

The Socioecoethical Model of Social Work

The Socioecoethical Model of Social Work represents a sustainable approach to social work and community services. It focuses on professional volunteerism parallel with honorary volunteerism. It highlights the significance of offering social, educational, and intellectual support to vulnerable populations, such as elderly people, orphans, children battling cancer, persons with disabilities, acid burn victims, widows, and more, with dignity.

Munir stated, "The idea is to minimize isolation and enhance socialization via recreational and therapeutic activities, counseling, and literacy. The ultimate objective is to cultivate empathy, promote well-being, enhance the quality of life, and contribute to longevity through wisdom."

This model emphasizes the importance of professional volunteerism, which is reciprocated with intellectual grooming. According to Munir, "Volunteerism is frequently powered by intrinsic motivation. When volunteers dedicate their time, knowledge, and skills, it is important to provide them with opportunities for professional development as a form of recognition."

The model offers two potential avenues for generating financial resources:

(1) Seeking support from well-wishers and purchasing resources for recreational activities directly from individuals belonging to marginalized communities and ensuring fair compensation, we can provide them with a valuable source of income.

(2) Implementing low-cost training programs for professionals, facilitated by professionals, enables them to exchange knowledge, develop skills, and encourage the creation of new knowledge. Alternatively, offering professional membership can also be beneficial. To ensure inclusivity and accessibility for individuals who may face financial constraints, participants can perform a social activity, and upon verification, they can redeem a free training program or membership certificate. Munir asserts, "Nothing comes free! If you are eager to learn but unable to pay, consider donating your time to a social cause, as free things often come with dependencies. What is earned through hard work ultimately fosters personal growth and resilience".

The training programs are also extended to various groups, including acid-burn victims, visually impaired youth, elderly individuals, widows, and others, either free of charge or through crowdfunding. The model actively encourages individuals with disabilities or illnesses to become trainers and earn wages. This approach not only provides them with a sustainable source of income but also contributes to the financial stability of the model, enabling it to continue its endeavors in supporting marginalized communities.

Extra-curricular activities serve as a tool to foster value education among school-going children. One such activity is the creation of cards, which are later gifted as a token of love to individuals belonging to marginalized communities. This initiative aids in the development of empathy in children while instilling in them a sense of belonging. Additionally, a nominal participation fee may be charged to generate funds for certificates and gifts, with the remaining amount being utilized for social initiatives. Through the incorporation of these activities, children can gain a profound understanding of the importance of giving back to their communities.

The model offers free human rights education to children and women in marginalized communities, to empower and protect them from violence and intolerance. These training sessions are conducted by local scholars who volunteer their time and expertise under Munir's intellectual barter system¹. This initiative not only promotes individual empowerment but also contributes to the creation of a more equitable society.

Additionally, this model endeavors to raise awareness among the general public and teachers about human values with the support of global scholars, who generously contribute their expertise and knowledge without any financial compensation. In return, they gain valuable networking opportunities with like-minded individuals. This can lead to a more knowledgeable and educated society, equipping individuals with the necessary skills to effect positive changes in their communities.

Here are some heartwarming instances of the socioecoethical model of social work:

Under the intellectual barter system, Dr. Munir asked people to volunteer for meaningful social causes. In return, he selflessly provided free training in research and teaching skills. Similarly, he extended a warm invitation to scholars to contribute chapters for an edited book. Dr. Moosa willingly edited all the chapters at no cost. In the spirit of giving, he requested scholars to send simple resources like colored pencils for children fighting cancer, aiming to bring them a moment of joy. For those who paid a very small amount, their money was purely used for social activities. He organized a few paid professional workshops, and the funds generated from these were later transformed into stipends for free online workshops, empowering visually impaired young individuals to learn and grow. To ensure the environmental sustainability of resources, he introduced the concept of recycling panaflex banners and utilized them as canvases for art activities with children belonging to marginalized communities. Another touching example is the act of purchasing resources from marginalized individuals, for example, he ordered hand-made food and jewelry from visually impaired young women and gifted them to children battling cancer. With the humble occasional support from well-wishers, we can uplift these less privileged members of society. Instead of buying resources from stores, he ensured that the circle of assistance remained sustainable and caring.

¹ https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4574322

