensive industrialised economies, from subject to participant political achievement-oriented systems (Theron, 2008). The Modernisation Theory is criticised as its tenets affirm that developing countries should emulate the development patterns followed by developed countries regardless of the capability, environmental constraints and cultural differences between nations. For instance, African countries, such as Uganda, were forced to adopt certain European cultural values such as homosexuality to receive aid that would boost income savings, hence fostering economic development. This resulted in the violation of human rights as the African countries had to adopt unacceptable cultural values to receive aid. This violated human rights since the Ugandans were coerced to follow certain western cultural practices to be developed, depriving their right to liberty.

The traditional development models undermine development participation, which is contrary to social development in promoting human rights. According to Midgely (1995), the early models of development, such as dependency theories and structuralism, were not participatory in nature. Those who owned resources had power in the development of communities and the voices of the poor face exclusion in development processes. For instance, in ESAP, the Zimbabwean government was directed to subscribe to the International Monetary Fund (IMF), but the organisation did not

consider the social development aspect. In Marxists terms, having the means of production was the key to development and the people who had resources facilitated the development process (Royal Commission on Social Policy, 1998). This led to criticism of traditional models of development. However, the rise of social development approaches was associated with promoting human rights in relation to equal participation in the development process.

Traditional models were criticised on gender equality by the Social Development model. According to Androff (2006), discriminatory acts based on gender have been a characteristic of most traditional models of development. During the industrial revolution in Europe, conditions for women were very poor. For instance, they received low wages compared to men and they were sexually abused in factories (UNDP, 2000). The traditional approaches were not eager to address the issue of gender equality. Gender inequality in employment remains an important labour market phenomenon that deserves increased attention from policy-makers and lay persons interested in equality, a core issue on social development in most countries around the world (Matta, 2008). The SDA role of supervision and enforcement systems promotes equal treatment of employees. The Social Development model acknowledges the problems that arise out of gender-segregated labour markets as female and male employment stereotypes are still being reinforced (ILO, 2007|). The SDA promotes measures and policies to deal with inferior labour opportunities which the traditional models failed to consider.

The traditional model hinders participation and decision-making because when external funding is required in the form of international aid or perhaps remittance incomes from migrant workers living overseas (Rauch, 2019), societies have no right or power to make decisions on what they really want. They must adhere to the conditions of those who are funding them (Warner, 2019). For example, Zimbabwe was put under sanctions because of the land reform programme, violating their right of freedom to partake in decision-making on their economy, Zimbabwe failed to access aid from the IMF and the World Bank (WB). This is shown in the second stage of Rostow's traditional model, the pre-condition to take off, that is, the transitional stage that establishes the conditions necessary for further growth and development and savings investment growth, although they still would be small percentages of national gross domestic product GDP).

THE SOCIAL DEVELOPMENT APPROACH IN PROMOTING HUMAN RIGHTS

The SDA is credited to be one of the dominant theories in addressing issues relating to human rights violation in developing and developed countries. Ghai (2001) argues that the principles and goals enunciated in the Copenhagen Declaration had a central theme of a commitment to:

“...a political, economic, ethical and spiritual vision for social development that is based on human dignity, human rights, equality, respect and peace and full respect for the various religious and cultural backgrounds of people...”

The Copenhagen Declaration on Social Development is effective in addressing issues related to human rights violations, especially in developing countries as it places major emphasis on democracy and transparency in addressing human rights issues in developed and developing countries. For the protection and enforcement of human rights at global level the Declaration formed its basis on the attainment of human rights as the centre of development. Midgley and Tang (2017) argue that the Declaration formed its basis on international and regional conventions on human rights such as the United Nations Declaration on Human rights and International Labour Organisation.

The SDA is often credited for promoting human rights at a global level as it addresses mainly issues related to structural changes in the political, social and economic arena as major aspects in social development. Theron (2008) argues that modernisation and dependency approaches to development are way backward as the theories share the conviction that development is a process that can bring progress in terms of development on a people-centred perspective. The traditional theories do not focus on structural injustices that exist in societies, leading to human rights violations. For instance, in addressing issues related to gender disparities that exist especially in developing countries, women, particularly those living in primitive areas, have been prevented from participating in politics because of social class and status. The United Nations (2006), as an international entity with the jurisdiction for universal human rights legislation opine that

... political rights form the basis of human rights that protect the liberty to participate in politics by expressing themselves, protesting and participation in a republic....

This is the basis of the SDA, as it is aimed mainly at addressing structural inequalities that exists in as far as development is concerned.

The SDA is crucial to and plays a significant role in the promotion of human rights as compared to the Harrod-Domar Model which explains economic growth as the major aspect contributing to socio-economic development of both developing and developed countries. Contrary to this, the SDA is goal-oriented towards addressing issues relating to human security. World Bank (2010) observes that human security brings together the human relatives of security, rights and development and as such, it is an inter-disciplinary concept that displays the following: people-centred, multi-sectorial, comprehensive and context specific. For instance, with reference to terrorism and human trafficking in countries such as Afghanistan, the then ruling Taliban forcibly evicted and displaced tens of Tajikins from the Shamali plains. The Taliban systematically burned houses and destroyed the agricultural infrastructure of Tajikins living in that area, thus inhibiting development, as the human right to security was outlawed. In the case of African countries, tribal issues relating to xenophobia have contributed to underdevelopment, especially in countries such as South Africa in which foreigners are often deprived of their right to human security and freedom from torture which often act as contributory factors to human rights violations. Midgely (2013) highlights that the SDA is as:

process of planned social change designed to promote the well-being of the population as a whole within the context of a dynamic multifaceted development process.

Social development, therefore, focuses on change that is meant to promote human well-being and potential.

Traditional models of development base their assumption mainly on economic transition from the drive to maturity in which industrial diversification and increased capital production in the high mass consumption as major aspects that explain development globally. The theories have been criticised as do not consider human needs during the five stages of development, such as proper health care, adequate sanitation services and access to education as major factors which can contribute to socio-economic development. According to Midgely (*ibid.*), social development has a goal of promoting the well-being of individuals though ensuring that social needs are met, social problems are effectively managed and social opportunities are created, for instance, in developing countries such as Zimbabwe, in terms of access to adequate health care facilities, to marginalised populace. The National Health Strategy for Zimbabwe (2016-2020) seeks to have the highest possible level of health and quality of life for all its citizens by providing, administering, coordinating, promoting and

advocating for the provision of equitable and accessible health services (Kanyenze, 2014). In line with the SDA, this has contributed to the advancement in a healthy populace, leading to the attainment of development. However, because of issues relating to mismanagement of funds, the SDA is criticised as it does not consider political, social and economic constraints relating to bad governance that may occur in providing services to people. For instance, the cholera outbreak that occurred in Zimbabwe in August 2018 which led to many deaths, is attributed to the violation of human rights as the government failed to address issues relating to clean and safe drinking water.

The SDA, as compared to traditional models of development, focuses mainly on equality and also focuses on progressive social change in terms of resource distribution. The Universal Declaration on Human Rights (1960) observes that all human beings are born free and equal in dignity and rights, that they are endowed with reason and conscience and should act towards one another in the spirit of brotherhood. Traditional models have been criticised as they do not conceptualise the principles of egalitarianism and equality to achieve social development. This contributed to capitalism and slavery, especially during the industrialisation period in Europe. For instance, disadvantaged groups such as the elderly, women, the elderly and children, were abused resulting in human rights violations as European countries focused mainly on industrialisation that favoured the proletariat and the elite, ignoring the disadvantaged groups. The Copenhagen Summit emphasizes that social development is a crucial mechanism for development as it highlights the needs of societies to cater for disadvantaged groups by providing social welfare services for a populace in need of care on equal basis.

The Dependency Theory, as propounded by Gunder Frank, is contested by various scholars and social scientists as it emphasized only on material and economic factors as major factors contributing to development. However, as compared to the SDA, which is aimed mainly at realising the human potential, human security and promoting human well-being, traditional approaches to development do not address major issues relating to human rights violations but are focused only on economic growth. Ghai (2001) argues that the Copenhagen Declaration on Social Development, which is successfully implemented in developing and developed countries, identified the number of factors that have prevented the goals of social development

from being achieved: chronic hunger, malnutrition, illicit drug trade, organised crime, xenophobia and corruption.

Traditional models of development were aimed mainly at addressing issues of development relating to capital accumulation in the process of economic growth. However, the issues pertaining to human rights violations were not considered. Cassese (2001) argues that, as compared to other approaches to development, the SDA is aimed mainly at addressing issues that hinder human development such as the violation of people to express their own opinions in as far as social development is concerned. For instance, in countries such as Kenya, issues relating to political deprivation have hindered development. In some developing countries, political rights have not been considered in as far as development is concerned. The United Nations Charter of 1945 recognised civil, political, economic, social and cultural rights within a single document with more elaborate description of civil and political rights than others. However, in relation to human development, political participation is often challenged by issues relating to corrupt political leaders, deprivation of the rural populace in political decision-making and structural inequalities that exist in societies.

Traditional theories of development focus only on the issues of urbanisation and industrialisation as major facets of development which contributed to development without necessarily considering issues relating to the improvement of people's quality of life to achieve socio-economic development. The SDA is aimed mainly at providing basic human rights and its foundation is based on offering humanitarian response to people to achieve socio-economic development. The expression 'human rights' observes that all those rights that are inherent and essential for human welfare in terms of providing basic services such as proper housing and sanitation to the affected populace, are catered for. For instance, the reconstruction of high-density residential areas in Zimbabwe that occurred in 2005, termed *Operation Murambatsvina*, fostered social development and addressed issues relating to human rights violations as people were provided with proper housing facilities. Irvire (2004) argues that humanitarian emergencies often require an urgent response, but this argument becomes yet another excuse to avoid pressure, even when human rights abuses are the cause of humanitarian crisis.

The SDA is aimed mainly at considering a people-centred approach to development in human development by considering issues of empowerment, creating livelihood strategies and providing basic services to individuals in need. For instance, in developing countries such as Zimbabwe, Harmonised Cash Transfers (HCTs) have been an effective programme in addressing issues related to poverty and income deprivation, with poor families living below the poverty datum line benefiting up to \$25 per month to raise their families' consumption levels above the food poverty line and to help the target population avoid resorting to risky coping strategies such as child labour and early marriages, thus contributing to social development. Fitzgerald (2000) opines that as compared to the Harold Domar Dodel to development, the SDA is multi-dimensional and holistic in nature, as it attempts to address the macro level of intervention in addressing development issues. The SDA places its major focus on the individual needs at macro level.

The SDA as compared to traditional models of development, considers issues related to cultural rights as crucial in development as compared to traditional models that are aimed mainly at economic productivity as the major basis of development. For instance, relating to cultural values and norms, the African Charter recognises the cruciality of African indigenous systems in relation to social development by considering issues related to collectivism and cultural norms to social development. The consideration of cultural values in social development contributes to human rights promotion, as it encompasses issues relating to the recognition of traditions in promoting the social well-being of individuals as compared to traditional approaches to development which neglected the issues related to cultural values in relation to development. Midgely (2013) argues that some developed countries often pursue their capitalistic ideas and ignore issues related to cultural practices as major aspects that can foster or hinder development.

The traditional models violate human rights by forcing them to abandon culture at the expense of development. Brown (2013) argues that the Modernisation Theory emphasizes more on the division of labour as the main reflection of economic development. The traditional models violate human rights of developing nations' culture by imitating pathways followed by developed countries despite environmental and cultural differences. However, the SDA tries to encompass cultural diversity as a human right to

development (Ruohomaki, 2005). The loss of local and traditional knowledge has implications for sustainable social development. Culture strongly influences national economic performance, political cohesion at local and national levels and creates the preservation of knowledge for development. Therefore, through the SDA, the respect of cultural diversity as a human right at global level is essential.

The SDA examines cultural diversities of human rights at the global level (Hayami and Godo, 2005). People have the right to express different cultural values and practices in relation to human rights. Social development, as the HRA, examines person's welfare in terms of education and health of everyone (Baines, 2006; Midgley, 2007). All people can enjoy long and healthy lives. Avoidable deaths, diseases and injuries are prevented. People can function, participate and live independently. When everyone receives education on some health issues, they are likely to find solutions which can help them prevent or cure a certain disease that can cause a premature death, for instance, COVID-19. The human rights model argues that everyone has the right to life, hence different countries are working on fighting that pandemic disease for social development of people in their countries, in this instance, social development and human rights interlinks.

Social development also promotes human rights in the sense that it concerns itself with making rights accessible to all. As Donnelly (1985) observes,
a new vision of social development, therefore, must be rooted in making certain rights accessible to every individual on this planet regardless of who they are or where they are.

Social development, therefore takes a global perspective in ensuring the rights to people. Social development also calls for the active participation or intervention of government, unlike others, where the government takes a passive role, expecting communities to determine and implement the changes they need to see at local level without any reference (Szirmai, 2015).

APPROPRIATE ROLES OF SOCIAL WORKERS

Social work professional organisations support these human rights declarations and social workers strive to protect these rights among vulnerable and oppressed populations. Anti-oppressive social work practice incorporates radical social change efforts directly into social work practice (Baines, 2006). Social work practice addresses structural inequalities that

affect populations across the globe. Economic vulnerability puts individuals at greater risk of slavery than racial or ethnic differences (Bales, 2007). Human rights, indeed, represent a powerful discourse that seeks to overcome divisiveness and sectarianism and unite people of different cultural and religious traditions in a single movement, asserting human values and the universality of humanity, at a time when such values are seen to be under threat from the forces of economic globalisation (World Bank, 2000). The idea of human rights, by its very appeal to universally applicable ideas of the values of humanity, seems to resonate across cultures and traditions and represents an important rallying cry for those seeking to bring about a more just, peaceful and sustainable world.

The principles of social development are related to social work in the sense that what they seek to achieve with social development is also what social work seeks to achieve, namely the concern with improving human wellbeing. Both social development and social work recognise the need to make human rights accessible to all in the interest of equity and social justice. Thus, they both seek to empower people.

The value base of social development and social work is informed by the belief in the worth and dignity of the human being. Consequently, they consider all human beings as equal who should, therefore, be given equal opportunities for realising their potential. Furthermore, social development and human rights seek to ensure that individuals have access to resources necessary for meeting basic needs and in conditions that do not undermine their self-esteem. The pursuit of social justice and egalitarian ideals is at the core of the social development model.

The shift to developmental social welfare entails adopting the SDA, whose ultimate goal is to improve the quality of life for all, largely through macro-level interventions. This also calls for social workers to adopt roles which focus on prevention and enhancing human capabilities. It is the responsibility of social workers to simultaneously aim towards both structural changes and direct intervention with individuals and communities. Social workers are repositioned for developmental social welfare and must take on preventive and developmental functions at the core of their interventions. It also entails advocating for the state to effect structural changes in society (Kaseke, 2017). On this premise, this part of

the article focuses on the appropriate roles of social workers in developmental social welfare.

Social workers help residents to take collective action to generate solutions to common problems, allowing residents to address socio-economic barriers that often lead to poverty, crime, poor health, low property value, among others. Developmental social workers use facilitative group work models. The roots of group work are in social reform, democratic participation, social action, mutual aid and concern with vulnerable and oppressed populations (Birnbaum and Auerbach, 1994:333). All community development interventions take place through the medium of groups of various sizes with differing purposes and participation is central to all developmental social work approaches. Whether the approach is through management, community development or group work, people must be directly and actively involved in designing and implementing programmes. Facilitative group work makes social workers participate in group processes where their main goal is to pass on their knowledge and skills so that people are empowered through their practice (Rooth, in Gray, 1998a).

In line with the above, Lombard and Warier (2008) also note that social workers would need to use community work as the dominant method of intervention. Gray (1998) affirms this by suggesting that there is need for community-oriented practitioners to spearhead developmental social welfare, especially in poverty eradication. However, an integrated approach will be required to address the multidimensional needs of communities. Social workers should. Therefore, be at the forefront of pushing for structural changes in society.

Social workers also work as caseworkers to build the resilience of individuals within a community to tackle the problems at hand, thus empowering individual community members to take on a larger role in the development and continued improvement of their community.

Social workers also engage in research to investigate the underlying causes of the challenges faced by a community. This body of knowledge is then used to develop programmes and advocating for necessary policy changes. Consistent with the strengths perspective and assets-based approach to community development, participatory action research places a high value on the knowledge and experience of people, particularly those people whose

knowledge and experience is suppressed or dominated by others (Karger, 1983). Social work interventions must be informed by research and must be results based.

Advocacy work should be undertaken by the social worker. Community challenges are sometimes structural and they need to be addressed at that level, thus social workers can play a role in dealing with harmful cultural practices in a community. Social workers focus on the protection of people's civil and political rights by using advocacy models, among other things. Social workers always 'have the goal of securing or retaining social justice as the primary motivation for their advocacy' (Lombard, 2008). Social workers' responsibility and role regarding removing social, political, economic and cultural structural determinants of poverty and inequalities should be demonstrated in their strategies, actions and achievements in addressing injustices, marginalisation and social exclusion. It includes speaking out on injustice, advocating for human and socio-economic rights and ensuring that the voices of the marginalised and poor are heard and respected. Social workers should challenge structural sources of poverty, inequality, oppression, discrimination and exclusion, irrespective of the intervention level, i.e. individuals, groups, communities or organisations. Causes of poverty are structural. Social workers should practise with an 'eye to the structural (social, political, economic and cultural) determinants of inequalities' (*ibid.*).

Social workers' role is also to work towards institutional capacity of non-governmental organisations (NGOs) and social developments agencies to build capacity of NG's and the government to plan, implement, monitor and evaluate service delivery outcomes. In direct practice, social workers are in contact with poor and vulnerable people. Social workers then focus on the right to adequate income, income security and standard of living; the right to adequate shelter and housing; the right to an adequate standard of health care; the right to education; and the right to meaningful work through collaborative work with NGOs. About organisations, the focus is on management roles and organisational development by helping organisations to provide more effective social services (*ibid.*).

Another critical level of social work intervention revolves around getting commitment from government in respect of public expenditure in a context of declining resources and a lack of infrastructure for welfare structure.

Social workers should, therefore, be politically active in finding ways to effect policy change so that adequate levels of social provision can be made to people who need it (Ife, 2012). The investment of resources for social development requires brokering, combined with wider advocacy for social justice, especially when community members face entrenched inequalities in resources and power or when they are exploited or discriminated against. Policy analysis, advocacy and research are crucial social work roles. There is also need to indigenise our social work so that they become suitable to what we are as a culture, as a country and as a people. Failure to make use of indigenous knowledge systems will make it difficult for social workers to bring about meaningful change.

Developmental social workers focus on poverty alleviation and work towards social inclusion, bringing marginalised groups into society's mainstream. Developmental social work is a type of social work that affirms the profession's commitment to poverty alleviation and social inclusion, recognises the link between social and economic development and construes welfare as an investment in human capital, rather than a drain on limited resources. This approach to social work shifts away from the traditional residual, service-oriented model that targets specific groups in need. Instead, it embraces strengths-based, respectful, and people-centered methodologies, as previously described, which prioritise the involvement of individuals within their local communities in the development process. In a sense, developmental social work shares ecosystems, thinking about holistic interventions at different levels of activity, individual, family, group, community, policy, local and global.

The political nature of social work derives from the activities in which social workers engage to remove social injustices (Gray *et al.*, 2002). Understanding how social workers can and do participate in politics is pivotal to the pursuit of human rights and social justice. Underlying the political activities of social workers is their motivation to right some wrong, to improve some policy or to change some practice. One 'important dimension of social workers' political activity is usually referred to as 'policy dimension' of social work practice, where social workers implement, analyse, comment on, influence and generally work towards making policies just and meaningful. Policy is usually the vehicle through which clients are given access to services and resources and protection from harm. Thus, social workers' pursuit of social justice, by its very nature, provides their

work a political dimension. Social workers engage in political activities as lobbyists, campaigners, advocates, voters, persuaders, collaborators, communicators, activists, witnesses and individualists (Dietz Domanski, 1998). Thus, one way in which social workers engage in social development is through political activities aimed at securing social justice and human rights for their clients and communities.

Consultation is a facilitative and empowering process that is consistent with social work's changing role in society and its professional image and status (Stevens, in Gray, 1998a). Many social workers work in organisations where they are ideally placed to consult with people at all levels to further the aims of developmental social work, whether this consultation can be at international, national, regional or local level. The fundamental difference to these extreme levels of the consultation spectrum is that at the international level, the social worker needs to operate as an expert, while at the local level, the social worker needs to pay full attention to the experience and knowledge of participants who best know their own capacities and strengths. Developmental social workers do casework, while social development forces social workers to use integrated practice methods and therein lies its greatest value (Sturgeon, in Gray, 1998a). For developmental social work to flourish, it requires a harmonious social and political environment that provides institutional support through its social policies and development programmes. Developmental social work differs in its focus and application, rather than in its theory or methodology and social work's philosophy is entirely consistent with that of social development (Gray, 1998). Thus, casework remains important. Work at the individual and family levels occurs alongside group and community development interventions, organisational development and policy change. In this sense, development social work is a variant of the ecosystems perspective, where community development, rather than casework, predominates.

Partnerships imply mutuality, exchange, sharing and dialogue as the means through which people learn from one another how best to tackle local challenges. Social workers have the skills necessary for partnership building and engaging and networking with people at all levels. They are familiar with the relationship between the government and non-government sectors in social service provision and recognise the key role of the community, especially in community development.

Partnerships provide space for creative practice (Ife, 2001). Like assets-based community development, partnership building is a strengths-based approach that involves identifying, locating and building on the assets, strengths, capacities and skills already existing in each situation. Partnerships imply mutuality, exchange, sharing and dialogue as the means through which people learn from one another how best to tackle local challenges. Social workers have the skills necessary for partnership building and engaging and networking with people at all levels. They are familiar with the relationship between the government and non-government sectors in social service provision and recognise the key role of the community, especially in community development. However, the trimming of government services, economic rationalism or the shrinking welfare state, has led to increased interest in the role of business or the corporate and economic sectors as partners with government and community in social development. Termed the social economy or 'Third Way' (Giddens, 2000), there is recognition that social service provision and community development rest largely on the development of partnerships between these key sectors. As stated by Ife (2001), before wide-scale, sustainable social development can be achieved, there is need to strengthen the civil service, to build civil society and to engage the private business sector in a tripartite socio-economic development partnership.

Monitoring and evaluation is another important role of social workers where there must be agreed indicators to measure and track changes over time. This monitoring also enables concrete work to be made to assist in the whole developmental thrust. There is need to create platforms from where social workers can engage in planning, monitoring and evaluation processes impacting on social development. To have their voice heard, it is critical that social workers negotiate for representation in national and regional structures (Lombard and Warier (2008).

Developmental social work curriculum needs to focus on the strengths, perspective and within it, assets-based community development, social entrepreneurship, partnership development, participatory action research and an inductive approach to policy practice. It also needs to provide a sound overview of policy shifts, giving rise to changes within welfare which are forcing social workers to re-evaluate their practice. A thorough and critical discussion is essential regarding the emancipatory values of social work and their alignment with actual practice. Kaseke (2017) shares the

same sentiments, by affirming that inappropriate training of social service professionals is one of the factors undermining the successful implementation of social development. There is need for continuous dialogue between social work practitioners and academics for social work institutions to respond to gaps in knowledge and skills effectively. It is, therefore, critical for social workers to demonstrate that they have the competence to deliver social welfare developmental services.

For social workers to be able to partake effectively in developmental social welfare, their initiatives should be supported by a political mandate and directed by a specific social welfare policy embedded in a developmental approach. This political mandate must be drawn from broad national policies and legislation and specific legislation regulating the profession. The impact of the social work profession on social development should be visible to policy-makers.

CONCLUSION

The article examined the traditional models of development by exposing their lack of attention to human rights and inadvertently contributing to human rights violations. These traditional models undermine human rights, such as gender equality, right to education, shelter and others, in the development process. Social development model tries to address the promotion of human rights at the global level, hereby supporting observation of human rights in the development process such as equal treatment of both sexes, respect of cultural diversity since the world is interdependent and among other rights that have been discussed.

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