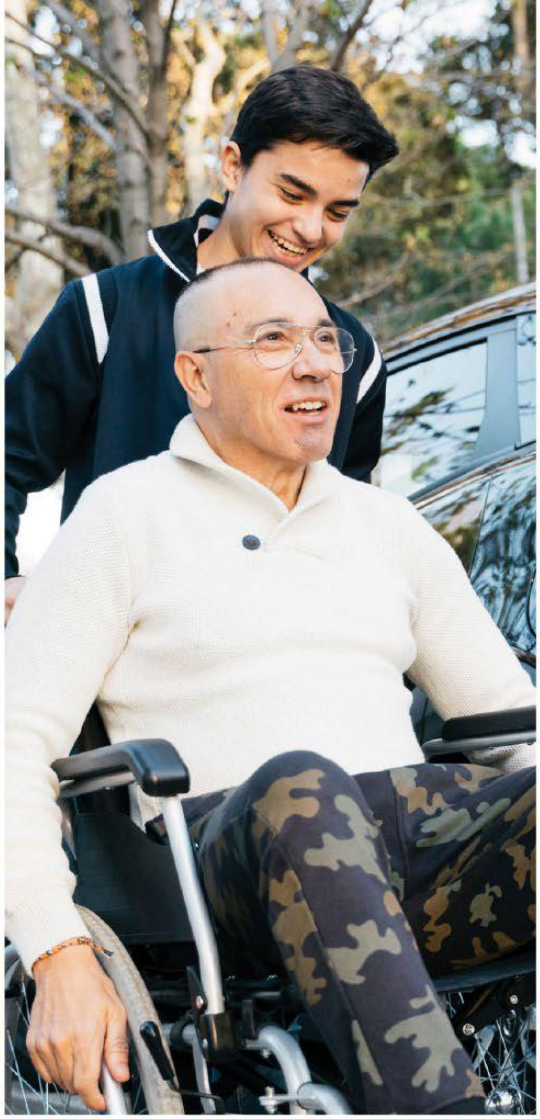

THIRD EDITION

Essentials of HUMAN BEHAVIOR

INTEGRATING PERSON, ENVIRONMENT, AND THE LIFE COURSE

Elizabeth D. Hutchison
Leanne Wood Charlesworth

Essentials of Human Behavior

Third Edition

To all the scientists working diligently to help us understand the complexities of human behavior.

–Elizabeth D. Hutchison and Leanne Wood Charlesworth

Sara Miller McCune founded SAGE Publishing in 1965 to support the dissemination of usable knowledge and educate a global community. SAGE publishes more than 1000 journals and over 600 new books each year, spanning a wide range of subject areas. Our growing selection of library products includes archives, data, case studies and video. SAGE remains majority owned by our founder and after her lifetime will become owned by a charitable trust that secures the company's continued independence.

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Essentials of Human Behavior

Integrating Person, Environment, and the Life Course

Third Edition

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SAGE Publications, Inc.
2455 Teller Road
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SAGE Publications Ltd.
1 Oliver's Yard
55 City Road
London EC1Y 1SP
United Kingdom

SAGE Publications India Pvt. Ltd.
B 1/I 1 Mohan Cooperative Industrial Area
Mathura Road, New Delhi 110 044
India

SAGE Publications Asia-Pacific Pte. Ltd.
18 Cross Street #10-10/11/12
China Square Central
Singapore 048423

Printed in Canada

Library of Congress Cataloging-in-Publication Data

Names: Hutchison, Elizabeth D., author. | Charlesworth, Leanne Wood, author.

Title: Essentials of human behavior : integrating person, environment, and the life course / Elizabeth D. Hutchison, Virginia Commonwealth University, Leanne Wood Charlesworth, Nazareth College of Rochester.

Description: Third Edition. | Thousand Oaks : SAGE Publishing, 2021. | Revised edition of Essentials of human behavior, [2017] | Includes bibliographical references and index.

Identifiers: LCCN 2020039874 | ISBN 978-1-5443-7133-7 (paperback) | ISBN 978-1-5443-7132-0 | ISBN 978-1-5443-7131-3 (epub) | ISBN 978-1-5443-7128-3 (epub) | ISBN 978-1-5443-7130-6 (pdf)

Subjects: LCSH: Human behavior. | Psychology. | Social psychology. | Social service.

Classification: LCC HM1033 .H87 2021 | DDC 302—dc23

LC record available at https://lccn.loc.gov/2020039874

This book is printed on acid-free paper.

Acquisitions Editor: Josh Perigo
Editorial Assistant: Tiara Beatty
Content Development Editor: Megan O'Heffernan
Production Editor: Rebecca Lee
Copy Editor: Erin Livingston
Typesetter: C&M Digitals (P) Ltd.
Proofreader: Barbara Coster
Indexer: Integra
Cover Designer: Scott Van Atta
Marketing Manager: Victoria Velasquez

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Preface

In the preface to the first edition of this book, Lib Hutchison noted that she has always been intrigued with human behavior. She didn't know any social workers when she was growing up—or even that there was a social work profession—but she felt an immediate connection to social work and social workers during her junior year in college when she enrolled in an elective titled Introduction to Social Work and Social Welfare. What attracted her most was the approach social workers take to understanding human behavior. She was a sociology major, minoring in psychology, and it seemed that each of these disciplines—as well as disciplines such as economics, political science, and ethics—added pieces to the puzzle of human behavior; that is, they each provided new ways to think about the complexities of human behavior. Unfortunately, it wasn't until several years later when she was a hospital social worker that she began to wish she had been a bit more attentive to her course work in biology, because that discipline increasingly holds other pieces of the puzzle of human behavior. But when she sat in that Introduction to Social Work and Social Welfare course, it seemed that the pieces of the puzzle were coming together. She was inspired by the optimism about creating a more humane world, and she was impressed with an approach to human behavior that clearly cut across disciplinary lines.

Just out of college, amid the tumultuous societal changes of the late 1960s, Lib became an Master of Social Work (MSW) student. She began to recognize the challenge of developing the holistic understanding of human behavior that has been the enduring signature of social work. She also was introduced to the tensions in social work education, contrasting breadth of knowledge versus depth of knowledge. She found that she was unprepared for the intensity of the struggle to apply what she was learning about general patterns of human behavior to the complex, unique situations that she encountered in the field. She was surprised to find that being a social worker meant learning to understand her own behavior as well as the behavior of others.

Since completing her MSW, Lib has provided services in a variety of social work settings, including a hospital, nursing homes, state mental health and intellectual disability institutions, a community mental health center, a school-based program, public child welfare, and a city jail. Sometimes the target of change was an individual, and other times the focus was on bringing about changes in dyadic or family relationships, communities, organizations, or social institutions. Lib also performed a variety of social work roles, including case manager, therapist, teacher, advocate, group facilitator, consultant, collaborator, program planner, administrator, and researcher. She loves the diversity of social work settings and the multiple roles of practice. Her varied experiences strengthened her commitment to the pursuit of social justice, enhanced her fascination with human behavior, and reinforced her belief in the need for an integrative understanding of human behavior.

For 30 years, Lib taught courses on human behavior to undergraduate students, MSW students, and doctoral students. Her experiences as student, practitioner, and teacher of human behavior led her, with the help of a dedicated and thoughtful group of contributing authors, to spend several years in the 1990s writing the first edition of the two-volume *Dimensions of Human Behavior* books, which are now in their sixth edition. One of those contributing authors was Leanne Wood Charlesworth. Leanne is an astute student of human behavior who thinks clearly about the multiple influences on human behavior, and Lib is pleased to welcome her as coeditor of this third edition of *Essentials of Human Behavior.*

Leanne learned about social work early in life. When she was in the early years of elementary school, her mother completed her Bachelor of Social Work (BSW) as a part-time student in an evening social work program. Leanne observed her mother working with migrant farmworkers in a rural area; the social work degree allowed her to shift from micro to mezzo roles across health care, education, and legal settings. As an adolescent, Leanne's parents encouraged her to join their anti-racism work, introducing her to concepts of structural racism and white privilege. Initially envisioning herself working for social justice in the policy arena, Leanne was a government major as an undergraduate student. After a political internship in Washington, DC, however, she was struck by the wide gap between elected officials and their

constituents. She changed her career plans and enrolled in an MSW program that same year, determined to work more directly with people and communities. Social work, in a sense, felt like "coming home." Its commitment to justice, attention to diversity, and multidimensional understanding of human behavior seemed intuitive.

After completing her MSW, Leanne moved back to Washington, DC, in the early 1990s to work in the city's child welfare system. The trauma she encountered working with families amidst the crack cocaine epidemic did not seem intuitive. Witnessing the impacts of oppression and chronic poverty on families, she was struck by the limits of our understanding of human behavior. Motivated to deepen her knowledge and skill base, she became more interested in understanding theory and research than ever before. This interest led to doctoral studies and subsequent involvement with several qualitative and quantitative research studies as well as grant writing and evaluation projects.

Leanne continues to enjoy the processes of collaboratively crafting important, applied research questions and pursuing their "answers" through data. As a social work educator today, Leanne teaches both undergraduate and graduate students. She enjoys experiencing the diverse ways in which students apply human behavior content across disciplines and fields of practice. One of her favorite aspects of teaching is facilitating love for research and theory within students.

Feedback from faculty and students who used the *Dimensions of Human Behavior* books has been enormously helpful as the books were updated for subsequent editions. Over the years, some faculty requested a briefer one-volume version of those books. Sometimes the requests came from faculty who are teaching in universities organized by quarters rather than semesters, and they wanted text material better suited for this shorter term. Other requests came from faculty who wanted a somewhat less comprehensive but still multidimensional textbook. The first edition of this book was written to respond to these requests, out of respect for the great variety of social work educational programs and the diversity of ways of organizing curriculum. We are pleased that the first two editions of the book have been well received and have worked diligently to continue to update the material to present what we think is a much-improved book.

This book retains the multidimensional, multitheoretical approach of the two-volume *Dimensions of Human Behavior* and retains much of the content as well. We have retained what we consider the essential themes of theory and research about human behavior.

Multidimensional Understanding of Human Behavior: Person, Environment, and Time

Social work has historically used the idea of person-in-environment (or *person and environment*) to develop a multidimensional understanding of human behavior. The idea that human behavior is multidimensional has become popular with most social and behavioral science disciplines. Recently, we have recognized the need to add the aspect of time to the person–environment construct, to capture the dynamic, changing nature of person-in-environment.

The purpose of this book is to help you breathe life into the abstract idea of person-in-environment. As in the first two editions of this book, we identify relevant dimensions of both person and environment, and along with our colleagues, we present up-to-date reports on theory and research about each of these dimensions in Parts II and III. All the while, we encourage you to link the micro world of personal experience with the macro world of social trends—to recognize the unity of person and environment. We help you make this connection by showing how several of the same theories have been used to understand dimensions of both person and environment.

The Changing Life Course

Part IV of the book builds on the multiple dimensions of person and environment analyzed in Chapters 3–9 and demonstrates how they work together with the dimension of time to produce patterns in unique life course journeys. The life course perspective puts equal value on individual agency and human connectedness; therefore, it serves as a good framework for social work's commitments to both the dignity and worth of the person as well as the importance of human relationships. We and the contributing authors draw on the best available evidence about the life course to assist the reader in developing and enhancing their expertise in serving people at all life stages.

Breadth Versus Depth

The most difficult challenge we have faced as students and teachers of human behavior is to develop a broad, multidimensional approach to human behavior without unacceptable sacrifice of depth. It is indeed a formidable task to build a knowledge base that is both wide and deep. After years of

struggle, we have reluctantly concluded that although both breadth and depth are necessary, it is better for social work to err on the side of breadth. Let us tell you why.

Social workers are doers; we use what we know about human behavior to tell us what to do. If we have a narrow band of knowledge, no matter how impressive it is in its depth, we will understand the practice situations we encounter from this perspective. This will lead us to use the same solutions for all situations rather than to tailor solutions to the unique situations we encounter. The emerging risk and resilience literature suggests that human behavior is influenced by the multiple risk factors and protective factors inherent in the multiple dimensions of contemporary social arrangements. What we need is a multidimensional knowledge base that allows us to scan widely for and think critically about risk factors and protective factors and to craft multipronged intervention programs to reduce risks and strengthen protective factors.

To reflect recent developments in the social and behavioral sciences, this book introduces dimensions of human behavior that are not covered in similar texts. Content on the biological and spiritual dimensions of person, the physical environment, social institutions, and social movements provides important insights into human behavior not usually covered in social work texts. In addition, we provide up-to-date information on the typically identified dimensions of human behavior.

General Knowledge and Unique Situations

The purpose of the social and behavioral sciences is to help us understand *general patterns* in person–environment transactions. The purpose of social work assessment is to understand *unique configurations* of person and environment dimensions. Those who practice social work must weave what they know about unique situations with general knowledge. To assist you in this process, as we did in the *Dimensions of Human Behavior* books, we begin each chapter with one or more case studies, which we then weave with contemporary theory and research. Many of the stories are composite cases and do not correspond to actual people known to the authors. Throughout the book, we call attention to the successes and failures of theory and research to accommodate human diversity related to gender, class, age, race and ethnicity, culture, sexual orientation, and disability. More important, we extend our attention to diversity, power, privilege, and oppression by being very intentional in our effort to provide a global context for understanding person–environment transactions. This global perspective becomes increasingly necessary in our highly interconnected world. It also calls us to examine the impact of new technologies on all dimensions of the person and environment and across the life course.

About This Book

The task of developing a solid knowledge base for doing social work can seem overwhelming. For us, it is an exciting journey because we are learning about our own behavior as well as the behavior of others. We love that knowledge development and cultural change are happening at such a fast clip that we learn something new almost every day about the influences on human behavior. What we learn enriches our personal lives as well as our professional lives. We and our colleagues wanted to write a book that gives you a state-of-the-art knowledge base, but we also wanted you to find pleasure in your learning. We have tried to write as we teach, with enthusiasm for the content and a desire to connect with your process of learning. We continue to use some special features that we hope will aid your learning process. As in the first two editions, key terms are presented in bold type in the chapters and defined in the glossary. Learning objectives help readers anticipate what knowledge, values, and skills they should be able to exhibit following the reading of the chapter. Critical thinking questions are presented throughout all chapters. Implications for social work engagement, assessment, intervention, and evaluation are provided. Active learning exercises are presented at the end of each chapter.

New in This Edition

The bulk of this third edition will be familiar to instructors who used the first and second editions of *Essentials of Human Behavior: Integrating Person, Environment, and the Life Course*. Many of the changes came at the suggestion of instructors who used earlier editions. The overall outline of the book was reorganized for the second edition and continues in this edition. To respond to the rapidity of changes in complex societies, all chapters have been comprehensively updated. As we and the contributing authors worked to revise the book, we were surprised to learn how much the knowledge base had changed since we worked on the second edition. We came to agree with the futurists who say that we are at a point where the rate of cultural change and knowledge development will continue to accelerate rapidly. You will want to use the many resources available to you to update information you suspect is already outdated.

The more substantial revisions for this addition include the following:

- Seventeen new case studies have been added to reflect contemporary issues.
- Consistency with Council on Social Work Education (CSWE) curriculum guidelines is explicated where appropriate.
- Discussion of equity and inclusion has been added to Chapter 1.
- To assist visual learners in grasping the abstract concepts of human behavior theories, new visual metaphors are used in Chapter 2 to represent the major theoretical perspectives used in this book.
- The chapter on the biological person takes a much more integrative approach to understanding the role of biology in human behavior.
- Content on neuroscience continues to be expanded and updated.
- Content on trauma and traumatic stress are expanded in several chapters.
- Content on the impact of the new information, communication, and medical technologies on human behavior continues to be updated and expanded.
- Coverage of the global context of human behavior continues to expand.
- New content on gender identity and expression was added to several chapters.
- New content on environmental and ecological justice has been added to the discussions of the physical environment and social movements and woven into other chapters as well.
- The content on cultures has been completely rewritten, with greater emphasis on how the dynamics of power are embedded in culture.
- A new approach to organizing family theories is presented.
- New organizational theories are presented.
- A new section on the life course perspective and social work practice is added to the chapter on the life course perspective.
- More content on information processing theory and theory of mind are added to two chapters.
- The chapter on adolescence takes a much more integrative approach to reflect contemporary research on puberty.

A Word About Diversity Language

In their study of human diversity, human behavior researchers continuously struggle to find respectful language to define different identity groups. You have probably noticed that the language used to describe identity groups is ever-changing and that not every member of a given identity group embraces the same language at a given point in time. There are personal, generational, regional, and other types of variations in preferred diversity language. We have also found that different researchers define and measure identity groups in different ways—and the U.S. Census Bureau uses its own, sometimes peculiar, language to describe and measure identity groups. In this book, when we report on human behavior research, we use the language of the researcher so as not to distort their work. Likewise, when we report on census data or research based on census data, we use the language of the Census Bureau. That means that different terms are used at different points to describe the same identity group.

Throughout the rest of the text, we adhere to a style guide to support the latest recommendations from the 7th edition of the APA Manual—among other copyediting style manuals—regarding bias-free language. Style guides are meant to be updated over time in order to react to changes in our communities, academia, and our sensibilities. In consideration of this, we recognize that they are not ever set in stone, and continue to evolve.

One Last Word

We imagine that you, like us, are intrigued by human behavior. That is probably a part of what attracted you to social work. We hope that reading this book reinforces your fascination with human behavior. We also hope that when you finish this book, and in the years to come, you will have new ideas about the possibilities for social work action.

Learning about human behavior is a lifelong process. You can help us in our learning process by letting us know what you liked or didn't like about the book.

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Note from the Editors

In 2008, the Council on Social Work Education adopted a competency-based framework for the accreditation of social work educational programs. The Educational Policy (EP), adopted in 2015, continues this approach to social work education, laying out nine core social work competencies that should guide curriculum design in social work education programs. As this book goes to press, the EP is being reviewed and revised.

We present material to assist the reader in engaging in personal reflection related to personal biases and social work values. Critical thinking questions appear in each chapter to assist the reader in ongoing critical examination of personal biases, conceptual frameworks, and empirical research. The content on diversity, inequality, and the pursuit of justice includes attention to issues of equity, social inclusion, human rights, and global social, economic, and environmental justice. Chapter 6, Cultures and the Physical Environment, draws special attention to issues of environmental justice. All chapters draw on multidisciplinary sources and multiple ways of knowing about human behavior. A number of chapters include material on relevant social policies and historical, cultural, economic, and global influences on policy development. Theories of human behavior are a major focus of the book and are covered in every chapter. Each chapter includes practice principles for applying knowledge about human behavior for engagement, assessment, intervention, and evaluation. The multidisciplinary theoretical content includes theories of individual behavior as well as theories of families, small groups, communities, formal organizations, social institutions, and social movements.

The nine core competencies and the related behaviors are presented here, followed by a grid that indicates which of the core competencies are addressed in some fashion in each chapter. You might find it helpful to review these core competencies from time to time as you are learning more and more about what it means to be a social worker.

Competency 1: Demonstrate Ethical and Professional Behavior

Social workers

- make ethical decisions by applying the standards of the National Association of Social Workers (NASW) Code of Ethics, relevant laws and regulations, models for ethical decision making, ethical conduct of research, and additional codes of ethics as appropriate to context;
- use reflection and self-regulation to manage personal values and maintain professionalism in practice situations;
- demonstrate professional demeanor in behavior; appearance; and oral, written, and electronic communication;
- use technology ethically and appropriately to facilitate practice outcomes; and
- use supervision and consultation to guide professional judgment and behavior.

Competency 2: Engage Diversity and Difference in Practice

Social workers

- apply and communicate understanding of the importance of diversity and difference in shaping life experiences in practice at the micro, mezzo, and macro levels;
- present themselves as learners and engage clients and constituencies as experts of their own experiences; and
- apply self-awareness and self-regulation to manage the influence of personal biases and values in working with diverse clients and constituencies.

Competency 3: Advance Human Rights and Social, Economic, and Environmental Justice

Social workers

- apply their understanding of social, economic, and environmental justice to advocate for human rights at the individual and system levels; and
- engage in practices that advance social, economic, and environmental justice.

Competency 4: Engage in Practice-Informed Research and Research-Informed Practice

Social workers

- use practice experience and theory to inform scientific inquiry and research;
- apply critical thinking to engage in analysis of quantitative and qualitative research methods and research findings; and
- use and translate research evidence to inform and improve practice, policy, and service delivery.

Competency 5: Engage in Policy Practice

Social workers

- identify social policy at the local, state, and federal level that impacts well-being, service delivery, and access to social services;

- assess how social welfare and economic policies impact the delivery of and access to social services; and
- apply critical thinking to analyze, formulate, and advocate for policies that advance human rights and social, economic, and environmental justice.

Competency 6: Engage With Individuals, Families, Groups, Organizations, and Communities

Social workers

- apply knowledge of human behavior and the social environment, person-in-environment, and other multidisciplinary theoretical frameworks to engage with clients and constituencies; and
- use empathy, reflection, and interpersonal skills to effectively engage diverse clients and constituencies.

Competency 7: Assess Individuals, Families, Groups, Organizations, and Communities

Social workers

- collect and organize data and apply critical thinking to interpret information from clients and constituencies;
- apply knowledge of human behavior and the social environment, person-in-environment, and other multidisciplinary theoretical frameworks in the analysis of assessment data from clients and constituencies;
- develop mutually agreed-on intervention goals and objectives based on the critical assessment of strengths, needs, and challenges within clients and constituencies; and
- select appropriate intervention strategies based on the assessment, research knowledge, and values and preferences of clients and constituencies.

Competency 8: Intervene With Individuals, Families, Groups, Organizations, and Communities

Social workers

- critically choose and implement interventions to achieve practice goals and enhance capacities of clients and constituencies;
- apply knowledge of human behavior and the social environment, person-in-environment, and other multidisciplinary theoretical frameworks in interventions with clients and constituencies;
- use interprofessional collaboration as appropriate to achieve beneficial practice outcomes;
- negotiate, mediate, and advocate with and on behalf of diverse clients and constituencies; and
- facilitate effective transitions and endings that advance mutually agreed-on goals.

Competency 9: Evaluate Practice With Individuals, Families, Groups, Organizations, and Communities

Social workers

- select and use appropriate methods for evaluation of outcomes;
- apply knowledge of human behavior and the social environment, person-in-environment, and other multidisciplinary theoretical frameworks in the evaluation of outcomes;
- critically analyze, monitor, and evaluate intervention and program processes and outcomes; and
- apply evaluation findings to improve practice effectiveness at the micro, mezzo, and macro levels.

ESSENTIALS OF HUMAN BEHAVIOR AND SOCIAL WORK CORE COMPETENCIES

CHAPTER	ETHICAL AND PROFESSIONAL BEHAVIOR	ENGAGE DIVERSITY & DIFFERENCE	HUMAN RIGHTS & JUSTICE	RESEARCH AND PRACTICE	POLICY PRACTICE	SOCIAL WORK ENGAGEMENT	ASSESSMENT	INTERVENTION	EVALUATION
1	√	√	√	√	√	√	√	√	√
2	√	√	√	√	√	√	√	√	√
3	√	√	√	√	√	√	√	√	√
4	√	√	√	√		√	√	√	√
5	√	√	√	√		√	√	√	√
6	√	√	√	√	√	√	√	√	√
7	√	√	√	√	√	√	√	√	√
8	√	√	√	√	√	√	√	√	√
9	√	√	√	√	√	√	√	√	√
10	√	√	√	√	√	√	√	√	√
11	√	√	√	√	√	√	√	√	√
12	√	√	√	√	√	√	√	√	√
13	√	√	√	√	√	√	√	√	√
14	√	√	√	√	√	√	√	√	√
15	√	√	√	√	√	√	√	√	√
16	√	√	√	√	√	√	√	√	√
Total Chapters	16	16	16	16	14	16	16	16	16

Acknowledgments

A project like this book is never completed without the support and assistance of many people. This third edition stands on the back of the first two editions, as well as on six editions of *Dimensions of Human Behavior: Person and Environment* and *Dimensions of Human Behavior: The Changing Life Course*. Since Lib Hutchison started work on the first edition of the *Dimensions* books in the mid-1990s, a large number of people have helped her keep this project going. She is grateful to all of them, some of them known to her and others working behind the scenes in a way not visible to her.

Steve Rutter, former publisher and president of Pine Forge Press, shepherded every step of the many years of work to produce the first edition of the *Dimensions* books. Along with Paul O'Connell, Becky Smith, and Maria Zuniga, he helped to refine the outline for the second edition of those books, and that outline continued to be used in the third, fourth, fifth, and sixth editions. Lib is especially grateful to Becky Smith, who worked with her as a developmental editor for the first two editions of the *Dimensions* books. She taught Lib so much about writing, and Lib often finds herself thinking, *How would Becky present this?*

We and the contributing authors are grateful for the assistance Dr. Maria E. Zuniga offered during the drafting of the second edition of the *Dimensions* books. She provided many valuable suggestions on how to improve the coverage of cultural diversity in each chapter. Her suggestions have stayed with us as lasting lessons about human behavior in a multicultural society.

We are grateful once again to work with a fine group of contributing authors. They care about your learning and are committed to providing a state-of-the-art knowledge base for understanding the multiple dimensions of human behavior. We are also grateful for colleagues who have provided rich case studies for Chapters 1, 2, 6, 9, 10, 11, 13, 15, and 16.

We are lucky to be working again with the folks at SAGE. Kassie Graves provided disciplined and creative editorial assistance from 2006 to 2016. She encouraged (*gently nudged* is more like it) me to bring the first edition of this book to fruition for several years. Joshua Perigo has monitored the progress of this project on a number of fronts. Megan O'Heffernan has shepherded the production of the book. Erin Livingston has served as competent copy editor, always making our work look a little better. Many more people have worked behind the scenes to help us complete this project. We wish we could thank them by name.

Our students also deserve a special note of gratitude. They ask unexpected questions and challenge our assumption, and many things that we have learned in interaction with them show up in the pages of this book. They have also provided a great deal of joy to our life journeys. We have enjoyed receiving email messages from students from other universities who are using the books and have found their insights to be very helpful.

Lib Hutchison: My deepest gratitude goes to my husband, Hutch. Since work began on the first edition of the *Dimensions* books in the mid-1990s, we have weathered several challenging years and experienced many celebratory moments. He is constantly patient and supportive and often technically useful. But, more important, he makes sure that I don't forget that life can be great fun. He has now accompanied me through many changes for over three fourths of my life journey.

Leanne Wood Charlesworth: My deepest gratitude goes to my mentor, Lib Hutchison, for inspiring me in many ways over many years and for inviting me to be a part of this rewarding writing and editing journey. Thank you also to my partner and my children; in our daily lives together, they constantly remind me of the complexities of human behavior, the ever-changing world in which we live, and the profound ways in which loving relationships support well-being.

SAGE would like to thank leading LGBT+ expert Kryss Shane for contributing her expertise on transgender issues.

About the Editors

Elizabeth D. Hutchison received her MSW from the George Warren Brown School of Social Work at Washington University in St. Louis and her PhD from the University at Albany, State University of New York. She was on the faculty in the social work department at Elms College from 1980 to 1987 and was chair of the department from 1982 to 1987. She was on the faculty in the School of Social Work at Virginia Commonwealth University from 1987 to 2009, where she taught courses in human behavior and the social environment, social work and social justice, and child and family policy; she also served as field practicum liaison. She has been a social worker in health, mental health, aging, and child and family welfare settings and engaged in volunteer work with incarcerated women and environmental justice for farm workers in the Coachella Valley of California. She is committed to providing social workers with comprehensive, current, and useful frameworks for thinking about human behavior. Her other research interests focus on child and family welfare. She lives in Reno, Nevada, where she enjoys hiking around Lake Tahoe and being a hands-on grandmother to two humans and one dog.

Leanne Wood Charlesworth received her MSW from the University at Albany and PhD from the School of Social Work at Virginia Commonwealth University. She began her career as a social worker in the child welfare systems in Washington, DC, and Virginia. After obtaining her PhD, she worked in the research and evaluation field in Baltimore. In 2003, she joined the Nazareth College Department of Social Work in Rochester, New York, as a full-time faculty member, teaching human behavior and the social environment, research methods, introduction to social work, and integrative seminar. She also began collaborating with the local homeless services provider network on a variety of initiatives, including a Photovoice project and the local annual Project Homeless Connect. More recently, she has taken on the department chair role and developed an elective on secondary trauma and self-care for MSW students.

About the Contributors

Suzanne Baldwin, PhD, LCSW, MSW, BSN, RN, received her PhD in social work from the School of Social Work at Virginia Commonwealth University. She owns her own clinical social work practice, primarily focusing on working with families involved in the court systems and military family issues. She spent almost 2 decades working as a clinical nurse specialist in newborn intensive care units. She has taught human behavior, practice, communications, and research courses and supervised internships at Old Dominion University and at the School of Social Work at Virginia Commonwealth University. She is the mother of three adult children. Her oldest daughter was a patient in the neonatal intensive care unit (NICU), and her daughter's son spent a month in the NICU after his birth in 2009.

Annemarie Conlon, PhD, MBA, LCSW, has taught courses on aging, health care policy, research, and social work practice. Her experience includes individual, family, and group practice with older adults in oncology and community settings. Her major areas of interest are ageism in health care and end of life care.

Elizabeth P. Cramer, MSW, PhD, LCSW, ACSW, is professor in the School of Social Work at Virginia Commonwealth University where she teaches courses in direct practice, diversity and social justice, interpersonal violence, and social work education and teaching. Her primary research and scholarship areas are domestic violence, particularly abuse of persons with disabilities, and educational strategies to impact social work students' attitudes toward, knowledge, of, and skills with LGBTQ populations. She is the principal investigator of the I-CAN! Accessibility Project, funded by the Virginia Department of Criminal Justice Services, whose mission is to promote and facilitate awareness about abuse of people with disabilities and to advocate for equal access to services and legal protections. She also serves as co-PI of Leadership for Empowerment and Abuse Prevention, an abuse prevention program for individuals with intellectual and developmental disabilities funded by the Department of Justice office on Violence Against Women.

Cory Cummings, LCSW, is assistant professor of social work at Monmouth University in New Jersey where he teaches practice and research. He received his PhD from Virginia Commonwealth University in 2017 where he studied health promotion for those with severe and persistent mental health challenges and community-based participatory research practices. He is interested in wellness and health equity for that population and supporing the advancement of the recovery movement. He comes from a rich clinical practice background, including administrative experience.

Elizabeth DePoy, MSW, PhD, is professor of interdisciplinary studies and social work and cooperating faculty in mechanical engineering. After completing her initial undergraduate degrees in occupational therapy and French literature, she shifted her academic and scholarly focus to a more macro social justice perspective by pursuing a masters in social work; from there her doctoral efforts focused on applied epistemology. She has been centrally involved in curriculum development and instruction in both the graduate and undergraduate programs in interdisciplinary disability studies and teaches in those programs along with teaching a graduate online research sequence in the School of Social Work and serving on doctoral committees in mechanical engineering. Her scholarship is acknowledged nationally and internationally in the fields of disability and design, and research and evaluation methodology. With Gilson, she is an inventor of several mobility devices, one on exhibit at the Cooper Hewitt Museum. She has earned over $1.4 million in extramural funding for individual and collaborative research.

Stephen French Gilson, MSW, PhD, is professor and coordinator of interdisciplinary disability studies at the Center for Community Inclusion and Disability Studies; professor at the School of Social Work at the University of Maine; and senior research fellow at Ono Academic College Research Institute for Health and Medical Professions, Kiryat Ono, Israel. After he completed his undergraduate degree in art, he shifted his career to social justice, pursuing a masters in social work. Realizing that knowledge of human biology and physiology was foundational to his work, he completed a PhD in medical sciences. Synthesizing the diversity and richness of this scholarly background, Dr. Gilson engages in research in

disability theory, disability as diversity, design and access, social justice, health and disability policy, and the atypical body. He teaches courses in disability as diversity, policy, and human behavior from a legitimacy perspective. In 2017, Stephen received a Trustee Professorship award from the University of Maine to support his international study of social practice art. His most recent research integrates and applies artistry, design, and commitment to human rights to the development of aesthetically designed adaptive equipment. The AFARI, a three-wheeled outdoor fitness mobility support, is now on exhibit at the Smithsonian Cooper Hewitt Design Museum in New York. Along with his wife, Liz DePoy, Stephen is the owner of an adapted rescue farm in Maine. Living his passion of full access, the barn and farm area have been adapted not only to better assure human access and animal caretaking but also to respond to the needs of the disabled and medically involved animals that live on the farm. Two other major influences on Dr. Gilson's writing, research, and work include his passion for and involvement in adaptive alpine skiing and dressage.

Marcia Harrigan, MSW, PhD, is associate professor emeritus and former associate dean of Student and academic affairs in the School of Social Work at Virginia Commonwealth University. She has practiced in child welfare, juvenile justice, and mental health. Her major areas of interest are nontraditional family structures, family assessment, multigenerational households, and long-distance family caregiving. She has taught human behavior and practice courses. Her retirement allows more time for her grandchildren, master gardener activities, and tutoring in a program for aging out foster care young adults enrolled in higher education.

Kristina M. Hash, LICSW, PhD, is a professor in the School of Social Work and director of the Gerontology Certificate Program at West Virginia University. Her research interests include geriatric education, rural gerontology, LGBTQ issues, and the use of technology in teaching and research. She is the recipient of national-, state-, and university-level teaching awards. Her book *Aging in Rural Places* was published in 2015, and her edited volume *Annual Review of Geriatrics and Gerontology: Contemporary Issues and Future Directions in Lesbian, Gay, Bisexual, and Transgender (LGBT) Aging* was published in 2017.

Pamela J. Kovacs, MSW, PhD, is associate professor emerita with the School of Social Work at Virginia Commonwealth University, where for 17 years she taught clinical practice, social work practice and health care, and qualitative research and served as a field liaison. Her earlier clinical practice that influenced her teaching and research included work with individuals, families, and groups in oncology, hospice, and mental health settings. Her major areas of interest were HIV/AIDS, hospice and palliative care, volunteerism, caregiving, and preparing social workers and other health care professionals to work with older adults and their families.

Holly C. Matto, MSW, PhD, is associate professor in the College of Health and Human Services Department of Social Work at George Mason University in Fairfax, Virginia. Prior to that, Dr. Matto was at Virginia Commonwealth University School of Social Work for 10 years, where she taught theories of human behavior, direct practice, and research methods in the master's and doctoral programs. She has more than 15 years of research and practice experience in the field of addiction science and has conducted treatment intervention studies with diverse substance abuse populations. Recently she conducted a clinical trial with Inova Fairfax Hospital and Georgetown University's Center for Functional and Molecular Imaging that used neuroimaging technology to examine functional and structural brain change associated with behavioral health interventions for substance-dependent adults. She is currently engaged in research that examines the effects of an integrated music, imagery, and movement intervention to improve mood and promote cognitive functioning in older adult residents living in a long-term care facility.

Susan Ainsley McCarter, MS, MSW, PhD, is associate professor in the School of Social Work at the University of North Carolina at Charlotte. She has worked as a juvenile probation officer; mental health counselor for children, adolescents, and families; social policy advocate; and mother. Her major area of interest is risk and protective factors for adolescents, specifically the disproportionate minority contact in the juvenile justice system. She currently teaches research methods and the MSW capstone course and has taught human behavior, social policy, and forensic social work courses at both the undergraduate and graduate levels.

Matthias J. Naleppa, MSW, PhD, is a faculty member at the School of Social Work at the Radford University Waldron College of Health and Human Services. Previously he held positions as professor of social work at the State University of Baden-Wuerttemberg in Stuttgart, Germany; the University of Applied Sciences in Bern, Switzerland; and Virginia Commonwealth University.

He is a Hartford Geriatric Faculty Scholar. His research focuses on geriatric social work, short-term treatment, and international social work. Naleppa regularly conducts workshops on task-centered practice and geriatric social work in the United States, Europe, and Asia. He holds an MSW from the Catholic School of Social Work in Munich and a PhD from the University at Albany.

Michael J. Sheridan, MSW, PhD, is former special advisor for diversity and wellness programs with the Office of Intramural Training & Education at the National Institutes of Health. In this capacity, she provided a variety of diversity and inclusion trainings, as well as offerings on stress management and self-care. She also facilitated a weekly mindfulness meditation group for NIH fellows. Her previous practice experience includes work in mental health, health, corrections, and youth and family services. As a former social work educator she taught courses on diversity and social justice, spirituality and social work, transpersonal theory, human behavior, international social development, research methods and statistics, and conflict resolution and peacebuilding. Her major research and scholarship focus has been on the ethical and effective integration of spirituality within social work practice and education.

Joseph Walsh, MSW, PhD, LCSW, is a former professor in the School of Social Work at Virginia Commonwealth University. He was educated at Ohio State University and has worked for 40 years in community mental health settings. His major areas of interest are clinical social work, serious mental illness, and psychopharmacology. He has taught courses in social work practice, human behavior and the social environment, and the dynamics of the social worker–client relationship, while maintaining a small clinical practice. Joe also performs 60s and 70s rock and roll music with his band Social Phobia.

David Woody III, PhD, LCSW, is president and CEO of The Bridge—Homeless Recovery Center, in Dallas, Texas. After several years in academia at Texas Christian University, the University of Texas at Arlington, and Baylor University, Dr. Woody returned to work in the Dallas–Fort Worth metroplex, focusing on homelessness, mental health and substance abuse treatment, and affordable and permanent supportive housing. In addition to issues related to poverty, Dr. Woody's major areas of interest include research exploring strengths of African American single mothers and initiatives enhancing the significance of fatherhood in the African American community.

Debra J. Woody, PhD, LCSW, is the senior associate dean in the School of Social Work at the University of Texas at Arlington. She is the director of the Center for Addictions and Recovery Studies that provides recovery and parenting services to mothers and their children, and school-based substance abuse prevention services to students and their families.

About the Case Study Contributors

Najwa Awad, MSW, LCSW-C, is a graduate from the School of Social Work at Virginia Commonwealth University. She is a psychotherapist in private practice with a focus on providing culturally sensitive counseling to women and minorities. She has a special interest in helping underserved Muslim communities and speaking in public forums about reducing stigma toward seeking mental health treatment. Beyond the outpatient setting, she provides services to individuals and families in group homes, schools, and the foster care system.

Megan Beaman is a community-based civil rights attorney representing primarily low-income and immigrant clients and communities around Southern California, particularly in the Coachella Valley, and also leading and participating in community advocacy toward policy and systems change outside of the traditional legal context. Ms. Beaman is a longtime advocate for the rights of workers, immigrants, women, and low-income communities—and the combination of any or all of those groups. Her career and passion are rooted in her own rural, working-class upbringing, as well as the experiences she has shared with diverse communities and leaders around the country, all united in their commitments to justice and better lives.

Nicole Footen Bromfield, MSW, PhD, is associate professor and associate dean of academic affairs in the Graduate College of Social Work at the University of Houston. Nicole earned her PhD in public policy from Virginia Commonwealth University with a focus in health policy, and an MSW and BA in anthropology from West Virginia University. Nicole's research interests include issues relating to women's and children's health and social well-being. Her recent publications focus on human trafficking, global surrogacy, the lived experience of divorce for Arabian Gulf women, and child welfare issues such as intercountry adoption and infant and child car restraints, all from a policy perspective.

Vicki Kirsch, PhD, LCSW, is the MSW program director and associate professor of social work at George Mason University. Her interests and practice focus on trauma and recovery, gender and sexualities, and issues of spirituality and religion. She has expertise in eye movement desensitization and reprocessing (EMDR) and dialectical behavior therapy (DBT) in addition to psychodynamic and relational psychotherapy. Prior to employment at GMU, she was associate director and director of training at the Wheelock College Counseling Center and teaching associate in psychiatry at the Harvard Medical School. Dr. Kirsch has an active private practice in Fairfax, Virginia, where she primarily works with adult trauma survivors and transgender individuals and their families and facilitates a dialectical behavior program for adult women.

Peter Maramaldi, PhD, MPH, LCSW, is a professor at the Simmons School of Social Work in Boston, where he serves as the director of the PhD program. He also serves on the faculty at the Harvard School of Public Health in the Department of Social and Behavioral Sciences, where he teaches social welfare and has developed an opportunity for social work PhD students to earn the MPH degree during their training. Dr. Maramaldi also holds a faculty appointment at the Harvard School of Dental Medicine in oral health policy and epidemiology, where he mentors postdoctoral trainees and works with interdisciplinary teams on NIH-funded investigations. He is a Hartford faculty scholar and national mentor with expertise in behavioral oncology in older populations. As a social work behavioral scientist, he has had consistent NIH and foundation funding since 2003 for his work across disciplines on research initiatives focused on health promotion. He is currently working on an NIH-funded multiyear study to promote patient safety using medical informatics. Another current NIDCR-funded study is developing implementation strategies for improved diagnostic coding in electronic health records. Dr. Maramaldi is also working on a foundation-funded national demonstration project using behavioral interventions to reduce childhood caries in high-risk populations of children. Prior to returning to Columbia University to earn his PhD degree and launch an academic career, Dr. Maramaldi was a community organizer and clinical social worker in New York City for more than 25 years.

Derek Morch, LCSW, is a graduate of the School of Social Work at Virginia Commonwealth University. He has worked in a variety of settings providing mental health services, including outpatient psychotherapy, residential counseling, homeless outreach, and supporting families with children at risk for out-of-home placement. His areas of interest include ongoing practice with multicultural populations, co-occurring treatment, and housing issues for those with serious mental illness.

Bryan D. Norman, LCSW, is a graduate of the School of Social Work at Virginia Commonwealth University. He has worked in a variety of settings, such as correctional facilities, core service agencies, nonprofits, and private practice. Bryan has served a variety of populations, including those who struggle with homelessness, substance dependence, serious mental illness, and chronic medical issues. He currently works as a psychotherapist for a community mental health agency in the southwestern United States. His areas of interest include couple's work, trauma processing, treating severe emotional dysregulation, and body–mind psychotherapies.

Meenakshi Venkataraman, PhD, is a lecturer in the Department of Social Work at Metropolitan State University of Denver. She has taught human behavior at the graduate and undergraduate levels. Her research interests include psychological, social, and spiritual aspects of adults with severe mental illness. She is also interested in international social work.

Part I

A Multidimensional, Multitheoretical Approach for Multifaceted Social Work

- Devyani Hakakian is beginning her workday at an international advocacy organization devoted to women's rights.
- Sylvia Gomez and other members of her team at the rehabilitation hospital are meeting with the family of an 18-year-old man who is recovering from head injuries sustained in a motorcycle accident.
- Mark Bernstein is on the way to the county jail to assess the suicide risk of an inmate.
- Caroline O'Malley is knocking at the door of a family reported to her agency for child abuse.
- Helen Moore is preparing a report for a legislative committee.
- Juanita Alvarez is talking with a homeless man about taking his psychotropic medications.
- Stan Weslowski is meeting with a couple who would like to adopt a child.
- Andrea Thomas is analyzing the results of a needs assessment recently conducted at the service center for older adults where she works.
- Anthony Pacino is wrapping up a meeting of a cancer support group.
- Sam Belick is writing a social history for tomorrow's team meeting at the high school where he works.
- Sharlena Cook is preparing to meet with a group of Head Start parents to discuss parenting issues.
- Sarah Sahair has just begun a meeting of a recreational group of 9- and 10-year-old girls.
- Jane Kerr is facilitating the monthly meeting of an interagency coalition of service providers for substance-abusing women and their children.
- Ann Noles is planning a fund-raising project for the local Boys Club and Girls Club.
- Meg Hart is wrapping up her fourth counseling session with a lesbian couple.
- Chien Liu is meeting with a community group concerned about youth gang behavior in their neighborhood.
- Mary Wells is talking with one of her clients at the rape crisis center.
- Nagwa Nadi is evaluating treatment for post-traumatic stress disorder at a Veterans Administration hospital.

What do these people have in common? You have probably guessed that they all are social workers. They work in a variety of settings, and they are involved in a variety of activities, but they all are doing social work. Social work is a multifaceted profession. And because it is multifaceted, social workers need a multidimensional understanding of human behavior. This book provides such an understanding. The purpose of the two chapters in Part I is to introduce you to a multidimensional way of thinking about human behavior and to set the stage for subsequent discussion. In Chapter 1, you will be introduced to the multiple dimensions of person, environment, and time that serve as the framework for the book, and you will learn about social work's emphasis on diversity, inequality, and social justice. You also will be given some tools to think critically about the multiple theories and varieties of research that make up our general knowledge about these dimensions of human behavior. In Chapter 2, you will encounter eight theoretical perspectives that contribute to multidimensional understanding. You will learn about their central ideas and their scientific merits. Most importantly, you will consider the usefulness of these eight theoretical perspectives for social work.

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1 Human Behavior
A Multidimensional Approach

Elizabeth D. Hutchison

LEARNING OBJECTIVES

LO 1.1 Recognize one's own emotional and cognitive reactions to a case study.

LO 1.2 Outline the elements of a multidimensional person-in-environment approach to human behavior.

LO 1.3 Advocate for an emphasis on diversity; inequality, equity, and inclusion; social, economic, and environmental justice; and a global perspective in social work's approach to human behavior.

LO 1.4 Summarize four ingredients of knowing how to do social work.

LO 1.5 Analyze the roles of theory and research in guiding social work practice.

LO 1.6 Apply knowledge of the multidimensional person-in-environment framework; diversity; inequality, equity, and inclusion; and the pursuit of human rights and social, economic, and environmental justice to recommend guidelines for social work engagement, assessment, intervention, and evaluation.

CASE STUDY 1.1

Joshua, Making a New Life

Joshua spent the first 10 years of his life in the city of Uvira in the South Kivu Province of the Democratic Republic of Congo (DRC), formerly Zaire. He is the fourth-oldest child in a family that included eleven children. He is of the Banyamulenge ethnic group, and his family spoke Swahili, Kinyamulenge, and French while living in Uvira. He was raised Christian in the United Methodist Church. Joshua's family lived comfortably in Uvira. His mother owned a boutique shop that sold clothes, shoes, lotion products, accessories, and petroleum. His father bought cows, had them butchered, and then sold the meat.

Of his life in Uvira, Joshua recalls that a typical day included getting up for breakfast and spending the day at school. After school, he did chores and sometimes helped his mom in her boutique. Then he played soccer until dinner. It was a good life.

(Continued)

(Continued)

All of that changed sometime in 2003. The long-standing Congo civil war was getting closer to his family's home in Uvira. Joshua recalls hearing gunshots about 15 miles away. His family left their home in Uvira in the middle of the night by foot and walked across the Burundi border to the nearby Gatumba Refugee Camp run by the United Nations High Commissioner for Refugees (UNHCR). They were joined on the walk and in the camp by a lot of other people from Uvira. Life was hard in the crowded camp, where people slept in tents with mosquitos buzzing around. Sometimes there was not enough water or food for the whole camp. There was no school for children to attend in the camp. The hygiene in the camp was not good and a lot of people were sick. Joshua lost a lot of friends and family in the camp.

A terrible thing happened on August 13, 2004. There was a heinous massacre at the Gatumba Refugee Camp, killing 166 refugees and seriously wounding over 100 more. News reports indicate that refugees who were members of the Banyamulenge ethnic group were the specific target of the massacre. Joshua's mom died of gunshot wounds, and his 8-year-old sister's body was never found. The whole camp was burned down, and Joshua's family was separated. Joshua, who was 11 years old at the time, ran with his 7-month-old sister. They were first in the hospital and then were taken in by a stranger with whom they stayed for several weeks before finding their father and other siblings. Their father had been shot during the massacre and was taken to the hospital. Two of Joshua's siblings were also found in the hospital. Other siblings had found safety a few miles away at a makeshift camp. After finding his father and siblings, Joshua and his baby sister stayed with an extended family relative in Bujumbura, Burundi, for about four months. His father went to a hospital in Kenya, and some siblings were in an orphanage. At some point, Joshua and some older siblings went back to Uvira in the DRC. They stayed in the house where they had lived before they fled and were able to go to school again, but not right away.

In 2006, Joshua's father was discharged from the hospital, came back to Uvira, and took all of the family back to Bujumbura, Burundi, where he filed for refugee status. Joshua and his siblings went for a few interviews for the refugee status application, but mostly the process was handled by his father, and Joshua doesn't know much about it.

In May 2007, Joshua's family, consisting of a single father and 10 children, arrived in Boise, Idaho. Joshua was almost 14 years old, and he felt excited and eager to begin school. He was also struck by how cold the weather was. Joshua's father received Supplemental Security Income (SSI) because of disability related to wounds from the massacre. His father also had to continue with treatment for his wounds, was hospitalized from time to time, and continues to receive periodic treatment. His father is now ordained as a pastor in a local African church and currently serves on a committee for the local African community. He received his citizenship in 2013.

The language issue was really hard at first for Joshua, but it was even harder for his older siblings and father. Joshua graduated from high school in 2011, from community college in 2013, and from university in 2017. He received citizenship in September 2017 and was married in October 2017. He coaches local Nations United and Boys & Girls Club soccer teams and works as the employment specialist and donations manager at the Agency for New Americans, the refugee resettlement agency that sponsored his family during their resettlement. All of Joshua's surviving siblings still live in Boise. Unfortunately, the oldest sister died in November 2016. She had been shot in the head during the massacre, and her injuries left her paralyzed on the left side of her body. She had gotten married after the family arrived in Boise and left six children behind when she died. Joshua says the family misses her very much.

Story provided by Agency for New Americans, Boise, Idaho

Human Behavior: Individual and Collective

As eventful as it has been, Joshua's story is still unfolding. As a social worker, you will become a part of many unfolding life stories, and you will want to have useful ways to think about those stories and effective ways to be helpful to people like Joshua and his community of refugees from the DRC, as well as the many other people you will encounter in your social work journey. The purpose of this book is to provide ways for you to think about the nature and complexities of human behavior—the people and situations at the center of social work practice. To begin to do that, we must first clarify the purpose of social work and the approach it takes to individual and collective human behavior. This is laid out in the 2015 *Educational Policy* of the Council on Social Work Education (CSWE):

> The purpose of the social work profession is to promote human and community well-being. Guided by a person-in-environment framework, a global perspective, respect for human diversity,

> and knowledge based on scientific inquiry, the purpose of social work is actualized 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. (p. 5)

The CSWE was formed in 1952 to bring the accreditation of social work education under a single body, bringing together separate accrediting bodies for medical social work, psychiatric social work, and generalist practice to accredit both undergraduate and graduate social work education programs. Three years later, in 1955, the National Association of Social Workers (NASW) was formed by consolidating seven existing organizations, the American Association of Social Work plus specialized associations of psychiatric social workers, medical social workers, school social workers, group workers, community organizing social workers, and social work researchers. Both the newly formed CSWE and NASW were dedicated to identifying what was common to all social work practice. The CSWE immediately set to work to develop curriculum policy and accreditation standards for a social work education that could prepare students for all practice settings and social work roles.

In these early efforts to identify the common base of social work, presenters of one workshop at the 1952 meeting of the American Association of Schools of Social Work, a forerunner of CSWE, argued that "knowledge and understanding of human behavior is considered an indispensable base for social work education and for all social work activity" (Social Welfare History Archives, 1952, p. 1). I agree wholeheartedly with that statement. Whether we are concerned about

- how an individual client can get better control of emotions and implicit cognitive biases;
- how a family can improve its communication patterns;
- how a group can become more cohesive;
- how to maximize the benefits of increasing diversity in an organization;
- how a community can become empowered to solve problems;
- or the most effective ways to organize for human rights and social, economic, and environmental justice,

we are concerned about human behavior.

In the first working definition of social work practice after the formation of CSWE and NASW, in 1958, Harriet Bartlett linked the person-in-environment perspective on human behavior to the definition of social work (Kondrat, 2008). That connection has endured for six decades. In discussion of social work competencies, the CSWE 2015 curriculum policy statement notes that social workers "apply knowledge of human behavior and the social environment, person-in-environment, and other multidisciplinary theoretical frameworks" to engage with, assess, intervene with, and evaluate practice with "individuals, families, groups, organizations, and communities" (CSWE, 2015, pp. 8–9).

As you think about Joshua's story, you may be thinking, as I was, not only about Joshua and his family but also about the different environments in which they have lived and the ways in which both they and their environments have changed over time.

In this book, we use the language of "person and environment" rather than "person-in-environment" because the emphasis is not always on the individual person. Although the person-in-environment (person and environment) construct noted in the CSWE Educational Policy is an old idea in social work, it still is a very useful way to think about human behavior—a way that can accommodate such contemporary themes in human life as the emotional life of the brain, human–robot relationships, social media, human rights, economic globalization, and environmental justice. This book elaborates and updates the person and environment construct that has guided social work interventions since the earliest days of the profession.

As they live their lives in the natural environment, humans join with other humans to develop physical landscapes and structures, technologies, and social systems that form the context of their lives. These landscapes, structures, technologies, and systems are developed by collective action, by humans interacting with each other. Once developed, they then come to shape the way humans interact with each other and their natural environments. Structures, technologies, and systems can support or deter individual and collective well-being. Usually, they benefit some individuals and groups while causing harm to others. Social workers are concerned about both individual and collective behavior and well-being, and when we talk about human behavior, we are referring to both the individual and collective behavior of humans. Sometimes we focus on individual behavior, and other times we are more concerned about the social systems created by human interaction.

This chapter provides a multidimensional person and environment framework, and the element of time is added

to call attention to the dynamic, ever-changing nature of both people and environments. The chapter also presents a discussion of diversity, inequality, and the pursuit of social justice from a global perspective. After a brief description of the processes by which professionals like social workers move from knowing to doing, the chapter ends with a discussion of how scientific knowledge from theory and research informs social work's multidimensional understanding of human behavior.

A Multidimensional Approach

Social work's person and environment construct has historically recognized both person and environment as complex and **multidimensional**, that is, as having several identifiable dimensions. A **dimension** refers to a feature that can be focused on separately but that cannot be understood without also considering its embeddedness with other features. This last piece is really important: Although we can focus on a single dimension of a human story to help us think about it more clearly, no one dimension can be understood without considering other dimensions as well. As neuroscientist Robert Sapolsky (2017, p. 5) warns, "It's human behavior. And, it is indeed a mess, a subject involving brain chemistry, hormones, sensory cues, prenatal environment, early experience, genes, both biological and cultural evolution, and ecological pressures, among other things." Throughout the book, we try to call attention to how dimensions of human behavior are related to each other and intertwine to influence specific behaviors.

If we were writing a book focusing on only one type of behavior, such as the aggression Sapolsky (2017) writes about, we could demonstrate how all the elements of person and environment are intertwined to create that one type of behavior. Because, instead, we are writing a book that covers the wide range of human behaviors, both individual and collective behaviors, we organize Parts II and III of the book around various dimensions of person and environment and do our best to illustrate how those dimensions are related to each other. For example, the chapter on cultures and the physical environment includes discussion of the neuroscience of prejudice as well as discussion of gene–culture coevolution. We encourage you to pay particular attention to these discussions of the way in which different dimensions of person and environment are intertwined.

With an explosion of research across a number of disciplines in the past few decades, the trend has been to expand the range of dimensions of both person and environment folded into the person and environment construct. Time can also be thought of as multidimensional. Let's look at some of the dimensions of person, environment, and time in Joshua's story.

If we focus on the *person* in Joshua's story, we think about the conditions in the refugee camp that threatened his biological systems and how he survived while many others died in the camp, where hygiene was poor and water and food were scarce. We also think about the biological damage done to members of his family at the time of the massacre and are reminded how humans often carry both biological and psychological reminders of physically and emotionally traumatic situations. Joshua appears to have emotional resilience and good problem-solving skills, having had the discernment to run from the massacre with his baby sister, the fortitude to survive the perilous days while the family waited to be resettled in the United States, and the flexibility to adapt to a new life once he arrived in the United States. He was able to learn a new language and culture and plan for the future. Their Christian faith has been a source of comfort for him and his family as they adapted to a new environment.

If we focus on the *environment*, we see many influences on Joshua's story. Consider first the physical environment. Joshua lived a comfortable life in Uvira, where he spent his days in school and was able to be outside playing soccer after chores were done. From there, he took a short walk across the Burundi border to a crowded and primitive refugee camp, where he has memories of being assaulted by mosquitoes. After the massacre, he, his father, and his siblings lived where they could—in camps, hospitals, and other people's homes. They were finally resettled in a city about the size of Uvira, but where the climate was much colder. They were surrounded by mountains as they had been in Uvira. Joshua is once again able to be outside playing soccer but for a shorter season.

Culture is a dimension of environment that exerts a powerful influence in Joshua's story. Ethnic culture clash was a large part of the Congo civil war, and Joshua and his family were of the ethnic Banyamulenge ethnic group that had been targets for ongoing discrimination and exclusion since the colonial period. Such cultural conflict is not new; historical analysis suggests that intercultural violence has actually declined in recent times (Pinker, 2011), but it continues to be a source of great international upheaval and the driving force behind refugee resettlement. As is true in many parts of the world, ethnic conflict is intertwined in the Congo with conflict over a natural resource—in this case coltan, a metallic ore used in electronics such as computers and cell phones (McMichael, 2017).

Joshua's story has been powerfully influenced by the geopolitical unrest that marked his young life in Africa. His relationships with social institutions have changed

over time, and he has had to learn new rules based on his changing place in the social structure. Even though his country was engaged in civil war during much of his young life, it did not reach his city until he was 10 years old. Before that, his family lived in relative comfort and peace. His family was relieved to get to the United Nations refugee camp, but life there was hard, and ultimately, the war followed them there, even though the camp was supposed to be protected by the Burundi government. Once they arrived in the United States, Joshua and his siblings were able to go to school again, to make their way economically, and to work toward citizenship in their adopted country.

Another dimension of the environment, family, is paramount to Joshua. He has suffered family loss and endured a time when members of his family were separated before resettling in the United States. He has been lucky, however, to have his father and surviving siblings living nearby. Many refugee families end up spread across several continents, and that may be true for Joshua's extended family. Joshua now has a wife to count as family.

Small groups, organizations, and communities have been important forces in Joshua's life, and although he may not be aware of it, a social movement has sprung up to call attention to the plight of Banyamulenge refugees. His soccer teams are important small groups in the life he has created in Boise. He participates in small groups at church and in the African community in Boise. He is a member of the small staff group at the refugee resettlement agency.

Several organizations have been helpful to Joshua and his family since they fled Uvira. The refugee camp was an organization that brought safety initially but ultimately also brought trauma and loss. Joshua's association with other organizations has been much more positive; he did well in several school organizations and has returned to work for the refugee resettlement agency that sponsored his family and assisted them in successfully resettling. The African Christian church where his father is a minister is a source of close relationships, spiritual connectedness, and continuity with life in Uvira.

Joshua and his family have needed to adapt their behavior to live in three different types of communities. In Uvira, they were surrounded by extended family, long-term friends and neighbors, and a church community. In the crowded refugee camp, disease and despair were common, and Joshua was not able to go to school. That community was split, with some being targeted for massacre while others were not. Now, he lives in a city in southwestern Idaho in proximity to other refugees from the DRC and worships with many of them.

We don't know if Joshua is aware that the Gatumba Refugees Survivors Foundation (2020) has spearheaded a social movement to undertake inquiry about the Gatumba massacre, to return the Banyamulenge refugees to the DRC, and to develop memorial services for those who were killed and maimed in the massacre in cities across North America where the Banyamulenge refugees have resettled. We don't know how Joshua would feel about the goal to repatriate the Banyamulenge refugees, given that he has been living in Boise since he was 13 years old and seems to have put down deep roots there. The Boise community of Banyamulenge refugees might appreciate a memorial service in Boise, however, as they heal from the trauma of that massacre.

Time is also an important part of Joshua's story. His story, like all human stories, is influenced by the human capacity to live not only in the present time but also in past and future times. Escape, crowded camps, massacre, family loss and separation, and resettlement are past events in his family's life and can be vividly recalled. There were times in the family's life when they needed to focus on future possibilities with such questions as "Will our father get better?" and "Will we be granted refugee status, and if so, when and where will we go?" This future thinking has had an enormous impact on the current circumstances of the family's lives. In the interview for this case study, Joshua engaged in thinking about his past life in Uvira and the refugee camp, as well as the massacre event, but for the most part, he lives largely in the present while imagining possibilities for the future with his wife, siblings, and father.

Joshua's story is also influenced by the historical times in which he has lived and is living. He has lived in a time of violent ethnic discord in his home country, and the civil strife continues in the DRC (Human Rights Watch, 2020a). He is lucky to have lived in an era of international support for refugees, but in his personal life as well as his work at the refugee resettlement organization, he has seen hostility to refugees grow in the last political cycle. The times in which we live shape our behaviors in many ways.

Another way to think about the role of time in human behavior is to consider the way in which age or life stage influences behavior. Joshua notes that although learning English was difficult for him, it was much easier for him at age 13 than it was for his father and his older siblings. He finds this stage of his life, with school behind him and a new marriage, to be an exciting time, with a future stretching out before him.

As suggested, social work has historically recognized human behavior as an interaction of person with environment, although the relative emphasis on different dimensions of person and environment has changed over time (see Kondrat, 2008). Today, a vast multidisciplinary literature is available to help us in our social work efforts. The good news is that the multifaceted nature of this literature

provides a broad knowledge base for the varied settings and roles involved in social work practice. The bad news is that this literature is highly fragmented, scattered across a large number of fields. What we need is a structure for organizing our thinking about this multifaceted, multidisciplinary, fragmented literature.

The multidimensional approach provided in this book should help. This approach is built on the person–environment–time model described earlier. Although in this book we focus on each of these elements separately, keep in mind the earlier caution that *dimensions* refers to a feature that can be focused on separately but cannot be understood without considering other features. The dimensions identified in this book were traditionally studied as detached or semidetached realities, with one dimension characterized as causing or leading to another. In recent years, however, behavioral science scholars have collaborated across disciplines, leading to exciting new ways of thinking about human behavior, which we and the contributing authors share with you. I want to emphasize again that we do not see the dimensions analyzed in this book as detached realities, and we are not presenting a causal model. We want instead to show how these dimensions work together, how they are interwoven with each other, and how many possibilities are opened for social work practice when we think about human behavior in a multidimensional way. We are suggesting that humans engage in **multidetermined behavior**—that is, behavior that develops as a result of many causes. As Sapolsky (2017, p. 8) says, "It is impossible to conclude that behavior is caused by *a* gene, *a* hormone, *a* childhood trauma"—because all these factors and many others interact in one individual to produce unique results—"you have to think complexly about complex things" like human behavior. Exhibit 1.1 is a graphic overview of the dimensions of person, environment, and time discussed in this book. Exhibit 1.2 defines and gives examples for each dimension.

Critical Thinking

QUESTIONS 1.1

What courses have you taken in the past that added to your understanding of human behavior? How does content from any of these courses help you to understand Joshua's story and how a social worker might be helpful to Joshua and his family? Do you agree that the person and environment construct is still useful for social work? Explain your answer.

EXHIBIT 1.1 Person, Environment, and Time Dimensions

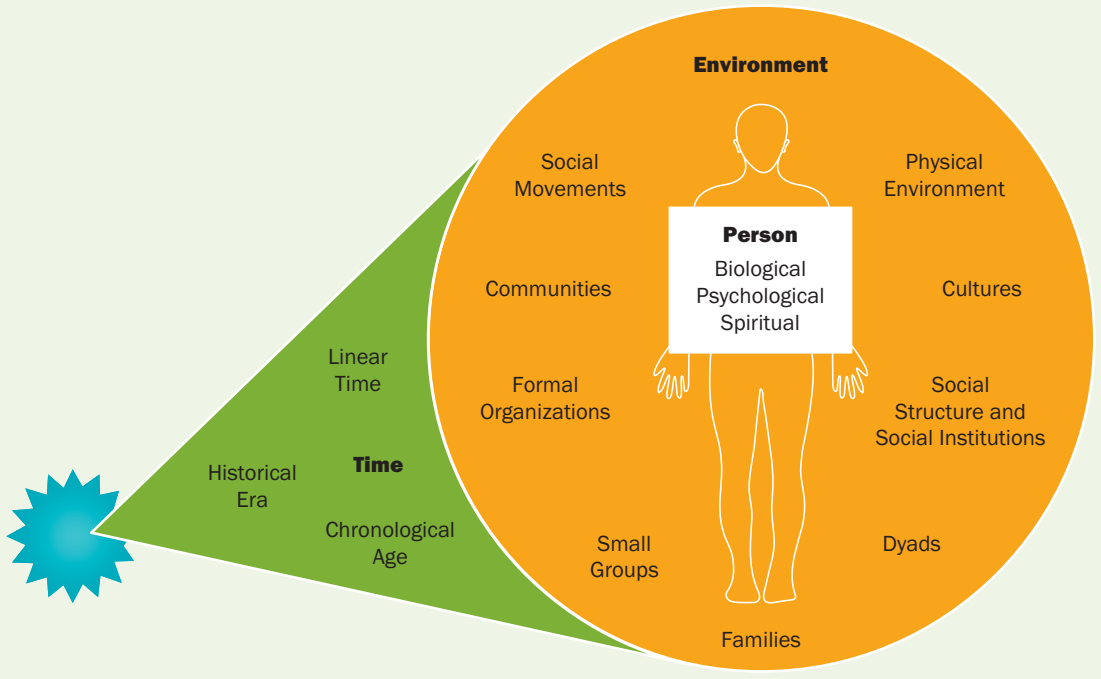


EXHIBIT 1.2 Definitions and Examples of Dimensions of Person, Environment, and Time

DIMENSION	DEFINITION	EXAMPLES
Person		
Biological	The body's biochemical, cell, organ, and physiological systems	Nervous system, endocrine system, immune system, cardiovascular system, musculoskeletal system, reproductive system
Psychological	The behavior and mind	Cognitions (conscious thinking processes), emotion (feelings), self (identity)
Spiritual	The aspect of the person that searches for meaning and purpose in life	Themes of morality; ethics; justice; interconnectedness; creativity; mystical states; prayer, meditation, and contemplation; relationships with a higher power
Environment		
Culture	A system of knowledge, beliefs, values, language, symbols, patterns of behavior, material objects, and institutions that are created, learned, shared, and contested by a group of people	Values, ideology, symbols, language, norms, subcultures, countercultures
Physical	The natural and human-built material aspects of the environment	Water, sun, trees, buildings, landscapes, technology
Dyads	Two persons bound together in some way	Parent and child, romantic couple, social worker and client
Families	A social group of two or more persons, characterized by ongoing interdependence with long-term commitments that stem from blood, law, or affection	Nuclear family, extended family, chosen family
Small groups	Two or more people who interact with each other because of shared interests, goals, experiences, and needs	Friendship group, self-help group, therapy group, committee, task group, interdisciplinary team
Formal organizations	Collectivities of people with a high degree of formality of structure working together to meet a goal or goals	Civic and social service organizations, business organizations, professional associations
Communities	People bound either by geography or by network links (webs of communication), sharing common ties, and interacting with one another	Territorial communities such as neighborhoods; relational communities such as the social work community, the disability community, a faith community, a soccer league
Social structure and social institutions	Social structure: a set of interrelated social institutions developed by humans to provide stability to society and order to individual lives Social institutions: stable, organized, patterned sets of roles, statuses, groups, and organizations that provide a basis for behavior in particular areas of social life	Social structure: social class Social institutions: government, economy, education, health care, social welfare, religion, mass media, and family
Social movements	Consciously organized and sustained attempts by ordinary people working outside of established institutions to change some aspect of society	Civil rights movement, poor people's movements, disability movement, gay rights movement, environmental justice movement
Time		
Linear time	Time in terms of a straight line	Past, present, future
Historical era	A discrete block of time in human history	Progressive Era, the Great Depression, 1960s
Chronological age	Age of a person measured in years, months, and days from the date the person was born; may also be described in terms of a stage of the human life course	Six months old (infancy), 15 years old (adolescence), 80 years old (late adulthood)

Social work has historically recognized human behavior as an interaction of person with environment.

Personal Dimensions

Any story could be told from the perspective of any person in the story. The story at the beginning of this chapter is told from Joshua's perspective, but it could have been told from the perspectives of a variety of other persons, such as a member of a different ethnic group in the DRC, Joshua's father or one of his siblings, a staff member at the Gatumba refugee camp, the family in Burundi who took Joshua and his baby sister in, or the case manager at the refugee resettlement agency. You will want to recognize the multiple perspectives held by different persons involved in the stories of which you become a part in your social work activities.

You also will want tools for thinking about the various dimensions of the persons involved in these stories. In recent years, social work scholars, like contemporary scholars in other disciplines, have taken a *biopsychosocial approach* that recognizes human behavior as the result of interactions of integrated biological, psychological, and social systems (see Melchert, 2013; Sameroff, 2010; Sapolsky, 2017). In this approach, psychology—personality, emotion, cognition, and sense of self—is seen as inseparable from biology. Emotions and cognitions affect the health of the body and are affected by it (Smith et al., 2013). Neurobiologists are identifying the brain circuitry involved in thoughts and emotions (Davidson & Begley, 2012; Sapolsky, 2017). They are finding evidence that the human brain is wired for social life (Lieberman, 2013). They are also finding that the social environment has an impact on brain structure and processes, and environments actually turn genes on and off. Environments influence biology, but the same environment acts on diverse genetic material (Hutchison, 2014).

This can help us understand how some people survived and some did not before the massacre in the Gatumba refugee camp. Two people with the same genetic makeup and biological characteristics can have very different behavioral outcomes, and two people with very different genetic makeup and biological characteristics can have the same or similar behavioral outcomes. In addition, two people with the same or similar experiences with the environment can have very different behavioral outcomes, and two people with very different experiences with the environment can have the same or similar behavioral outcomes (Sameroff, 2010).

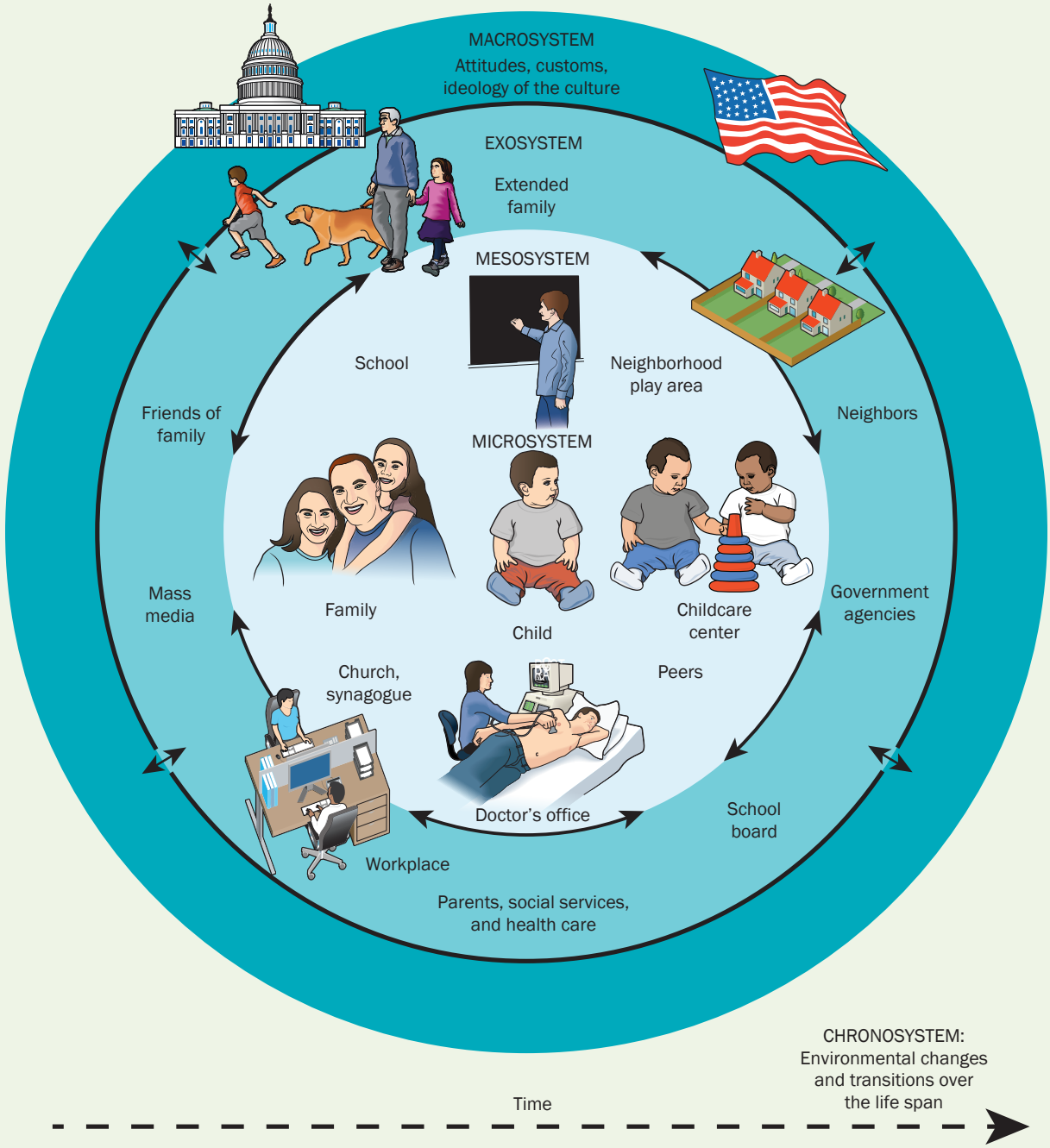
In recent years, social work scholars and those in the social and behavioral sciences and medicine have argued for greater attention to the spiritual dimension of persons as well (see Pandya, 2016). Beginning in the late 20th century, a group of U.S. medical faculty and practitioners initiated a movement to reclaim medicine's earlier spiritual roots, and by 2014, content on spirituality and health was incorporated into the curricula of over 75% of U.S. medical schools (Puchalski et al., 2014). Developments in neuroscience have generated new explorations of the unity of the biological, psychological, and spiritual dimensions of the person. For example, recent research has focused on the ways that emotions and thoughts, as well as spiritual states, influence the immune system and some aspects of mental health (Davidson & Begley, 2012). One national longitudinal study examined the role of spirituality in physical and mental health after the collective trauma of the 9/11 attacks and found that high levels of spirituality were associated with fewer infectious ailments, more positive emotions, and more immediate processing of the traumatic event in the three years following the attacks (McIntosh et al., 2011). Spirituality and religious affiliation appear to be a source of resilience for Joshua, his family, and the Boise African community. In this book, we give substantial coverage to all three of these personal dimensions: biological, psychological, and spiritual; they are covered in some detail in Chapters 3–5.

Environmental Dimensions

Social workers have always thought about the environment as multidimensional. As early as 1901, Mary Richmond (1917) presented a model of social work case coordination that took into account not only personal dimensions but also family, neighborhood, civic organizations, private charitable organizations, and public relief

organizations. Several models for classifying dimensions of the environment have been proposed since Mary Richmond's time. Social workers (see, e.g., Ashford et al., 2018) have also been influenced by Uri Bronfenbrenner's (2005) ecological perspective, which identifies the five interdependent, nested categories or levels of systems presented in Exhibit 1.3. You might notice some similarities between Bronfenbrenner's model and the one presented in Exhibit 1.1. By adding chronosystems in his later work, Bronfenbrenner was acknowledging the

EXHIBIT 1.3 Five Categories or Levels of Systems as Presented by Uri Bronfenbrenner



Source: Adapted from *How Children Develop*, by Robert S. Siegler, Judy S. DeLoache, and Nancy Eisenberg (2011). Based on Bronfenbrenner and Morris (2006).

importance of time in person–environment transactions, but this book presents a more fluid, less hierarchical model of person and environment than presented by Bronfenbrenner. Some social work models have included the physical environment (natural and built environments) as a separate dimension (see Norton, 2009). There is growing evidence of the impact of the physical environment on human well-being and growing concern about environmental justice issues in the physical environment.

To have an up-to-date understanding of the multidimensional environment, I recommend that social workers have knowledge about eight dimensions of environment described in Exhibit 1.2 and discussed in Chapters 6–9 in this book: cultures, physical environment, families, small groups, formal organizations, communities, social structure and social institutions, and social movements. We also need knowledge about dyadic relationships—those between two people, the most basic social relationships. Dyadic relationships receive attention throughout the book and are emphasized in Chapter 4 in discussion of the self in relationships. Simultaneous consideration of multiple environmental dimensions provides new possibilities for action, perhaps even new or revised approaches to social work practice.

These dimensions are neither mutually exclusive nor hierarchically ordered. For example, a family is sometimes referred to as a social institution, families can also be considered small groups or dyads, and family theorists write about family culture. Remember, dimensions are useful ways of thinking about person–environment configurations, but we should not think of them as detached realities.

Three elements of human behavior are captured in this photo—person, environment, and time.

Time Dimensions

The importance of time in human behavior is reflected in the 2006 finding that *time* is the most commonly used noun in print in the English language; *person* is the second most common (BBC News, 2006). There are many ways to think about time. Physics is generally seen as the lead discipline for studying time, and quantum physics has challenged much about the way we think about time. Various aspects of time are examined by other disciplines as well. In this book, we examine three dimensions of time that have been studied by behavioral scientists as important to the understanding of human behavior: linear time, historical era, and chronological age.

Linear time—time ordered as a straight line from the past through the present and into the future—is the most common way that humans think about time. Although it is known that people in some cultures and groups think of time as stationary rather than moving (Boroditsky et al., 2011), contemporary behavioral science researchers are interested in what they call "mental time travel," the human ability to remember events from the past and to imagine and plan for the future (Eacott & Easton, 2012). The research on mental time travel has focused on the conscious processes of reminiscence and anticipation, but there is also considerable evidence that past events are stored as unconscious material in the brain and the body and show up in our thoughts and emotions (see Davidson & Begley, 2012; Sapolsky, 2017). Traces of past events also exist in the natural and built environments; for example, in centuries-old buildings or in piles of debris following a hurricane or tornado.

Sapolsky (2017) uses the perspective of linear time to demonstrate how different dimensions of person and environment influence a specific behavior. When a behavior occurs, we can think about the multiple influences on that behavior in the context of time:

1. *A second before the behavior:* What went on in the person's brain a second before the behavior?
2. *Seconds to minutes before the behavior:* What sensory input reached the brain?
3. *Hours to days before the behavior:* What hormones acted hours to days earlier to change how responsive the person was to particular sensory stimuli?
4. *Days to months before the behavior:* What features of the environment in the days and months before the behavior changed the structure and function of the person's brain and thus changed

how it responded to hormones and environmental stimuli?

5. *Early development:* What genetic codes were created at the time of conception and what elements of the fetal and early childhood environment shaped the structure and function of the brain and body and affected gene expression?
6. *Centuries to millennia before the behavior:* How has culture shaped the behavior of people living in that individual's group? What ecological factors, including the physical environment, helped shape that culture?

Linear time is measured by clocks and calendars. This approach to time has been called *clock time* (Zimbardo & Boyd, 2008). However, this approach to time is a relatively new invention, and many people in the contemporary world have a very different approach to time. In nonindustrialized countries, and in subcultures within industrialized countries, people operate on *event time*, allowing scheduling to be determined by events. For example, in agricultural societies, the most successful farmers are those who can be responsive to natural events—sunrise and sunset, rain, drought, temperature—rather than to scheduled events (Zimbardo & Boyd, 2008).

Clock time cultures often use the concept of **time orientation** to describe the extent to which individuals and collectivities are invested in the three temporal zones—past, present, and future. Research indicates that cultures differ in their time orientation. In most cultures, however, some situations call for us to be totally immersed in the present, others call for historical understanding of the past and its impact on the present, and still others call for attention to future consequences and possibilities.

Psychologists Philip Zimbardo and John Boyd (2008) have been studying time orientation for more than 30 years and concluded that time is one of the most powerful influences on our thoughts, feelings, and actions, but we tend to be unaware of the role time plays in our lives. They have identified the six most common perspectives on time held in the Western world:

- *Past-positive*: invested in the past, focused on its positive aspects
- *Past-negative*: invested in the past, focused on its negative aspects
- *Present-hedonistic*: invested in the present, focused on getting as much pleasure as possible from it
- *Present-fatalistic*: invested in the present, sees life as controlled by fate
- *Future:* invested in the future, organizes life around future goals
- *Transcendental-future*: invested in the future, focuses on new time after death

Zimbardo and Boyd (2008) suggest that each of the above perspectives on time has benefits but each has costs if used in excess. Their research using the Zimbardo Time Perspective Inventory (ZTPI) in a number of Western societies indicates that human well-being is maximized when people in these societies live with a balance of past-positive, present-hedonistic, and future perspectives. People with biases toward past-negative and present-fatalistic perspectives are at greater risk of developing physical and mental health problems. Zimbardo and Boyd's (2008) book *The Time Paradox* suggests ways to become more past-positive, present, and future oriented to develop a more balanced time orientation. You might want to visit http://www.thetimeparadox.com and complete the ZTPI to investigate your own time orientation.

Zimbardo and Boyd have carried out their research in Western societies and acknowledge that the ZTPI may not accurately reflect time orientation in other societies. They make particular note that their description of present-hedonistic and present-fatalistic does not adequately capture the way Eastern religions think about the present. Western behavioral scientists have begun to incorporate Eastern mindfulness practices of being more fully present in the current moment (present orientation) to help people buffer the persistent stresses of clock time and goal monitoring (future orientation; Davidson & Begley, 2012). Research also indicates age-related differences in time orientation, with older adults tending to be more past oriented than younger age groups (Yeung et al., 2012). Women have been found to be more future oriented and men more present oriented (Zimbardo & Boyd, 2008). Researchers have found that trauma survivors who experienced the most severe loss are more likely than other trauma survivors to be highly oriented to the past (see Zimbardo et al., 2012). Zimbardo and colleagues (Zimbardo & Boyd, 2008; Zimbardo et al., 2012) suggest that trauma survivors may need assistance to think in different ways about past trauma and to enhance their capacity for past-positive, present, and future thinking. With this goal in mind, they have developed what they call *time perspective therapy* for working with people with post-traumatic

stress disorder (PTSD; Sword et al., 2014). This approach might be useful to some members of the refugee community of which Joshua is a part. It is something to keep in mind when interacting with refugees, military men and women who have served in war zones, and other groups who have an increased likelihood of having a history of trauma. It is also important for social workers to be aware of the meaning of time for the individuals and communities they serve.

Two other dimensions of time have been identified as important to the understanding of human behavior. Both of these dimensions are aspects of linear time but have been separated out for special study by behavioral scientists. The first, *historical era*, refers to the specific block or period of time in which individual and collective lives are enacted. The historical era in which we live shapes our environments. The economies, physical environments, institutions, technologies, and geopolitical circumstances of a specific era provide both options for and constraints on human behavior. We can see what impact the historical era in which Joshua spent his childhood has had on his life trajectory. In earlier times, he might have continued to live peacefully in Uvira. How would his life have been different or the same? As this book is being prepared for production, countries around the world are engaged in a process of social distancing to mitigate a global coronavirus pandemic. Living in this historic era is shaping our lives in many ways.

The second time dimension, *chronological age*, seems to be an important variable in every society. How people change at different ages and life stages as they pass from birth to death has been one of the most enduring ways of studying both individual and collective behavior. Historical era is examined throughout this book, and chronological age is the organizing framework for Part IV: The Changing Life Course (Chapters 10–16).

Critical Thinking

QUESTIONS 1.2

How would our understanding of Joshua's story change if we had no knowledge of his prior life experiences in the DRC and the Gatumba refugee camp—if we only assessed his situation based on his current functioning? What personal and environmental dimensions would we note in his current functioning?

Diversity, Inequality, and the Pursuit of Social Justice: A Global Perspective

The CSWE (2015) requires that social work educational programs provide a global perspective to their students. What exactly does that mean, and why is it valued? We are increasingly aware that we are part of an interconnected world, and Joshua's story is one reminder of this. A global perspective involves much more than geography, however. Here are some aspects of what it means to take a global perspective:

- To be aware that my view of the world is not universally shared, and others may have a view of the world that is profoundly different from mine
- To have a growing awareness of the diversity of ideas and cultural practices found in human societies around the world
- To be curious about conditions in other parts of the world and how they relate to conditions in our own society
- To understand where I fit in the global social structure and social institutions
- To have a growing awareness of how people in other societies view my society
- To have a growing understanding of how the world works, with special attention to systems and mechanisms of inequality and oppression around the world

We have always been connected to other peoples of the world, but those connections are being intensified by **globalization**, a process by which the world's people are becoming more interconnected economically, politically, environmentally, and culturally. It is a process of increased connectedness and interdependence that began at least five centuries ago but has intensified in recent times and is affecting people around the world (C. Mann, 2011). This increasing connectedness is, of course, aided by rapid advancements in communication technology. There is much debate about whether globalization is a good thing or a bad thing, a conversation that is picked up in Chapter 9 as we consider the globalization of social institutions. What is important to note here is that globalization is increasing our experiences with social diversity and raising new questions about inequality, human rights, and social justice.

Diversity

In its statement of social work competencies, the CSWE (2015) identifies Competency 2: Engage Diversity and Difference in Practice. The description of this competency states,

> Social workers understand how diversity and difference characterize and shape the human experience and are critical to the formation of identity. The dimensions of diversity are understood as the intersectionality of multiple factors including but not limited to age, class, color, culture, disability and ability, ethnicity, gender, gender identity and expression, immigrant status, marital status, political ideology, race, religion/spirituality, sex, sexual orientation, and tribal sovereign status. (p. 7)

To understand who Joshua is, we would want to think of him in relation to many of these factors.

Diversity has always been a part of the social reality in the United States. Even before the Europeans came, the Indigenous people were divided into about 200 distinct societies with about 200 different languages (Parrillo, 2016). Since the inception of the United States of America, many waves of immigration have established the multiethnic, multicultural character of the country. We value our nation's immigrant heritage and take pride in the ideals of equality of opportunity for all who come. However, there have always been tensions about how we handle diversity as a nation. Are we a *melting pot* where all are melted into one indistinguishable model of citizenship, or are we a *pluralist society* in which groups have separate identities, cultures, and ways of organizing but work together in mutual respect? Pioneer social worker Jane Addams (1910) was a prominent voice for pluralism during the early 20th century, and that stance is consistent with social work's concern for human rights.

Even though diversity has always been present in the United States, it is accurate to say that some of the diversity in our national social life is new. Clearly, there is increasing racial, ethnic, and religious diversity in the United States, and the mix in the population stream has become much more complex in recent years (Parrillo, 2016). The United States was 87% White in 1925, 80% White in 1950, and 72% White in 2000; by 2050, it is projected that we will be about 47% White (Taylor & Cohn, 2012). It is important to note, as you will read in the discussion of cultures in Chapter 6, the meaning of *white* has been and continues to be a moving target in the United States. But why is this demographic change happening at this time? A major driving force is the demographic reality that native-born people are no longer reproducing at replacement level in the wealthy postindustrial nations, which, if it continues, will ultimately lead to a declining population skewed toward advanced age. One solution used by some countries, including the United States, is to change immigration policy to allow new streams of immigration. The current rate of foreign-born persons in the United States is lower than it has been throughout most of the past 150 years, but foreign-born persons are less likely to be white than when immigration policy (prior to 1965) strictly limited entry for persons of color. With the recent influx of immigrants from around the globe, the United States has become one of many ethnically and racially diverse nations in the world today. In many wealthy postindustrial countries, including the United States, there is much anti-immigrant sentiment, even though the economies of these countries are dependent on such migration. Waves of immigration have historically been accompanied by anti-immigrant sentiment. There appear to be many reasons for anti-immigrant sentiment, including fear that new immigrants will dilute the "purity" of the native culture, racial and religious bias, and fear of economic competition. Like other diverse societies, we must find ways to embrace diversity and seize the opportunity to demonstrate the human capacity for intergroup harmony.

FPG/Getty Images

Diversity has always been a part of the social reality in the United States.

On the other hand, some of the diversity in our social life is not new but simply newly recognized. In the contemporary era, we have been developing a heightened consciousness of human differences—gender, gender identity, and gender expression differences; racial and ethnic differences; cultural differences; religious differences; differences in sexual orientation; differences in abilities and disabilities; differences in family forms; and so on. This book intends to capture the diversity of human experience in a manner that is respectful of all groups, conveys the positive value of human diversity, and recognizes differences *within* groups as well as *among* groups.

As we seek to honor differences, we make a distinction between heterogeneity and diversity. We use **heterogeneity** to refer to individual-level variations—differences among individuals. For example, as a social worker who came in contact with Joshua's family at the time they were resettled in Boise, you would want to recognize the ways in which they are different from you and from other clients you serve, including other clients of Banyamulenge heritage. An understanding of heterogeneity allows us to recognize the uniqueness of each person and situation. **Diversity**, on the other hand, is used to refer to patterns of group differences. Diversity recognizes social groups, groups of people who share a range of physical, cultural, or social characteristics within a category of social identity. Knowledge of diversity helps us to provide culturally sensitive services.

I want to interject a word here about terminology and human diversity. As the editors and contributing authors attempted to uncover what is known about human diversity, we struggled with terminology to define identity groups. We searched for consistent language to describe different groups, and we were dedicated to using language that identity groups would use to describe themselves. However, we ran into challenges endemic to our time related to the language of diversity. It is not the case, as you have probably observed, that all members of a given identity group at any given time embrace the same terminology for their group. As we reviewed literature from different historical moments, we recognized the shifting nature of terminology. In addition, even within a given historical era, we found that different researchers used different terms and had different decision rules about who composes the membership of identity groups. Add to this the changing way that the U.S. Census Bureau establishes official categories of people, and in the end, we did not settle on fixed terminology to consistently describe identity groups. Rather, we use the language of individual researchers when reporting their work, because we want to avoid distorting their work. Here are a couple of examples of where different language for the same group shows up in the book. We prefer to use the word *Latinx* to refer to people with origins in Central and South America, but the Census Bureau and many researchers refer to this group as *Hispanics*. We prefer to use the term *Native American* to refer to Indigenous people in the United States, but the Census Bureau and many researchers refer to this group as *American Indian/Native Alaskan*. So, you will see both sets of terms used to describe these identity groups. We hope you will not find this too distracting. We also hope that you will recognize that the ever-changing language of diversity has both constructive potential to find creative ways to affirm diversity and destructive potential to dichotomize diversity into *the norm* and *the other*.

Inequality, Equity, and Social Inclusion

Attending to diversity involves recognition of the power relations and the patterns of opportunities and constraints for social groups. When we attend to diversity, we note not only the differences between groups but also how socially constructed hierarchies of power are superimposed on these differences.

Recent U.S. scholarship in the social sciences has emphasized the ways in which three types of categorizations—gender, race, and class—are used to develop hierarchical social structures that influence social identities and life chances (Rothenberg, 2016; Sernau, 2017). This literature suggests that these social categorizations create **privilege**, or unearned advantage, enjoyed by members of some social categories and disadvantage for other groups. In a much-cited article, Peggy McIntosh (2007, first printed in 1988) has pointed out the mundane, daily advantages of white privilege that are not available to members of groups of color, such as assurances that "My children will be given curricular materials that testify to the existence of their race" and "Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability." We could also generate lists of advantages of male privilege, adult privilege, class privilege, heterosexual privilege, ability privilege, Christian privilege, and so on. McIntosh argues that members of privileged groups benefit from their privilege but have not been taught to think of themselves as privileged. They take for granted that their advantages are normal and universal. For survival, members of nonprivileged groups must learn a lot about the lives of groups with privilege, but groups with privileged status are not similarly compelled to learn about the lives of members of nonprivileged groups.

Michael Schwalbe (2006) argues that those of us who live in the United States also carry "American privilege," which comes from our dominant position in the world. (I would prefer to call this *U.S. privilege* because people living in Canada, Ecuador, and Brazil also live in America.) According to Schwalbe, among other things, American privilege means that we don't have to bother to learn about other countries or about the impact of our foreign policy on people living in those countries. American privilege also means that we have access to cheap goods that are produced by poorly paid workers in impoverished countries. In 2016, the average per capita income in the DRC was $6,700 in U.S. dollars, compared with $57,400 in the United States (Central Intelligence Agency, 2017a). It is becoming increasingly difficult to deny the costs of exercising American privilege by remaining ignorant about the rest of the world and the impact our actions have on other nations.

As we strive to provide a global context, we encounter current controversies about appropriate language to describe different sectors of the world. Following World War II, a distinction was made between First World, Second World, and Third World nations, with *First World* referring to the Western capitalist nations, *Second World* referring to the countries belonging to the socialist bloc led by the Soviet Union, and *Third World* referring to a set of countries that were primarily former colonies of the First World. More recently, many scholars have used this same language to define global sectors in a slightly different way. *First World* has been used to describe the nations that were the first to industrialize, urbanize, and modernize. *Second World* has been used to describe nations that have industrialized but have not yet become central to the world economy. *Third World* has been used to refer to nonindustrialized nations that have few resources and are considered expendable in the global economy. However, this approach has begun to lose favor in the past few years. Immanuel Wallerstein (1974, 1979) uses different language but makes a similar distinction; he refers to wealthy *core* countries, newly industrialized *semiperiphery* countries, and the poorest *periphery* countries.

Other writers divide the world into *developed* and *developing* countries, referring to the level of industrialization, urbanization, and modernization. Still others divide the world into the *Global North* and the *Global South*, calling attention to a history in which the Global North colonized and exploited the resources of the Global South. Finally, some writers talk about the *West* versus the *East*, where the distinctions are largely cultural. We recognize that such categories carry great symbolic meaning and can mask systems of power and exploitation. As with diversity, we attempted to find a respectful language that could be used consistently throughout the book. Again, we found that different researchers have used different language and different characteristics to describe categories of nations, and when reporting on their findings, we have used their own language to avoid misrepresenting their findings.

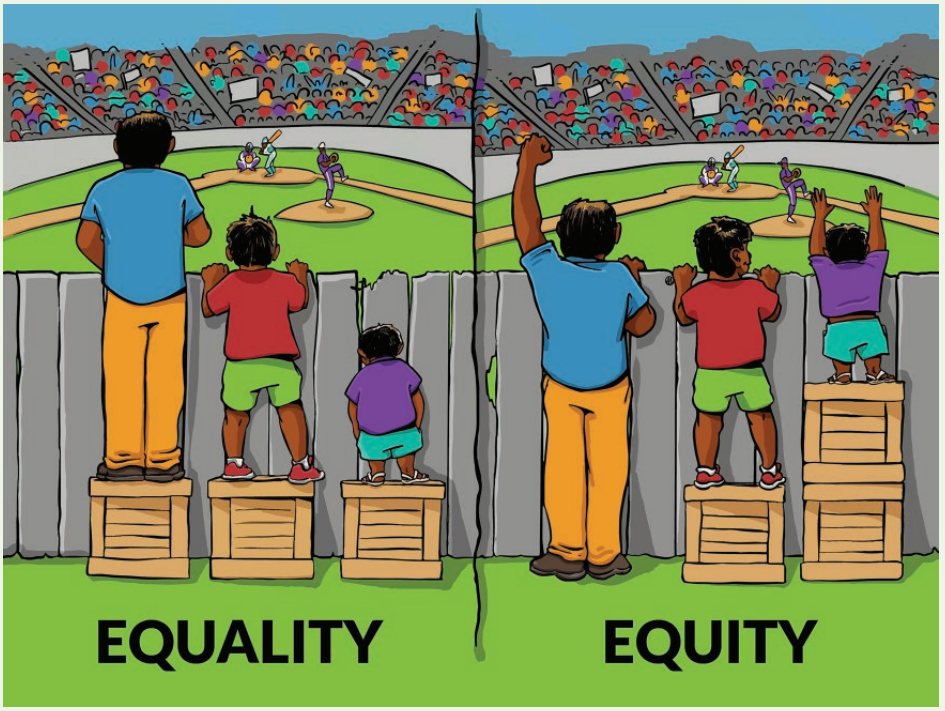
It is important to note that privilege and disadvantage are multidimensional, not one-dimensional. One can be privileged in one dimension and disadvantaged in another; for example, I have white privilege but not gender privilege. As social workers, we need to be attuned to our own *social location*—where we fit in systems of social identities, such as race, ethnicity, gender, social class, sexual orientation, religion, ability/disability, age, and citizenship. We must recognize how our own particular social location at the intersection of these different identities shapes how we see the world, what we notice, and how we interpret what we see.

When we think about the implications of inequality for social work practice, two other related concepts are important: equity and social inclusion. Equity has different definitions in different disciplines, but in this context, **equity** is an ethical norm that recognizes that existing social and economic inequalities require policies and practices that aim to level the playing field for those in disadvantaged positions. As demonstrated in Exhibit 1.4, the principle of equity recognizes that equal treatment may be unfair, and measures must be taken to ensure that those with fewer resources have equal access for social inclusion. **Social inclusion** is the process of improving the terms on which disadvantaged individuals and groups take part in society. It involves policies and practices to promote equal access to public services and participation in decision making about one's own life.

Advancing Human Rights and Social, Economic, and Environmental Justice

There is another important reason why social workers must acknowledge social inequalities. The NASW Code of Ethics identifies social justice as one of six core values of social work and mandates that "social workers challenge social injustice" (NASW, 2017). The third social work competency identified by the CSWE (2015) is to "Advance Human Rights and Social, Economic, and Environmental Justice" (p. 7). The statement of this competency specifies that every person has "fundamental rights such as freedom, safety, privacy, an adequate standard of living, health care, and education" (p. 7). To challenge injustice, we must first recognize it and understand the ways it is embedded

EXHIBIT 1.4 Equity Versus Equality



Source: Interaction Institute for Social Change | Artist: Angus Maguire

in a number of societal institutions. That is the subject of Chapter 9 in this book.

Suzanne Pharr (1988) provides some useful conceptual tools that can help us with this. She identifies a set of mechanisms of oppression, whereby the everyday arrangements of social life systematically block opportunities for some groups and inhibit their power to exercise self-determination. Exhibit 1.5 provides an overview of these mechanisms of oppression. As you review the list, you may recognize some that are familiar to you, such as stereotyping or blaming the victim. There may be others that you have not previously given much thought to. You may also recognize, as I do each time I look at the list, that whereas some of these mechanisms of oppression are sometimes used quite intentionally, others are not so intentional but occur as we do business as usual. For example, when you walk into your classroom or other public room, do you give much thought to the person who cleans that room, what wage this person is paid, whether this is the only job this person holds, and what opportunities and barriers this person has experienced in life? Most likely, the classroom is cleaned in the evening after it has been vacated by teachers and students, and the person who cleans it, like many people who provide services that make our lives more pleasant, is invisible to you. Giving serious thought to common mechanisms of oppression can help us to recognize social injustice and think about ways to challenge it.

In recent years, social workers have expanded the conversation about social justice to include *global* social justice. As they have done so, they have more and more drawn on the concept of *human rights* to organize thinking about social justice (see Mapp, 2014; Wronka, 2017). In the aftermath of World War II, the newly formed United Nations (1948) created a Universal Declaration of Human Rights (UDHR), that spelled out the rights to which all humans were entitled, regardless of their place in the world, and this document has become a point of reference for subsequent definitions of human rights. Cox and Pawar (2013) identify eight philosophical values suggested by the UDHR: life (human and nonhuman); freedom and liberty; equality and nondiscrimination; justice; solidarity; social responsibility; evolution, peace, and nonviolence; and relationships between humankind and nature.

A number of theories of social justice have been proposed. Probably the most frequently cited theory of social justice in the social work literature is John Rawls's (1971, 2001) theory of justice as fairness. In the

EXHIBIT 1.5 Common Mechanisms of Oppression

MECHANISMS OF OPPRESSION	DEFINITION
Economic power and control	Limiting of resources, mobility, education, and employment options to all but a few
Myth of scarcity	Myth used to pit people against one another, suggests that resources are limited and blames people (e.g., poor people, immigrants) for using too many of them
Defined norm	A standard of what is good and right, against which all are judged
The other	Those who fall outside "the norm" but are defined in relation to it, seen as abnormal, inferior, marginalized
Invisibility	Keeping the existence, everyday life, and achievements of "the other" unknown
Distortion	Selective presentation or rewriting of history so that only negative aspects of "the other" are included
Stereotyping	Generalizing the actions of a few to an entire group, denying individual characteristics and behaviors
Violence and the threat of violence	Laying claim to resources, then using might to ensure superior position
Lack of prior claim	Excluding anyone who was not originally included and labeling those who fight for inclusion as disruptive
Blaming the victim	Condemning "the others" for their situation, diverting attention from the roles that dominants play in the situation
Internalized oppression	Internalizing negative judgments of being "the other," leading to self-hatred, depression, despair, and self-abuse
Horizontal hostility	Extending internalized oppression to one's entire group as well as to other subordinate groups, expressing hostility to other oppressed persons and groups rather than to members of dominant groups
Isolation	Physically isolating people as individuals or as a "minority" group
Assimilation	Pressuring members of "minority" groups to drop their culture and differences and become a mirror of the dominant culture
Tokenism	Rewarding some of the most assimilated "others" with position and resources
Emphasis on individual solutions	Emphasizing individual responsibility for problems and individual solutions rather than collective responsibility and collective solutions

Source: Adapted from Pharr, 1988.

past decade or so, some social work scholars (Banerjee & Canda, 2012; Carlson et al., 2016; Morris, 2002) have recommended the capabilities approach to social justice, originally proposed by Amartya Sen (1992, 2009) and revised by Martha Nussbaum (2011). The capabilities approach draws on both Western and non-Western thinking. In this approach, capabilities are, in simplest terms, opportunities and freedoms to be or do what we view as worthwhile; justice is served when people have such opportunities and freedoms. Nussbaum carries the capabilities approach a step further and identifies 10 core capabilities that all people in all societies must have to lead a dignified life. She asserts that promotion of social justice involves supporting the capabilities of people who are denied opportunities and freedoms related to any of the core capabilities:

- Life. To live to the end of a normal life course
- Bodily health. To have good physical health and adequate nourishment and shelter
- Bodily integrity. To exercise freedom of movement, freedom from assault, and reproductive choices.

- Senses, imagination, and thought. To have pleasant sensory experiences, pain avoidance, adequate education, imagination, free self-expression, and religious freedom.
- Emotion. To experience a full range of emotion and to love and be loved.
- Practical reason. To think critically and make wise decisions.
- Affiliation. To live with others with empathy and compassion, without discrimination.
- Concern for other species. To show concern for animals, plants, and other aspects of nature.
- Play. To laugh and play and enjoy recreational activities.
- Control over one's political and material environment. To participate freely in the political process and have equal access to employment and property.

Critical Thinking

QUESTIONS 1.3

What impact is globalization having on your own life? Do you see it as having a positive or negative impact on your life? What about for Joshua? Do you think globalization is having a positive or negative impact on his life? Do you agree with Martha Nussbaum that it is important for all people to have opportunities and freedoms in relation to the 10 core capabilities she identifies? Explain your answer. How do you see Joshua in relation to these core capabilities?

Knowing and Doing

Social workers, like other professional practitioners, must find a way to move from knowing to doing, from "knowing about" and "knowing that" into "knowing how to" (for fuller discussion of this issue, see Hutchison, Charlesworth et al., 2007). We *know* for the purpose of *doing*. Like architects, engineers, physicians, and teachers, social workers are faced with complex problems and situations that are unique and uncertain. You no doubt will find that social work education, social work practice, and even this book will stretch your capacity to tolerate ambiguity and uncertainty. That is important because, as Carol Meyer (1993) has suggested, "There are no easy or simple [social work] cases, only simplistic perceptions" (p. 63). There are four important ingredients of "knowing how" to do social work: knowledge about the case, knowledge about the self, values and ethics, and scientific knowledge. These four ingredients are intertwined in the process of doing social work. The focus of this book is on scientific knowledge, but all four ingredients are essential in social work practice. Before moving to a discussion of scientific knowledge, I want to say a word about the other three ingredients.

Knowledge About the Case

I am using *case* to mean the situation at hand, a situation that has become problematic for some person or group of people, resulting in a social work intervention. Our first task as social workers is to develop as good an understanding of the situation as possible: Who is involved in the situation, and how are they involved? What is the nature of the relationships of the people involved? What are the physical, societal, cultural, and community contexts of the situation? What are the contextual constraints as well as the contextual resources for bringing change to the situation? What elements of the case are maintaining the problematic situation? How have people tried to cope with the situation? What preferences do the involved people have about the types of intervention to use? What is the culture, and what are the social resources of the social agency to whose attention the situation is brought? You might begin to think about how you would answer some of these questions in relation to Joshua's family when they arrived in Boise and were assisted by the refugee resettlement agency.

It is important to note that knowledge about the case is influenced by the quality of the relationship between the social worker and client(s). There is good evidence that people are likely to reveal more aspects of their situation if they are approached with commitment, an open mind, warmth, empathic attunement, authentic responsiveness, and mutuality (Hepworth et al., 2017). For example, as Joshua became comfortable in the interview, feeling validated by the interviewer, he began to engage in deeper reflection about what happened in the DRC and Burundi. He had never put the story together in this way before. This can be an important part of his grieving and adjustment process. The integrity of knowledge about the case is related to the quality of the relationship, and the capacity for relationship is related to knowledge about the self.