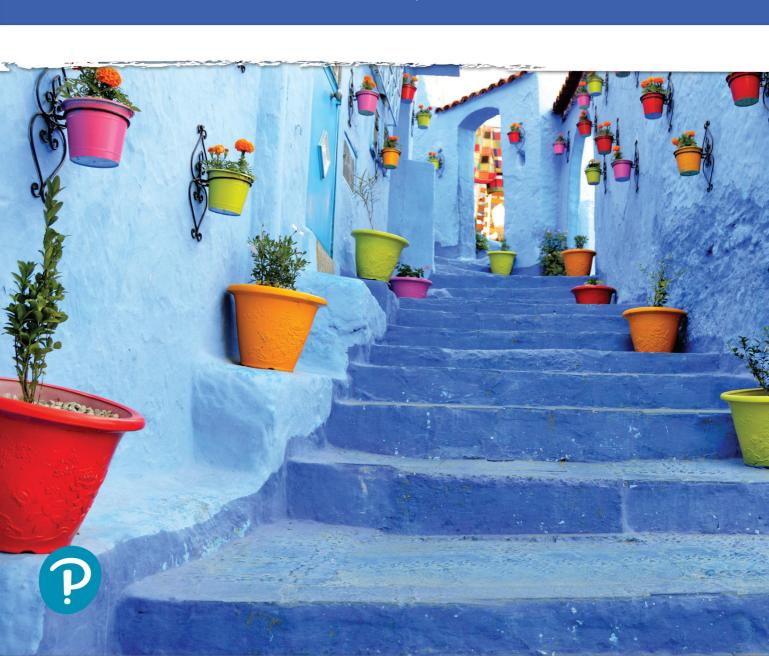9TH EDITION

SOCIAL WORK
An Empowering Profession

BRENDA DUBOIS | KARLA KROGSRUD MILEY

NINTH EDITION

Social Work

An Empowering Profession

Brenda DuBois
St. Ambrose University, Professor Emerita

Karla Krogsrud Miley
Black Hawk College, Professor Emerita

Pearson

Preface

Education for the social work profession requires an understanding of the dynamics of human behavior, social problems, social welfare responses, and professional interventions. In short, early in their educational experience, students will want to know "the who, the what, and the why" of social work.

We believe the most important characteristic of an introductory textbook is in the way it presents a foundation so that students develop a mindset, or way of thinking, about the "who, what, and why" of social work. Curriculum frameworks developed by the Council on Social Work Education prescribe content on diversity, human rights and social justice, ethical and professional behavior, policy practice, and social work practice. We believe that, in their introduction to social work, students need to explore the common base of professional values, knowledge, and skills as each relates to the curricular components.

What distinguishes this introductory textbook from others is that it adopts a discipline-based, empowerment-oriented approach in framing the foundation of the introductory course. To that end, this text introduces various elements that comprise the curriculum. Content covers the historical and philosophical roots of social work; the professional base of values and ethics; perspectives on diversity and difference; human rights and social justice; the social service delivery network, social policy, and client populations; an array of strategies related to social work practice, policy, and research; and an overview of various fields of social work practice.

The vision for this textbook reflects our combined experience as social work educators and incorporates our collaborative efforts in developing content for our respective introductory social work courses. Originally, our plan for the book developed out of differences in the strengths of our educational and practice backgrounds—a social systems perspectives from the University of Iowa School of Social Work and social group work from the University of Chicago, School of Social Service Administration; our varied practice experiences in public welfare, school social work, and aging services; and our differing foci of macrolevel and clinical practice. We both now embrace a generalist approach informed by perspectives on strengths and empowerment.

The ninth edition fully incorporates empowerment-based social work and the strengths perspective in the context of human rights and social justice. The Reflections on Empowerment and Social Justice boxes, along with the Reflections on Diversity and Human Rights boxes, emphasize contemporary issues and ethical concerns in the context of empowerment and diversity. The Voices from the Field boxes include fictitious accounts of social workers' perspectives on their professional experiences in various fields of practice. To further anchor students in competency-based education, each chapter includes critical thinking questions linked to the CSWE competencies. Most chapters still include Social Work Highlights that feature practice applications and case examples.

New to This Edition

The ninth edition of *Social Work: An Empowering Profession* maintains the basic structure of previous editions while refreshing the internal organization of some chapters and updating content throughout. Notable revisions and additions include:

- An increased emphasis on diversity and difference, including an extensive revision of Chapter 7 and a new section on diversity and the history of social work in Chapter 2
- Major revisions in the sections on disabilities and substance use disorders in Chapter 12 and healthy aging in Chapter 14
- New material on runaway youths, domestic minor sex trafficking, and youth empowerment in the section on services for youths in Chapter 13
- Additional content on biological influences on behavior, environmental justice, evidence-based practice, and human rights and social justice in various chapters, adverse childhood experiences and principles of trauma-informed care in Chapter 13, eco-maps in Chapter 3, and an extension of empowerment-based social work in Chapter 1 to include content on affirming diversity and difference, adopting a human rights perspective, and taking action
- E-text features, including an electronically linked glossary, Assess Your Understanding "pop-up" quizzes aligned with learning outcomes, and MyLab Helping Professions for Introduction to Social Work activities at the end of each chapter
- Updates to demographic data as well as inclusion of several hundred new citations to ensure currency

Organization of the Book

The book is organized into four sections:

Part One, *The Profession of Social Work*, lays out the "who, what, why, and where" of social work and the social service delivery system.

- Chapter 1 defines social work, examines the purpose of the profession, overviews fields of practice, and introduces empowerment-based social work practice.
- Chapter 2 surveys the historical roots of the social work profession, including the contributions of diversity in the history of social work, and details the base of professional knowledge, values, and skills.
- Chapter 3 introduces the social systems and ecological frameworks for practice and delineates micro-, mezzo-, and macrolevel clients.
- Chapter 4 identifies key components of the social service delivery network.

Part Two, *Social Work Perspectives*, examines the values, social justice mandate, and elements of diversity and difference that both inform and shape social work practice.

- Chapter 5 features the value and ethical foundations of social work practice.
- Chapter 6 focuses on social justice and human rights, the "isms" and injustice, the theoretical basis of social injustice, and implications for social work practice.
- Chapter 7 considers diversity and difference in the context of cultural identity and intersectionality and the knowledge, values, and skills necessary to support multicultural social work practice.

Part Three, *Generalist Social Work*, introduces an empowering approach to generalist social work at all system levels, including core processes, social work functions along with associated roles and strategies, and policy practice.

- Chapter 8 describes the nature of the collaborative partnership between practitioners and clients and briefly describes empowering processes for generalist practice.
- Chapter 9 delineates the various roles and strategies associated with each function of social work—consultancy, resource management, and education.
- Chapter 10 explores the relationships between social work and social policy and reviews major historic and contemporary social welfare policies and services.

Part Four, *Contemporary Issues in Fields of Practice*, features the opportunities and challenges for social workers within the broad fields of public welfare, health systems, family services and child welfare, and adult and aging services.

- Chapter 11 profiles responses to issues in the public domain that involve social workers, including poverty, homelessness, unemployment, and crime and delinquency.
- Chapter 12 presents opportunities for social workers in the fields of health and behavioral health care, including a range of public health and health care settings and services for people with disabilities, mental health issues, and substance use disorders.
- Chapter 13 examines social work interests in the areas of family-centered services, child maltreatment, a continuum of child welfare services, school social work, and other services for youths.
- Chapter 14 emphasizes adult and aging services, including longstanding fields of practice such as occupational and gerontological social work, as well as response to family caregiving issues, intimate partner violence, elder abuse, and the increasing numbers of older adults who aspire to a life span that is equal to their health span.

Acknowledgments

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Social Work: A Helping Profession

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Imagine a society without human suffering. Do you envision a society in which all members have the basic necessities of life and sufficient resources and opportunities to achieve their educational dreams and career aspirations? Are you picturing healthy, competent individuals who have access to needed health care and other social provisions to enhance their lives? Is it a society in which racism and discrimination are absent and in which cultural and racial diversities are celebrated? Can you see a match between society's resources and needs on one hand and its citizens' resources and needs on the other? If so, then you have imagined a society that doesn't need social workers.

Human societies are not perfect. Social problems emerge that require societal solutions, and human needs arise that must be satisfied. The interruption of normal developmental processes by personal crises, poverty, unemployment, poor health, and inadequate education jeopardizes the well-being of citizens. The prevalence of inequity, discrimination, violations of human rights, and other forms of **social injustice** compromise the well-being of society. All citizens of

a society should enjoy the full benefits that society offers. A society, in turn, flourishes when its citizens contribute their fullest potential.

Are you willing to confront the realities of these social problems and human needs? Are you concerned with the plight of the many who endure the strife and hardship of poverty and homelessness and the tears of hunger and pain? Do you question a society in which children have babies and infants are born addicted to drugs? Are you offended when illness and disease go untreated because health care is not affordable? Are you intolerant of the pervasive violence that touches familial and inter-group relationships? Do you challenge the inequity of personal and insti-tutional discrimination that denies certain populations, based only on their skin color or disability, the realization of their fullest potential, and their right to participate in mainstream life? Do you want to be involved in shaping a society that strives to ensure a high quality of life and **social justice** and **human rights** for all societal members? Welcome to the social work profession!

This chapter addresses several questions that provide an orientation to social work and social welfare. The discussion will frame social work as a human rights and social justice profession. To this end, empowerment-oriented social workers address social and economic issues in local, national, and international settings through the **social welfare institution**.

THE SOCIAL WORK PROFESSION

To provide an overview of the social work profession, this section defines **social work**, delineates characteristics of social workers as caring professionals, details day-to-day activities of social workers through examples from several **fields of practice**, and describes **generalist social work practice**.

Social Work Defined

Social workers respond to both the demands of living in a changing society and the call for social justice to promote human rights. In practice, social workers address social con-cerns that threaten the structures of society and redress social conditions that adversely affect the well-being of people and society. The international definition of social work, adopted by the **International Federation of Social Workers (IFSW)** and the **Interna-tional Association of Schools of Social Work (IASSW)** in 2014, indicates that social work is:

> a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Princi-ples of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humani-ties and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. (IFSW, 2014, Global Definition section, ¶1)

In essence, social work activities empower client systems—individuals, families, groups, organizations, and communities—to enhance their competence and create social structures that relieve human suffering and remedy social problems. According to the IFSW (2012b,

2014), the general focus of social work is universal; however, influenced by country-specific contextual features such as history, culture, and socioeconomic circumstances, differences in priorities and modalities of social work practice are evident.

Social Workers as Caring Professionals

What leads you to think about choosing social work as your profession? If you're like most social workers, you want to work with people, you want to do something that counts, and you want to have a career that makes a difference. Which of your personal qualities lend themselves to working closely with other people? If you're like most social workers, you possess personal qualities that will enhance your competence as a professional.

People enter helping professions such as social work for many different reasons. For many, their motivation is an unselfish regard for others. Others want to make a difference by bettering the human condition and promoting human rights and social justice. Yet others enter the field to reciprocate for help they themselves once received. Even considering these different reasons for entering the profession, almost without exception, social work professionals demonstrate caring.

Often, social workers describe themselves as professional "helpers"—helping others resolve problems and obtain resources, providing support during crises, and facilitating social responses to needs. They are professionals to the degree that they have mastered the requisite knowledge base, have developed competencies in the required skills, and adhere to the values and ethics of the social work profession.

Social work professionals share similar orientations toward values. They hold others in positive regard and demonstrate a genuine concern about the well-being of others. Altruism, or an unselfish regard for others, energizes their other-directedness. Moreover, effective helping professionals are optimistic about the potential for change and about life in general. Realistic hopefulness motivates change processes. Above all, they have a vision of the future based on the ideals of social justice and human rights.

Our personal qualities make a difference in our ability to work effectively with others. Among these essential personal qualities are warmth, honesty, genuineness, openness, courage, hopefulness, humility, concern, and sensitivity. These qualities are indispensable for establishing rapport and building relationships with colleagues and clients alike.

Social workers value working in partnerships with both their clients and their colleagues. Social work practice involves facilitating change—in other words, working *with* others, not doing something *to* them or *for* them. They appreciate differences, celebrate diversity, and value people for their own uniqueness. Effective social workers are trustworthy, act responsibly, demonstrate sound judgment, and are accountable for their actions. Social workers, as caring professionals, work with people to enhance their competence and functioning, to access social supports and resources, to create humane and responsive social services, and to expand the structures of society that provide opportunities for all citizens.

Voices from the Field

Social work provides opportunities to work in many different settings with people whose problems, issues, and needs are diverse. As you will note in the examples that follow, there are common threads as well as distinguishing characteristics in what social workers do in their day-to-day practice of social work.

Professor George Johnston invited several graduates of the social work program to participate in a panel presentation for introductory social work students. He asked the practitioners to describe something about what they do in their day-to-day social work activities. Participating social workers included Joannie Devereaux, from the Nursing and Retirement Center; Karen Ostlund, a legislative caseworker with the local congressional office; Mike Nicolas, a social worker with County General Hospital's hospice unit; and Mary Ann Grant, a social worker with a rape crisis program.

Joannie Devereaux describes her practice in a nursing home:

The Nursing and Retirement Center is a long-term-care facility. We currently have over 200 residents. Most of the residents are older adults. However, recently the center has added a program for younger persons who have disabilities that interfere with their living independently. One wing of the center houses a program for residents with Alzheimer's disease.

As one of three social workers at the center, I work mainly with the older adults in our program. One of the things I really like about my job is its variety. I am involved in a lot of different activities, such as admitting new residents, counseling with residents and their families, preparing social histories, participating at the interdisciplinary team care-plan review, and leading staff development in-service workshops. Recently we've begun a support group for family members of our residents with Alzheimer's disease. I cofacilitate the meetings along with the family member who has participated in the planning process for the group.

I'm also involved in professional activities in the community. I chair a professional group of nursing home social workers that meets monthly to review issues that are critical to long-term care. But our group does more than comment on the issues. We try to find ways to take action. For example, we're concerned about the fate of public-pay residents in nursing homes. State programs pay a fraction of the actual cost. Even more problematic, payments are usually six to nine months behind. Currently we're consulting with area legislators about this pressing need.

Professor Johnston, you'll be pleased to know that I have found the information from the research class quite helpful. Right now I'm involved in evaluating a new technique that increases residents' participation in deciding to live at the center. We hope to be able to demonstrate that residents who are more actively involved in making their own decisions will make a more positive transition to living in a nursing home.

Karen Ostlund describes her role as a legislative caseworker in a congressional office:

I certainly didn't realize that social work practitioners worked in legislative offices before I started school here. In fact, the first I heard of this kind of a job for a social worker was at a panel presentation like the one we're doing today. But when I heard Elaina Conteros talk about her work, I liked what I heard. Now I'm her colleague as a legislative caseworker.

Many of my daily activities involve advocacy for constituents. People call with questions about various federal agencies. Often I am able to refer them to appropriate local and regional resources. Frequently a crisis of some kind precipitates their calls. In my opinion, bureaucracy magnifies the crisis all too often. Using response techniques that calm people down and clarify their situations, I am able to help them find some solutions. Actually, I find that good communication

skills are essential, whether I'm talking with clients or I'm trying to find my way through the bureaucratic maze.

Those constituents who seek congressional assistance include a large number of veterans. I serve as the office liaison with a consortium of agencies that provide services for these veterans and their families. This means that I attend monthly meetings with representatives from the various agencies. This gives us an opportunity to keep up-to-date about programs and services, and it provides a forum for working out any difficulties in service delivery that we encounter.

I, too, draw on research skills, but I use research somewhat differently from Joannie. Elaina and I often gather background information for proposing new legislation. I am currently conducting research in the congressional district on the impact of welfare reform.

Mike Nicolas talks about his work as a social worker with County General Hospital's hospice unit:

Thanks for inviting me to speak on this panel. It gives me a chance to talk about something that means a lot to me—my work as a medical social worker.

Hospice Care is an interdisciplinary health-care program at County General Hospital. Members of our interdisciplinary team include a doctor, nurse, physical therapist, dietitian, chaplain, and me—the social worker. Our hospice program coordinates medical, emotional, social, and spiritual services for people who are terminally ill and their families. Its purpose is to make it possible for people to exercise the option of living and dying among family and friends. Our program provides various health care, social, and psychological supports.

As a social worker in the hospice program, I work with participants and their families in a lot of different ways. For example, they participate in planning activities as team members. I provide counseling services and coordinate the services participants select. Family members often continue to use the support services of our program after their loved one has died. I facilitate the bereavement group that our hospice program sponsors. Grief counseling before and after the death of a participant is a very important part of our program.

We at the hospice are aware of the impact of AIDS. I am the social work representative on the community force on AIDS. We have two projects right now. One is a community education effort. You'll see the publicity soon about the AIDS quilt display that will be at the community center next month. We hope that the display itself and the related media attention will heighten awareness of the needs we have in our own community. We're also instituting a volunteer befriender program. Currently I'm also on the committee that's collecting demographic information and other data to prepare the statistical portion of a grant request to get funds for this program.

The holistic approach of the hospice means that I have opportunities to work with professionals from other disciplines to provide an alternative approach to caring for people who are terminally ill. A lot of people ask me, "How can you immerse yourself in death?" You may be asking that question, too. Paradoxically, working with issues of death, I've immersed myself in life. I've learned a lot about living from people who are dying! And I have come to appreciate the significance of working in an atmosphere of collegial support.

Mary Ann Grant, a rape crisis worker, summarizes her social work practice:

> I work at the Rape Crisis Counseling Center. Our program provides support for people who have been sexually assaulted. The sexual assault treatment program has three components, and I participate in all of them. First, I provide counseling services to rape survivors and their families or significant others. Up until last year, all of our counseling services were offered individually. Now we've added group sessions and find them very helpful.
>
> My responsibilities also include advocacy for clients at hospitals and police stations and during various legal procedures. Advocacy certainly takes on different forms, depending on the situation. Often I help clients anticipate medical procedures and legal processes. Advocacy also involves reviewing options and accompanying clients as they proceed through legal channels.
>
> Third, there's the community education component of our program. My colleagues and I provide a lot of community education programs on sexual assault and rape prevention. We make presentations to schools, hospitals, law enforcement personnel, and other interested groups. We realize that we need to extend our services among African American, Hispanic, and Asian American members of our community. Currently we're expanding ethnic representation on our advisory board and in our pool of volunteers. We also are making plans to translate informational material into Spanish and concurrently ensure that bilingual staff will be available.
>
> One of the types of rape we often read about is date rape. Currently, very few of our clients indicate their assault was an acquaintance rape. However, our hunch is that this is more widespread than our program data indicate. At present we are participating in a university study on date rape. As part of the initial stages of the project, we are field testing a questionnaire that focuses on the incidence and dynamics of date rape.

Generalist Social Work

Joannie Devereaux, Karen Ostlund, Mike Nicolas, and Mary Ann Grant all work in very different practice settings: a nursing home, a legislative office, a community-based hospice, and a rape crisis advocacy program. Each setting offers distinctive programs and services, serves a dissimilar clientele, and faces unique issues. Yet, as these social workers describe their daily activities, there are similarities in what they do. They facilitate clients' resolution of problems, help clients obtain tangible resources, provide education, and influence the development of social policy. They work with clients individually and in groups. They use their professional skills as members of community groups and professional teams. They fine-tune their knowledge of community resources. They also conduct practice evaluation and research.

These examples describe professionals who are *generalist* social workers. As generalists, they draw on a common process for working with clients as well as on specialized knowledge and skills to address unique characteristics of each situation. Generalist practitioners

> acknowledge the interplay of personal and collective issues, prompting them to work with a variety of human systems—societies, communities, neighborhoods, complex organizations, formal groups, families, and individuals—to create changes which maximize human system functioning. This means that generalist social workers work directly with client systems at all levels, connect clients to available resources, intervene with

organizations to enhance the responsiveness of resource systems, advocate just social policies to ensure the equitable distribution of resources, and research all aspects of social work practice. (Miley, O'Melia, & DuBois, 2017, p. 7)

In sum, generalist social work practice utilizes generic practice processes to organize work with client systems; recognizes the potential for change at multiple system levels—within human systems, between systems, and among environmental systems; views human behavior in the context of the social environment; and integrates direct practice with social policy and social work research initiatives.

> **? Check Your Understanding 1.1**
>
> Check your understanding of the qualities of social workers and how they approach their work as generalists by taking this brief quiz.

SOCIAL WORK PERSPECTIVES

Social work emerged as a profession early in the twentieth century, which today has evolved to a profession charged with fulfilling the social welfare mandate to promote well-being and quality of life and championing social justice and human rights. Thus, social work encompasses activities directed at improving human and social conditions and alleviating human distress and social problems.

As social workers exemplified in "Voices from the Field," Joannie Devereaux, Karen Ostlund, Mike Nicolas, and Mary Ann Grant share more than the commonalities of their generalist perspective. The mission and **purpose of social work** provide vision, and overarching **social work goals** orient their activities as they work with clients to develop solutions for **personal troubles** and **public issues** in the context of a **continuum of strengths and needs**.

Social Work's Mission and Purpose

The **National Association of Social Workers (NASW)** (2018) defines the unifying primary mission or purpose of social work as "enhance[ing] human well-being and help[ing] meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty" (p. 1). In the most recent Educational Policy and Accreditation Standards, the **Council on Social Work Education (CSWE)** also describes social work as a profession that promotes the well-being of individuals and the collective betterment of society. Specifically, the purpose of social work is realized through "its quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons, locally and globally" (2015, p. 1).

Social work is distinguished by its integrated view, focusing on persons in the context of their physical and social environments. In response to the mission of the profession, social workers strengthen human functioning and enhance the effectiveness of the structures in society that provide resources and opportunities for citizens.

Personal Troubles and Public Issues

The dual focus of social work on people and their social environment raises questions about the interconnections between private troubles and public issues. C. Wright Mills (1959) first distinguished between the personal troubles of milieu and the public issues of social structures. His seminal work, *The Sociological Imagination*, provides a critical view about the location of problems and their solutions. According to Mills, personal troubles are those issues located within a person's character or relationships with others. As such,

"a trouble is a private matter: values cherished by an individual are felt by him to be threatened" (p. 8). Issues, on the other hand, are located in the institutional or societal milieus. Says Mills, "an issue is a public matter: some value cherished by publics is felt to be threatened" (p. 8). Mills's perspective separates private troubles from public issues and suggests that the solutions for each focus on separate realms. In contrast, the social work perspective holds that private troubles and public issues intersect. The cumulative effects of personal troubles are public issues. Likewise, individuals feel the repercussions of public issues personally as private troubles. Moreover, in today's world, the global dimensions of personal troubles and public issues echo around the world.

Strengths and Needs

The mission of the social work profession implicitly concerns human needs and human strengths. Human needs are the substance of the social work profession—the impetus for social work activities. Human strengths are the building blocks of social work practice—the source of energy for developing solutions. The following review of sources of strengths and needs—**universal basic needs**, **motivational needs**, **personal development needs**, **life tasks**, **cultural strengths**, collective needs for social justice and human rights, and **world living needs**—provides a context for understanding the dimensions of social work that focus on the interactions between people and their physical and social environments.

Universal Basic Needs

Universal basic needs are those needs that all people share, including needs for physical, intellectual, emotional, social, and spiritual growth (Brill & Levine, 2005). *Physical needs* encompass basic life supplies such as food, shelter, and clothing; opportunities for physical development; and essential health care. *Intellectual development* thrives when opportunities synchronize with individual capacity. Relationships with significant others and self-acceptance nurture *emotional development. Social growth* includes socialization needs and developing meaningful relationships with others. Finally, *spiritual growth* centers on discovering a meaning for life that provides purpose and transcends everyday experience.

   Experts make several assumptions about universal basic needs (Brill & Levine, 2005). First, they assume that all people have needs for security and dependency as well as for growth and independence. Furthermore, they assume that all people are unique and possess the potential to develop competence in every aspect of their lives. Finally, they believe that people realize their potential for physical, intellectual, emotional, social, and spiritual growth only through dynamic interaction among these growth areas.

   No single aspect of growth occurs in isolation from the others. Nor does growth occur in isolation from the social and physical environments. Basic needs are met differentially. For some people, personal strengths and environmental resources allow them to achieve optimal functioning. For others, their abilities and environmental constraints are limiting, and they experience deprivation.

Motivational Needs

Abraham Maslow's hierarchical schema (1970) depicts a **hierarchy of needs**, which underlie all human behavior. Maslow contends that people must fulfill their fundamental basic needs before they begin to pursue higher-level growth needs. The most basic needs revolve around *physiological necessities* such as the need for food, water, and sleep. The second level entails the need for *security*, which is satisfied by a safe, secure physical and

psychological environment. The next level involves fulfilling needs for *belongingness* and love through intimacy and satisfying relationships. *Esteem needs* follow, including feelings of competence and a sense of personal worth derived from recognition of accomplishments. Finally, at the pinnacle of the hierarchy, self-actualization is the process of realizing one's maximal potential, marked by a vision that encompasses the whole of humankind. In Maslow's perspective, deficits denote need and growth relates to self-actualization.

Personal Development Needs

Biological, psychological, interpersonal, social, and cultural factors influence personal development. Charlotte Towle, an early leader in social work education, provides a schema for understanding developmental needs in her classic book *Common Human Needs*, first published in 1945. According to Towle (1957), developmental needs include those related to physical welfare, psychological well-being, intellectual development, interpersonal relationships, and spiritual growth. All of these factors influence personal adjustment. A unique configuration of developmental needs emerges at each stage of the human life span. Each of these developmental needs interacts with the others to provide resources that contribute to personal growth and adaptation.

Many developmental theorists, including Erikson (1963), Kohlberg (1973), and Levinson (1978), presume erroneously that men and women share similar developmental needs, using traits culturally defined as masculine as the standard for adult development. They equate mature identity with autonomous functioning, achievement, and individuation or separation from others, creating a void for both men and women. For men, relationship needs are submerged in the expectations of masculine roles. For women, rather than achievement and individuation, interdependence and attachment are prominent throughout their developmental life cycle, with the context of relationships defining their identity giving rise to prominent roles that reflect nurturing, caregiving, and helping.

When people's lives are besieged by discrimination, **oppression**, victimization, and stereotyping, their pathways to personal development, including identity, may be challenged in other ways. For example, when women and men who are lesbian, gay, or bisexual share their life stories, they often recount challenges with coming out. Individuals who are gender nonconforming report experiencing a bifurcation of their identity. Compounded by the silence imposed by threats of mean-spirited violence and legal constraints, this split between personal understanding and public expression of identity is often the source of suffering and extreme distress. Yet others' pathways to development are skewed by circumstances such as war, forced migration, immigration, violence, or natural disasters.

Life Tasks

People must confront the demands of various situations—some predictable, some not—throughout their lives. These life tasks have significant implications for personal functioning and for developing social relationships. The concept of life task relates to "daily living, such as growing up in the family, learning in school, entering the world of work, marrying and rearing a family, and also . . . the common traumatic situations of life such as bereavement, separation, illness, or financial difficulties" (Bartlett, 1970, p. 96). Life tasks confront everyone. Although people's responses may differ, everyone must find ways to deal with the challenges of these tasks.

Cultural Strengths

Culture is an aggregate of material and nonmaterial attributes characteristic of a particular society, community, organization, or on a smaller scale, a defined group of people. Material culture includes artifacts, objects, and spaces that define a group. In the twenty-first century, artifacts related to technology—smart phones, tablets, social media—are expanding exponentially in all parts of the world. Nonmaterial culture comprises values, beliefs, and norms, which influence the ways people who share that culture define expectations, customs, and roles; make meaning; and delineate "good" and "right" ways to live their day-to-day lives. Cultural characteristics provide group members with guidelines for appropriate behavior, the comfort of customs and traditions, strategies for problem solving, and, most importantly, a sense of identity. Cultural strengths are powerful internal and external resources!

The values, customs, and symbols associated with each society reflect diversity in cultural heritage and define cultural identity. With respect to racial and ethnic identity, many people treasure the cultural patterns of their ancestors. Ethnic groups share particular traits, customs, values, and symbols. As a source of pride and esteem, cultural identity offers a sense of belonging. Ethnicity, social class, and minority group status influence all of the tasks in various stages of the life cycle. For diverse ethnic groups, other important cultural factors include the effects of bilingualism and biculturalism. Depending on their ethnic origin, families experience differences in intergenerational kinship networks and cultural strengths. However, cultural diversity is more than ethnic or racial diversity. Membership in other culturally defined groups—for example, groups defined by gender, sexual orientation, religion, socioeconomic status, ability, and political affiliation—also can yield strengths from those identities.

Collective Needs for Social Justice and Human Rights

Social justice prevails when all members of a society share equally in the social order, secure an equitable consideration for access to resources and opportunities, and enjoy their full benefit of civil liberties. Ideally, all members of a society share the same rights to participation in the society, protection by the law, opportunities for development, responsibility for social order, and access to social benefits. Practically speaking, social justice means freedom from the *isms*—prejudicial attitudes and discriminatory practices inherent in **racism**, **sexism**, **classism**, **heterosexism**, **handicapism**, and **ageism**. In contrast, social injustice restricts access to societal resources and opportunities, and denies full participation in the economic, cultural, and political life of the society.

Human rights are those rights accorded to individuals by virtue of their being human. Human rights are universal and indivisible. They can be neither granted nor taken away, but only protected or violated. Human rights include protection from the state as well as rights to the resources necessary to have a good quality of life. **Civil and political rights**, regarded as first-generation rights, are rights to due process, freedom of speech, freedom of religion, and freedom from torture, to name a few. **Social, economic, and cultural rights** refer to second-generation rights or quality-of-life rights that include rights to health care, a reasonable standard of living, education, and work, and freedom from discrimination. Third-generation or **collective rights** represent the rights to environment justice, humanitarian aid and disaster relief, economic development, self-determination, and peaceful coexistence that should be accorded to all, but particularly to those groups marginalized and oppressed by prejudicial attitudes and discriminatory actions.

BOX 1.1   Reflections on Diversity and Human Rights

The United Nations and Universal Human Rights

The United Nations, a multinational organization, was founded in 1945 for the broad purposes of maintaining international peace and solving international economic, social, cultural, and humanitarian problems. More specifically, the Charter of the United Nations (1945) describes as one of its purposes cooperation among nations to seek solutions to international economic, social, cultural, and humanitarian concerns and to promote human rights and freedoms for all world citizens. In addition to its humanitarian and peacekeeping efforts across the globe, the UN cooperates with more than 30 affiliates in the UN system to promote human rights, protect the environment, eradicate disease, and decrease poverty. The UN and its agencies also mount efforts to assist refugees; lessen food shortages; and prevent and respond to pandemic diseases such as HIV/AIDS, Ebola, influenza outbreaks, and other infectious diseases.

With respect to the promotion and protection of human rights, the UN drafted several international bills and other human rights treaties. These internationally binding agreements recognize the equal and inalienable rights of all people and reflect the international consensus about protecting human rights. Examples of international human rights policies include:

- Universal Declaration of Human Rights (1948)
- International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- International Covenant on Civil and Political Rights (1966)
- International Covenant on Economic, Social, and Cultural Rights (1966)

- Convention on the Elimination of All Forms of Discrimination against Women (1979)
- Convention against Torture and Other Cruel, Inhumane, or Degrading Treatment or Punishments (1984)
- Convention on the Rights of the Child (1989)
- International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990)

These documents proclaim the primacy of human rights and eliminate sanctions that condemn human rights violations.

These internationally binding agreements consider societies' similarities with respect to human needs and human rights along with societies' unique characteristics, such as geographical locations, historical development, sociocultural characteristics, economic resources, political philosophies, and governmental structures. For example, the UN's Universal Declaration of Human Rights (1948) deals with personal, civil, and political rights:

- The right to life, liberty, and security of persons
- The right to equality before the law
- The right to privacy in one's home and secrecy of correspondence
- The right to freedom of movement

The declaration recognizes the family as the basic societal unit, which is thereby entitled to protection by the state. In addition, the declaration supports freedom of thought, conscience, and religion and freedom of opinion and expression. Finally, it emphasizes the right to social and international order governed by law and based on mutual respect wherein each person has duties to the community.

Social problems result when societies do not accord citizens equity and equality and when they violate their citizens' human and civil rights. Prejudicial attitudes, discriminatory practices, oppression, and exclusion of some citizens from full participation in the society deny people equal access to the opportunities and resources necessary for optimal social functioning.

World Living Needs

Living in an interdependent global society directs us to be concerned with world issues and needs and with how solutions generated within one society affect the well-being of other societies. Needs created by food shortages, economic problems, political upheavals, natural disasters, pollution, global warming, and wars threaten the functioning of societies and have repercussions for all world citizens.

Mutual dependence on energy resources, food supplies, and medical and scientific technologies requires cooperation among nation-states. In order to eliminate the threat of war and achieve world harmony and peace, world citizens must appreciate diverse cultures, recognize the viability of many different social structures, and develop solutions for social problems that consider the world context.

Interactions among Strengths, Needs, and Environments

We all share common biological, developmental, social, and cultural needs. At the same time, each of us develops a unique spectrum of strengths and needs influenced by our own particular physical, cognitive, psychosocial, and cultural development. Both social and physical environments, including the natural and human-constructed world and its temporal and spatial arrangements, affect how people view possibilities, meet goals, and fulfill needs (Germain, 1981; Gitterman & Germain, 2008).

Interactions with social environments influence our ability to get along. Ordinarily, we draw on the resources of our everyday environment to meet our needs. To the extent that the demands and resources of our environment match our requirements, we experience a "goodness of fit and sense of competence." To the extent that a mismatch occurs, we experience problems in living.

The interplay between persons and their physical environments also contributes to quality of life, health, and sense of well-being. Environmental issues such as hazardous waste, contaminated water supplies, and compromised air quality are disproportionately associated with low-income areas. Therefore, where we live—well-kept or dilapidated housing, adjacent to heavily traveled roadways or quiet residential areas, in the center of industrial sites or in pristine "green-grass" neighborhoods, in areas threatened by flooding or those more protected from natural disasters, or "on the other side or the tracks" rather than on "top of the hill"—makes a difference. Those with **privilege** likely have less risk, whereas those who are poor experience disproportionate effects of environmental hazards and associated risks to health and well-being. Working toward a goal of **environmental justice** would eliminate instances of environmental harm (Rogge, 2013).

Environmental competence derives from the congruence between provisions and needs and from people's perception that they are able to effect changes in their environments (Germain, 1981). For some population groups, disenfranchising environments limit resources for meeting basic needs, impede their access to the opportunity structures of society, and inordinately elevate risks to health and well-being. Both social and physical environments are disabling when they weaken one's positive sense of self, heighten the fear of danger, interfere with meeting life cycle needs, and threaten harm. Environmental competence increases when the configuration of social and physical environments is pleasing, stimulating, and protecting.

Social workers collaborate with clients to locate solutions when clients experience those problems in living. They also collaborate with others to initiate endeavors to eliminate disenfranchising conditions in the environment and to create resource-rich environments that protect human well-being and human rights for all citizens.

Social Work's Goals

The goals of the social work profession translate its general purpose into more specific directions for action (Figure 1.1). These goals and objectives lead social workers to enhance clients' sense of competence, link them with resources, and foster changes that

Figure 1.1
Goals of Social Work

make organizations and social institutions more responsive to citizens' needs (NASW, 1981). Specifically, social work's goals and related activities include the following:

1. *Enhancing clients' capacities to resolve problems, cope, and function effectively.* To accomplish this goal, practitioners assess obstacles to clients' ability to function. They also identify resources and strengths, enhance skills for dealing with problems in living, develop plans for solutions, and support clients' efforts to create changes in their lives and situations.

2. *Linking clients with needed resources.* On one level, achieving this goal means helping clients locate the resources they need to deal more effectively with their situations. On another level, this means that social workers advocate policies and services that provide optimal benefits, improve communication among human service professionals who represent various programs and services, and identify gaps and barriers in social services that need to be addressed.

3. *Improving the social service delivery network.* Social workers must ensure that the system that delivers social services is humane and adequately provides resources and services for participants. To accomplish this, social workers advocate planning that centers on clients, demonstrates effectiveness and efficiency, and incorporates measures of accountability.

4. *Promoting social justice through the development of social policy.* With respect to developing social policies, social workers examine social issues for policy implications. They make suggestions for new policies and recommendations for eliminating policies that are no longer productive. Additionally, social workers translate general policies into programs and services that respond effectively to participants' needs.

Consider the professional activities that Joannie Devereaux, Karen Ostlund, Mike Nicolas, and Mary Ann Grant describe to the introductory social work class. How do their activities reflect the goals of the profession?

Joannie's work at the nursing home involves activities that enhance the developmental capacity of people. Her counseling with residents and their families aims to aid residents' transitions to living in the nursing home. Through her association with a community group, she advocates changes in state policies and procedures for funding nursing home care.

Karen's description of her work as a legislative caseworker emphasizes linking clients with needed resources and finding ways to untangle the bureaucratic maze in order to improve social service delivery. She also uses her research skills to gather background data for developing new social policies.

Mike is making a difference in many ways, but especially through his work with the task force on AIDS. This group is finding ways to create programs and services that address pressing issues in their community—promoting community education about AIDS, gaining community backing, and developing networks of support for people in their community who have AIDS.

Finally, Mary Ann's presentation about her work in the rape crisis program reveals ways in which her activities reflect the goals of the social work profession. Crisis intervention, by definition, supports people during crises in their lives. In the rape crisis program, Mary Ann counsels rape survivors individually and in small groups. She supports them through the aftermath of their assault through her advocacy in hospital emergency rooms, police stations, and court hearings. She and her colleagues are also seeking ways to make their services more ethnically sensitive.

> **? Check Your Understanding 1.2**
> Check your understanding of social work perspectives by taking this brief quiz.

THE RELATIONSHIP BETWEEN SOCIAL WORK AND SOCIAL WELFARE

What comes to mind when you hear the term **social welfare**? Does your view only equate social welfare with public assistance programs, or does it recognize social welfare as one of society's **social institutions**? This section clarifies the interconnections between social work and social welfare. To do so, it defines social welfare in the context of social institutions, examines the **functions of social welfare**, surveys fields of social work practice, and explores the relationship among social work, social welfare, and society.

Social Institutions

Social institutions that address the physical, economic, educational, religious, and political needs of citizens fulfill human needs and resolve social problems. Social structures such as **family**, **education**, **political**, **religious**, **economic**, and **social welfare institutions** evolve in response to individual and collective needs in society (Table 1.1). *Families* nurture their children's health, growth, and development; provide food, shelter, and clothing; and socialize children for effective living. Through the *educational institution*, people formally acquire the knowledge, skills, beliefs, attitudes, and norms of a society. The *economic institution* provides a vehicle for the production and distribution of goods and services. *Political institutions* function as structures that exercise power and protect law and order. Direction and meaning for humankind in understanding the ultimate concerns of life is the central concern of *religious institutions*. Finally, the *social welfare*

Table 1.1   Functions of Social Institutions

Social Institution	Function
Family institution	Primary personal care and mutual assistance system between children and parents and between the family unit and society
Educational institution	Socialization and preparation for productive, participatory citizenship
Economic institution	Allocation and distribution of resources
Political institution	Authoritative allocation of public social goals and values
Religious institution	Promotion of personal meaning and understanding of ultimate concerns
Social welfare institution	Provision of supports to sustain or attain social functioning

institution provides services needed by all people at some time or another to sustain or attain their roles as socially productive members of society.

The Social Welfare Institution

The social welfare institution responds to the needs of society and its members for health, education, and economic and social well-being. Some view social welfare as a "first-line support to enable individuals to cope successfully with a changing economic and social environment and to assure the stability and development of social institutions" (Romanyshyn & Romanyshyn, 1971, p. 34). Ideally, societies use the institution of social welfare to provide all citizens with opportunities to participate fully in society and to achieve their maximum potential.

Social welfare addresses the "general well-being" needs of individuals and meets the universal needs of the population:

> Social welfare includes those provisions and processes directly concerned with the treatment and prevention of social problems, the development of human resources, and the improvement of the quality of life. It involves social services to individuals and families as well as efforts to strengthen or modify social institutions . . . social welfare functions to maintain the social system and to adapt it to changing social reality. (Romanyshyn & Romanyshyn, 1971, p. 3)

Social welfare provisions encompass diverse **public** and **private social services**. For example, the social welfare system provides family and child welfare services, medical and health provisions, legal services, criminal justice activities, and income supports. Social welfare may provide these services as social utilities that are available to all people and groups as citizens' rights. Or social welfare services may meet specialized needs or address the unique problems of particular groups of people.

Functions of Social Welfare

Opinions differ as to whether the function of social welfare is **residual** or **institutional**. On one hand, people who hold a residual view believe that welfare applies only when family, economic, or political structures break down. Many criticize the residual view of social welfare as a stopgap measure or "bandage approach" to the provision of services. On the other hand, people who subscribe to an institutional view recognize welfare as an integrated function of a modern industrial society that provides services as a citizen's

right (Wilensky & Lebeaux, 1965). Although the institutional form of social welfare in the United States derives its legitimacy from the constitutional mandate to promote well-being, many criticize it for usurping the legitimate functions of other institutions. Ideally, social welfare responds promptly to shared social needs by providing adequate income, housing, education, health care, and personal safety.

The beneficiaries of social welfare are not any one group of people. In actuality, social welfare includes diverse provisions that benefit the total population. Some suggest that social welfare services are an integral part of the societal infrastructure that provides public utility services, such as transportation and education. This frame of reference suggests that users of public utility services, including social welfare, are citizens with rights rather than people who are deviant, helpless, and stigmatized.

Typically, social needs are not identified until they become critical, complex social problems requiring large-scale interventions through social planning. With fragmentation and/or the absence of social planning, the magnitude of the challenge can be catastrophic.

Further fragmentation occurs as a consequence of the social welfare institution's failure to meet the needs of all people equally. First, people experience various degrees of need. When demands are greater, social resources may be inadequate. Also, those accorded status and power are in a position to define which needs are pressing and how needs will be addressed. Those without power—that is, individuals differentiated by socioeconomic status, age, gender, sexual orientation, or racial or ethnic diversity—have less influence and often experience gaps and barriers in institutional provisions. Ironically, instead of explaining these gaps and barriers in terms of the structural factors that create needs, individuals are often stigmatized, judged, and blamed for the shortcomings of institutional structures.

Social workers have been summarily described as "professional helpers designated by society to aid people who are distressed, disadvantaged, disabled, deviant, defeated, or dependent. They also are charged to help people lessen their chances of being poor, inept, neglected, abused, divorced, delinquent, criminal, alienated, or mad" (Siporin, 1975, p. 4). Indeed, a chief mandate of the social work profession is to work with people who are disenfranchised and oppressed. Rather than applying labels that denote pathology, empowerment-based social workers focus both on the strengths of human systems and on social justice and human rights, thereby promoting personal and societal competence.

Fields of Social Work Practice

Social workers are employed in broad fields of practice such as public welfare, corrections, health systems, and family services. Service provisions, generally clustered into each field of practice, are designed to respond to the unique needs presented by various population groups. Among social work's clientele, many—such as those affected negatively by the economic structure, those who have committed crimes, and those who have physical and mental disabilities—have experienced social rejection and oppression. Other consumers include families troubled by conflict and change and individuals touched by disruptions in the normal course of the life cycle.

Social workers confront problems such as child abuse and neglect, homelessness, poverty, health care needs, neighborhood decline, community apathy, drug abuse, and domestic violence. Generalists work with community organizations, neighborhood groups,

families, and individuals who are elderly, delinquent, unemployed, or chronically mentally ill, or who have disabilities. Fields of practice organize the types of services social workers provide. Services are grouped within numerous fields of practice as they relate to addressing specific social problems, meeting the needs of client population groups, or reflecting particular settings.

- *Family Services.* Social workers provide support services for families to enhance family functioning. Examples of services include counseling, family therapy, and family life education.
- *Child Protection Services.* Typically provided by state departments of child welfare, these services address issues of child abuse and neglect. Services include child protection services; child abuse investigation, prevention, and intervention; and family preservation and reunification services.
- *Health Care.* In the health care field, practitioners work in medical settings such as hospitals, nursing homes, public health agencies, and hospice programs. They also provide rehabilitation counseling.
- *Occupational Social Work.* Usually under the auspices of an employee assistance program, occupational social workers provide counseling, referral, and educational services for employees and their families. Issues may be work related, such as job stress, or personal, such as family crises or addictions.
- *Gerontological Social Work.* Gerontological social workers offer services to older adults and their caregivers. Comprehensive and specialized services for the elderly typically fall within the auspices of service agencies for older adults. However, services for older adults may also be a component of a multifaceted community agency.
- *School Social Work.* Social workers in schools are part of an interdisciplinary team that often includes guidance counselors, school psychologists, and teachers. School social work services are available to school-age children and their families to resolve school-related educational and behavioral problems.
- *Criminal Justice.* Social workers have a presence in both juvenile and adult corrections. They monitor clients on probation or parole, provide counseling in prisons and juvenile detention facilities, and work in victim restitution programs.
- *Information and Referral.* Information and referral (I&R) specialists play a key role in offering service delivery information, making referrals to community resources, and initiating community outreach programs. Many agencies include an I&R component in their spectrum of services.
- *Community Organizing.* Social workers employed by community action programs engage in community and neighborhood development, social planning, and direct-action organizing. Organizers mobilize community members or constituent populations in reform activities.
- *Mental Health.* Case management, therapy, substance abuse treatment, and mental health advocacy are a few of the activities of social workers employed in mental health settings. Mental health settings include, for example, community mental health centers, state hospitals, day treatment programs, and residential facilities for people with mental disorders.

Sometimes social workers develop specialties in a field of practice, such as adoption, addictions, planning, juvenile justice, genetic counseling, aging services, or health care social work. Additional specialties are grouped according to practice roles, such as

direct service practitioners, community organizers, policy analysts, foster care special-
ists, family life educators, advocates, and administrators. Emerging trends include paired
degrees, such as combining a master's degree in social work with an advanced degree in
business, public health, pastoral counseling, management, or law. However, even when
social workers develop specialties or combine advanced degrees, the wide-angle lens of
the generalist is still applicable, as problems must be understood in their context and
interventions developed with an eye on their implications at all system levels (Table 1.2).

Table 1.2   Fields of Social Work Practice

Field	Examples of Services
Family and children's services	Family preservation
	Family counseling
	Foster care and adoption
	Day care
	Prevention of child abuse and neglect
	Prevention of domestic violence
Health and rehabilitation	Hospital social work
	Public health programs
	Home health care
	Vocational rehabilitation
	Hospice programs
Mental health	Mental health clinics
	Drug and alcohol treatment programs
	Community integration
Information and referral	Provision of information on resources
	Publication of community directories
	First call services
	Emergency relief
	Crisis management
Occupational social work	Employee assistance programs
	Treatment for work-related stresses
	Job relocation services
	Retirement planning
Juvenile and adult corrections	Probation and parole services
	Police social work
	Work in detention and correctional facilities
	Prison work
	Deferment programs
Gerontological services	In-home support
	Respite help for family caregivers
	Adult day care
	Long-term care
	Nursing home services

Field	Examples of Services
School social work	School adjustment counseling
	Educational testing
	Family counseling
	Behavior management
Housing	Subsidized rental programs
	Homeless shelters
	Accessibility programs
Income maintenance	Social insurance programs
	Public assistance programs
	Food stamps
Community development	Social planning
	Community organizing
	Neighborhood revitalization

Employment Outlook

Opportunities for social workers are expanding. Occupational outlook estimates indicate that the workforce of about 649,300 social workers in 2014 will increase 12 percent by 2024, faster than the average rate for most occupations (Bureau of Labor Statistics, 2015b). Further analysis of workforce data reveals that by 2030, the available supply of professional social workers will "not keep pace with the demand," particularly in the fields of aging services, child welfare, and mental health (Lin, Lin, & Zhang, 2016, p. 9). Recent trends in service delivery reveal that the number of social work positions is increasing in the areas of medical and public health, aging services, mental health and substance abuse treatment, criminal justice, rehabilitation, and school-linked services. Additional areas for future growth include international practice in nongovernmental organizations and political social work (Hopps & Lowe, 2008). Neighborhood-based, multidisciplinary service centers as "one-stop shops" ease access to a constellation of services including public assistance, employment services, literacy programs, family-centered services, juvenile court services, and health care. Social workers bridge these services as family service consultants through case management activities.

Social Work, Social Welfare, and Society

To fulfill its social welfare mandate, social work assumes different roles in relation to society. These roles reflect different models of society and corresponding social work activities. The exact nature of the social problem and the way in which society defines the social welfare arrangements influences the role of social work.

Consensus and Conflict Models

Two models of society, the **consensus** and the **conflict models**, reflect different sociological perspectives: the structural functionalist perspective and the conflict perspective (Leonard, 1976). A consensus or structural functionalist model of society values maintaining equilibrium in the relationships between the society and its members. In this model, social work's role is to resolve conflicts and tensions, to socialize people labeled "deviant," and to create harmony between people and their social environment

through their mutual adaptation. In other words, social workers' roles are to control disruptive citizens and to reform dysfunctional social structures.

In contrast, the conflict model focuses on power issues and holds that social problems result from inequitable distributions of power and authority. From the point of view of the conflict model, social workers play a more direct role in confronting injustice and advocating the interests of oppressed and vulnerable groups. Social work's goal is to change the power and authority in social arrangements.

Social Work and Society: Four Possible Relationships

The relationship between social work and society can be understood in terms of four possible patterns:

- Social work as an agent of social control on behalf of society
- Social work as a reformer of society
- Social work as separate from society
- Social work as an intermediary between individuals and society (Cowger, 1977)

As agents of society, social workers resocialize clients by exercising social control. Clients are likely to be involuntary—that is, compelled or required to seek or accept services. Examples of involuntary clients include court-adjudicated delinquents, parolees, and some institutionalized populations. As agents of society, social workers seek to reform individuals on society's behalf.

When social work is viewed as being in opposition to or in conflict with society, social work's role is to advocate social change that reforms political, economic, and social institutional structures. People who hold this perspective believe that problems result from malformed social structures. Social workers respond to problems by improving or reforming social conditions through strategies such as social action and political reform.

When social work is seen as separate from society, there is little or no interactive relationship between social workers and society. An example of this perspective is clinical practice that focuses on individual treatment rather than on social change. If they adopt this neutral stance toward society, social workers do not employ strategies of social reform or social change.

The final possible relationship places social work in an intermediary position between client systems and the social environment. This viewpoint emphasizes the context of social functioning. As intermediaries, social workers mediate between client systems and their social environment.

Each of these positions views the relationship between social work and society differently. Each brings a different meaning to the practice of social work. Social work as a socialization instrument of society emphasizes social control. This suggests that the public good takes precedence over the needs of individuals. On the other hand, whereas social reformers have often forced the social work profession to respond to problems by

taking action to improve social conditions, a radical stance may alienate potential allies and block social change efforts. Further, although some social workers may engage solely in therapeutic intervention and take a "neutral stance" in relation to society, this position does not seem consistent with the social justice mandate of the profession. The intermediary role seems to approximate most closely the idea of social work as an empowering process that works in partnership with clients to create change, change that can occur in both individuals and their environments. An understanding of these underlying principles of

partnership and empowerment can transform the way social workers implement strategies related to social control and social change.

SOCIAL WORK AS AN EMPOWERING PROFESSION

What happens when you decide to make a change and set your plan in motion? What leads you to decide to take action in the first place? What gives you the courage to believe in your ability to carry out your plan? How do you translate the personal into the political?

If you believe the task is impossible, think your actions won't make a difference, or conclude your abilities and resources are inconsequential, will you even do anything at all? Probably not! It's more likely that you will feel incapable, helpless, and powerless.

To initiate changes, you must believe that your actions are possible and that your efforts will make a difference. You must believe that you are capable of taking action and garnering resources to augment your own. Your perspective of hopefulness complements the benefits of your resources to energize your response. In these circumstances, you are likely to experience **empowerment**. When people experience **personal**, **interpersonal**, and **sociopolitical empowerment**, they feel effective, conclude that they are competent, recognize the interconnections among the personal, interpersonal, organizational, and community arenas of empowerment, and perceive that they have power and control over the course of their lives.

Empowerment Defined

Empowerment involves a process of becoming empowered and an end state of being empowered. Becoming empowered means that individuals, families, and communities develop capabilities to access personal, interpersonal, and sociopolitical power (Gutiérrez, 1990, 1994; Miley et al., 2017; Parsons & East, 2013). As the outcome of this empowering process, empowerment refers to a *state of mind* such as feeling worthy and competent or perceiving power and control; it also refers to a *reallocation of power* that results from modifying social structures (Swift, 1984). Empowerment involves subjective elements of perception as well as more objective elements of resources of power within social structures. Empowerment implies exercising psychological control over personal affairs, as well as exerting influence over the course of events in the sociopolitical arena.

As simultaneously personal and political, empowerment means both transforming oneself and reforming the socioeconomic and political conditions of oppression. Personal empowerment results in individual growth and heightened self-esteem. Interpersonal empowerment results in altering relationships that cause oppression and cause damage to individuals. Sociopolitical empowerment is the result of collective action against oppression. Empowerment involves developing a critical understanding about the nature of oppression and the contradictions in the social, political, and economic arrangements of society.

Given the social justice mandate of the profession, social workers have a partisan commitment to working with populations that are disenfranchised or oppressed. Empowerment becomes the social work strategy and goal in working with vulnerable and disempowered groups, such as groups that are disenfranchised because of race, age, ethnicity, gender, disablement, or sexual orientation. Empowerment social work practice means helping clients "gain access to power in themselves, in and with each other, and in the social, economic, and political environments" (Lee, 2001, p. 26).

Access to Resources

Presuming that people will be able to experience empowerment without having options is counterproductive to empowerment (Breton, 1993, 1994, 2002; Miley et al., 2017). Empowerment hinges on having access to resources. This means that people know about their choices and have opportunities to select their courses of action from among options. "Empowerment implies that many competencies are already present or at least possible, given niches and opportunities . . . [and] that what you see as poor functioning is a result of social structure and lack of resources which make it impossible for the existing competencies to operate" (Rappaport, 1981, p. 16). In other words, the personal, interpersonal, and political-structural dimensions of empowerment are interrelated. Accessing resources in one dimension leads to developing resources in others. As an overarching concept for generalist social work practice, this interrelated reciprocal notion of empowerment applies to all client system levels—individuals, families, groups, organizations, neighborhoods, communities, and societies.

Although empowerment implies that people increase their control or power over the course of their lives, empowerment does not necessarily result in a power struggle or relinquishment of power by one group to another, as "there is nothing in the definition of empowerment that requires that increasing the power of one person or group means decreasing the power of another person or group" (Swift & Levin, 1987, p. 75).

BOX 1.2   Reflections on Empowerment and Social Justice

How We Think Determines What We Do

As a profession, social work is concerned with both the personal and the political. As such, empowerment social work practice is both clinical and critical. In their clinical work, social workers engage clients to overcome barriers to being fully functioning members of society. In their critical or political work, social workers advocate for societal resources and opportunities necessary for the well-being of citizens. Social justice is foundational to the simultaneous focus on work with individuals and improving social and economic conditions.

A number of assumptions underlie the process of empowerment in social work:

- Empowerment is a collaborative process, with clients and practitioners working together as partners.
- The empowering process views client systems as competent and capable, given access to resources and opportunities.
- Clients must perceive themselves as causal agents, able to effect change.
- Competence is acquired or refined through life experiences, particularly experiences affirming

efficacy, rather than from circumstances in which one is told what to do.
- Multiple factors contribute to any given situation, and therefore effective solutions are necessarily diverse in their approach.
- Informal social networks are a significant source of support for mediating stress and increasing one's competence and sense of control.
- People must participate in their own empowerment; goals, means, and outcomes must be self-defined.
- Level of awareness is a key issue in empowerment; information is necessary for change to occur.
- Empowerment involves access to resources and the capacity to use those resources effectively.
- The empowering process is dynamic, synergistic, ever changing, and evolutionary.
- Empowerment is achieved through the parallel structures of personal, political, and socioeconomic development.
- Individuals, groups, organizations, and communities alike all may strive for empowerment.

EMPOWERMENT SOCIAL WORK

The values of the social work profession support an empowerment base for practice. Social work adopts a view that suggests that humans are "striving, active organisms who are capable of organizing their lives and developing their potentialities as long as they have appropriate environmental supports" (Maluccio, 1983, p. 136). Note how this view emphasizes humans' capacity for adaptation and opportunities for growth throughout the entire life cycle. The view links with the purpose of social work as a way of releasing human and social power to promote personal, interpersonal, and structural competence.

People achieve empowerment through experiences that are empowering. However, social workers will not find a how-to manual to use to empower clients, nor will they find a recipe with exact measurements of ingredients that combine to achieve empowerment. Empowering processes are multifaceted and multidimensional (Rappaport, 1984, 1987). The combinations and permutations of psycho-social-cultural factors, persons, situations, resources, and solutions are countless. Because each circumstance, set of actors, or combination of influencing factors is unique, the process that leads to empowerment is highly individualized and nonreplicable. Clients and social workers generate solutions that they uniquely tailor to the dynamics of each situation. There are, however, common elements that characterize these processes, including **focusing on strengths**, **affirming diversity and difference**, **working collaboratively**, **critically reflecting on structural arrangements**, **adopting a human rights perspective**, **linking personal and political power**, and **taking action**.

Focusing on Strengths

An orientation toward strengths and competence contrasts with the inclination to focus on deficits and maladaptive functioning. "The strengths perspective supports a vision of knowledge, universally shared, creatively developed, and capable of enhancing individual and communal growth" (Weick, 1992, p. 24). In contrast, the professional literature abounds with information on functional problems, maladaptation, victimization, and powerlessness.

All too often professionals identify deficits, incompetency, and maladaptive functioning, yet seem unable to notice clients' strengths. The helping process doesn't facilitate change when we describe problems in terms of deficits, incompetency, or maladaptation in clients; when experts render the sole definition of problems; or when social workers direct plans of action as a way to overcome clients' deficiencies. In fact, "this triumvirate helps ensure that the helping encounter remains an emergency room, where wounded people come to be patched up" (Weick, Rapp, Sullivan, & Kisthardt, 1989, p. 352). Certainly social workers must consider the dynamics of victimization and powerlessness; however, characterizing clients as poor, needy, impotent victims who are unable to find solutions to their problems is counterproductive to change. "Empowerment of clients and changing their victim status means giving up our position as benefactors" (Pinder-hughes, 1983, p. 337) and working with clients in ways that promote their sense of potency in seeking solutions.

Empowerment-oriented social workers work collaboratively with their clients. They focus on clients' strengths and adaptive skills as well as clients' competencies and potential. Believing in human potential is central, as empowerment is

tied to the notion that people have untapped, undetermined reservoirs of mental, physical, emotional, social and spiritual abilities that can be expressed. The presence of this capacity for continued growth and heightened well-being means that people must be accorded the respect that this power deserves. This capacity acknowledges both the being and the becoming aspects of life. (Weick et al., 1989, p. 352)

Focusing on strengths considers the multidimensional nature of personal and environmental resources (Cowger & Snively, 2002; Miley et al., 2017; Saleebey, 2009).

Affirming Diversity and Difference

In the context of social work practice, the complexities of diversity reflect the interrelationships among clients' social and cultural identities in relation to race, ethnicity, age, sex, sexual identity, gender, gender expression, religion, ability, socioeconomic class, regional affiliation, immigration status, national origin, and political affiliation.

Diversity and difference play a pivotal role in how everyone processes information, communicates, and interacts with others. Cultural diversity influences the ways in which clients describe their concerns, seek help, draw on social supports, and believe their situation is stigmatizing (Huang, 2002). In fact, "culture is the lens through which all things are viewed, and to a great extent culture determines not only how but what is viewed and how it is interpreted" (Briggs, Briggs, & Leary, 2005, p. 95). Denying the validity of cultural differences is a form of cultural oppression that marginalizes the voice of those who are culturally different. Respectful communication acknowledges that culturally different perceptions and behaviors represent differences, not deficits (Cartledge, Kea, & Simmons-Reed, 2002).

Culturally different perceptions and behaviors represent differences, not deficits.

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However, not everyone interprets diversity and difference from the same vantage point of power and privilege. As a function of privilege, members of dominant cultural groups set social standards and norms based on their prescription of cultural values and beliefs (Mullaly, 2002). Viewing members of diverse cultural groups through the dominant lens can lead to obscuring or underestimating strengths or even making harsh judgments based on one's interpretation of perceived differences. To effectively avoid these pitfalls, we must recognize our own privilege, critically reflect on our own cultural identities, acquire extensive understanding of our own biases and presuppositions, and fine-tune our sensitivity to the perspectives of others.

Empowerment-based social work is founded on the core values of the profession—the human dignity and worth of all people and the pursuit of social justice. As an empowerment strategy, affirming diversity and difference underscores the inherent strengths and resources allied with clients' diversity and difference, accentuates the value of cultural responsiveness, and redresses the obstacles related to the interpersonal and social forces of marginalization, oppression, and discrimination often associated with diversity and difference.

Working Collaboratively

Collaboration between social workers and clients is requisite to empowerment-oriented practice, as empowerment by definition requires the full participation of partners (Breton, 1993, 1994, 2004; Miley et al., 2017). Failure to redefine power in the professional relationship to recognize the expertise of both partners results in disempowerment of clients. For example, social workers and clients alike may succumb to the notion of "social worker as expert" and "client as passive respondent." As a consequence of this power hierarchy, social workers may take charge of solutions and even blame clients for failure. Empowerment liberates clients from a victim status by emphasizing collaborative partnerships and delineating mutual responsibilities.

Empowerment-oriented social workers assume that clients are the primary experts on their own situations and presume that clients themselves should be integrally involved in change processes. That means that from beginning to end—from defining their situations, to determining goals and selecting their courses of action, to evaluating the results—practitioners and clients at all system levels work interdependently.

Critically Reflecting on Structural Arrangements

Responding to the core values of **human dignity** and social justice, social workers who incorporate critical reflection into their practice engage in a continuous process of thinking, doing, and reflecting—a process that gathers feedback to refine perspectives and actions. Empowerment-oriented social workers critically examine the sociopolitical arrangements that delimit access to resources and opportunities. Critical reflection challenges "the prevailing social, political, and structural conditions which promote the interests of some and oppress others" (Ruch, 2002, p. 205). Social workers who analyze the consequences of discrimination, oppression, and other violations of human rights use critical reflection to question the status quo of structural arrangements, the distribution of power and authority, and the access to resources and opportunities. Asking questions is critical as "one cannot critically examine what one takes for granted" (Miley et al., 2017, p. 85).

Adopting a Human Rights Perspective

If empowerment is the heart of social work, then human rights and social justice are its soul. Historically, advocating social justice was integrally linked to social work in the United States; however, acknowledging the fundamental connections between challenges clients face and violations of human rights is relatively recent (Androff, 2016; Reichert, 2011; Staub-Bernasconi, 2016). In effect, human rights concerns cut across the continuum of fields of practice and social concerns that address social exclusion and inequality, such as in health, mental health, child welfare, criminal justice, human trafficking, school social work, immigrant services, poverty, homelessness, and environmental justice (Garcia-Reid, 2008; Healy, 2017; Kelly, 2006; Mooradian, 2012; Jewell, Collings, Gargotto, & Disho, 2009; Thomas, 2016; Twill & Fisher, 2010; Weaver & Congress, 2009). Therefore, empowerment-oriented social workers apply the processes of empowerment to identifying and responding to human rights and social justice in their everyday practice. Adopting a human rights approach has implications for how social workers view clients' situations, build relationships, network personal and political resources, and advocate just social policies.

Linking Personal and Political Power

Empowerment links two main sources of power—personal power and political power with the practice of **social work as clinical** and **as political** (Miley & DuBois, 2007a, 2007b). Personal power involves an individual's ability to control his or her destiny and influence his or her surroundings. Clinical social work practice provides the context for empowering individuals, families, and other human systems by increasing their social competence. Social work as political practice attends to inequalities, discrimination, disenfranchisement, oppression, and other social injustices through macrolevel change. For example, **policy practice** is an avenue for exercising political power to leverage constructive social change. Political power is the ability to alter systems, redistribute resources, open up opportunity structures, and reorganize society (Lee, 2001).

Integrating the clinical and political dimensions of social work creates a dynamic synergistic effect for promoting adaptive functioning and creating just societal conditions. Empowerment for personal and family development fosters self-sufficiency, and empowerment for social and economic development reduces anomie and alienation (Hartman, 1990). Essentially, the goal of empowerment-oriented social work is not merely adaptation to dysfunctional systems; rather, empowerment requires systemic change.

Taking Action

Deeply embedded in the historical and ethical roots of social work, social action and advocacy are essential to empowerment-oriented generalist social work practice (Arches, 2012; Bent-Goodley, 2015; Breton, 2006, 2012; Jacobson & Rugeley, 2007; Staples, 2006). The call for social action and advocacy is central to the purpose of social work. According to the NASW (2018) *Code of Ethics*,

> social workers should promote the general welfare of society, from local to global levels, and the development of people, their communities, and their environments. Social

workers should advocate for living conditions conducive to the fulfillment of basic human needs and should promote social, economic, and cultural values and institutions that are compatible with the realization of social justice. (Section 6.01)

Furthermore, "social workers should act to prevent and eliminate domination of, exploitation of, and discrimination against any person, group, or class on the basis of race, ethnicity, national origin, color, sex, sexual orientation, age, marital status, political belief, religion, or mental or physical disability" (Section 6.04d).

Collective social action and advocacy fuels the reallocation of power, opens opportunity structures and resources for those currently disenfranchised, and stimulates the development of new ways for all to contribute to society as valued citizens. From a generalist perspective, even social workers whose clients are individuals and families incorporate efforts to improve conditions in communities, bureaucracies, and society into their day-to-day practice of social work. For example, they may act as advocates to speak out with clients to influence changes in social policies, working collaboratively with clients to create social and political change.

> **? Check Your Understanding 1.4**
> Check your understanding of social work as an empowering profession by taking this brief quiz.

REFLECTING BACK AND LOOKING FORWARD

To provide an orientation to social work and social welfare and distinguish social work from other human service professions, this chapter has explored:

- who social workers are and what they do in their day-to-day social work activities,
- the mission and purpose of social work,
- the relationship between social work and social welfare, and
- social work as an empowering profession.

Social work is only one of several occupations in the social welfare arena; historically, however, social work has been identified as the primary profession that carries out the social welfare mandate. Differentiating social work from other occupations is complicated by the tendency to identify anyone working in the broad area of social welfare with social work. Thus, with respect to human services, the general public tends to label individuals with a variety of educational backgrounds, training, and levels of competence as social workers. Although these human service employees may identify themselves as "doing social work," social work requires a particular education to acquire the knowledge, skills, and value base fundamental to professional social work practice.

Preparation for professional practice requires understanding human and societal needs, developing skills to facilitate change, and assimilating the values of the social work profession. Clients touched by personal and social problems engage with social workers to enhance their social functioning through a partnership of planned change. Professional social workers are authorized by society to implement the social welfare mandate. The purpose, mission, goals, and objectives of the profession prescribe the behaviors, attitudes, and skills required to effect change. Chapter 2 explores the history of social work, the common base of practice, and the values, knowledge, and skill base of professional social workers.

? CRITICAL THINKING QUESTIONS

1. Ethical and Professional Behavior: In every aspect of their lives, social workers represent the social work profession. How does the definition of generalist social work practice inform ethical and professional behaviors?

2. Intervention: Whereas human needs are the reasons for social work intervention, human strengths are the sources for solutions. In the section "Voices from the Field," what potential needs of social work clients are represented in the practice examples, and what are the sources of strengths that give direction to intervention strategies with these clients?

3. Policy Practice: Social workers understand that public policies affect the types of social benefits available to the general public, and they acknowledge the need for policy practice. What are some examples of social policies that affect services to clients in various fields of social work practice?

4. Human Rights and Justice: Social work is aptly described as society's conscience. How do social workers advocate for human rights and promote social, economic, and environmental justice?

2

An Evolving Profession

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Chapter 2 examines the perspectives on reforming society and reforming individuals that have shaped the evolving profession of social work since the late nineteenth century. Specifically, the chapter reviews the emergence of social work as a profession, the evolution of the definition of social work, the quest for professional status, and the common base of professional knowledge, values, and skills. Historically, the activities of social workers have focused on social justice and the rights of citizenship. Building on this tradition, the social work profession, in today's world, emphasizes human rights and empowerment of oppressed populations more explicitly in the defined mission, purpose, and practice of social work.

THE EMERGENCE OF SOCIAL WORK AS A PROFESSION

Social work emerged as a professional activity during the late nineteenth century. Its roots lie in early social welfare activities, the **charity organization movement**, and the **settlement house movement**. Social work is a profession that has historically maintained a partisan commitment to working with people who are poor or otherwise disenfranchised. However, social workers' views of their clients and, as a consequence, their preferences about courses of action have differed. Some have viewed disadvantaged populations as supplicants—unworthy, powerless, and in need of personal reform. As charity workers, they applied measures to improve individuals' moral and social acceptability. Other social workers have viewed disenfranchised populations as victims of social disorder, social injustice, and social change. As social reformers, they confronted the root causes of problems, modified societal structures, and engaged in advocating policy and legislative changes to improve environmental conditions and create opportunities.

Early Social Welfare Organizations

Numerous social welfare organizations sprang up in the United States during the nineteenth century to address concerns about social issues. Some examples include the New York Society for the Prevention of Pauperism (1818); Associations for Improving the Conditions of the Poor (the 1840s); various child-saving agencies; and the American Social Science Association (1865), from which some members interested in practice withdrew to form the Conference of Charities in 1874 (which became the National Conference of Charities and Correction in 1879). Many of these organizations sponsored publications and journals to inform their membership. For example, early journals include *Lend-A-Hand* (1886), *Charities Review* (1891), *Social Casework* (1920), *Child Welfare* (1922), *Social Service Review* (1927), and *Public Welfare* (1943).

The National Conference of Charities and Correction was formed in 1879 to address social problems such as poverty, crime, and dependency. The membership of the National Conference, composed primarily of public officials and volunteer members of the State Boards of Charities and Correction, was concerned with the effective administration of welfare programs and the humanitarian reform of welfare institutions.

Although the National Conference of Charities and Correction predates social work as a professional field by nearly three decades, themes from its annual proceedings reflect the roots of social work. The care of the poor, the disabled, the mentally disturbed, and orphans in almshouses, reformatories, and asylums was of central interest in the last decades of the nineteenth century. As a fundamental institution for American poor relief, almshouses "contained the insane, the paupers, the feebleminded, the illegitimate and dependent children, the prostitutes and unmarried mothers, or such of them as were 'abjectly destitute, not otherwise provided for'" (Van Waters, 1931, p. 4). This "era of big buildings" focused on providing for society's dependents within the confines of custodial care. The special needs of dependent children and delinquent youth, as well as the new humanitarian approach to the treatment of the mentally ill, led the membership of the

National Conference to examine institutionalized care with a critical eye and to develop practical methods for dealing with the insane, paupers, dependent and neglected children, and criminals.

Charity Organization Societies

S. Humphreys Gurteen founded the first U.S. Charity Organization Society (COS) in 1877 in Buffalo, New York. An English Episcopal priest, Gurteen was impressed with the work of the London Society for Organizing Charitable Relief and Repressing Mendicancy. He recommended adopting this society's organizational structure to deal with the chaos and indiscriminate charity relief practices prevalent in Buffalo, which Gurteen believed perpetuated pauperism (Lubove, 1965; Stewart, 2013). Within a few years, 25 branches of the COS had been established in eastern and midwestern areas of the United States to deal with the economic crisis of the aftermath of the Civil War. By 1892, the number of branches of the COS in the United States had increased to 92 (Brieland, 1995).

Efforts of the charity organization movement were directed chiefly at administering social services through private charities. The COS used neighborhood district committees composed of local residents and agency representatives to organize communities' welfare services (Lubove, 1965). It popularized the techniques of investigation and registration of the poor to eradicate pauperism. Its method of scientific philanthropy based charity on thorough investigations of applicants and efficient procedures.

On the assumption that receiving charity corrupted individuals' character and motivation, the COS had "paid agents" who directed "**friendly visitors**" to meet with applicants regularly. Friendly visitors provided encouragement and served as models of moral character (Germain & Gitterman, 1980). Charity organization workers tried to locate resources within families' own situations, providing financial relief as a last resort (Austin, 1985). Vocational preparation for charity work was deemed necessary as casework methods evolved. The demand for trained workers led to the gradual replacement of volunteers with professional staff.

Mary Richmond (1861–1928), an influential leader in the COS, was first involved with charity work as a staff member for the Baltimore COS. She was appointed general secretary of the Philadelphia COS in 1900 and later worked for the Russell Sage Foundation. As a prominent leader in charity organization activities, Richmond was instrumental in shaping the course of the social work profession. Her book *Social Diagnosis* (1917) outlined assessment techniques, and her work *What Is Social Case Work?* (1922) provided a definition of the casework method.

The history of the COS shows that this organization provided services almost exclusively to White families. "It was the general feeling among COS staff members that it was wiser to concentrate on problems of poverty among the whites, leaving problems among the colored for the future" (Solomon, 1976, p. 75). However, the Memphis COS operated the Colored Federated Charity, a Black auxiliary to the organization, which had its own Black board of directors, operated with its own workers, and conducted its own fundraising activities.

COS work also included community-organizing activities (Dunham, 1970). For example, networks for the cooperative approach to dealing with the problems of the poor were developed, and many of the societies instituted community activities aimed at preventing tuberculosis, addressing housing problems, and curtailing child labor. As a case in point, the New York COS began its own publication, founded the first school of

social work (now the Columbia University School of Social Work), and conducted field research (Warner, Queen, & Harper, 1930, cited in Dunham, 1970).

Many identify the COS's responses to individuals' needs as the genesis of social casework. Interest in understanding family relationships, utilization of "natural helping networks," emphasis on personal responsibility (which could translate to self-determination), and concern for accountability in service delivery are some of the COS's enduring contributions to social work (Leiby, 1984).

Settlement House Movement

The settlement house movement began in London in the late nineteenth century when Samuel Barnett founded Toynbee Hall. An Anglican priest in one of the most rundown areas of London, Barnett converted the rectory of his parish into a neighborhood center. He recruited university students to live at the center and work with families in the neighborhood.

Based on his own experience at Toynbee Hall, Stanton Coit established the first settlement house in the United States, the Neighborhood Guild of New York City. Coit characterized the purpose of settlement houses in this way:

> The fundamental idea which the settlement embodies is this: that, irrespective of religious belief or non-belief, all the people, men, women, and children, in any one street, on any small number of streets in every working-class district . . . shall be organized into a set of clubs which are by themselves, or in alliance with those of other neighborhoods, to carry out, or induce others to carry out, the reforms—domestic, industrial, educational, provident or recreative—which the social ideal demands. It is an expression of the family idea of cooperation. (as cited in Trattner, 1999, p. 170)

Many other settlement houses were established in cities across the country, including Chicago's Hull House, started by Jane Addams and Ellen Gates Starr in 1889; the Chicago Commons, begun by Graham Taylor in 1894; Boston's Andover House, founded by Robert Woods in 1891; and New York's Henry Street Settlement, established by Lillian Wald in 1893.

The settlement house movement combined social advocacy and social services to respond to the social disorganization that resulted from widespread industrialization and urbanization and the large influx of immigrants to America at the turn of the century. Activists in the movement were concerned with the deplorable social conditions under which individuals lived, and they defined problems environmentally, looking after the social and economic needs of the individual (Franklin, 1986). Through group work and neighborhood organizing strategies, the settlement house workers established neighborhood centers and offered services such as citizenship training, adult education, counseling, recreation, intercultural exchanges, and day care. Through research and political advocacy, settlement house workers supported legislative reforms in child welfare, tenement housing, labor laws, and public health and sanitation.

Typically, settlement house workers were young, idealistic college graduates from civic-minded, wealthy families. For the most part they were volunteers and community leaders and were not employed as social work professionals. These well-intentioned volunteers lived among the poor as "settlers" and viewed their involvement as good neighboring by offering goodwill and creating opportunities for immigrants to adapt to their new environment and for the poor and working classes to improve their quality of life (Germain & Gitterman, 1980). White women ranked high among their numbers, including women such as Edith Abbott, Jane Addams, Sophonisba Breckinridge, Mary

Follett, Florence Kelly, Julia Lathrop, and Lillian Wald. They gained national prominence for furthering social causes and shaping humanitarian legislation. A century later, their contributions to social change continue to be influential, including the programs of the Children's Bureau, founded in 1912 and initially led by Julia Lathrop, the first woman to head a federal agency.

Of particular interest in the settlement house movement, *Jane Addams* (1860–1935) was noted for her social activism and social reform. She and Ellen Starr began Hull House in an old mansion on Chicago's South Halstead Street. Settlement house programs expanded to include a young women's boarding club, day care, a community kitchen, a book bindery, and numerous educational programs and activities that promoted the arts. An outspoken activist, Addams led the charge for social change through political reform. In 1912, she was elected the first woman president of the National Conference of Charities and Correction. Her position of leadership in both political and social work circles declined as a result of her pacifist activities during World War I. Addams was awarded the Nobel Peace Prize in 1931 (Hoover, 1986; Lundblad, 1995; Quam, 2013a).

DIVERSITY AND THE HISTORY OF SOCIAL WORK

Until the middle of the twentieth century, the practices of racial segregation and the principle of "separate, but equal" framed the context of social policies, delivery models for social services, and even historical accounts of social welfare initiatives. The result was excluding minorities from mainstream social welfare services and education. Unfortunately, the contributions of African Americans, including social workers and other human rights advocates, have been overlooked in most historical accounts of social welfare initiatives of the Progressive Era and the development of the social work profession.

In response to systemic discrimination based on a culture of racism, "individual and collective forms of empowerment built private social institutions to address the needs of the African American community" (Carlton-LaNey & Alexander, 2001, p. 69). With respect to the African American social welfare initiatives, Berman-Rossi and Miller (1994) comment:

> Strengthened by their own helping tradition [of collectivity] and fueled by their systematic exclusion from white philanthropy and only limited access to public social service, African-Americans used their mutual aid societies to organize: hospitals, educational programs, economic assistance, aid to the sick, to widows and orphans, employment and rehabilitative services, and residential programs, such as homes for children, the aged and sick and for homeless women. (p. 88)

In essence, members of African American communities developed parallel systems of social welfare services as sources for assistance, networking, and support (Peebles-Wilkins, 1989).

Leadership for organizing, developing, and sustaining these initiatives was provided by the small proportion of African Americans, sometimes called the "Talented Tenth," who completed their college degrees in the context of an exclusionary and segregated environment (Carlton-LaNey, 2015). Their tireless efforts and vision for a just world fueled many programs and services associated with the Women's Club Movement and the African American Settlement House Movement, and service and advocacy organizations such as the National Urban League. Additionally, they founded African American colleges and universities and advocated change through individual and collective efforts, locally and nationally.

African American Women's Club Movement

In response to a call for action at a meeting honoring Ida Wells Barnett, a prominent journalist and vocal anti-lynching activist, the club woman's movement grew from a simple beginning to a nationwide network of clubs, sororities, and other professional and service organizations (Carlton-LaNey, 2015). Through these organizations, college-educated African American women gained leadership experience in identifying and responding to issues facing African Americans of all ages by strengthening families and building networks of community support.

In addition to advocacy related to education, health, neighborhood sanitation, suffrage, and racism, these clubs sponsored various social welfare programs, including educational opportunities for girls, kindergartens, care homes for frail elderly, savings clubs, and settlement houses. One of the early leaders in the Virginia Federation of Colored Women's Clubs, *Janie Porter Barrett* (1865–1948), and her colleagues responded to concerns for providing opportunities and incentives for young girls involved in the juvenile justice system by founding the Virginia Industrial School for Colored Girls in 1915. Other clubs also sponsored juvenile justice programs based on this model. Many African American leaders and activists gained political savvy through their participation in the club movement: *Mary Eliza Church Terrell* (1863–1954) led the initiative in 1896 to solidify the power of local women's clubs by establishing the National Association of Colored Women's Clubs and demonstrated unrelentingly against segregation (Peebles-Wilkins, 2013c). *Elizabeth Ross Haynes* (1883–1953), a grassroots organizer and political activist who understood the intersections between race and gender, advanced young Black women through her position with the New York City YWCA and her involvement in the Alpha Kappa Alpha sorority for African American women (Carlton-LaNey, 2001; Wolcott, 2014). *Mary McLeod Bethune* (1875–1955), a lifelong activist for education who was known as the "First Lady of the Struggle," served under Franklin Delano Roosevelt (FDR) as the Director of the Division of Negro Affairs of the National Youth Administration and as a member of FDR's unofficial "Black cabinet" (Teaching Eleanor Roosevelt Project, n. d.). *Lugenia Burns Hope* (1871–1941) founded the Neighborhood Union settlement in Atlanta and led a visionary district-by-district effort to reach all Blacks living in Atlanta, regardless of class, promoting democratic participation and mutual aid (Pierson, 2016).

African American Settlement House Movement

Developed in predominantly Black neighborhoods, settlement houses were established in a number of urban areas, including Washington, D.C., New York City, Chicago, Philadelphia, and Minneapolis (Carlton-LaNey, 2015). The first Black settlement house in the United States was established in Washington, D.C., by *Sarah Fernandis* (1863–1951) after she earned her master's degree in social work from New York University (Curah, 2001; Peebles-Wilkins, 2013a). Known for her activism, Fernandis also initiated the Women's Cooperative Civic League, a group that advocated changes to conditions in Black neighborhoods, such as inadequate sanitation. Maintaining her civic-mindedness throughout her lifetime, she was employed later in her career by the Baltimore Health Department's Venereal Disease Clinic. In this position, her professional work focused on improving health conditions in Baltimore's Black community.

Other African American settlement house leaders include *Janie Porter Barrett* of the Locust Street Settlement in Hampton, Virginia; *Victoria Earle Matthews* (1861–1907) of the White Rose Home and Industrial Association for Working Girls in New York City; *Birdye*