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## **SPECIFICATION A MODEL FOR STUDY OF SOCIAL WORK SUSTAINABILITY**

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**Abstract** –In 2025 per capita water availability will decrease to 150 gallons per day in the best for the communities near any aquifer. The water situation will worsen as the population density and the shortage becomes acute exacerbate unsafe, leading cause of death in children with hydrotransmitted diseases. Such a scenario requires theoretical reconceptualization enabling public policies, environmental agendas, public opinion and social work. In this sense, the objective of this paper is to present water situation to conceptualize from the thought of Enrique Leff (2002, 2004, 2008) and analyze their transformation into public agenda. Understanding the relationship between water situations, public opinion, political initiatives, scientific diagnoses, technohydrological innovations and media coverage will be critical for social work professionals in the near future.

**Keywords** –Sustainability, Access, Knowledge and Rationality Agenda.

## **ESPECIFICAÇÃO DE UM MODELO PARA ESTUDO DA SUSTENTABILIDADE DO TRABALHO SOCIAL**

**Resumo** - Em 2025, a disponibilidade de água per capita diminuirá para 150 galões por dia, no melhor para as comunidades próximas a qualquer aquífero. A situação da água vai piorar à medida que a densidade populacional e a escassez se agravam de forma aguda e insegura, principal causa de morte em crianças com doenças hidrot transmitidas. Tal cenário requer uma reconceitualização teórica viabilizando políticas públicas, agendas ambientais, opinião pública e trabalho social. Nesse sentido, o objetivo deste artigo é apresentar a situação da água para conceituar a partir do pensamento de Enrique Leff (2002, 2004, 2008) e analisar sua transformação em agenda pública. Compreender a relação entre situações hídricas, opinião pública, iniciativas políticas, diagnósticos científicos, inovações tecnohidrológicas e cobertura da mídia será fundamental para os profissionais do serviço social em um futuro próximo.

**Palavras-chave** - Agenda de Sustentabilidade, Acesso, Conhecimento e Racionalidade

## Introduction

Water issues involve three aspects: scarcity, shortage and unhealthiness, but when disseminated by the media, received by public opinion and legislated by the political class, are reduced or expanded according to the interests of the three media, social actors and politicians. In such a scenario, water situations are distorted and replaced by collateral issues on the public agenda. In this sense, the concept of sustainability of Enrique Leff (2002; 2004; 2008) allows not only the explanation, but the understanding of water issues. The Leffnian thought argues that sustainability needs to be approached from the knowledge and inexorable rationality to the communities that for centuries preserved natural resources, mainly energy and water.

The precise purpose of this paper is to present the issues concerning water scarcity, shortages and unsanitary conditions. I then discuss two essential foundations of the Leffnian thought: knowledge and rationales. The inclusion of this work in the contemporary debate on sustainability would consist of the exposition of public policies for sustainability based on the Leffnian concept of sustainability, as well as the contrast between the ethnic, scientific, technological, media, citizen and political agenda in around the establishment of a sustainable universal agenda.

In this context, Social Work will require new skills; skills and knowledge that allow to analyze the interrelationship between the agendas from the Leffnian approach.

In sum, the imbalance between water availability and human needs is explainable from the relationship between social, political, economic, scientific, technological and media actors. The construction of a sustainable public agenda would be carried out by dismembering the media, citizens and political issues of scientific and technological diagnosis as well as the ethnic customs and practices that consider nature as part of a universal identity inexorable to the history of communities.

## **The leffnian sustainability concept**

The global and local water problems, focused on shortages, shortages and unhealthiness, can be analyzed based on the approach of sustainable knowledge and rationality of Enrique Leff (2002; 2004; 2008).

In principle, sustainability implies a hybridization of knowledge and rationality. That is, the economy and technology would be perfected based on community identities. Leff (2002) argues that economics and technology, being based on market laws, reduce sustainability by excluding diverse views of the world. In this sense, the sociologist presents a process of capitalist restructuring with fundamentals ethnic s that fit your needs to the perceived availability of resources and natural cycles. Such adjustment is understood by Leff (2002) as internalization of ecology in the economy.

Nature, mainly energy and water resources, being considered external to the market, can be incorporated through ethnic foundations of respect and moral coexistence with nature. In the case of cities, the rearrangement of buildings, public spaces and natural areas would be the trend of urban planning. The reduction of the differences between natural spaces and buildings would encourage the balance between resource availability and consumption per capita.

Leff (2008) mentions that the renewal of natural capital would be based on the innovation of technological capital and the control of financial capital. The vulnerability of communities, within the framework proposed by the author, would be compromised with the balance between capitals.

In summary, the concept of sustainability of Leff (2002; 2008) refers to the hybridization of ethnic, economic and technological systems, the internalization of community values and principles as well as the articulation and balance between financial, economic, technological, social capitals and natural

The sustainability concept of Enrique Leff (2002; 2008) is based on two essential principles: knowledge and rationality. The first, concerning the uses and customs of

communities and the second, referring to capitals, their operation and coupling bring together the elements of their sustainability concept.

Sustainable knowledge refers to the reappropriation of nature based on the traditions and values of the original peoples that for centuries conserved resources until the arrival of capitalism. By reappropriación, Leff (2002; 2004; 2008) considers that the discursive level will influence the actions through a dialectical process of contradiction. Indeed, the discursive and operative reappropriation of nature is the synthesis of the contradictions between the availability of resources and human needs that were developed by capitalism and ended up unbalancing the relationship until the emergence of the environmental crisis in which resources increasingly They are scarcer .

The ecological crisis, as a cause of social injustice for the biased redistribution of resources, homogenizes cultures because it confronts them by competing for resources in situations of scarcity. The fragmentation of nature implies the emergence of conflicts from which the reappropriation of nature could emerge. For this purpose, social activists as well as environmentalists, green technologies and rituals, knowledge and rationality should be vindicated . It is a situation in which antagonistic systems come together to reorient humanity in its relationship with nature. The availability of resources and human needs, merged from universal ethnic principles, would be the preamble to the design and construction of a sustainable universal system.

The Pansy nto for Philo n a r of the Enrique Leff (2002; 2004; 2008) consists of thermodynamic laws, principles ethnic and social actions that frame an approach sustainability from the gradual replacement of the capitalist system for a sustainable system.

If capitalism is an instant in reference to the history of the universe, sustainability would aspire to be an eternity in the face of the crisis caused by humanity regardless of whether a hegemonic sector or group has been the intellectual author, the preceding generations that allowed natural imbalance and the consequent crisis would also be indicated as responsible for environmental deterioration. In this sense, the Leffnian discourse is unmarked from the Marxist discourse by pointing out that the ecological

crisis is not only the responsibility of capitalism, but also that of humanity, since in its transit it devastated animal and plant species.

In summary, knowledge, from the Leffnian thought, are evaluative, normative and affective principles in which worldviews saw nature as an essential element of life and community.

However, like Marxist thought, the Leffnian concept of sustainability evokes technological and economic capital as pillars of a new system of transaction between humanity and nature.

Precisely, the Leffnian concept of sustainability includes rationality as its foundation. Leff (2002; 2004; 2008) argues that rationality is an instrument to balance ecological imbalance. As a guiding principle, rationality would be used to dismember capitalist injustice that lies in the concentration of resources and the extinction of excluded species. Leff (2004) observes in capitalist immorality the problem that inhibits sustainability, while legitimizing the economy and technology as essential instruments of a new productive order. In the first instance, it is about reducing the influence of utilitarian approaches that consider nature as an instrument and the needs of human progress as an end. Therefore, the problem of sustainability, according to Leffnian thought, is utilitarian immorality, so the solution should be a new rationality that contemplates humanity and nature as an end rather than as instruments .

In summary, rationality refers to the set of norms, principles, values, instruments, techniques, methods and technologies aimed at balancing the availability of resources and human expectations of progress, growth and development.

However, Leff (2008) warns that rationality is more oriented towards science and technology since productive innovation is essential to achieve a balance between the availability of resources and human needs or expectations. In this sense, the function of the social sciences is to facilitate the learning of rationality, discuss their legal bases and manage the processes that shape the new sustainable order.

In the case of public policies, the Leffnian concept of sustainability makes it possible to deduce some axes applicable to the water problems of scarcity, shortages and unsanitary conditions.

### **Public policies and social work for water sustainability**

Sustainability requires a legitimacy mechanism to become a topic on the public agenda. Based on citizen participation and public opinion, the sustainable agenda can be transformed into a universal agenda. In this sense, it is necessary to consider that the State builds its political agenda from the citizen's agenda which in turn is influenced by the media agenda since it is through the media where citizens are informed of environmental issues.

As to sustainability is according to the leffniano thought the result of the union between the senses and rationales, but sustainable policies are a product of citizens issues, media and politicians around the shortage, the desabasto and unsanitary conditions resulting from the availability of water resources. As the ecological coverage of the media intensifies, it leads to an increase in public opinion issues and the contents of the political agenda. In this way, public policies would have in their contents the environmental problems focused by the media, citizens and the political class.

In the case of sustainability-oriented social policies, print media have emerged as the most influential information sources in readers with an ecological vocation since they are the ones who reliably seek information that substantiates their beliefs regarding water scarcity or increased droughts

Such factors, media coverage, public opinion and policy initiatives are filters that reflect the water situation and from them is constructed a public agenda sustainable. In this sense, Social Work as a discipline of research and sustainable management, requires documentary skills that allow it to infer the impact of the media agenda in the citizen agenda and this in the political agenda. It is about skills and knowledge for the analysis of the establishment of the sustainable agenda. That is to say, the scarcity, the shortage and the unhealthiness derived from the water crisis are reduced or amplified according to the interests of the media, public opinion and the political class. Such

biases, following the Leffnian concept of sustainability, must be refuted by the ethnic, scientific and technological agenda.

Social Work, originally, was developed from the industrialization of nature (Barriga and Martínez, 2011) . In this sense, sustainability could be reconceptualized from Marxism as a scenario of contradiction between human needs and the availability of resources. However, Leff (2002) warns that Marxism did not develop a concept of sustainability from the transformation of industrial production since it proclaimed the conflict, but the change from externality to internality of nature had no place in the whole way of production. In effect, the means of production remained the same to obtain the same results from the dictatorship of the proletariat. In this sense, the leffniano concept of sustainability would allow more reliably reconceptualize the history of the Labor Soci him and not from the benefic gingiva (Falla, 2010) , philanthropy (Lera, 2008) or altruism (Morales, 2011) , but from the conflicts between human expectations and availability of resources.

In a system of contradictions between scarcity of resources and diversity of needs, the history of Social Work could be reconsidered if one considers that water resources will be fundamental to preserve plant and animal species. In a scheme of water conflicts, Social Work will emerge as a discipline for sustainability rather than for industry, politics or citizenship.

Think of the systematization of the data based on a Leffnian approach, the archives of Social Work professionals would include information related to the impact of scarcity and shortage on the vulnerable, marginalized and excluded population of public water services (Ribeiro, López and Mancinas, 2007) . Social Work intervention would be understood as the promotion of conflicts for the generation of changes at the local level (Reppetí, 2011) , community (Ribeiro, 2011) or personal (Oliva, 2008) .

If Marxism posed that production relations determined the ideological superstructure (Parra, 2008) , the Leffnian concept of sustainability would suggest that production relations are nuanced by intrinsic factors such as knowledge and rationalities whose interrelation allow juxtaposing the anthropocentric ideology, that which implies humanity's exemption from the scarcity of resources, to the relations of production. That

is to say, the shortage of water in a community implies considering no longer the availability of water, nor the basic human needs, much less the economic relations oriented to the supply, but to the establishment of the local water agenda.

Indeed, the reconceptualization of Social Work, from the Leffnian concept of sustainability, starts from the analysis of the media in reference to public opinion in charge of legitimizing, validating and evaluating water agendas and policies. Citizenship, usuari to the supply system, detracts from its use s and customs to transpose the surrounding information in the media and from it build a personal agenda on the scarcity or abundance of water. Indeed, the contradictions between water availability and user expectations are diluted by the media coverage of water scarcity and shortage.

However, at a psychological level, the conflict over the availability of water, even in spite of the media, manifests itself in public opinion divided between water scarcity and abundance, saving and waste. Such contradictions are the result of a complex process that goes from availability in aquifers to political initiatives to legislate the right to water through avenues closures by users not satisfied with the shortage and sale of water. Such a process implies a challenge for the Social Work professional since it involves a thorough analysis of the scientific, governmental, media, citizen, global, local or community agenda in reference to the construction of a sustainable water agenda.

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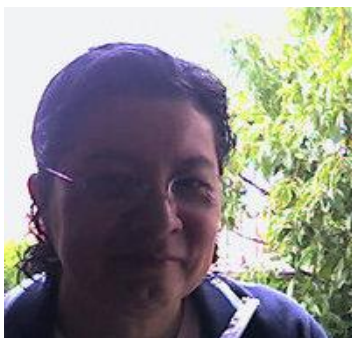
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