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Editorial: Abortion and The Routledge Handbook of Social Work Ethics and Values

Stephen M. Marson, Ph.D., Editor, and Robert McKinney, Ph.D., Editorial Board

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Because I am the founding editor of *The Journal of Social Work Values and Ethics*, I received an email from Routledge Publishers requesting me to edit a volume that they envisioned as timely and wanted the title *The Routledge Handbook of Social Work Ethics and Values*. I thought that, because I edit JSWVE, this project would be a breeze. After two months of working on it, the stark reality set in. I have heard the old expression: “It was like herding cats.” The 88 authors helped me understand the meaning of that phrase. This was not a job for one person. I sent out a plea to our editorial board for assistance, and Bob McKinney volunteered to help. There was no way I could have made the deadline without Bob.

Routledge required the volume to be international in scope. As a result, nearly half the recruited American authors dropped out because they were unable to include an international focus within their area of expertise. To compensate for the loss of authors, Bob and I capitalized on our social networks to recruit well-established social work authors in Africa, Australia, Europe, India, Korea, the Middle East, New Zealand, and South America. We were successful.

One ethical issue that is often discussed within the pages of JSWVE is abortion. The professional social work community is lopsided with pro-choice members. However, among the goals for all of Routledge’s handbooks are inclusiveness and comprehensiveness. Thus, if our handbook was to fulfill Routledge’s vision, we had to present the social work values of both sides of the abortion debate. Frankly, recruiting pro-life social workers

was a Herculean task. We found two authors who met our standards. In the end, the handbook includes three chapters addressing social work values as they relate to the abortion issue. There is a pro-choice chapter, a pro-life chapter, and a third chapter that advocates for a nondogmatic stance on abortion. These chapters will become great assets to social work education and practice. I doubt that there is another social work resource that tackles the abortion issue from these three perspectives.

To demonstrate the comprehensive nature and usefulness of this volume, we share the chapter titles:

1. A Historical Foundation to Social Work Values and Ethics
2. International Analysis of Human Rights and Social Work Ethics
3. Ethical Theories and Social Work Practice
4. Then and Now: The History and Development of Social Work Ethics
5. An Integrated Principle-Based Approach of International Social Work Ethical Principles and Servant Leadership Principles
6. Social Worker Self-Care: An Ethical Responsibility
7. The Test of a Good Conscience
8. Narrative Ethics in Social Work Practice
9. How a Relational Approach to Practice Can Encourage Social Work to Return to Its Ethical Endeavor
10. Ethical Action in Challenging Times
11. Social work ethics and values within the context of South African social work education and practice
12. Barriers to the Designing a Code of Ethics for Social Workers in the Arab Society

13. Disability Ethics: A Confluence of Human and Distributive Rights
14. Self-Determination and Abortion Access: A Pro-Choice Perspective on the International Statement of Ethical Principles
15. Preventing and Ending Abortion: The Role of Social Workers in Protecting Unborn Children
16. Mercy or Murder: Social Work and Ambivalence over Abortion
17. Advocating for Self-Determination, Arriving at Safety: How Social Workers Can Address Ethical Dilemmas in Domestic Violence
18. Social Work Clinical Practice and Intimate Partner Violence: A Systems Approach to Help Reverse the Macro (Epidemic) and Individual Effects of Violence
19. The Legal and Ethical Consequences of Human Trafficking
20. Social Work Ethics and Values in Criminal Justice Practice
21. Boundary Issues and Dual Relationships in Social Work: A Global Perspective
22. Social Worker's Dilemma in Patients' Rights on End-of-Life Care and Decision Making under the New Act in South Korea.
23. An Effective Theoretical Approach to Ethical Problem Solving in Cross-Cultural Social Work
24. Ethics and Values in Social Groupwork
25. Ethical challenges in group work: Potential perils and preventive practices
26. The Ethical Geography of Macro Practice: Human Rights to Utilitarianism
27. Ethical Dilemmas when Working with Extreme Right-winged Youth Cultures in Germany
28. Towards a response-able social work: Diffracting care through justice
29. Moral Courage and Moral Distress in Social Work Education and Practice: A Literature Review
30. Disagreement about Ethics and Values in Practice: Using Vignettes to Study Social Work Attitudes and Judgements
31. Ethical Study Abroad: Good Intentions Aren't Enough
32. Ethical Social Work Practice in the Technological Era
33. Social Work and Human Services Leadership in the New Genomic Era
34. Navigating Social and Digital Media for Ethical and Professional Social Work Practice
35. Cross-border Social Work Practice and Ethics in a Digital Age
36. Data Justice: An Ethical Imperative for Policy and Community Practice
37. Ethical decision-making model: an Islamic perspective
38. Social Work Ethics and Values: An Arabic-Islamic perspective
39. The Pope Francis' philosophy and the social work values
40. Essential Ethics Knowledge in Social Work: A Global Perspective
41. Welcoming the Stranger: The Ethics of Policy and Practice with Migrant and Refugee Populations
42. From the welfare state to welfare markets: Organisation and Management of UK Social Work/Social Care
43. Trading the Hard Road: Social Work Ethics and the Politicization of Food Distribution in Zimbabwe
44. The Ethics of Social Work and Its Professionalization: The Italian Case
45. The ethical question in the Argentine social work
46. Ethical Decision-Making in the Age of Austerity in the UK
47. Ethical Limitations of Privatization within Social Work and Social Care in England and Wales
48. Unconscious Awareness: The Implicit and Oppressive Ethical Context of Bilingual Social Work Practice
49. Inter-professional Ethics: Working in the Cross-Disciplinary Moral and Practice Space
50. Social Work Practice and Bullying in the Workplace
51. Ethics in the End

For social work professors, we hope this volume emerges as a great asset for the instruction of BSW, MSW, DSW, and Ph.D. students. We also understand that the changing landscape of communication

technologies, workplace settings, and myriad other factors mean that there will eventually be the need for a second edition of this volume that reflects those changes. Bob and I hope that you, as readers of JSWVE, will feel compelled to contribute when that time comes.

If you have questions, comments, or need additional information, email me at smarson@nc.rr.com. If you want your letter published in the next issue, you will have to include a statement granting me permission to publish your email.

LETTERS TO THE EDITOR

The following is the response to the editorial titled “The Right for the Elderly to Commit Suicide” found at <http://jswve.org/download/15-2/01-2-Editorial-JSWVE-15-2-2018-Fall.pdf>

Steve,

My thoughts on suicide as family violence may apply to your discussion. We just had a murder suicide at the University of Utah last night. We had everyone on lockdown for hours (thankfully, my daughter was safely off campus). The victim was a young female athlete, gunned down by a man she had briefly dated for about a month... She discovered he was using a false name, lied about his age (he was 37) and had a criminal record. She had previously gone to the police about his harassment and to get her car back. It is unclear at this point what concrete steps were taken to help protect her. My understanding, she was shot several times behind the wheel of her car—while on the phone with her Mom (from Pullman, WA). All classes are cancelled today and the community is heartbroken.

The Small Arms Survey (2018) estimates 120 privately held guns per 100 US residents the highest in the world. That is up from 89 per 100 in 2011. To give an idea, Yemen is number two with 51 firearms per 100 population.

This availability without adequate regulation is beginning to really show up in our daily lives.

This is our second university firearm murder requiring lockdown in 1 year and in addition we had another intimate partner murder suicide just months prior to last year’s homicide. This is truly a public health crisis- and will require proper enforcement of firearm laws already on the books.

As an example, my own research with Dr. Carrie Sillito on 728 cases of intimate partner homicide suicide (IPHS) found those with a protective order (VAWA requires a gun ban subject of a PO)—we

found 90% of these cases, the victim was killed with a gun. Clearly these laws are not being enforced in all states. Yet there are few who would argue that these known dangerous individuals should have access to a firearm. However, states without a registry rely on the perpetrator (or victim) to report the available guns. Not surprisingly, those states tend to have more of these types of deaths from family violence. When the offender has suicided, the public does not get justice, as the control of the violent situation/outcome is exclusively in the hands of the perpetrator.

Elder murder suicide has the pattern of stemming from a primarily suicidal motive of the husband (Salari & Sillito, 2016). This differs from the primarily homicidal motives we found in younger offenders. Let me be very clear, most of the older women in these IPHS events were not aware they were in danger and they were not in on the plan! Mercy killings and joint suicides were rare. Typical prevention measures such as shelter and PO were not utilized—due to the lack of feelings of endangerment. Many of these offenders had no former dv history. Make no mistake, this is family violence—primarily femicide. Unfortunately, the news and social media often portray it as a romantic act rather than domestic violence as it should be classified.

Even without a homicide attached, suicide is a fatal form of self-abuse. Seemingly out of the blue, my Great Uncle shot himself in later life. He was the youngest of 9 and it was highly upsetting for his surviving siblings, including my Grandmother. I am supportive of assisted suicide and hospice services, for the terminally ill and hopelessly suffering. However, the do-it-yourself DIY version with a firearm (or to a lesser extent, other methods), has risks of involving others. Teen suicide is influenced by availability of family firearms. My town high school (where my children attend), had 7 fatal instances last year alone. In most of these impulsive

acts, the individual obtained a gun from a family household. Think of it, grandparents may have collected and inherited dozens of firearms...these are not always secured adequately. Policy-wise it is not about restricting purchase at that point, because these older family members ALREADY HAVE their firearms. In addition, mental health is fluid, not fixed...so if a person acquired his/her guns under optimal conditions, this may change with a crisis, or other issue such as dementia (which can include paranoia, hallucinations, loss of inhibitions and increased aggression in some cases). I predict a perfect storm, because the baby boom cohort has always been highly suicidal—and they are headed toward the advanced ages where older white men traditionally have enormous suicide risk. These conditions are combining with the unprecedented availability of stockpiled firearms in later life. Unfortunately, when one loses all hope for their own survival—they can sometimes become a risk to their families, neighbors and others. They also send a dangerous message to these audiences —‘this is how we deal with adversity.’ A message which can go on to have an intergenerational impact for young developing minds, as familial suicides are a major predictor of that self-abusive behavior.

Perhaps instead, we should pay attention to helping older persons recognize their value as a mentor and role model. And a note of caution to society, when those who suicide are heavily memorialized (e.g., Anthony Bordain) as having done a ‘rational’ or ‘romantic’ act it sends a message which may promote contagion. Why don’t we instead encourage survival—with the rational use of services such as hospice or formal assisted suicide for those whose suffering can be documented and mental health can be ascertained. Perhaps then we can stem the tide of increasing suicides and homicides in the US.

Sonia Salari, Ph.D.
University of Utah

Changes at JSWVE and THANK YOU

Stephen M. Marson, Editor, and Laura Gibson, Book Review Editor

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We welcome Jennifer L. Wood, Ph.D., from SUNY–The College at Brockport to our Board of Copy Editors. Dr. Wood’s specialty is social and economic justice. We also welcome Thomas A. Artelt, MSW, Ph.D. Dr. Artelt is a professor at the University of Georgia. In addition to being a social work professor, he is an ordained Lutheran priest.

A great deal of work goes into each issue of the *Journal of Social Work Values and Ethics*. All work on our journal is completed by volunteers and *no one*—including our publisher ASWB—makes a financial profit from the publication. In addition, we have unsung heroes on our editorial board who contribute to the existence of our journal. Because we have a rule that requires our manuscripts to be assessed blindly, I cannot offer public recognition by their names. I thank them! However, I can publicly announce the names of our hard-working copy editors. Their work is not confidential. For their major contributions for the last two issues, I must publicly thank:

Donna DeAngelis
Tamikka W. Gilmore
Eric M. Levine
Roger Ladd
Jennifer L. Wood

Thank you to the book reviewers who contributed their time to this issue. Following are the book reviewers who have given of their time to read books and write reviews in this issue of the journal.

Thank you!

Ann Callahan
Bishnu Dash
Joan Groessl
Peter Kindle
Steve Marson
Ottis Murray
MaryAnn Thrush

Moral Case Deliberation in Education for Dutch Care for Children and Young People: A Case Study

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Abstract

Professionals caring for children and young people face moral dilemmas. Moral case deliberation (MCD) supports professionals and future professionals by stimulating reflection and dialogue on moral dilemmas, following a structured method guided by a trained facilitator. This article presents a description of an MCD in an educational context with future professionals learning to care for children and young people, structured in line with the dilemma method. The dilemma related to how to deal with a pregnant woman with a mild intellectual disability: should one let her decide for herself, or intervene for the sake of safety of the unborn child? The paper describes the process of deliberation in the student

group, following the steps of the dilemma method. The discussion presents reflections of three MCD facilitators involved in the teaching program. The reflections focus on the role of experience in MCD with students, the added value of the step of making an individual judgment, and the reinterpretation of the concept of safety during the dialogue.

Keywords: moral case deliberation, future professionals, education, care for children and young people

Introduction

Professionals caring for children and young adults are often confronted with moral issues

(Banks & Williams, 2005; Keinemans & Kanne, 2013; Pelto-Piri, Engström, & Engström, 2014). An example is the growing emphasis on child safety. In the beginning of the 21st century, incidents of child abuse shocked public opinion and policy makers in the Netherlands. As a consequence, the Dutch Youth Care Act (2015) emphasized child safety as a leading principle for professional practice. Such an emphasis on principles like safety, however, may result in moral dilemmas, as it is not always clear how such principles should be applied in concrete situations (Nussbaum, 1986).

Out-of-home placement may secure the child's safety but may also threaten the presumably weak attachment bond between parents and child, and therefore harm the child's emotional health. On the other hand, leaving the child with the parents may also be detrimental to physical and emotional wellbeing. Dilemmas can also arise with other, less poignant issues. For example, a professional might hesitate between accepting a present from a 17-year-old client or refusing it in line with institutional regulations. Not following the rules may endanger the professional's self-interest, because he or she may be disciplined. On the other hand, not accepting a client's present may endanger the nascent but still fragile ability to trust other people that is important for emotional well-being. Moral dilemmas may cause moral distress (Mänttari-van der Kuip, 2016). Moral distress means that professionals may experience high tension, because they must make a decision in a situation where it is unclear what the best decision is.

Moral distress eventually may affect the quality of care (Oh & Gastmans, 2015). Experiencing moral dilemmas can be difficult for professionals, but it can also provide a starting point for reflection on good work and/or the right decision in concrete cases (Kessels, Boers, & Mostert, 2013; Nelson, 1965). Reflection on and dialogue about moral dilemmas can provide valuable practice-based input for further development of the moral frameworks in which professionals work (Abma, Molewijk, & Widdershoven, 2009). Several kinds of Clinical Ethics Support (CES) have been

developed to help professionals deal with moral dilemmas (Dauwerse, Weidema, Abma, Molewijk, & Widdershoven, 2014). One of them is moral case deliberation (MCD) (Stolper, van der Dam, Widdershoven, & Molewijk, 2010). MCD supports professionals and fosters moral competencies by stimulating reflection on and dialogue about moral dilemmas (Stolper, Molewijk, & Widdershoven, 2016). Examples of MCD in different contexts have been described, such as mental health care (Stolper, Molewijk, & Widdershoven, 2016) or in forensic psychiatry (Voskes, Weidema, & Widdershoven, 2016). Examples of MCD cases in care for children and young people or in education for care for children and young people remain absent.

The goal of this study is thus to present such an example of MCD in education for care for children and young people. First, the basic assumptions of MCD as a form of CES are described. Subsequently, a case is elaborated in the context of education for care for children and young people to provide readers insight into the process and content of MCD. Finally, three facilitators reflect on the case, focusing on the use of MCD in an educational context, as well as on the insights developed in the dialogue between the students.

What is MCD?

Since the end of the 20th century, MCD is increasingly used in Dutch health care, elderly care, mental-health care, and care for the homeless, and it has also been extensively evaluated (van der Dam et al., 2013; Janssens, Zadelhoff, Loo, Widdershoven, & Molewijk, 2015; Weidema, Molewijk, Widdershoven, & Abma, 2012; Spijkerboer, Widdershoven, Stel, & Molewijk, 2017). The Dutch quality-assurance organization for care for children and young people (SKJ) and the professional union for care for young people (BPSW) advocate the use of MCD with moral dilemmas in which organizational interests and professional autonomy collide.

Several methods can be used in MCD (Steinkamp & Gordijn, 2003). A well-known MCD method is the dilemma method (Stolper, Molewijk,

& Widdershoven, 2016). This method focuses on a concrete moral dilemma that has been experienced in practice and aims to support joint reflection and dialogue. MCD is structured in steps. Although these steps structure the process, dialogue, joint reflection, critical investigation, and deliberation are regarded as the most important ingredients of MCD. An MCD facilitator is not necessarily an ethics expert. He or she may also be a trained care professional (Stolper, Molewijk, & Widdershoven, 2015). The facilitator has the role of inquirer, facilitator, and midwife (Stolper, Molewijk, & Widdershoven, 2016). As an inquirer, the facilitator is process-oriented, and does not advise or intervene in the content of the dialogue. In the role of facilitator, he or she stimulates participants in MCD dialogically to investigate, reflect, and deliberate on the meaning of judgments, presuppositions, values, and norms in concrete contexts, supporting participants to reach consensus, or to gain insight about differences in opinion. Finally, as a midwife, the facilitator tunes in with participants and their dialogue and, by accurate timing of interventions, supports the birth of participants' own insights and justifications.

Context and Method

The MCD presented below was organized and facilitated by the first author. This description is based on the notes made during the MCD by the facilitator on a flip-over. 12 students, in their final year of the educational program leading to the Bachelor's Certificate in social work with children and young people at the Leiden University of Applied Sciences, attended the MCD, which lasted 1 hour and 30 minutes. The description follows the steps of the Dilemma Method (Stolper, Molewijk, & Widdershoven, 2016).

Research Ethics

Participants in the presented MCD were asked for verbal and written informed consent for giving permission to use the notes the facilitator made for the presentation of the MCD in this article. 11 of them gave their written consent,

one of them consented verbally. Descriptions that would endanger participants' or clients' anonymity were changed, such as the work domain concerned, professionals' and/or clients' age, gender, occupational, or family circumstances.

Case Example

Step 1

The facilitator introduced MCD. Goals, expectancies, way of making notices of this specific MCD and the need of confidentiality were discussed.

Step 2: Presentation of the case

A student in her final year of education for care for children and young people, working part-time in an ambulant (outpatient) care institution for children and young people, presented a moral dilemma she had experienced as ambulant counselor of an 18-year-old female client with a mild intellectual disability. The client, who was 7½ months pregnant, does not always follow the institutional rules which prescribe that she keeps her appointments. The client's behavior alternates between being caring and friendly, or aggressive. She shouts at and insults other people at unpredictable moments. She had recently thrown a teapot with hot water at her mother and her mother's current partner. The client's aggressive behavior worried the case presenter. The client's father, who had separated from her mother 5 years ago, believed that the client's boyfriend has a bad influence on her. The client's mother agrees with her former husband's opinion. A mental-health care organization that was asked to take care of the client because of her unpredictable behavior has refused to do so, because she lacks a diagnosis that would allow mental-health-care treatment.

The case presenter was invited by the facilitator to describe her moral dilemma and the moment within the case in which she experienced the dilemma most clearly. The moment described by the case presenter concerned a discussion with the institution's psychologist. The latter judged the situation unsafe for the unborn child, because the

client did not stick to the institutional rules, which stipulate that clients may only receive support from the institution if they keep to the rules. He feared that the client, showing no ability to meet the necessary institutional requirements, would also be unable to show the necessary skills to secure the child's safe environment. He advised the case presenter to report the case to "Veilig Thuis" (Safe at Home), the Dutch agency that since 2015 reports, advises, initiates research, and refers such cases to other institutions when necessary, to initiate an investigation to determine whether the child's environment is safe enough and take any necessary measures.

The case presenter said she immediately felt angry and thought: "This is unfair! Reporting the case would not do justice to my client!" She knew that the client wanted very much to have a child of her own, and the presenter was convinced that the client had the intention of doing her best. Thus, the case presenter strongly felt the dilemma between reporting the case to "Veilig Thuis," or not.

Step 3: Formulating the moral dilemma of the case presenter

The case presenter was asked to formulate her moral dilemma, and to make explicit the potential damages that could come with either of the alternative actions. The facilitator encouraged the case presenter to formulate the moral dilemma as she experienced it, instead of formulating the dilemma in abstract terms. The presupposition behind this approach is that investigating the specific experience of the case presenter stimulates reflection on the emotions and thoughts that accompany the moral dilemma, enabling the case presenter to express his or her concrete considerations. These considerations represent a suitable starting point for joint reflection and deliberation on the moral question of what should be done or have been done in the case.

While describing the moral dilemma, the case presenter referred to the method of Signs of Safety (Turnell & Edwards, 1999). This method, developed in Australia and introduced in the Netherlands in the beginning of the twenty-first century, enables professionals to focus on clients'

and parents' empowerment and on strengthening and monitoring clients' educational skills and abilities to ensure their child's safe environment.

The case presenter formulated her dilemma as follows: either A: I report the case to "Veilig Thuis," with the possible damage that the client might be prevented from raising her own child; or B: I do not report the case but follow the steps of Signs of Safety, with the possible damages of harm to the client's self-confidence in case she fails as a mother, and the lack of safety for the child.

The case presenter was then asked to summarize the issue in a moral question. She formulated the question as follows: "What is 'good' empowerment of the client in this situation?"

Step 4: Questions for clarification

All participants were invited by the facilitator to ask factual questions to understand the situation and to place themselves in the case presenter's position. Placing oneself in the position of the case presenter stimulates other participants to feel involved in the case and responsible for the deliberation. The first question concerned the client's network: does she know, or have a relationship with the child's father? The case presenter explained that, as far as she knows, the client had ended the relationship with the father because he used to beat her, but she still sees him on occasion. Other questions concerned the client's relationship with her family. How is her relationship with her parents? Does she have any siblings, how is her relationship with them? The case presenter explained that the client sees both her parents from time to time. They live in the same town as their daughter. Her mother lives together with a new partner. The client has an older sister, who has tried to help her in the past, but who does not want to be involved in the life of her sister anymore. Both of the client's parents seem to love her and seem willing to support her. A participant asked whether the client can reflect on her own behaviour. The case presenter explained that the client feels ashamed by her behaviour and seems to be aware that it does not fit that of a future mother. She has expressed the need for help several times.

Step 5: Analysis of the perspectives in the case in terms of values and norms

Participants were invited to analyze values and norms of the perspectives in the case. What were important values for each of the stakeholders, and what action rules or norms followed from that? The values and norms of each perspective are described below.

The client's perspective

Based on the story of the case presenter and her experience with the client, the MCD participants identified several values which appeared to be important for the client in this situation. For the client, the values of independence, self-management, participation as a normal person, and the right to be a mother were clearly relevant. These supported the norm that the child should stay at home. These values also entailed norms for action of the professional, especially that the professional should listen carefully to her and stimulate the client to talk about herself, her feelings, and her needs. The client also appeared to value the professional's transparency. This implies that the professional should be open and honest about her intentions. Transparency was also linked to the professional's duty to put effort into giving herself the opportunity to talk about the troubles she experiences in raising her own child. Participants further related the value of transparency to another value: the client's need to feel safe.

The value of safety encompassed both the client's own safety, and that of her child. The client's safety could be enhanced by the professional remaining transparent and honest about her own intentions, and by being open to the client's experiences and troubles. The client's wish to secure her child's safety would require the professional's support to establish a safe environment, for example, by educating her in emotion-regulation skills, since she recognized that she has had problems in this area.

The perspective of the case presenter

An important value for the case presenter was justice. The norm associated with this value

according to the case presenter was that the client should have the right to raise her own child. Another possibly conflicting value was the future child's safety. This value could imply different and opposed action-rules. For example, the norm could be either to recommend out-of-home placement, or to keep the child at home, while strictly monitoring the child's safety.

The perspective of the client's mother

Participants agreed to investigate only the perspective of the client's mother and not that of her father, because the mother appeared to be the most involved in the client's life. Based on the information of the case presenter, the participants believed the safety of the future grandchild to be an important value for the client's mother. To safeguard the grandchild's safety, the client should be appropriately supported in acquiring educational skills. Participants also considered the client's well-being to be an important value for her mother. This suggested that the mother should be prepared to help, in order adequately to support her daughter. The participants finally concluded that a good relationship with the client was an important value for the client's mother. This implies that the mother should work on this relationship.

The perspective of the psychologist

Participants regarded the child's safety and professional responsibility as important values for the psychologist. For him, these two values determined a clear norm, to advise the professional to report the case to "Veilig Thuis." The psychologist did not consider an alternative way to maintain these values, such as taking appropriate measures to help the client establish a safe environment for her child and simultaneously to monitor the child's safety. Adhering to institutional rules and protocols was another important value for the psychologist. This value would mean that the case should be reported to "Veilig Thuis," because the client did not follow the institution's rules. Support for the professional reporting the client's case was also considered to be an important value for the psychologist. For him, this meant guiding her and deciding for her.

Another way of providing support might have been to discuss the case with respect to the professional's view; this is, however, not the norm to which the psychologist seemed to adhere.

After the investigation of the most important values and norms for each of the most relevant perspectives, the facilitator asked the participants to articulate the values they experienced as the most clashing ones. Participants mentioned the conflict between the child's safety and the future mother's self-management. Two participants mentioned the conflict between the child's safety on the one hand, and the client's right to be a mother and the duty to do justice to the client as a mother on the other hand.

Step 6: Exploring alternatives

During Step 5, participants were encouraged to think out of the box and to suggest alternative options (other than A or B). Participants mentioned the following alternatives: C. To try to convince the psychologist to talk with the mental-health-care colleagues again, and D. To search (creatively) for methods which could help the client next to, or in combination with, Signs of Safety.

Step 7: Making an individual judgment

The facilitator asked all participants to make their own moral choice, and to express what each of them considered the most important value underlying this choice. They were also asked to consider the damage which might come with the choice they made. Eight participants choose immediately to report the situation to "Veilig Thuis" (alternative A). This decision was motivated by the core value of securing the child's safety. According to some of them, it would also meet the value of keeping the institution's rules, although this played a relatively minor role in their justification. Four participants chose to motivate the client to accept the necessary help of family or care-givers in order to secure the child's safe environment (alternative B). Although they stressed the importance of safety for the child, they considered the value of the client's self-management and her right to be a mother more important.

Step 8: Dialogue about similarities and differences

Next, the facilitator asked the group to reflect on the reasons behind the choices and to compare their moral views and considerations in a constructive dialogue (i.e. moral inquiry). All participants agreed that the future child's safety is important, which is why many chose to report the case immediately to "Veilig Thuis." Yet the participants also agreed that this would violate other important values, such as the client's self-management, or the client's trust. For some participants, this showed the need to look for alternative ways to foster safety. As a result, participants reached consensus that, before reporting the case, more should be known about what exactly Signs of Safety offers. In line with this, they also concluded that they wanted to know more about additional possibilities available for motivating the client to take responsibility for her child's safety. The participants wished to know more about what Signs of Safety implies, and to develop a greater understanding of motivational interviewing as part of Signs of Safety. The client should thus be supported in taking responsibility for the child, and she should be trained in educational skills, while monitoring the child's safety. Family members should also be asked to cooperate in supporting the client to take responsibility.

The group also considered that taking the client seriously enlarges her own feeling of safety, which in the end can help to secure the child's safety. The client's trust may result in her cooperation, and thus in improving the condition for the child. The question was raised whether trust can be fostered by transparency. Participants agreed that transparency is an important professional value, yet the participants doubt whether it would be the professional's duty to share her all of concerns with the client. The participants were not sure whether the client, because of her mild intellectual disability, would understand the full impact of the professional's concerns. The best way to share concerns, therefore, seemed to be to show involvement and carefully address the importance of providing a safe environment for the child. Rather than being open

about the worst possible consequence, namely out-of-home placement of the child, participants argued that the professional should put effort in supporting the client in acquiring the necessary educational skills and helping to foster the client's confidence in her educational abilities. She should investigate the options for help of family members or others, without stressing the possible consequence of out-of-home placement.

Participants also considered transparency towards colleagues to be an important value in this case. They thought the quality of the justification of the decision in this case could be enhanced through further discussion with the psychologist or mental-health-care colleagues who previously refused to take care of the client. This would require asking the psychologist and the mental-health-care colleagues to discuss the situation of the client together.

Step 9: Conclusion

After deliberation, the participants concluded that alternative B, combined with alternative C is the most suitable action to try first. If this fails, the case may be reported (alternative A). The case presenter explained that she presented her moral dilemma because it had bothered her for several weeks. Initially, she had tried option B, but in the meantime the decision to report the case to "Veilig Thuis" had been taken.

Step 10: Evaluation

Evaluating the MCD, participants mentioned that they got more insight in the moral dilemma by investigating the various perspectives in the case and having a structured dialogue about each other's views and arguments. The case presenter explained that she had gained further support for her final decision, which was *not* to report. She felt strengthened as a professional, because of the thorough reflection and deliberation in the MCD. Because the case was presented in retrospect, the final decision about the case was already made and could not be altered. Participants considered the outcomes of their reflections and deliberations, however, to be useful for future, comparable, situations.

Discussion

This article presented an MCD, structured with the dilemma method, in an educational setting for future professionals in care for children and young people. The following discussion describes some reflections of the three MCD facilitators (the first, third and fourth author), employed at the educational institution concerned, on the relevance and value of MCD for educational purposes. The reflections focus on the role of experience in MCD with students, the added value of the step of making an individual judgment, and the reinterpretation of the concept of safety during the dialogue.

Is professional experience needed?

MCD is based on the presupposition that moral reflection starts with experience (Aristotle, 2005). This raises the question of whether students have enough experience to participate in MCD. Students are still being educated and have no or only one year of trainee working experience. Some students in the presented MCD were experienced with methods that were used in their trainee institution, such as Signs of Safety. Others were educated in the method of Signs of Safety but had no experience in applying the method in professional practice. This meant that participating students had different views on the potential of this method. One might argue that having sufficient knowledge about the method of Signs of Safety and experience in applying this method in practice should have been a precondition for attending this MCD. Still, such a lack of practical experience may also result in asking valuable questions about issues that may seem evident to experienced participants. The presented MCD shows that the dialogue stimulated participants' curiosity about Signs of Safety, along with their wish to acquire more knowledge, and to be trained in professional skills. Moreover, practicing professionals also differ in years of experience, knowledge, and skills. Nevertheless, the question of whether, or to which extent, experience and knowledge should be presupposed in MCD remains relevant.

The relevance of making an individual judgment

In Step 6 of the dilemma method, all participants were invited to make an individual judgment. This forced participants to make explicit their own justifications after having viewed the moral dilemma from different perspectives, instead of joining others' views. This step also stimulated appreciation of each other's judgments and investigation of the justifications of all participants in dialogue. It appeared in the presented MCD to be an important incentive to reflect on differences and similarities in views and to formulate conclusions. Further research may shed more light on the views of the participating students on the use of this step.

Reinterpreting the principle of safety in dialogue

The participants differed in their view on how the principle of safety might be applied in practice. Eight participants chose immediately to report the situation to "Veilig Thuis" (alternative A). Four participants chose first to motivate the client to accept help from family or care-givers in order to secure the child's safe environment (alternative B). They considered the value of self-management and the right to be a mother of crucial importance. In the dialogue (Step 8), more values were addressed. Participants discussed the client's responsibility, her trust, and her own feeling of safety, as well as transparency towards the client and towards colleagues. All students stressed the importance of the child's safety, but after exchanging their views in dialogue, they concluded that it was morally right first to motivate the client to take responsibility. In line with this conclusion, the students wanted to know more about how to motivate clients, using the method of Signs of Safety and other motivating methods. Thus, securing safety and fostering responsibility were not opposed to one another, but can be combined in practice.

Conclusion

This article presented a description of an MCD, structured in line with the dilemma method. It gives an impression of the process and content of

moral reflection and dialogue in education for care for children and young people. The MCD focused on a moral dilemma concerning safety. The dialogue resulted in consensus about the importance of the unborn child's safety and about the need to motivate the client to take responsibility. This resulted in the felt need to find out more about Signs of Safety, and other methods for motivating clients. The facilitators involved in the teaching program reflected on the use of MCD in education. This resulted in a reflection on the level of experience required in MCD, on the value of making explicit individual judgments for educational purposes, and on the reinterpretation of the concept of safety during the MCD. The reflections point at the need for further investigation of the contribution of MCD to learning to deal with moral dilemmas in an care-for-children-and-young-people educational context.

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SHARP: A Framework for Addressing the Contexts of Poverty and Oppression During Service Provision in the United States

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Abstract

Many urban communities in the United States have experienced decades of systematic residential segregation, resulting in concentrated poverty as well as its associated consequences, such as violence, trauma and hopelessness. Social workers and other human service providers often respond to the consequences of poverty and oppression, while ignoring the oppression itself; in essence this suggests that the client is experiencing challenges because of individual or personal actions. This article introduces a framework through which providers may view issues of oppression impacting their client, as well as partnering with clients to create plans of action to counter oppressive policies and structural issues. The five components in the SHARP framework are: Structural oppression; Historical context; Analysis of role; Reciprocity and mutuality; and Power. Through this framework, both macro and clinical social workers can focus their work with clients on addressing both the root causes of poverty and their consequences.

Keywords: empowerment, structural oppression, racism, social work ethics, poverty

A History of Separate and Unequal Living Environments

Beginning in the 1970s and 1980s, urban communities saw a dramatic increase in concentrated urban poverty as racial housing restrictions in

the suburbs eased and upwardly mobile African Americans moved into the suburbs, leaving behind a concentration of very poor families and individuals. Other theories about elements contributing to the increased concentration of poverty in urban communities include the loss of manufacturing and other local jobs, economic and social disinvestment in cities, blight and decay (Shaia, 2016a; Sessoms & Wolch, 2008; Yang & Jargowsky, 2006). Additionally, Black and Hispanic children are much more likely to live in poverty than their White counterparts, and those Black or Hispanic children are overwhelmingly more likely to live in communities made up mostly by people of the same race (Drake & Rank, 2009). This concentration of poverty is seen most clearly in older, industrial cities in the Northeast, such as Newark, New York and Baltimore (Ricketts & Sawhill, 1988).

While geographic concentrations of poverty decreased in the 1990s, these Northeast cities still see a significant concentration of very poor people living in certain neighborhoods. Urban poverty should routinely be considered within the neighborhood context, even more than in the family context. It has been shown that, even if a particular family is not impoverished, that family will experience a number of significant disadvantages, and the children will be exposed to the cumulative effects of multiple risk factors, simply by virtue of living in a neighborhood of concentrated poverty (Shaia, 2016a; Drake & Rank, 2009).

While most Americans recognize that urban America is still segregated racially, economically and socially, many view this segregation as an unfortunate holdover from a racist past. They believe that the civil rights laws passed in the 1960s simply have not had enough time to work, or that this segregation is a natural outcome of a preference to live together, or even the idea that segregation is caused by interpersonal forces within communities of color (Massey & Denton, 1993). Despite their acknowledgment of these disparities, many Americans do not understand the systematic use of urban planning and zoning laws to create and maintain racial and social segregation dating back to the early twentieth century. Popular devices used to create racial and social segregation included the restrictive covenant, a private contract denying home sales or rentals to Blacks and Jews; redlining or creating a nomenclature of zoning based on racial designations (R1 – White district, R2 – colored district, and R3 – undetermined); and the siting of public housing projects explicitly for Black occupancy. The belief behind this segregation was that racially homogeneous neighborhoods promote social stability, and that this segregation would instill in Blacks a more “intelligent and responsible citizenship” (Silver, 1997). Redlining was particularly damaging because it not only specified where people could live, but it allowed real estate appraisers to place lower values on homes in Black neighborhoods, thus steering lenders away from these areas and ensuring that properties in these neighborhoods did not appreciate and provide the wealth to Black families that homeownership usually brings (Mohl, 1997).

Between 1940 and 1960 approximately five million African Americans migrated from the South to urban centers in the North and West. This mass migration of Blacks into segregated cities, which stretched the boundaries of inner-city ghettos, was seen as a “Black invasion” by Whites, who fled in large numbers to the suburbs, from which Blacks were largely excluded. As the proportion of Black people in urban centers grew, so also did overcrowding and violence, as Blacks

sought to move into White neighborhoods and Whites sought to prevent that migration. In cities across the country, bombings, cross burnings and other forms of violence characterized relationships between Blacks and Whites. Federal housing agencies supported discriminatory housing practices designed to eliminate Black “infiltration” into White neighborhoods, and were central to characterizing Black neighborhoods as having low value real estate and, thus, being a high risk for real estate lenders and investors (Pietila, 2010; Mohl, 1997).

Over the following decades, despite legislation such as the Fair Housing Act of 1968, segregation of habitation continued. This resulted in high rates of unemployment, inflation, low wages, increasing inequality, and deepening poverty for people of color (Pietila, 2010; Massey & Denton, 1993). In the same way that policymakers, scholars and the public have been reluctant to recognize and acknowledge racial segregation’s existence, they have been reluctant to acknowledge its continuing consequences for communities of color. The effects of segregation on well-being are structural, not just individual, and lay beyond the ability of any individual to change, thus constraining opportunity, individual motivations, or private achievements (Massey & Denton, 1993).

The lingering impact of oppression

Segregation compounds its negative impact on a community by bringing together, in a concentrated form, all of the consequences of poverty, such as increased crime, which can quickly destabilize a community. Residents of segregated, poverty-impacted communities are far more likely to be victims of crime than are residents of non-segregated communities. Additionally, young people learn attitudes and behaviors from the people around them, such as how to get and keep a job, how to advance in school, how to have successful relationships, and how to be financially self-sufficient. In the absence of opportunity, joblessness, marital disruption and welfare dependence become the norm (Massey & Denton, 1993). Living in poverty creates significant stressors, which impact families’ ability to maintain healthy relationships,

parent their children and adapt to life circumstances (Conger, Conger & Martin, 2010; Conger, Schofield, Conger, & Neppl, 2010; Wadsworth, et al. 2013). Children may be exposed to the cumulative effects of multiple risk factors, including the effects of poverty, maltreatment, violence, and parental stress, which often co-exist (Wadsworth & Santiago, 2011; Appleyard et al, 2005). Children, as young as pre-schoolers, often carry the weight of poverty-related stress, either because they are directly impacted by food insufficiency and inadequate housing, or because they are cared for by frustrated, irritable, worried adults (Wadsworth & Santiago, 2008; Wadsworth & Berger, 2006; Ackerman et al, 1999; McLoyd, 1990). Additionally, hopelessness is significantly associated with poverty, stress, anxiety and depression (Carter & Grant, 2012).

This paper addresses service provision within the context of a history of systematic oppression. While the paper addresses issues which impact poor Whites, the focus will remain on African-Americans, as the race which has the highest poverty rate of all races in the United States (Proctor, Semega & Kollar, 2016), and because of their experiences of enslavement, segregation, and oppression.

The issue of disempowerment

It is relatively easy to understand how a woman who has been sexually assaulted may be impacted by her assault. She may become angry, depressed, have difficulty sleeping, feel hopeless, and ashamed. She may feel unsafe in many environments, may have difficulty with relationships, may fear going places alone and taking risks. This all makes perfect sense, in light of what she has experienced. If she was raised by a mother who was also sexually assaulted, and if every woman in her family history going back generations had experienced the same assault, one would expect to see significant impacts on how that woman and the women in her family interact with the world.

Yet many people, including social workers, do not apply the same level of understanding to a people who were forcibly kidnapped from their

homeland, brought to another country, placed with people whose language and customs they may not have known, and then forced to work like animals while being subjected to familial separation, beatings, rape and murder. While these people have since been freed from the atrocities of slavery, other systems have grown up to take its place, including planned segregation, mass incarceration and police brutality (Alexander, 2010). In the above example, we might expect that the women who have been sexually assaulted for generations might doubt their own power to change their situation (after all, no-one in that family has been able to stop the violence to date), and might internalize their abusers' view that they are powerless, unworthy, and perhaps even deserving of the abuse. In the same way, people who have experienced structural oppression, a long history of state-sanctioned violence and unequal treatment, often internalize the narrative from the dominant culture that they are less valuable, unworthy, unintelligent, and powerless to change the status quo. In fact, it would not be surprising if people who have heard this dominant narrative for generations eventually begin to, in some way, agree with it.

The ethics of context-blindness

Many social workers understand the concept of the long-term impacts of a history of oppression in theory, yet many approach their clients as though the individual and family contexts are the sole contributors to that person's current situation and expressed need. It is not uncommon for social workers to focus in on that family system during service provision, without any attention to the wider context of poverty and oppression. The reality is that experiences related to poverty and oppression may have impacted the family system even more than that family's immediate history. At the very least, there is often an inextricable relationship between poverty, oppression, mental illness, and family dysfunction.

Failing to consider and create strategies around environmental contexts is tantamount to a physician treating a person who has come into his or her hospital for radiation poisoning without

inquiring about the environment that led to the illness, and then sending that patient back out into the very same radiation-poisoned environment without any plan for how the person will secure and maintain access to clean air. As ridiculous and unethical as it sounds, that scenario is no different from a common social work one, where the social worker creates a plan for the client around any number of client-centered issues: depression, anger, hopelessness, joblessness, or family dysfunction, without tracing those issues back to the causes of these issues, and bringing those root causes into the service relationship as critical issues to be addressed.

Davis (2015) acknowledges that, while individual and family-focused work is necessary, the focus on remediation of the individual takes our focus off the more daunting challenge of creating structural change in society, and impacting the forces that are overpowering black people's natural abilities to develop their own strengths. He tells the story of a man who is on his hands and knees at night under a lamppost searching around. Another man comes along and asks him what he's doing. The first man tells him that he has lost his keys and so the second man gets on his knees to help him. After a while, the helper asks the first man if he is certain he has lost the keys in this location. The first man answers, "No, but this is the only place where there is light." Such is the decision social workers often make about how to help people. The idea of structural work is too daunting; it is like looking for lost keys out in the dark. So we focus, instead, on the small area where there is a pool of light, trying to fix individuals, even though we know it will not change the issues that are at the root of our society's problems (Shaia, 2016b; Davis, 2015).

Davis (2015) continues to note that although it is necessary to provide therapeutic services, strengthen families, and try to identify protective factors, focusing solely on these activities is like lining a bunch of children up and banging them all on the head with a baseball bat. Once they have been banged, we go down the line and look to see which ones have escaped without skull fractures or

other serious injury. Our focus then becomes trying to identify the factors contributing to escaping the banging on the head by the baseball bat with as little injury as possible. Wouldn't it make more sense, Davis asks, to focus on who is banging children on the head with baseball bats and stop them from doing it?

A framework to address contexts of oppression

Many examples exist of communities where people have come together to identify and address structural issues that create inequality. Most of these cases involve grassroots community organizing, which is defined by collective action by people who live in the community, involve significant numbers of people, and are built on participatory processes where people who are directly impacted by the inequality exercise leadership to decrease power disparities and achieve common goals (Staples, 2016). Yet, for many people who experience oppression and concentrated poverty, the idea of joining with others to change the root issues contributing to their pain and suffering seems like an idea that is completely beyond the realm of comprehension. The job then falls to social workers and other human service providers, as well as educators and medical professionals, to implement a framework for providing service which addresses not only the consequences of structural oppression (such as joblessness, homelessness, physical and mental illness) but supports the people with whom they work in seeing themselves, in collaboration with others, as a tool for change in their communities.

The empowerment approach to social work is driven by a commitment to unleash human potential, with the goal of building community where justice is the rule and norm. This is, at once, a clinical and community-oriented approach, and is made up of holistic work with individuals, groups, communities, and political systems (Lee, 2001). Traditional social work addresses the suffering caused by oppression, while ignoring the oppression itself (Jemal, 2017; Windsor, Pinto et al, 2014). Healing from the effects of oppression will come not from the hands of the social worker, but from

the collaboration of people in community, through a self-healing, self-empowering process of taking action through gaining resources and knowledge (Lee, 2001).

The SHARP framework is a lens through which social workers and other human service providers may view their clients and presenting issues. Like a telescopic lens, the framework allows providers to sharpen their gaze on not just the client in front of them, but all the surrounding contextual issues which accompany, are the root cause of, and intensify human suffering. Without incorporating structural issues in service, it is almost impossible for the provider to send any message to the client other than that he or she is somehow responsible for the current situation. In fact, it is difficult to comprehend how, after sending this message countless times while providing services, the social worker can avoid internalizing it him- or herself and resist resting the blame on the client, with the associated interventions. Instead of looking only at the client and blaming the client for his or her suffering, this sharpened lens encourages providers to ask questions we might not otherwise ask, and to become self-reflective in a manner that is often unusual for and uncomfortable to social service providers.

The SHARP framework includes five core components:

1. *Structural oppression* – What are the issues in the person's physical and social environment that impact the person and his or her ability to be successful?
2. *Historical context* – What historical issues impacting the person's environment/community might be relevant to the issues the person is experiencing now? How has this history contributed to the situation the person is in now?
3. *Analysis of role* – What will be the provider's role in this service relationship: maintainer or disrupter of the status quo? There is no neutral space.

4. *Reciprocity and mutuality* – What strengths and gifts can the person share with the provider and with his/her community?
5. *Power* – What can the person do, alone and/or with others, to change the impact of historical and structural oppression?

This framework is not relegated to the sole use of clinicians or therapists. Instead, it relies on the entire continuum of social work practice, from macro to clinical. This way of thinking encourages social workers to remove themselves from the silos of being either a clinician OR a macro practitioner and instead, in the same way that we view human beings as whole and complex, begin viewing the solutions to society's problems as wide, complex, and requiring new and innovative approaches. In this approach, the social worker is also whole, and views the work with the complexity it deserves.

Figure 1 displays the basic SHARP framework, while Tables 1-5 provides social workers with factors to consider in each component, as well as reflection questions and potential results of applying the SHARP framework. Within each component, the provider is encouraged to ask questions (of him- or herself, as well as of clients) about which issues impact the person; to identify policies, historical events, and structural processes that are contributing to where the person is now; and to begin to integrate these issues into dialog with the person. It is the provider's responsibility to become versed in the particular history of that person's community, including how zoning laws were used to create financial and social inequality; structural barriers to success, such as food deserts and lack of transportation to job centers; and the existence of current policies which continue to perpetuate inequality and victimization of Black communities, such as police profiling and mandatory sentencing laws.

Table 1: Structural Oppression

SHARP Component	Factors to Consider	Reflection Questions	Potential Results of Applying SHARP framework
<p>Structural Oppression</p> <p>What are the issues in the person's environment which impact that person and his/her ability to be successful?</p>	<p><i>Is the person impacted by:</i></p> <ul style="list-style-type: none"> • Lingering effects of housing discrimination • Inadequate access to decent, affordable housing • Inadequate, efficient transportation to job centers • Lack of access to jobs paying a living wage • Lack of access to decent jobs for returning citizens • Unfair, undignified policing and criminal justice policies • Inequitable access to quality education • Lack of access to service and support systems • Poor access to high-quality, affordable healthcare • Difficulty accessing healthy, affordable food • Inadequate access to successful role models who look like them • Few lawmakers interested in meeting community needs 	<p><i>Consider:</i></p> <ul style="list-style-type: none"> • Which policy or structural issues specifically are contributing to the person's situation? • How are multiple overlapping structural issues contributing to what the person is experiencing? • How has the person internalized the oppression he or she has experienced? • How can services and interventions be applied without inadvertently blaming the person for being a victim of structural oppression? 	<p><i>Provider recognizes and speaks to:</i></p> <ul style="list-style-type: none"> • The complex nature of environmental issues impacting person's ability to be successful • That many, or even most of the barriers the person faces are the result of racist/oppressive policies and practices in the larger environment • How these issues interact with each other to impact the person's life - root causes, in addition to symptoms • Which needs should be a basic human right, e.g. housing, health care, food security, etc. • Inequities in how resources are applied across society

Table 2: Historical Context

SHARP Component	Factors to Consider	Reflection Questions	Potential Results of Applying SHARP framework
<p>Historical Context</p> <p>What historical issues impacting the person's environment/community might be relevant to the issues the person is experiencing now? How has this history contributed to the situation the person is in now?</p>	<p><i>Does the person's community have a history of:</i></p> <ul style="list-style-type: none"> • Racist housing practices such as block busting, redlining, predatory lending, racial steering, slum clearance, isolating public housing, gentrification, dangerous environmental practices, and exclusionary zoning laws? • Concentrated, intergenerational poverty caused by white flight, business disinvestment, school segregation/inequality? • Racist policing and criminal justice practices? • Community members expressing frustration, hopelessness and/or anger through civil unrest, violence, crime and substance use? 	<p><i>Consider:</i></p> <ul style="list-style-type: none"> • How has the historical context impacted the person's responses to his/her environment? • Considering the historical context, what should a "normal" response/functioning look like? • How might this history impact issues such as coping, trust, relationships, conflict management, pride, dignity, self-esteem, locus of control, hope, and personal/collective agency? 	<p><i>Provider recognizes and speaks to:</i></p> <ul style="list-style-type: none"> • Issues impacting the person's situation which are deeply steeped in history • How historical issues impact the wider community/environment • That many issues have an intergenerational context, and impact how the person sees and reacts to the issues • That history has a significant impact on the person's belief about whether or not positive change is achievable

The framework also requires the provider to make a decision about whether he or she will work to *maintain* the status quo (focus on meeting the immediate needs of people served, without addressing the oppressive structures creating those needs), or work to *disrupt* the status quo (look deeply into the issues creating the needs, and work with people impacted to recognize their power to create change). There is no neutral position in this decision. In most cases, disruption of the status quo requires the provider make a conscious decision to do so or, at the very least, to consciously identify oppressive systems at work. When providers do not consider oppressive systems, and do not address these issues in their service relationship, they are by definition implicitly endorsing the status quo. At times, a provider may make a conscious decision to maintain the status quo, and to avoid introducing issues of oppression into service provision, but that should not be a default position; rather, the decision should be made after careful consideration of the issues. This may be a temporary decision, which the provider will re-evaluate at a later date.

Table 3: Analysis of Role

SHARP Component	Factors to Consider	Reflection Questions	Potential Results of Applying SHARP framework
<p>Analysis of Role</p> <p>What will be the provider's role in this service relationship?</p> <p>There is no neutral space</p>	<p><i>Will the provider:</i></p> <ul style="list-style-type: none"> • Be a maintainer of the status quo, and work with the person within the context of the oppressive system, without making reference to its impact on the person's current situation? • Be a disrupter of the status quo, bring awareness to the role of oppression in the person's current situation, and discuss options for responding to the oppression? 	<p><i>Consider:</i></p> <ul style="list-style-type: none"> • How similar to or different from the person is the provider? • Will the provider identify and speak to differences around race, gender, socio-economic status, sexual/gender identity, etc.? • How does the provider's personal history impact his/her view of the issues the person is facing? • What biases in the provider are triggered by working with the person? • How do the provider's personal privileges, biases and values impact his or her decision about whether to assume the role of maintainer or disrupter? 	<p><i>Provider recognizes and speaks to:</i></p> <ul style="list-style-type: none"> • If maintaining the status quo, the provider may reinforce the dominant narrative that the issues the person is experiencing are all based on personal responsibility, and are completely within the person's power to change. • If disrupting the status quo, the provider will bring awareness to the complex nature of the issues facing the person, the importance of history, policy and societal practices, and discuss services and interventions within the framework of an oppressive environment. • Maintaining the status quo may be easier than disrupting it. • Disrupting the status quo requires the provider to first engage in critical self-reflection. • At times, the provider makes a conscious decision to maintain the status quo.

Traditionally, the social work relationship has mirrored the doctor-patient relationship, characterized by strong and often impermeable boundaries. These boundaries were created to separate social workers from the people with whom they work. But social workers have begun to rethink the structure of these relationships, in favor of relationships that connect the social worker to the person with whom he or she is working, rather than separates them (O’Leary et al, 2013; Ruch, 2005).

In the SHARP framework, the provider is encouraged to view the person with whom he or she is working as someone who has talents, gifts, and strengths to share with the social worker, as well as with others in his or her community. The social worker’s role is to accept *appropriate* concern, affection, refreshments, and to become a “real” person within the relationship. Of course, there are clear limits to the relationship, in order to maintain professionalism. O’Leary et al, (2015) list a number of activities which are never appropriate, such as sexual relationships, exchanging money, and giving or receiving gifts of significant value. However, the more the social worker is able to see the person as being not just a recipient of the provider’s knowledge and service, but also as having something valuable to offer, the easier it will be for him or her to point out all the many ways in which the person may contribute to others in the community.

Table 4: Reciprocity and Mutuality

SHARP Component	Factors to Consider	Reflection Questions	Potential Results of Applying SHARP framework
<p>Reciprocity and Mutuality</p> <p>What strengths and gifts can the person share with the provider and with his/her community?</p>	<p><i>Does the provider:</i></p> <ul style="list-style-type: none"> • Present the person as having just as much knowledge and expertise as the provider, albeit possibly in different areas? • Avoid acting as an outside authority on the person’s life? • Approach joint problem-solving with a sense of wonder, rather than with a planned solution in mind? • Present him or herself as a real person in the relationship, with some level of disclosure and vulnerability? • Accept “gifts” from the person, in ways that suggests the giving is not one-directional, i.e., appropriate affection, refreshments, kindness, words of support? • Present the person’s strengths and assets as being valuable to impacting structural and societal issues? • Explore opportunities for the person to share his or her strengths with the wider community? 	<p><i>Consider:</i></p> <ul style="list-style-type: none"> • How does the provider send the message that the person is whole, capable and worthy of self-determination, regardless of his or her presenting issues? • How does the provider bring the basic human need to be helpful and needed into the service relationship? • How does the provider remain cognizant of opportunities for the person to give to others as part of the journey towards self-determination? • How does the provider bring the identified issues of structural oppression and historical context into discussion as a reason for giving to others? 	<p><i>Provider recognizes and speaks to:</i></p> <ul style="list-style-type: none"> • The fact that the service relationship is a bi-directional relationship, with each party having something to give the other. • That constructive interdependence with others in the community is a desired state. • The idea that strengths and assets are not solely for the use of the person, but may be valuable to the entire community. • His or her struggles within the relationship

The SHARP framework has two main goals. The first is that the client in the service relationship develops a critical lens through which to view his or her situation, and is able to identify the structural and historical issues which have led him or her to the current situation. With this identification, the person will be able to avoid blaming him- or herself for issues which are beyond his or her control. Through this understanding, the person might also be able to develop a greater level of understanding and empathy for family and community members who have also been similarly impacted. An example of this is a recent situation in which a young woman who grew up in foster care learned about structural racism and how it impacted her own community. She was able to see how her own mother had been impacted by situations beyond her control, and was shocked that she had never been taught to see through this lens. Her response was, “I always blamed my mother for what happened to me, but now I understand how much she had been affected herself. I can finally forgive her.” People who learn about structural racism in service have discussed feeling like they were “crazy” when they couldn’t overcome structural issues, but not knowing why they weren’t being successful. This type of understanding can be transformative to clients’ self-esteem, healing and ability to develop relationships with others in order to organize collectively.

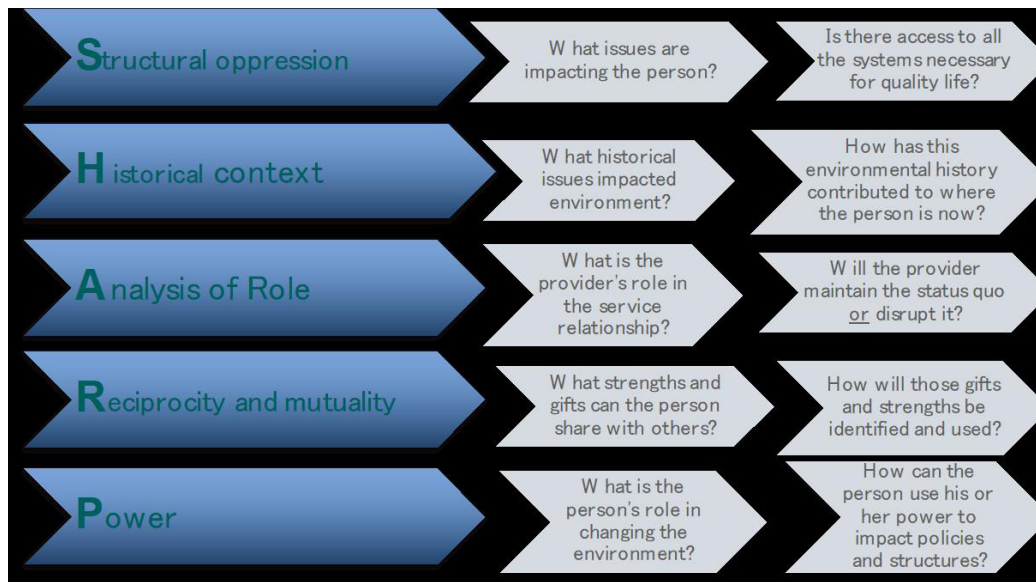
The second goal of SHARP is for the person to begin to recognize all the ways in which he or she has power to impact his or her surroundings for the positive, and to identify strategies for working collectively with others to address structural inequities. The role of the social worker is to help identify and support the person in both countering the dominant narrative about his or her abilities as well as developing agency, not only around issues impacting his or her own life, but collective agency, to change the structural issues in his or her community.

Table 5: Power

SHARP Component	Factors to Consider	Reflection Questions	Potential Results of Applying SHARP framework
<p>Power</p> <p>What can the person do, alone or with others, to change the impact of historical and structural oppression?</p>	<p><i>Does the provider:</i></p> <ul style="list-style-type: none"> • Present the person as being, not a passive recipient of circumstances, but an active force to create change for the future? • Explore with the person his or her readiness to engage in individual and/or collective action? • Incorporate becoming involved in action (however small) into the service plan? • Discuss specific strategies the person can use, e.g. voter education/voting, community organizing, letter-writing, testifying before lawmakers, parent organizations, community organizations, etc.? • Remind the person that he or she has strengths and assets that will be useful to changing society? 	<p><i>Consider:</i></p> <ul style="list-style-type: none"> • How experiences of intergenerational poverty and structural oppression impact the person’s willingness to become involved in action. • How what looks like apathy and disconnection might be tied to the dominant narrative of the person’s worth and abilities. • How being overwhelmed with daily challenges might make individual or collective action appear unimportant or unattainable. • That building power is a process, and not an event. 	<p><i>Provider recognizes and speaks to:</i></p> <ul style="list-style-type: none"> • The provider’s role in the process as a champion, supporter, encourager, partner, but not director. • The fact that even small actions can have a big impact. • The fact that the process of building power is individual, looks different for each person, and may change throughout the person’s journey. • The idea that, as the person builds power, his or her needs and abilities related to service may change. • That, as the person builds power, the service relationship itself might change. • That the provider may experience a sense of loss and grief as the person builds self-determination.

Even small actions can have a large impact. It might be as simple as attending a community meeting about crime in the neighborhood that helps the person realize that he or she is not the only person who is concerned and willing to take action. It could also include writing letters to or making testimony before lawmakers. A critical area for recognizing and legitimizing power is voting, and social workers bear the responsibility of helping people with whom they work to understand the power of the vote, as well as the person’s power to join with others to create substantive change through targeted voting. Social workers may even want to consider becoming voter registrants, so that they can register the people with whom they work to vote, and then help them become educated on the issues, without steering or directing the person about how to vote. Since developing power looks different for each person, the provider should move at a pace comfortable to the person with whom he or she is working, but should never lose sight of the ultimate goal.

Figure 1: The SHARP framework



Social Work Values and Ethics on the Line

Social workers promote social justice and social change with and on behalf of clients...Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice. These activities may be in the form of direct practice, community organizing, supervision, consultation, administration, advocacy, social and political action, policy development and implementation, education, and research and evaluation. *Social workers seek to enhance the capacity of people to address their own needs* [emphasis added] (preamble, National Association of Social Workers, 2018).

Somehow, many social workers have read the above list of activities which must be employed to end social injustice as independent, mutually

exclusive activities from which they may pick and choose as their interests allow, as opposed to as the problems dictate. Instead, the preamble describes an interrelated set of activities that must be layered upon each other to create as complex a set of solutions as the problems it is attempting to solve. Often, a focus on basic human needs and individual well-being (such as direct practice) is seen as incompatible with a focus on empowerment of vulnerable and oppressed people and well-being of society (such as advocacy). Clinical social workers must attend to the environmental factors that have contributed to their clients' situations, and macro social workers must add to their focus on structural issues, a focus on individual well-being, as well as looking deeply at root causes of community problems. These root causes include oppressive historical and current-day policies and practices, as well as the impact of internalized oppression on people's willingness to work to affect change in their communities.

The SHARP framework lays out a number of factors to consider and questions to ask in order to conduct social work practice with a full lens. Using this type of framework allows social workers to practice within the spirit of the complete code of ethics, as opposed to choosing some portions and avoiding others. The next step for the framework will

be to outline specific actions for practitioners to take, both in clinical and in macro work. The framework might also be used in an educational setting, as a lens by which teachers and school staff may interact with students, caregivers and community members in building power. If social workers, educators, and other service providers all recognize the impact of structural oppression, and work with their clients toward the end of building power and supporting agency, we might begin to see more progress toward long-term, sustainable change.

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Exploring Values and Actions: Definitions of Social Justice and the Civic Engagement of Undergraduate Students

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Abstract

Despite the centrality of social justice to social work education and practice, the field has lacked clear definitions of the concept leading students to have varying perspectives of understanding and the implication for actions. Understanding how students define and conceptualize social justice has implications for how faculty teach about social justice and challenge student perspectives. This paper utilizes survey data (n=73) collected from undergraduate students enrolled in a social justice minor affiliated with a school of social work in a large public university to understand how these students a) understood social justice, and b) how this understanding influenced their actions. Using a mixed methods approach, we first develop a grounded theory of students' definitions of social justice based on open-ended survey responses. Second, we statistically test the relationship between definitions of social justice and forms of civic engagement. In the paper, we present context-specific definitions of social justice and show that different understandings of social justice connect

to different types of civic engagement. The paper concludes with a discussion of findings, and implications for teaching and future research.

Keywords: social justice, social work education, civic engagement, definitions and actions, undergraduate actions

Introduction

Despite the importance of social justice as a concept, the term is ambiguous. Often there is a great deal of rhetoric around the concept of social justice and use of the term without a precise definition or articulation of what it means or how one pursues it. Moreover, we find that scholars discuss social justice as a concept without specific connections to actions and practices. The unevenness in understanding, or even in the discussion about the term, can lead to a wide breadth of definitions—from activism and organizing to mobilization and protests, to services and supports, and voting and political engagement (Reisch, 2002).

Within social work, we have a broad

understanding of social justice and often identify it as a core component and value of our field (NASW, 2017). However, social justice is not always clearly articulated within programs or is articulated in different and sometimes contradictory ways (Hong & Hodge, 2009), and there is similar confusion among social workers engaged in direct practice (McLaughlin, 2011). In the midst of the current wave of campus activism (Wong, 2015) it is imperative that social work—a place on campus for social justice work—understands what social justice means, especially for its students. It is especially important that social work educators and practitioners clarify and contextualize the definition of social justice (Gasker & Fisher, 2014; Reisch & Garvin, 2016).

Understanding how students define and conceptualize social justice is vital for social work educators. Definitions and conceptualizations of social justice also impact social work students' training in social work practice and how social work educators deal with student conflicts that emerge around tensions between theory and practice. There has been little research to date focused on understanding how social justice ideas are perceived by students affiliated with social work educational programs and how these definitions shape actions in and outside of the classroom.

This paper uses survey data collected from undergraduate students enrolled in a social justice minor affiliated with a school of social work at a large public university to understand how these students a) understood social justice, and b) how this understanding influenced their actions. In particular, we explored three specific research questions: 1) How do undergraduate students in a social justice-oriented academic minor define social justice? 2) Do these definitions influence what actions the students consider social justice activities? 3) How do differences in definitions of social justice and social justice activities relate to the civic engagement of undergraduate students?

This paper extends the conversation that others (e.g., Gasker & Fischer, 2014; Reisch & Garvin, 2016; Garcia & Van Soest, 2006) started

but focuses on undergraduate students in a social justice minor. We chose undergraduate students because they are an age group that has been civically active both historically and contemporarily (Barnhardt, 2014; Wong, 2015). Additionally, college campuses are often viewed as places where students form notions of civic duty. Many have argued that collective action is the result of questions that students develop during their time in college (Barnhardt, 2014). In particular, we aim to gain a better understanding of how undergraduate students concerned with social justice understand the concept, what they consider to be a social justice action, and the activities in which they participate. This paper situates these questions in previous literature on definitions of social justice, social justice activities, and civic engagement. Next, we discuss our methodological choices and survey results. Finally, we will consider the implications of our findings for future research, teaching, and practice.

Background

Reisch and Garvin (2016) argue in the preface of their book *Social Justice and Social Work* that despite the fact that the Council on Social Work Education requires social work programs to teach social justice as a core concept there is still a lack of clear understanding. They write: “despite the powerful social justice rhetoric, there is still considerable confusion and ambiguity about how to translate these values into practice” (p. vii).

The origin of the concept of justice traces back to biblical and other ancient writing, and often these earliest notions related to the concept of equality, or the reduction of inequality for certain groups. Later definitions of social justice articulated by philosophers such as Plato and Aristotle introduced ideas including human well-being and resource allocation but did not connect the term to equality among individuals. While certain individuals should experience a certain level of equality among their peer group they did not believe that all individuals were fundamentally equal (Reisch, 2002).

In *Social Work Practice for Social Justice*,

Garcia and Van Soest (2006) argue that social justice has been “historically contested” and lacking a common understanding creates a challenge for the social work field moving forward. They also cite Reisch’s (2002) frame that multiple different understandings of social justice lead to “some claiming to be for social justice while others accuse them of not being for social justice” (Garcia & Van Soest, 2006, p. 3).

Within the NASW Code of Ethics (2017), social justice is described not through some vision of what constitutes social justice, but through an understanding of social *injustice*. The Code of Ethics states:

Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people.

This framing within the Code of Ethics links to an understanding of justice that is rooted in equal rights and opportunity. It builds on Rawls' (2005[1971]) understanding of justice. He argued that “all social values- liberty and opportunity, income and wealth and the bases of self-respect- are to be distributed equally unless an unequal distribution of any, or all, of these values, is to everyone's advantage” (2005[1971], p. 61-62).

Also embedded in the NASW Code is a different framing of social justice that is rooted in an understanding of power, privilege, and transforming the way society operates in order to address systematic discrimination and oppression.

This perspective on social justice seeks to change one's individual and societal recognition about power and oppression- aiming to raise awareness, consciousness, and transform actions to address inherent inequalities. This understanding of social justice closely ties to understanding power, privilege, and oppression. It also tends to focus on the intersecting dimensions of social identities such as racism, sexism, and homophobia (Garcia and Van Soest, 2006). Gasker and Fisher (2014) explored a set of professional social work documents to examine how the definitions of social justice within these documents connected to utilitarian, conservative, and liberal egalitarian theoretical perspectives of justice. They concluded that none of the documents defined social justice in ways that completely mapped onto one of these conceptual categories. In response to this conclusion Gasker and Fisher argue for a more context-specific understanding of social justice terms.

If, as Reisch and Garvin (2016) suggest, the idea of social justice is always evolving, then perhaps it should come as no surprise that the Code of Ethics, and thus the field of social work as a whole, contains within it layers of interpretation of the concept of social justice. How then does this historically contingent and inconsistent understanding of social justice theory influence action in the world? More specifically, how does this historically contingent and contradictory understanding of social justice theory play out for undergraduates, who are often forming activist identities (Barnhardt, 2014)? Understanding the perspectives of undergraduate students becomes important because they are often the leaders of significant social movements (Barnhardt, 2014). Also, it is important to explore the connections between perspectives of related terms. For example, understanding social justice perspectives, and our analysis of them, frame and influence the civic engagement actions that one may take (Garcia & Van Soest, 2006). As such it is also important to understand how civic engagement is understood and conceptualized relative to social justice.

Our analysis of the literature, however, suggests that there has been less conceptual

development exploring the relationship between social justice and civic engagement. Indeed, as a term, civic engagement lacks a singular universal definition. While there may not be a singular universal definition of civic engagement, many scholars link the term to the idea of public work or actions that impact public matters (Levine, 2007; Sanchez, 2006; Verba, Schlozman, & Brady, 1995). For example, Sanchez (2006) argues that political participation is most often defined as a set of activities citizens utilize to influence the structure of government, the selection of government officials, or the policies of the government. Similarly, often civic engagement definitions include voting in political elections as a measure of activity (Adler & Goggin, 2005; Uslaner & Brown, 2005; Verba, Schlozman, & Brady, 1995). Some studies have begun to measure civic engagement more broadly and make the link between social justice, social work, and civic engagement. For example, Pritzker, Springer & McBride (2015) looked at a range of civic behaviors in college students that spanned from voting and more traditional notions of political engagement to attending protests, organizing around social justice issues and joining social action groups, more conventional ideas of social justice activities. Few studies in social work have articulated the relationships between social justice perceptions and actions, especially with college students. This understudied area is where our paper contributes.

Methods

We used a mixed methods approach to address our research questions. First, we developed a survey that contained closed-ended questions to gain information about the students, their activities, coursework, prior experiences, current voting practices, and perspectives on social justice. These questions included previously developed and validated measures of civic participation, standardized questions found on nationally representative surveys of college students, and some original questions about the core concepts of interest to this study. The basic demographic

questions, questions about the students' familial and education background, were drawn from the Cooperative Institutional Research Program (Eagan et al., 2017), a nationally representative longitudinal study of American higher education systems (Eagan et al., 2017). The CIRP is considered one of the most comprehensive sources for information on college students (Eagan et al., 2017). Students' civic engagement on and off campus was measured using a validated scale of political participation (Pritzker, Springer & McBride, 2015). This scale listed specific actions and asked respondents whether they considered these actions to be examples of social justice activities. In addition to the closed-ended questions, respondents were asked an open-ended question about how they defined social justice. They were not given any prompts for this question and allowed as much space as they needed to define the term. Before administering the survey, focus groups were conducted to solicit feedback and clarify any confusing questions.

Data collection

Surveys were administered to current students and recent alumni of the undergraduate social justice minor via email and through the program newsletter. Participation in the survey was optional. Current students were reminded of the survey in their seminar classes and follow up emails were sent to solicit increased participation. We administered the survey from February 2015 through November 2015. We received 73 responses out of a population of 300. The program had approximately 120 recent alumni and 180 enrolled students at the time of the survey. Because students entered and exited the program while the survey was ongoing, 300 represents a reasonable high-end estimate of the population that received the survey. This created a response rate of 24.3%. We did not collect any identifying information and did not link up to students' academic records in any way. The survey was entirely voluntary with no incentive or connection to academic performance. The survey was sent out via email twice and mentioned in mandatory classes associated with the minor. The survey was set up in Google Forms

(widely used by the university and accessible only via an official university email address) to make sure that participants could only submit one survey per student ID (which was not recorded by the researchers). The project was granted exempt status by the University's Institutional Review Board.

Qualitative analysis plan

The open-ended qualitative definitions of social justice were coded using an inductive approach guided by grounded theory. We chose grounded theory because it allows researchers to rigorously construct new theory from their data rather than trying to make their data fit pre-established definitions (Glaser, 1992). It also allows researchers to integrate participants' voices into the construction of new theory (Glaser, 1992). Grounded theory was especially useful for this study because it was unlikely that a single static definition of social justice was going to emerge from our study. Using grounded theory allowed us to gain a context-specific understanding of how individuals in our study conceptualized social justice. The qualitative responses were read independently by two researchers. Each researcher identified and labeled common themes within the responses. Initially, the survey asked respondents to define three terms: social justice, community action, and social change. However, because there was so much overlap between how individuals defined these terms the definitions were collapsed to focus specifically on social justice. After the initial round of coding, the two researchers met to discuss any differences in codes. Then a final codebook was developed, and the responses were recoded.

Quantitative analysis plan

The survey yielded a relatively small but usable sample size. As our primary interest was in understanding the relationship between multiple categorical variables, we used Fisher's exact test to determine the independence of the variables. The more common chi-squared tests would have been inappropriate because some expected values fell below five. We ran logistic regressions to check if the relationships identified with Fisher's exact test

remained when controlling for basic demographic factors. The co-linearity of many demographic factors combined with the small sample size made the logistic regressions highly sensitive to model specification (as checked through the model robustness procedure developed by Young and Holsteen (2015) and as a result, are not reported in this paper.

Results

Respondent demographics

Our sample consisted of 73 respondents who were currently enrolled or had recently completed the social justice-themed minor. The sample was 84.3% female, 11.4% male, and 4.3% non-cis gendered individuals. Racially, 69.5% of the sample identified as White, 10.2% of the sample identified as Black, 3.4% identified as Asian or Pacific Islander, 1.7% identified as Latinx, and 15.2% identified as Biracial. Most students in the sample were born in the United States and were United States citizens (94.3%). Respondents mostly came from a public high school background (82.2%) though some did attend private (15%) and charter (1.4%) high schools. Fifteen percent of the sample identified as first-generation college students while 37.1% had at least one parent with an advanced degree. The racial and SES demographics of this sample are roughly representative of the undergraduate population at this university. Finally, 91.4% of the sample was registered to vote. These raw numbers for each demographic are also listed below in Table 1.

Definitions of social justice

The results suggested that students viewed social justice through two lenses: (1) type of approach (process & outcome); (2) level of approach (internal & external). Outcome-based approaches defined social justice as a tool/utility to create equal access and equal opportunity. These definitions were not as concerned about how the outcomes were achieved as long as they resulted in greater equality or equity. The specific outcomes mentioned by respondents using this frame included economic outcomes, human rights, racial equality,

Table 1
Sample Demographics

Variable	Frequency
Birth Year	
1986	1
1991	2
1992	6
1993	17
1994	14
1995	16
Year in Program	
1 st year	0
2 nd year	12
3 rd year	25
4 th year	27
5 th year	3
Alumni	6
Race	
White	41
Black	6
Asian/Pacific Islander	2
Latinx	1
Multiracial	9
Gender	
Female	49
Male	18
Non-CIS gender	3
Educational Background	
Attended Public High School	51
Attend Private High School	9
Attended Charter High school	1
First Generation College Student	
Yes	10
No	51
Residency Status	
Domestic Student	66
International Student	4

and expression of identity. Process approaches viewed social justice as a form of knowledge, awareness, and critical consciousness. The logic of these responses suggested that as individuals and institutions implemented socially just decision processes, it would result in socially just outcomes. Internal approaches saw social justice as an activity to change opportunity or consciousness of individuals. External approaches defined social justice relative to a more significant societal or social change objective.

Within our sample, thirty-nine individuals defined social justice as using an outcome-based

approach and believed that it took place on an external level. An additional twelve respondents defined social justice using a process-based approach and identified it as taking place at an external level. Three individuals viewed social justice through a process lens and thought it took place on the internal level. Finally, three definitions had definitions that spanned across multiple categories.

Most respondents defined social justice as something that occurred externally. Fifty respondents defined social justice as something that took place on an external level compared to four respondents who felt it took place at an internal level. An additional three respondents defined social justice as something that takes place on both the external and internal level. An additional sixteen individuals filled out our survey but did not define social justice.

While there was also a divide between individuals using outcome-based and process-based lenses to define social justice the difference was not as large. Forty respondents defined social justice using an outcome-based lens, while only seventeen individuals used a process lens to define social justice. We expand on each type of definition below. Specific examples of each type of definition are in Table 2.

Outcome-based external definitions of social justice

Outcome-based external definitions of social justice were the most common type of social justice definitions within our sample. Most of these definitions defined social justice as something that ensured equal access to opportunities or outcomes at the institutional level. Several of these definitions stressed the importance of equal opportunity for everyone despite differences in social identity. Other definitions of social justice also focused on the importance of equality and equity. Additional definitions of social justice within this category focused on creating change within institutions to ensure that all groups have equal access to opportunities and resources. These definitions focused on reducing inequality and oppression

Table 2
Definitions of Social Justice

Level of Definition	Type of Definition		Total
	Outcome based definitions	Process based definitions	
Internal:	0	3 Examples: <ul style="list-style-type: none"> • “understanding everyone's stories, having empathy, and sharing experiences to create common understanding.” • “valuing the worth and dignity of every human being, regardless of social identities they may hold, including gender, sex, race, ethnicity, socio-economic status, ability, religion, nation of origin, body size, etc.” 	3
External:	39 Examples: <ul style="list-style-type: none"> • “Allowing all people, despite differences in social identity, to have the same opportunities. Social identity shouldn't be ignored, but it shouldn't be a hindrance towards inequality for all.” • “As equality-- not equity, as people are different and need different things- but equality, as no one deserves greater life changes more than another. Social justice ensures that people are treated equally and fairly.” 	12 Examples: <ul style="list-style-type: none"> • “I think of social justice as working to create change in positive ways for groups that are historically and current discriminated against or marginalized, both as a member of those groups or an ally to those who belong to those groups.” • “Social justice is a way of thinking everyday. Striving to create change and solve problems through inclusive discussion is necessary for social justice.” 	51
Multiple level definitions	1 Example: <ul style="list-style-type: none"> • “A belief that society should be equal and fair for all and the actions that people take to ensure justice in these terms.” 	2 Examples: <ul style="list-style-type: none"> • “Combining community action and social change to make up social justice, but also working toward a common goal and making a difference. It is more than voluntary. It's a lifestyle, wanting to help others in a hands-on way toward equal representation,” • “Promoting a society that does not have disparities or systemic discrimination. Understanding what this means for everyday interactions, on the micro level, is essential for understanding how to affect the macro level.” 	3
Total	40	17	57

but focus on the work needed for the social level. Common themes that emerged in the respondents' definitions included the presence of equality for all groups. Some defined equality in terms of opportunities, while others felt that equality must be present in outcomes. These definitions did not mention the need for institutions themselves to be socially just; instead, they focused on producing a result of equality.

Process-based external definitions of social justice

Process and externally oriented definitions were the second most common type of social justice definitions offered by our respondents. These definitions focused on creating awareness of systemic inequalities within society and the process of reducing them. These definitions also tended to focus on changing the attitudes within society. Rather than just focusing on equity of outcomes and resources, these definitions focus on transforming the attitudes and thought processes within social

institutions. These definitions also often mentioned dialogue and action as a part of the process of changing attitudes. Through dialogue and action, respondents believed that external institutions could be transformed to produce a more socially just society.

Process-based internal definitions of social justice

Only three respondents assessed social justice using a process framework and as something that occurred on the internal level. A common theme running through each of these definitions is that an individual's understanding of others' struggles can lead to an outcome of empathy, value, and respect for all. For these respondents, they defined social justice as the development of mutual respect within individuals.

Multiple category definitions

Three respondents in the sample provided definitions that spanned across the internal and

external levels of approach. One explanation used an outcome-based lens by focusing on equality and fairness for all but noted that these values should be present both at the macro level and within individual actions. Two more respondents defined social justice using a process-based lens but also applied their definition across both the micro and macro level arenas. Each definition talked about making transformational shifts within large societal institutions and within individuals and their everyday actions. More than other respondents, these students emphasized social justice as a praxis that occurs or can occur, on multiple levels simultaneously.

Student civic engagement

Table 3 reports each type of civic engagement, and whether or not students thought each item was a social justice action and whether they engaged in that action. Some of the more common forms of civic engagement that were also considered social justice actions included paying attention to the news, attending activist meetings, and volunteering. Some of the forms of civic engagement least likely to be either participated in or seen as social justice

actions include contacting elected representatives, volunteering for class credit, voting, and donating money to a group or cause.

To assess how conceptions of social justice (internal and external, process and outcome) related to forms of civic engagement, we used a series of Fisher's exact tests to examine the distribution of responses for each type of civic engagement by each conception of social justice. We used the Fisher's exact test given the relatively small sample size of our survey. We tested each of the four possible outcomes of the form of civic participation against the four conceptions of social justice. For example, in the case of researching a social justice problem, Fisher's exact test was run for each of the four possible responses to this form of civic participation (not participating and not considering it a social justice action, action only, considering it social justice only, and both considering it social justice and taking action) against all four conceptions of social justice (outcome, process, internal, external).

Based on this analysis, we found that only a few of the relationships were statistically significant. Table 4 reports the statistically significant results from the Fisher's exact tests.

Table 3
Civic Engagement, Social Justice and Action, Row Totals

Form of Civic Engagement	Item not social justice, action not undertaken	Undertake item action only	Item defined as social justice only	Both define as social justice and act	Total
Paying attention to news articles or media stories	6.76%	29.73%	2.70%	60.81%	100%
Researching a social justice problem	10.81%	18.92%	13.51%	56.76%	100%
Followed or joined an organization dedicated to social justice on social media	13.51%	9.46%	27.03%	50.00%	100%
Contacted the media about a social justice issue	14.86%	0.00%	85.14%	0.00%	100%
Contacted elected official who represents you	83.78%	16.22%	0.00%	0.00%	100%
Contacted elected official who does not represent you	90.54%	9.46%	0.00%	0.00%	100%
Attended a meeting on a social issue of importance to you	6.76%	6.76%	20.27%	66.22%	100%
Joined a club or group dedicated to a social cause	8.11%	2.70%	40.54%	48.65%	100%
Attending a protest	4.05%	4.05%	52.70%	39.19%	100%
Organized your own project or action related to a social justice issue	12.16%	0.00%	59.46%	28.38%	100%
Voting	17.57%	12%	39%	31%	100%
Donating money to a cause or organization	17.57%	12.16%	31.08%	39.19%	100%
Volunteering for an organization (not for class credit)	5.41%	2.70%	24.32%	67.57%	100%
Volunteering for an organization (for class credit)	17.57%	8.11%	35.14%	39.18%	100%

Table 4
Civic Participation and Understandings of Social Justice

Form of Civic Participation	Neither defined as social justice nor acted upon	Action only	Definition only	Both defined as social justice and acted upon
Researching a social justice problem		External(-)*		
Followed or joined an organization dedicated to social justice on social media	External(-)*			
Joined a club or group dedicated to a social cause	Outcome(-)† Process (+)†			
Organized your own project or action related to a social justice issue	Outcome(-)† Process(+)† Internal(+)* External(-)*		Process(-)† Outcome(+) Internal(+)* External(-)*	
Voting			Process(-)† Internal(-)†	
Volunteering for an organization (not for class credit)	Internal(+) †			
Volunteering for an organization (for class credit)			Outcome(+)* Process(-)*	Outcome(+)** Process (-)**

†: p<.10 * : p<.05 ** : p<.01
(-) less likely than expected
(+) more likely than expected

The second column in Table 4 focuses on respondents who do not consider a particular type of civic engagement to be a form of social justice and do not participate in this type of civic engagement personally. Students with an externally-oriented conception of social justice are less likely to be in this category for A) following or joining an organization on social media, and are less likely to be in this category for B) organizing their own project or action related to a social justice issue. In contrast, internally-oriented students are more likely to be in this category for A) organizing their own social justice project or action, and B) to volunteering. Outcome-oriented students are less likely to be in this category for A) joining a club or organization and B) organizing one’s own event or action. In contrast, process-oriented students are more likely to be found in this category for the same two types of

civic engagement, A) joining a club or organization and B) organizing one’s own event or action.

Columns three through five report whether or not students engaged in the form of civic engagement, understood the action to be a form of social justice or both. Students who maintain an externally oriented conception of social justice are less likely to research an issue and less likely to consider organizing their own project or action as a social justice action alone without taking real action. On the other hand, students who report an internally-oriented conception of social justice are more likely to consider organizing one's own project and less likely to consider voting as a social justice action.

Outcome-oriented students are more likely to consider organizing their own project as a social justice action, more likely to consider volunteering

for class credit to be a social justice action, and more likely to consider volunteering for class credit to be a social justice action and do such volunteering. On the other hand, students with process-oriented conceptions of social justice are less likely to see organizing their own project or action as a social justice action; are less likely to consider voting to be a social justice action; are less likely to see volunteering for class credit as a social justice action; and less likely to both think of volunteering for class credit as a social justice action and engage in such action themselves.

We find that there are statistically significant correlations between the conceptions of social justice held by students, the forms of civic engagement they understand to be social justice actions, and the types of civic engagement in which they participate. Assuming that ideas and ideals drive human action in the social world, these results indicate that social workers interested in social work practice need to be concerned about how conceptions of social justice may inform types of social work practice.

Discussion and Observations

While it is not possible to make generalizations from our small, non-random sample, the finding connecting individual conceptions of social justice to specific forms of civic engagement is noteworthy. Following in the vein of Reisch, and Gasker and Fisher this paper develops a context-specific definition of social justice for undergraduates in a social justice-oriented undergraduate minor. This demographic is especially important given the role of college campuses and undergraduate education to the development of social justice ideologies (Barnhart, 2014). While we cannot make claims about the broad distributions of these relationships in society, or even among undergraduate populations, our data shows that there is some connection between the conceptions of social justice articulated by the students and the types of civic engagement that they consider to be social justice actions and/or the forms of civic engagement in which they participate. Our claims imply that one of the goals of social work education should be helping social work students

clarify and understand how their conceptions of social justice can shape their practice. Furthermore, it implies that contemporary social work practice could itself be informed (or misinformed) by the multiple, conflicting understandings of social justice within the profession itself.

Second, some may be surprised that more than one-third of undergraduates came with a more process-oriented approach rather than an outcome-oriented one. This finding suggests that social work education may be more fruitful if we meet students where they are concerning understanding social justice rather than attempting to approach this contested terrain from a more outcomes-oriented perspective. This may also link to their stage of development in which students are often questioning social identities and becoming exposed to new ideas about power and privilege. One suggestion from our survey is that faculty may want to consider a focus more on connecting multiple understandings of social justice and linking process and outcome-oriented concepts. For example, Reisch and Garvin's (2016) text on social work and social justice helps students make connections across multiple perspectives of social justice and links those understandings to social work practice. Pyles (2014) similarly provides frameworks to connect the understanding of utilitarian framing of social justice issues to transformational approaches and practices.

Third, although related to actions, it is interesting to note that regardless of perspective, traditional notions of political engagement—voting, holding media accountable—were not actions that students took. For example, only 16% of students reported contacting their elected representatives but none saw it as a social justice action in and of itself, and 30% did not consider voting to be a social justice action. Again, this finding might be a function of student age (even being able to participate in voting), lack of experience with the political process, or their perspective on the efficacy of the political process. Given the political context in the United States and countries globally, it may be that college students are less apt to see the electoral political process (locally or nationally) as a place for action or a place that is

responsive to social justice issues. Similarly, we are interested to know if the lack of action toward the media has any connection to the rise in social media as a platform instead of traditional media or news sources. In any case, while more research needs to be done to explore these issues further, this does suggest the importance of understanding the link between social justice, social work students, and political engagement.

Our discussion must be understood within the context of our study's limitations, similar to the limitations of many non-experimental studies with small samples. We cannot, and do not attempt to, make any claims about the population distribution of the conceptions of social justice we identify. Likewise, we cannot make any explicit causal claim about the relationship between conceptions of social justice and actual social justice practices because it is not possible to randomly distribute individual conceptions of social justice.

Conclusion

The purpose of our study is to advance our knowledge in two fundamental ways. First, our research suggests that the field of social work should avoid purely "top down" conceptions of social justice derived from theory and philosophy and develop a "bottom-up" understanding of how student activists understand social justice, a folk conception of social justice. We need a better understanding of how students define and articulate social justice and to tease apart the purposes and meanings that they attach to the term. Indeed, this resonates with other scholarship that states that varying definitions of social justice and civic engagement can relate to an individual's own experiences and attitudes (Einfeld & Collins, 2008).

Second, we demonstrate that there are relationships between these conceptions of social justice and the actions these students take in their lives. Conceptions of social justice appear to have a life of their own; they are constructed and reconstructed over time and influence the social justice actions people take in the world. This idea suggests the possibility of a reflexive relationship

between social justice conceptions and action, one influencing the other, developing in tandem over time. While this is important, it does suggest that students need opportunities to critically discuss conceptions of social justice and discuss actions and to be able to see the connections between the two.

The implications of these conclusions for social work and specifically social work education are profound. If individuals' conceptions of social justice are both distinct from theoretical models taught in social work programs and can shape how people engage in social action, then a line of research identifying and communicating a conception of social justice that supports empirical best practices is needed. Conceptions of social justice do not merely provide the endpoint goals of social work, or even inform the methods used to get there, but it appears they may also shape the actions people take. A theory of social justice then can be both simultaneously outcome and process-based, and, if so, we must be able to help support students in critically grappling with the complexity and multi-dimensional frameworks that influence social justice conceptualizations.

In addition, this study raises questions for future research on social work students, social justice values, and action. Although ours was a limited sample, the fact that many students did not perceive voting and political engagement to be a social justice action should be of note for the field. While this may be related to student age and/or experience with the political process, we do think that it raises important questions about the relationship between electoral politics and social work. Given the current political climate, this study highlights the need for more scholarship around political social work as a practice and the placement of a curriculum on electoral politics and voting within social work education.

Gaining an understanding of these issues will help social researchers, educators, and social work practitioners have a clearer understanding of what individuals mean when they discuss social justice and how these definitions link to specific actions. How people understand social justice

and action is directly related to what they do. By understanding how students define social justice and how they translate their ideas into actions social work educators, researchers, and practitioners can develop curriculum and interventions that will promote lifelong activism.

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Using Social Work Values and Ethics to Enhance Social Inclusion in Post-Secondary Education: A Value-Critical Approach

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Abstract

This study views Post-Secondary Education (PSE) programs for students with intellectual disability as a social institution at large that, in its scope and aims, functions similar to a bundle of social services/benefits. The services/benefits offered in combination in the PSE setting exist separately in the public domain and often fall within the scope of professional social work practice. Post-Secondary Education and the social work profession share a mutual interest in assisting persons with intellectual disability to self-determine and work toward achieving goals related to enhanced academic, employment, independent living, and social outcomes. By conceptualizing PSE as a package of social services/benefits, this study lends itself to the value-critical approach established by Chambers and Wedel (2009). The value-critical methodology in this context assumes that social policies and programs are meant to address an underlying social issue or problem (i.e., in this case, social inclusion/exclusion). We achieve value-critical evaluation of PSE in this study by analyzing four criteria designated by Chambers and Wedel (2009) that position the social issue or problem as the subject of analysis. In our responses to each criterion, we invoke specific core values promulgated by the

National Association of Social Workers (NASW) as a general framework. Lastly, we conclude with a discussion of findings and implications. Recommendations for ethical standards in direct practice with PSE students, and ethical standards in PSE policy practice/program administration are included in table format along with a succinct summary of findings per criterion, organized by NASW core values.

Keywords: post-secondary education, intellectual disability, social inclusion/exclusion, value-critical, social work, social welfare

Introduction

According to Paul Stuart (2014) in *History of Social Work and Social Welfare, 1950 – 1980*, the latter half of the 20th century was paramount to the development of social welfare programs and the professionalization of social work throughout the world. In *From Poor Law to Welfare State: A History of Social Welfare in America*, historian Walter Trattner observed there is a link between the method of public assistance delivery (e.g., institutional, community, and home settings) and the associated, strongly held cultural beliefs and social norms regarding worthiness (1999). Trattner

cites social work as the professionalization of public assistance (1999). To further support the positioning of social welfare provision within the purview of the social work profession, a cursory look at contemporary peer-review journals yields the following results: *Social Work*, the premier journal of the social work profession (“dedicated to improving practice and advancing knowledge in social work and social welfare”); *International Journal of Social Work & Social Welfare* (“publishes original articles in English on social welfare and social work”); *Global Social Welfare* (“This journal brings together research that informs the fields of global social work, social development, and social welfare policy and practice”); and the student-led publication, *Michigan Journal of Social Work and Social Welfare*. As well, a number of highly reputable schools of social welfare in the U.S. confer graduate degrees in social work: School of Social Welfare at University of Albany, School of Social Welfare at the University of Kansas, and the School of Social Welfare at the University of California—Berkeley. As a final point of consideration, the connection between social welfare and social work is highlighted by the National Association of Social Workers’ (NASW, 2018a) statement on advocacy: “The social work profession was founded in social change. Throughout the profession’s history, social workers have sought to ensure that all people have equal access to the resources and opportunities that allow them to meet their basic needs.”

To be sure, social workers continue to function in professional roles that are integral to public assistance delivery, hereafter referred to as social service delivery. For example, social workers may work across institutional, community, and home settings to: Provide direct care or clinical services paid for by social programs; make assessments regarding eligibility for social programs and related services and supports; make assessments regarding continued fidelity to social service program eligibility requirements; assist individuals, families, and communities to understand service delivery eligibility requirements, as well as other options, including risk of harm due to non-participation; in

line with ethical considerations, especially those concerning research with human subjects, collect data for the purpose of policy analysis, development, and implementation; and finally, and in line with the professional mandate for social justice, advocate for responsible social policy. The broad range of social worker roles is illustrative of the profession’s dual focus on direct practice with individuals and groups, and on community practice, which includes policy and program development, implementation, and evaluation.

Social work, social welfare, and intellectual disability

In the context of working with people with intellectual disability, social workers may be employed in institutional settings, such as the public education setting, where they participate in individualized education and support planning. In the community and in the home, social workers may also provide direct and indirect assistance with activities of daily living. Direct care may take the form of hand-over-hand assistance in the home, or verbal prompting while completing self-identified goals. Social workers in the community-based setting who function as resource coordinators make case management decisions regarding program and service eligibility (e.g., Social Security programs, and Medicare and Medicaid programs) and help people and families to navigate existing programs and services/benefits. In the same setting, social workers may function as group leaders, facilitating social skills, education-based, or task-oriented groups. Policy practice in social work may involve publishing in peer-review journals or other forums (e.g., electronic newsletter/policy briefs to community agencies or lawmakers), depending on the concern for audience access. Policy practice may also include conducting research and evaluation in the community, such as focus groups, survey research, and participatory action research (Jansson, 2014). For example, social workers and other researchers and professionals may work to evaluate Post-Secondary Education (PSE) programs, as is the aim of the current study. Post-Secondary Education programs are designed to help

youth and young adults with intellectual disability transition into higher education settings in order to enhance academic, employment, independent living, and social outcomes following the student's completion of the two- or four-year program. Although programs widely vary in terms of social inclusion, PSE represents a method by which society can redress a history of social exclusion, negative stereotyping, and stigma, and to further effectuate the intent of the contemporary social inclusion movement.

Post-secondary education programs for persons with intellectual disability

Post-Secondary Education programs, sometimes referred to as Inclusive Post-Secondary Education (IPSE) programs, for students with intellectual disability are concerned with enhancing academic, employment, independent living, and social outcomes. The social work profession and PSE programs have in common that they both take up the concern for the process by which enhanced outcomes are achieved by, and with, persons with intellectual disability (i.e., a person-centered approach with a strengths-based perspective that respects the dignity and worth, and self-determination of the individual). In the context of social service delivery, social workers may assist people with intellectual disability to identify and work toward academic-related goals across all levels of the public education system and in the community setting (e.g., as a case manager or resource coordinator, assisting an individual to find, make decisions about, and enroll in adult education and training programs). Social workers might also work in vocational rehabilitation agencies, addressing employment-related goals. Regarding the goal of independent or interdependent living, social workers may provide various levels of support to persons with intellectual disability as they perform activities of daily living in their home and in their community. Social workers may also participate in human rights committee work, reviewing behavioral support plans as part of an interdisciplinary team approach to weighing rights-to-safety considerations. And finally, with regard to

social learning outcomes, social workers may model pro-social behaviors and problem-solving skills while facilitating various types of socialization groups. These groups may occur in the institutional and community settings.

Social inclusion/exclusion

Variations between PSE program sites invite concerns that not all programs claiming to be inclusive are functioning as such. This matter is of particular ethical import because persons with intellectual disability have been historically excluded from full and meaningful participation in society. The social work profession's value of social justice (e.g., the National Association of Social Workers and the International Federation of Social Workers) speaks to social exclusion as both problematic to the realization of social equality and as a social norm capable of being differently constructed. Although there is arguably good reason to remain optimistic about the opportunities associated with PSE, issues of program variation remain worthy of consideration from a social justice standpoint. To this end, PSE for students with intellectual disability should be critically evaluated to ensure that programs do not (inadvertently or otherwise) function or come to function as institutionalized care vehicles for continued stigma and other forms of social exclusion, including segregation on the basis of disability. Empirical research shows that individuals with intellectual disability have been excluded from higher learning opportunities and encouraged to join the workforce directly, often in segregated settings offering sub-minimum wages (Folk, Yamamoto & Stodden, 2012). The PSE system should not come to function in any parallel way and still consider itself ethical.

In conclusion, we offer that the social work profession is ethically well suited to address issues of social inclusion/exclusion in PSE. To support this position, we point to the NASW's 2008 official endorsement of "advocacy in collaboration with people with disabilities and their families to reduce discrimination, stigma, and restriction of rights based on inaccurate perceptions of individuals with disabilities in their communities and in society."

With this professional mandate in mind, we offer that it is worth considering if PSE should in any way be held to the ethical standards of the social work profession. The NASW Code of Ethics creates a fluid but bounded system of ethical standards that simultaneously enhances the professionalization of social work practice and addresses the potential for exploitation related to the inherent positioning of power in the helping relationship. Regarding the troubleshooting of ethical dilemmas that may arise in the helping context, we point to the potential for dual relationships to occur in the PSE setting: For example, not only do some social work academic professionals function as PSE program administrators and faculty, but as well, student volunteers/mentors who work with PSE students may be informally functioning in a similar capacity as social work professionals. Therefore, ethical training that includes boundary setting and maintenance, as well as education around the person-centered approach and what it means to place the needs of others before one's own, may prove beneficial to all parties involved.

Purpose

As a recent and evolving innovation, PSE is ripe with the promise of academic, employment, independent living, and social opportunities. With these opportunities in mind, this study views PSE as a bundle of social services/benefits that currently exist separately in the public domain, and are available through various arrangements of social programming, with eligibility determinations based on disability status and at times, income-based requirements. The purpose of this study is to evaluate PSE in its current configuration using a key part of Chamber and Wedel's (2009) value-critical approach, which entails positioning the social issue or problem (i.e., social inclusion/exclusion) as the referent, or subject of analysis. We invoke core values promulgated by the NASW Code of Ethics to inform our analysis and make recommendations with regard to direct practice and policy practice/PSE program administration accordingly.

Methodology

This study views PSE programs as functioning in a parallel way to a bundled package of social services/benefits. These social services/benefits exist separately in the public domain and often fall squarely within the professional scope of social work practice—across settings (i.e., home, community, and institution) and across levels of social work education (i.e., BSW, MSW, and DSW/PhD). Further, this study takes up the concern for ethical policy and practice in the PSE setting from the professional social work vantage point. Because we view PSE through a social work lens, and in this way as a social welfare program that offers social services/benefits, this study lends itself to a value-critical approach. A value-critical approach assumes that social policy reflects an underlying social issue or problem (Chambers & Wedel, 2009). We understand that social issue or problem as being, social inclusion/exclusion.

Value-critical analysis

Chambers and Wedel (2009) adapted Martin Rein's value-critical method of analysis to meet the specific needs of social work and human service practitioners. Chambers and Wedel's (2009) value-critical approach suggests three practical, but diverse types of criteria for evaluating the features of social policy or programs: (1) The fit of the policy or program to the social problem; (2) Criteria that are uniquely useful for a single policy element; and (3) The traditional values of policy analysis developed by economists: Adequacy, equity, and efficiency. We purposefully exclude the economic context from this value-critical analysis, as it falls beyond the scope of our professional training and expertise. While the economic context is not unimportant, it is not germane to value-critical analysis. What makes analysis value-critical is the framing of an underlying social problem as the policy analysis referent (Chambers & Wedel, 2009).

Analysis criteria

In examining the social problem as referent, we ask and then respond to the following questions: (1) Do the entitlement rules direct benefits at the

entire population defined to have the social problem, or do they only reach a subgroup? (2) Do the goals and objectives of the program or policy system fit a social problem as defined? (3) Can this form of benefit produce a significant impact on the causal factors believed to produce the social problem? (4) Does the policy or program recognize or build on the strengths or assets of those affected by the social problem? (Chambers & Wedel, 2009). With regard to analyzing criteria that are uniquely useful for a single policy or program element, we have elected to use the six core values of the social work profession as identified, codified, and promulgated by the NASW.

NASW core ethical principles

The NASW is the largest membership organization of professional social workers in the world, with the aim to enhance the professional growth and development of its members, to create and maintain professional standards, and to advance sound social policies (NASW, 2018c). Regarding social work and disability, the NASW issued the following policy statement, recognizing:

A national policy that ensures the right of people with disabilities to participate fully and equitably in society. This participation includes the freedom, to the fullest extent possible, to live independently, to exercise self-determination, to make decisions about their living conditions and treatment plans, to obtain an education, to be employed and to participate as citizens. [...] The right of individuals with disabilities to have early and continued access to individualized appropriate education and vocational opportunities [...] (2008).

We interpret this NASW statement as supporting our argument that PSE and social work share common professional ground.

The NASW Code of Ethics is intended to serve as a guide to the everyday professional

conduct of social workers and to foresee ethical dilemmas that may arise within the helping relationship (NASW, 2018d). Within the code, the NASW identifies six core values of the social work profession: (1) Service; (2) Social justice; (3) Dignity and worth of the person; (4) Importance of human relationships; (5) Integrity; and, (6) Competence (NASW, 2018b). The social work core value, *service*, is based on the ethical principle: “social workers’ primary goal is to help people in need and to address social problems” including doing work that is, in the spirit of service, *pro bono* (NASW, 2018b). The social work core value, *social justice*, is based on the ethical principle:

Social workers challenge social injustice [...] Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people (NASW, 2018b).

The social work profession often addresses social problems from a systems or structuralist perspective by looking at person-in-environment interactions—a perspective that regularly takes up the concern for the way in which politically dominant groups in society treat others in a non- or less dominant position, and the resultant stigma.

The social work core value, *dignity and worth of the person*, is based on the ethical principle: “social workers respect the inherent dignity and worth of the person” (NASW, 2018b) and assist to promote people’s socially responsible self-determination. The social work core value, *importance of human relationships*, is based on the ethical principle: “social workers recognize the central importance of human relationships” as a therapeutic tool (NASW,

2018b). The social work core value, *integrity*, is based on the ethical principle, “social workers behave in a trustworthy manner” and “act honestly and responsibly and promote ethical practices on the part of the organizations with which they are affiliated” (NASW, 2018b). Lastly, the social work core value, *competence*, is based on the ethical principle that “social workers practice within their areas of competence and develop and enhance their professional expertise” (NASW, 2018b). As a value, *competence* speaks to the important role of peer-review research in the development of best practices, programs, and policies.

A Review of the Postsecondary Education Literature

As colleges and universities began to offer PSE programs, they emerged in the absence of established, national guidelines for quality standards (Grigal, Hart, & Weir, 2011). Even after the establishment of Transition and Postsecondary Programs for Students with Intellectual Disabilities (TPSID), a review of the literature published from 2001–2010 shows programs varied widely in terms of: (1) Social inclusion, (2) Academic integration, (3) Social supports, and (4) cost (Thoma, Lakin, Carlson, Domzal, Austin, & Boyd, 2011). As well, Grigal, Hart, and Weir (2012) found that PSE programs varied greatly along the dimensions of: (1) Alignment with the institutions of higher education practices for students with disabilities; (2) Level of inclusion of students with intellectual disability in traditional college classes; (3) Types of academic opportunities provided; (4) Focus of the program; and, (5) Funding approaches. These findings highlight what can be considered to be the spectrum of program structures and services. The PSE literature consistently recognizes the following gaps in research: The disjunction between secondary and postsecondary settings, as well as the disjunction between postsecondary program completion and employment outcomes (Folk et al., 2012). Topics in the literature review focus on: (1) Relevant legislation, (2) Barriers to access, (3) Variation between programs on social

inclusion/exclusion, and (4) Employment outcomes.

Relevant legislation

Unlike many other inclusive education practices, access to PSE was not solely created through legislation, but as well, through the grassroots efforts of families and educators (Grigal et al., 2011). Given that federal legislation continues to impact the development and implementation of PSE programs, much of the scholarly literature notes important legislation with regard to K – 12 public education programs in general and PSE programs in particular. Regarding access to education at both the K–12 and post-secondary levels, paramount legislation has centered on institutionalizing full and equal access to services offered by public entities, including institutions of higher education (Rehabilitation Act of 1973; Americans with Disabilities Act of 1990); free and appropriate education in the least restrictive environment (Individuals with Disabilities Education Act, 1990; Individuals with Disabilities Education Improvement Act, 2004); and, financial access to college (Higher Education Opportunities Act, 2008). Although it may be legislated otherwise in the future, PSE programs are currently exempt from the mandates of the Individuals with Disabilities Education Act of 1990 and the Individuals with Disabilities Education Improvement Act of 2004 because PSE programs by definition involve matriculation beyond the 12th grade. This highlights incongruence between settings regarding institutional accountability to standards of ethical practice.

Comprehensive model programs

Changes in the Higher Education Opportunity Act (2008) led to the first national network of Model Comprehensive Transition and Postsecondary Programs for Students with Intellectual Disabilities (TPSIDs) in 2010 and established a National Coordinating Center (i.e., Think College) for institutions of higher education that offer programs for students with intellectual disability (Mazzoni, 2013). Here forward, TPSIDs are referred to as comprehensive transition programs. Central to the

concept of comprehensive transition programs is the provision of individual supports and services for the inclusion of students with intellectual disability in: Academic courses, extracurricular activities, and other aspects of higher education. However, history shows that legislated access does not necessarily guarantee the realization of access for those intended. For example, while the Individuals with Disabilities Education Improvement Act (IDEIA) of 2004 requires that transition services include post-high school goals, only a very small percentage of students with intellectual disability have PSE listed as a goal on their Individualized Education Program, and only 11 % of high school students with intellectual disability go on to attend a two-year or a four-year college (Grigal, Hart, & Migliore, 2011).

Barriers to access

Lack of legislation to mandate the start of early PSE programs meant that minimal state or federal funding was available to support the creation of the programs and the students who attend them (Grigal et al., 2011). However, reauthorization of the Higher Education Opportunities Act (2008) provided an opportunity for students with intellectual disability who were enrolled in a comprehensive transition program to receive federal financial aid (Folk et al., 2012; Grigal et al., 2012). Comprehensive transition programs are a type of Title IV program authorized by the Higher Education Opportunities Act (2008) and are considered to be the major source of federal student aid. As a Title IV program, comprehensive transition programs provide a new access point for students with intellectual disability to receive federal financial aid. Grigal and colleagues (2012) cite that comprehensive transition programs can offer Pell grants, Supplemental Educational Opportunity grants and work-study funds to enrolled and eligible students with intellectual disability. As well, some states' vocational rehabilitation agencies offer a tuition waiver (Hart, Grigal, Sax, Martinez, & Will, 2006).

However, the majority of PSE students depend on student and family funds to pay for

the cost of attendance (Grigal et al., 2012). Post-secondary students pay standard tuition rates and fees, and as is the case with traditionally enrolled students, they often incur the additional cost of on- and off-campus housing. With the limited number of comprehensive transition programs, this may have the effect of encouraging students and families who cannot afford the cost of PSE outright to secure loans in the private sector. According to the U.S. Consumer Financial Protection Bureau in 2014, the following are the primary differences between private student loans and federally available loans: (1) Federal loans often subsidize the interest on the loan while a student is in school; (2) Federal loans have a fixed, or stable, interest rate as opposed to the variable interest rates of private loans; (3) Federal loans qualify for a variety of loan forgiveness programs; (4) Federal loans have options for deferment or forbearance on loans; (5) Federal loans are forgiven upon death of borrower and permanent disability; and, (6) Federal loan payback can be based on earned income. These differences between federal and private student loans invite concerns regarding disparities in access across economic status, as well as in the debt-to-projected earnings differences between PSE students and non-PSE students.

Lastly, lack of person-centered practice and planning may impact access. Folk et al. (2012) found that lack of individualized supports for PSE students with intellectual disability is an important factor impacting successful participation at the PSE site: "The process [...] thus requires students to know the requirements of the process, possess the requisite documentation, and have the self-advocacy skills to request, receive, and use the resulting accommodations and supports" (p. 63). In social work, when only persons are included who are deemed to have the greatest chance of success because they come closest to meeting predetermined outcomes, and when those who are furthest positioned away from desirable outcomes are excluded, this practice is known as creaming or skimming. Such practices may exacerbate disparities and work to undermine the full and

equitable participation in society by those deemed less fit for, or worthy of, inclusion. The concern for social stratification and equality falls within the social work practice scope under the ethical concern for social justice (NASW, 2018b).

Program variance on social inclusion

An early snapshot of PSE programs in the U.S. conducted by Hart, Grigal and Weir (2010) illustrates programmatic variance across three dimensions. In their 2010 national survey, 149 respondents from 37 states demonstrated that there are vast differences across: (1) The PSE program setting, (2) Course access, and (3) Housing (Hart et al., 2010). Respectively: (1) Fifty percent of programs were housed in four-year colleges, 40 percent in two-year institutes, and 10 percent in trade/technical schools, (2) A majority of programs (75 percent) indicated students with intellectual disability participate only with other students with intellectual disability and, (3) Thirty-nine percent offered residential options (Hart et al., 2010). Similarly, a 2008 survey conducted by Papay and Bambara (2012) assessed the characteristics of PSE programs housed at two- and four-year college campuses. They found that 77 percent of respondents described their program as being mixed, and 11.5 percent described their program as either individualized or separate (Papay & Bambara, 2012). A mixed program is defined as offering opportunities for inclusive activities with non-PSE students, as well as life-skills or vocational instruction in a separate setting (Papay & Bambara, 2012). An individualized program carries a focus on traditional college activities that meet the needs of an individual student with no instruction in a separate setting (Papay & Bambara, 2012). And finally, separate programs are those with a focus on life skills instruction in separate settings with students with disabilities only, and no opportunities for inclusive activities with non-PSE students (Papay & Bambara, 2012). Between-program variance on social inclusion has resulted in disparate PSE program goals and outcome measures, as well as variation in the level of inclusion and access to student activities (Grigal et al., 2012). In fact,

while there are currently over 245 post-secondary programs across the country, with many claiming to be inclusive, a review of these programs by Jones and colleagues (2015) revealed an array of what could be termed, segregationist practices. These practices include: (1) Specialized curricula separate from the college offerings, (2) Separate courses, clubs and workshops only for students with intellectual disability, (3) Reverse inclusion options where non-PSE students visit or instruct a PSE class, or (4) Having no affiliation with an accredited institution although the word college is included in the program title (Jones, Boyle, May, Prohn, Updike, & Wheeler, 2015).

Employment outcomes

Like vocational rehabilitation (VR) programs, PSE programs seek to enhance employment and independent living opportunities. Though vocational rehabilitation programs vary by state, the organizing principles of each state agency remain the same: To provide services to individuals with disabilities to maximize their employment, independence and integration into the community and the competitive labor market. Postsecondary education programs have ostensibly created an additional channel by which individuals with intellectual disability may come to be included in the formal labor market. While one recent longitudinal study supports the finding that students with intellectual disability who complete a PSE program are 26 percent more likely to leave vocational rehabilitation services with a paid job and make weekly wages that are 73 percent higher than those who did not participate in PSE programs (Migliore, Butterworth, & Hart, 2009), other study findings are more inconclusive and suggest further research is needed (Grigal et al., 2012; Smith, Grigal & Sullivan Sulewski, 2012). In addition to underscoring the need for further research on employment outcomes, Smith, Grigal, and Sullivan Sulewski (2012) point to the relationship between program employment outcomes and program cost efficiency:

Increased access to postsecondary education could then result in more working individuals with disabilities contributing to payroll taxes and fewer people with disabilities participating in poverty prevention programs such as SSI, thus making such programs more cost-effective in the long term (p. 4).

While cost-based arguments may draw a larger base of support from across the political aisle, they may inadvertently undermine the person-centered approach taken up by some PSE programs by giving prescribed outcomes, such as employment, primacy over the self-determined goals of the PSE student, which may or may not include paid labor market contribution.

Value-Critical Analysis

This study views PSE as a social institution at large that functions in a similar way to social welfare programs, and in this way is amenable to Chamber and Wedel's (2009) value-critical approach to policy/program analysis. As social work is largely considered to be the professionalization of social welfare (Stuart, 2014; Trattner, 1999), and to the extent there is agreement that PSE can be viewed as a bundle of social services/benefits, it should be considered as to whether social work ethics should be consulted in the development of PSE practice and policy. For these reasons, our value-critical analysis focuses on four criteria prescribed by Chambers and Wedel (2009) that position the social issue or problem (i.e., social inclusion/exclusion) as the subject of analysis, or referent. In our analysis of the criteria, we invoke the 2018 NASW Code of Ethics to frame our findings and inform our recommendations.

Analysis of social issue or problem as referent

To achieve analysis of the social issue or problem (i.e., social inclusion/exclusion) as referent, we respond to four questions posed by Chambers and Wedel (2009): (1) Do the entitlement

rules direct benefits at the entire population defined to have the social problem, or do they only reach a subgroup? (2) Do the goals and objectives of the program or policy system fit a social problem as defined? (3) Can this form of benefit produce a significant impact on the causal factors believed to produce the social problem? (4) Does the policy or program recognize or build on the strengths or assets of those affected by the social problem? Responses follow in respective order and are organized according to salient NASW core values.

Entitlement rules

The first question addressed is, "Do the entitlement rules direct benefits at the entire population defined to have the social problem, or do they only reach a subgroup?" (Chambers & Wedel, 2009, p. 42). For the purpose of this analysis, we interpret entitlement rules as the equivalent to financial access, as most families pay for PSE out-of-pocket. Currently, PSE student access to government funding and financial aid is the exception, not the rule. It is only when PSE programs qualify as a comprehensive transition program, and therefore as a Title IV program, that they can offer a new access point for students with intellectual disability to receive federal financial aid. Additional possibilities include the Pell grant, Supplemental Educational Opportunity grants, work-study funds, and state vocational rehabilitation agency tuition waivers. Taking entitlement rules as financial access creates dimensionality across which to understand intersectionalities within PSE that may manifest as "subgroup." Namely, so long as most PSE tuition expense is primarily paid through personal income and not subsidized through state and federal social programs, PSE risks excluding students from lower socioeconomic backgrounds. Depending on where these potential students live, and although they may qualify for social services and benefits, resources may be inaccessible for practical reasons such as transportation, time, stigma, and other indirect costs.

Social justice

It could be argued that students from lower socioeconomic background would benefit the most from participation in a PSE program. Regardless, in its current structure, PSE tends to favor students who come from family positions of greater financial wealth and other means. The exclusion of PSE students from lower socioeconomic backgrounds perpetuates social stratification, and ignores the overarching professional mandate for social justice and equality by making access to higher education a distinction of class, a privilege of the affluent.

Service

To the extent that students from lesser financial means are being excluded from participation in PSE, and insofar as PSE functions similar to a social welfare program, PSE programs and the institutions of higher education that house them, should consider subsidizing the cost of student tuition as pro bono service to the community. This line of argument may be more compelling for land-grant universities that authorize public service and outreach from the level of the institution to the community. In this way, PSE programs can be understood as being one way in which land-grant institutions can fulfill their mission. As such, it should be considered as to whether public institutions (and particularly those with a mission of service) have an ethical responsibility to fund PSE either in whole or in part. In doing so, public institutions of higher education can: (1) Fulfill the goal of service to the community, (2) Serve a direct role in making the PSE program housed within the institution sustainable, and (3) Make PSE financially accessible to students regardless of socioeconomic status.

Goals and objectives

The second question addressed is, “Do the goals and objectives of the program or policy system fit a social problem as defined?” (Chambers & Wedel, 2009, p. 42). We define the overarching goal as being an earned degree or certificate from an accredited PSE program/institution, and the objectives as enhanced academic, employment,

independent living, and social outcomes. We frame our analysis of goals and objectives using the following NASW core values: Integrity, dignity and worth of the person, and the importance of human relationships.

Integrity

Though not all institutions are accredited, some use language that suggests or strongly implies otherwise (e.g., use of the word ‘college’ in the PSE program title). If held to the ethical standard of integrity, it stands to reason that programs administrators should behave in a manner that is trustworthy, and therefore not in a misleading way that is intended to exploit or take advantage of individuals and families. To address the issue of integrity, standards should be created that protect students and families from misleading/false PSE program advertising.

Dignity and worth of the person

In order to be truly person-centered, and to honor the autonomy of the individual, PSE students should self-identify academic, employment, independent living, and social goals. If these goals do not ring internally true for the PSE student, the program is effectively subjugating the interests of the individual to those of the program. In this way, the PSE program cannot be understood as functioning in a person-centered manner. Conversely, when the goals of the student and the program align, students’ self-identified goals can serve as a framework through which to better understand meaningful social inclusion for that specific individual from the emic perspective.

Importance of human relationships

This value underscores the importance of achieving goals related to social inclusion and skills development, for the importance of human interaction is inherent to the process itself. As the promise of funding looms in the distance, and is ostensibly predicated on the achievement of measurable outcomes, social goals should not be shrouded by, for instance, goals and outcomes related to employment. Various types of social

groups should be incorporated into the PSE curriculum that are reflective of the self-identified goals of the individual PSE students.

Significant impact on causal factors

The third question addressed is, “Can this form of benefit produce a significant impact on the causal factors believed to produce the social problem?” (Chambers & Wedel, 2009, p. 42). We define causal factors loosely as being the combined role that social exclusion, public stigma and misperceptions, social invisibility, and negative stereotyping play in the social stratification process. We frame our analysis of the significant impact on causal factors using the following NASW core values: Dignity and worth of the person and social justice.

Dignity and worth of the person and social justice

Post-Secondary Education programs that are person-centered and socially inclusive can help to reconstruct the social narrative regarding what persons with intellectual disability can and cannot do. In turn, a reconstructed social narrative about the strengths, interests, talents, skills, and capabilities of students with intellectual disability can help work against public stigma, social invisibility, and negative stereotyping—and toward a vision of social justice that entails social equality. This connects in social work what is sometimes referred to as micro- and macro- practices.

Strengths and assets of target population

The final question addressed in the analysis of the social context is, “Does the policy or program recognize or build on the strengths or assets of those affected by the social problem?” (Chambers & Wedel, 2009, p. 42). We define the recognition of strengths and assets as requiring knowledge of ethical, evidence-informed policy and practice that is supported by the scholarly literature. We frame our analysis of the strengths and assets of the target population using the following NASW core values: Dignity and worth of the person and competence.

Dignity and worth of the person and competence

A person-centered approach builds on the strengths and interests of individual PSE students, and does not rely on the standards of the stereotype, even when seemingly positive. Heterogeneity among persons with disabilities, including intellectual disability, often point to the challenges of the disability category itself. By treating each PSE student as a unique individual apart from any group membership, PSE can steer the social narrative away from the misperception that all persons with intellectual disability are fundamentally the same or similar in terms of strengths and limitations. Regarding the core value, *competence*, PSE program administrators, faculty, staff, and volunteers should be knowledgeable of best practices that are both ethical and evidence-informed when assessing PSE students for strengths in order to make determinations regarding appropriate levels of support.

Discussion

In this value-critical analysis of PSE as a social institution at large, we attempted to justify the claim that PSE programs are well aligned with the service mission and practice scope of the social work profession, and that applying the six core values of the social work profession as promulgated by the NASW to PSE in the U.S. can meaningfully address the concern for ethical practice at the individual and policy/program levels. In effect, PSE program variation makes salient the factors of geographic location and socioeconomic status in the determination of who will have access to PSE and related opportunities for enhanced outcomes. Although the past 40-years have marked a further attempt to make real the underlying sentiment of social inclusion at the institutional-level, legislated access is but one step in this process. If PSE functions as a bundle of social services/benefits, and within the purview of the social work profession, social work ethics will view disparities in access and social inclusion as being at best problematic, or at worst, as representing a continued and fundamentally

unjust expression of social, economic, and political bias toward a people with disabilities who have long been excluded from participation in society. Table 1 presents recommendations that are informed by the six core values of social work (NASW, 2018b) and that aim to enhance the meaningful social inclusion of PSE students vis-à-vis the enforcement of ethical standards in direct practice and policy practice/program administration. We conclude now with the benefits of holding PSE programs accountable to a professional system of ethics, taking the NASW Code of Ethics as a viable blueprint. A professional system of ethics could result in:

1. The further standardization of PSE across the U.S. in order to decrease disparities in access to quality programming,
2. Increased affordability of PSE program tuition so that prospective students are not precluded from participation on the basis of socioeconomic status,
3. A greater ability to troubleshoot or navigate ethical dilemmas as they develop within the helping relationship (e.g., exploitation, intentional or otherwise, that can result from engaging in dual relationships, as may arise between PSE students and non-PSE students who volunteer/mentor, but who also identify as, 'friend'), and
4. Alignment with person-centered approaches to planning and practice that utilize a strengths-based perspective in order to better understand meaningful social inclusion from the emic, PSE student perspective (e.g., when, how often, for how long, where, with whom, engaging in what activity, and if needed, with what level of support).

Quality standardization, increased affordability, ethical acuity, and alignment with person-centered approaches and the strength-based perspective are all steps toward the realization of social inclusion, and in this way, social justice and equality.

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APPENDIX

Table 1
Value-Critical Analysis Findings and Respective Recommendations for PSE Practice

Criterion	Applied Social Work Ethical Principle/s	Respective Recommendation/s
<p>Entitlement Rules <i>(Financial access to a certificate or degree granting post-secondary education program)</i></p>	<p><u>Social justice</u> – when access to higher education is precluded by lack of financial means, this mirrors system-wide disparities on the basis of socioeconomic class membership, and undermines the realization of social equality in society</p> <p><u>Service</u> – insofar as PSE functions as a social welfare program, programs should consider covering (part of) the cost of student tuition as part of <i>pro bono</i> service</p>	<p><u>Policy practice</u> – program administrators should strive to apply for and generate funding to cover the cost of tuition for prospective students who wish to, but cannot afford to, attend</p> <p><u>Direct practice</u> – in terms of face-to-face recruitment, program administrators, staff, and volunteers should secure funding for students who cannot afford to attend the PSE program, and recruit in schools accordingly, seeking a diversity of students from a variety of schools</p>
<p>Goals and Objectives <i>(Earned degree or certificate from an accredited institution; enhanced academic, employment, independent living, and social outcomes)</i></p>	<p><u>Integrity</u> – not all institutions are accredited, though they use language suggesting otherwise</p> <p><u>Dignity and worth of the person</u> – to be truly person-centered, and to honor the autonomy of the individual, students should self-identify academic, employment, independent living, and social goals</p> <p><u>Importance of human relationships</u> – this value suggests that the importance of achieving goals related to social inclusion and skills learning should not be shrouded by, for instance, goals and outcomes related to employment</p>	<p><u>Policy practice</u> – standards should be created that protect students and families from misleading/ false PSE program advertising; person-centered goal identification and program/ activity planning</p> <p><u>Direct practice</u> – a person-centered approach should be used to assist PSE students with self-identifying goals related to academic, employment, independent living, and social outcomes; in turn, these goals can serve as a framework through which to better understand social inclusion for that specific individual; various types of social groups should be incorporated into curriculum, as per the self-identified goals of the individual PSE students</p>
<p>Impact on Causal Factors <i>(Social exclusion, public stigma and misperceptions, social invisibility, and negative stereotypes)</i></p>	<p><u>Dignity and worth of the person</u> – PSE programs that are person-centered and socially inclusive can help to reconstruct the social narrative regarding what persons with intellectual disability can and cannot do</p> <p><u>Social justice</u> – a reconstructed social narrative about what persons with intellectual disability can and cannot do is a step toward social equality</p>	<p><u>Policy practice</u> – a person-centered approach makes it more likely that socially inclusive practices and policies are meaningful to students</p> <p><u>Direct practice</u> – a person-centered approach provides space for individual talents that when demonstrated, may work to defy the standards of the stereotype held by non-PSE students about intellectual (and developmental) disability; direct practice should not perpetuate stigma/ stereotypes</p>
<p>Strengths and Assets <i>(Evidence-informed practice)</i></p>	<p><u>Dignity and worth of the person</u> – a person-centered approach builds on the strengths and interests of PSE students</p> <p><u>Competence</u> – PSE program administrators, faculty, staff, and volunteers should be knowledgeable of best practices that are both ethical and evidence-informed</p>	<p><u>Policy practice</u> – policy should reflect knowledge and understanding of evidence-informed, best practices that are both ethical and supported by the scholarly literature, and that uphold a strengths-based perspective that is antithetical to the philosophy of social exclusion</p> <p><u>Direct practice</u> – use strengths-based perspective</p>

Validating Social Work Student Value Theme Perceptions Using the Emerging Values Model

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Abstract

The objective of this work is to evaluate the validity of the Emerging Values Model (EV) through a replication of the Values Team Study (VTS) and create a comparable analysis with the previous work, “Social Work Student Perceptions of Group Work and the Presence of Value Themes that Correspond to Group Work Success” by Williamson-Ashe and Ericksen (2017). The results and analysis highlight the validation and importance of both peer and group work values and reduces the categories from four to three, leaving the categories of decision-making and problem-solving (DP), skills (SC), and collaboration (CC). The majority of student responses convey the idea that equal effort group collaboration is a valuable skill that aids students in becoming better and a more successful student where problem-solving skills are refined, and those skills produce an effective tool for learning. Students indicate that the greatest barrier to group work participation is scheduling time to meet outside of class hours because of life’s responsibilities. The results and analysis of the study highlight the validation and importance of both values, peer and group work, and the three noted categories, DP, SC, CC, that are central to identifying what student’s value in the small group work process.

Keywords: values, group work, MSW students, student perceptions, group work models

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Introduction

The professional world finds relevancy in the skills that students cultivate through group tasks; such as planning and managing time, challenging expectations, and adjusting complex tasks into manageable parts (“What are the Benefits,” n.d., “Group Project”). Group assignments benefit students by increasing employee-desired skills, their knowledge, communication skills and critical thinking abilities (Bentley & Warwick, 2013). There is widespread application of small group learning despite the also extensive belief by many educators that group assignments are not welcomed by students (Bentley & Warwick, 2013). Notwithstanding this assumption, research indicates that students are benefiting from small group learning and these assignments are valued by students themselves (Bentley & Warwick, 2013). In small group learning, the literature remarks that students exposed to group dynamics and the viewpoints of others; develop interpersonal skills and are able to assume more inclusive assignments (Bentley & Warwick, 2013).

Having a positive collegiate group experience affects student retention and overall student success (“What are the Benefits,” n.d., “Group Project”). Group projects seemingly influence individual students in the group, as well as influence skills that aid collaboration (“What are the Benefits,”

n.d., “Group Project”). These learning benefits from group work include, segmenting complex areas into parts and confronting them, challenging customs, delegating roles and responsibilities, and developing alternative methods for resolutions (“What are the Benefits,” n.d., “Group Project”).

When traditionally taught students are compared to students that have received small-group work assignments, students reported to have a greater comprehension of their professional work environment; this follows the mastery of higher grades, profound studying, good retention of information, school attendance, and mastering communication and teamwork skills (Oakley, Fedler, Brent, & Elhadj, 2004).

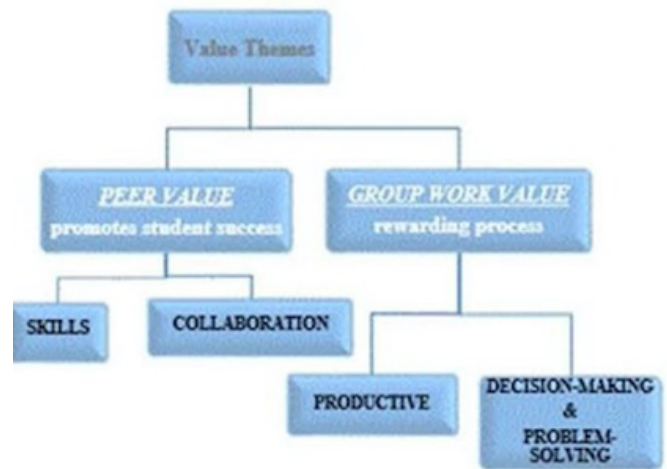
This level of small group work is cooperative learning where students must engage for problem-solving success; success that occurs because students listen to and hear one another (Brame & Biel, 2017). The sociocultural theory of development is applicable to how students in this study have perceived the value of their learning. Using this as theoretical framework, students have expanded their knowledge beyond their current level; they arrive at a point of problem-solving that incorporates known knowledge and new ideas (Brame & Biel, 2017).

Methodology

The results of the 2015 Value Teams Survey (VTS), provided like themes to create the Emerging Values Model (EV in Figure 1). The EV developed in 2015 is a coagulation of valued subjects themed into group work values and peer values that contain the categories of skills, collaboration, decision-making/problem-solving, and production (Williamson-Ashe & Ericksen, 2017). Before the creation of the EV in 2015 from the results of the VTS, the VTS was originally dispersed to psychiatry cohort students in their internship during the 2001–2003 academic calendar years. The results of this Baylor College of Medicine survey encouraged research and study in disciplines outside of psychiatry. As a response to that outcome, an application of the VTS to social work students was originated.

For this study, the VTS was disseminated to graduate social work students in April 2017, the same classification and course enrollment

Figure 1
The Emerging Values Model



population utilized in the distribution of the VTS in 2015, which resulted in the creation of the EV in 2015. The 2017 VTS participants would determine if the themes would again materialize and provide empirical supportive data. The participants were a group of first- or second-year full-time students or first-, second-, or third-year part time graduate students. Also noteworthy is the participant’s university, a minority-serving four-year institution with three program levels for social work: BSW, MSW, and Ph.D. The survey participants were in an elective social work policy course with two graded group work projects assigned in the course, but no group work techniques instructions were a part of the course. Students were informed that the completion of the VTS was voluntary and without any repercussions. The dissemination and collection of the VTS was on the final course day of the semester at the conclusion of student’s second group work assignment.

Thirteen of 17 students voluntarily participated with 12 surveys submitted to completion. The VTS in 2015 consisted of 13 Likert scale questions and one descriptive question. In its original Baylor format, the VTS consisted of nine Likert scale questions only. The EV 2017 study

duplicates the EV 2015 study by amending the VTS of 2015 to include basic demographic questions of race and gender along with three descriptive questions. The three added descriptive questions include describing one’s group knowledge level, naming one benefit from this course; and name one challenge from participating in groups in this class.

Results

The survey question with the most like responses, Question 5, is a member of the group work theme, decision-making and problem-solving category, it states *solving problems in a group is an effective practice that I have learned*. Students were certain of their agreement with Question 5: Ten students agreed and two strongly agreed, making this the only question with 100% agreement. All other possible selections were zero. With 92% agreement and only one student not selecting agree, Question 1 and Question 3 are both members of the peer value theme. Question 1, *the ability to collaborate with peers is necessary for student success*, is in the collaboration category with seven students agreeing and four strongly agreeing. Question 3, *the ability to work with peers is a valuable skill*, is in the skills category also with seven students agreeing and four strongly agreeing. Like responses are notable in Question 13, *other group members usually put in more effort than me*, is a member of the peer value theme, collaboration category with 84% of students in disagreement: Four disagreed and six strongly disagreed.

With 76% agreement among students, both Question 4 and Question 6 rank the same: Five strongly agree and four agree. Question 4, *collaborating with my peers aids me in being a better student*, is a member of the peer value theme and the collaboration category. Question 6, *solving problems in a group is an effective way to learn*, is a member of the group work theme and the decision-making and problem-solving category.

Interestingly, 66%, or eight students, responded with neither agreement nor disagreement to Question 8, *group decisions are often better*

than individual decisions. This question did not score membership into the value themes during the development of the Emerging Values Model (EV), from Williamson-Ashe & Ericksen (2017), and with this VTS replication, it again scored without decisiveness.

The next set of questions scored a fraction above or below the median level. Question 2 and Question 7 show a 58% agreement among students with both the group work theme and productive category membership. Question 2, *it is a waste of time to work in groups*, five students strongly disagreed and two disagreed. Question 7, *working in teams in class is productive and efficient*, four students agreed and three strongly agreed. Question 9, *solving problems in groups leads to better decisions than solving problems alone*, and Question 10, *it is important to volunteer to lead groups*, have majorities at 58% and 50%, respectively. In Question 9, three students each agreed and strongly agreed, and a very close five students neither agreed nor disagreed; it holds membership in the group work theme, decision-making and problem-solving category. In Question 10, six students agreed, four neither agreed nor disagreed, and two disagreed. It holds membership in the peer value theme, skills category.

There were three descriptive questions added to the VTS 2015 survey for the EV 2017 study.

When asked to describe their group

Table 1

Questions	Percentage of Agreement
5	100%
1 & 3	92%
13	84%
4 & 6	76%
8	66% Neutral
2, 7, 9	58%
10	50%

knowledge level, overwhelmingly six students selected moderate, three selected more than average, and one each selected extensive, some more than average, and expert. A few students elaborated with explanations; notably a moderate responder indicated having group projects in both undergraduate and graduate classes while the more than average responder noted not a lot of exposure to groups in the undergraduate program. Although their experiences and ranks differ, the responders similarly indicated the benefit is meeting people. Strikingly, students benefited despite responses that revolve around meeting and communicating with peers. They grew in the group process and learned the behavioral dynamics and diversities of others. The challenges are decidedly the most analogous of all the descriptive responses, nine of the 13 students note that scheduling time to meet because of life responsibilities is the greatest barrier to group participation.

The participants reported demographics show nine females, two males, one gender-fluid, 11 African-Americans, one Caucasian, and one undisclosed race. All respondents are graduate social work students; however, their matriculation of first or second year, full- or part time is unknown.

Comparative Analysis

When examining the outcome differences between the studies that resulted in the development of the Emerging Values Model (EV) in 2015, compared to the outcomes of the validation study (EV 2017), there is a remarkable awareness that the EV is accurate as it duplicates the original findings and clearly articulates a student's value of small group work. In the succeeding paragraphs, a comparison is articulated between participant responses of the EV 2015 and the likeness or dissimilarity in the student responses to the EV 2017 study.

In the EV 2017 validation study, Question 5 (Q5), *solving problems in a group is an effective practice that I have learned*, has the greatest response agreement. Comparatively in the 2015 study Question 1 (Q1), *the ability to collaborate*

with peers is necessary for student success, has the greatest response agreement; and for these two questions, Q5 (2017) and Q1 (2015), the agreement levels are both unanimous and are the only unanimous responses. The questions are members of different themes and categories, Q5 is in the group work theme (GW), decision-making and problem-solving category (DP) and Q1 is in the peer value theme (PV), collaboration category (CC). In the EV 2017 study, Q1 remains noteworthy with 92% student agreement just as Question 3 (Q3), *the ability to work with peers is a valuable skill*. Like Q1 (2017), Q3 (2017) is a member of the PV but with the skills category (SC) and has a majority of student agreements in the EV 2015 study.

Question 13 (Q13) with membership in PV & CC, *other group members usually put in more effort than me*, is highly in agreement in both the EV 2017 and the EV 2015 results. Question 4 (Q4), *collaborating with my peers aids me in being a better student*, is assigned to the GW and productivity category (PC) and has a very significant agreement level (76%) in the EV 2017 study. In the EV 2015 study, Q4 numerically aligns with Question 2 (Q2), *it is a waste of time to work in groups*, assigned to PV & CC, where both questions had a significant majority response. In this, study however, the EV 2017, Q2 scored just slightly above the median level, which is different from the EV 2015 study. Students continue to identify that working in groups is valuable and their success as a student means that they need to be able to work with other students (Williamson-Ashe & Ericksen, 2017).

Question 6 (Q6), *solving problems in a group is an effective way to learn*, has membership in GW & PD and in both the EV 2017 and EV 2015 study, Q6 is a highly agreed upon analogous response well above average. By order of the paragraphs above, Q6 is the last survey question that garners response agreements significantly above the median.

The following survey questions also reflect comparable results from both survey samples, EV 2017 and EV 2015, and were correspondingly close to an agreed upon or disagreed upon median, but essentially 50%. Question 7 (Q7), *working in teams*

in class is productive and efficient, is a member of GW & PC; Question 9 (Q9), *solving problems in groups leads to better decisions than solving problems alone*, is a member of GW & DP, and Question 10 (Q10), *it is important to volunteer to lead groups*, is a member of PV & SC.

Question 8 (Q8), *group decisions are often better than individual decisions*, as mentioned in the results, was indecisive in both the EV 2017 and EV 2015 studies and was not assigned to a theme nor a category. It is noteworthy to mention that the EV 2017 study indecisive responses were much greater than in 2015 where the responses were closer to the median.

The following survey questions reflect comparable results from both the EV 2017 and the EV 2015 survey and were correspondingly below the median. Question 11 (Q11), *the distress of the group process*, and Question 12 (Q12), *the encouragement to excel because of group participation*, were not assigned a theme or a category from the EV 2015 study. In the EV 2015 study, Q11 resulted in a majority of neutral responses; in the EV 2017 study there was an equal response rate across the Likert scale, all 4's for agreement, neutral, and disagreement. In the EV 2015 study, Q12 also resulted in a majority of neutral responses; in the EV 2017 study, the majority responses both equally divided with 42% each between agreement and neutral replies.

Referencing Figure 1, the results, and the comparative analysis, the most companionable survey answers are interesting because they show the broad agreement among graduate social work students about their value perceptions on group work. The results illustrate that only six out of 13 Likert scale questions congruently exceed the median with agreement approval: Questions 1, 3, 4, 5, 6, and 13; Question 8 is neutral, and Questions 2, 7, 9, and 10 are below the median. These results are delivered in the EV 2015 study as well as replicated in the EV 2017 study. All of the questions demonstrate consistent responses, with the exception of Question 9 (Q9).

In Q9, there is only one respondent

difference between the neutral and agreement categories in both the EV 2015 and EV 2017 studies but in a reversed order. In the EV 2017 study Q9, 58% of students agree—6 respondents—and 42% of students are neutral—five respondents. In the EV 2015 study Q9, 50% of students are neutral—10 respondents—and 45% of students agree—nine respondents (Williamson-Ashe & Ericksen, 2017). These results mimic like results. In the EV 2015 study, Q8 and Q9 show close neutral agreements among the respondents, which resulted in Q8 not being factored into a theme or category. However, Q9 is included in the theme and category membership. Question 9 shows high neutral agreements. The agreement responses were also high, but agreement and neutral responses were separated by only one respondent's selection. With such closeness between the numbers of neutral and agreement responses, researchers made a methodical decision about the relevancy of the inclusiveness of the question in the membership areas.

There is also the examination of Q8 and Q9 as framed. Greater agreement versus greater neutral agreement is favored in Q9 in the EV 2017 study. As noted in Williamson-Ashe & Ericksen (2017), group decisions are not necessarily better than individual decisions (Q8), but when the decision is addressing a problem that needs resolve (Q9), there is an understanding that the group decision is better than an individual decision. This is what the responses of the EV 2015 and 2017 studies reveal in the decision to incorporate Q9 and not Q8 into the membership of the theme and categories for the EV model. The most highly remarked term, "stressful," of the EV 2015 study did not replicate repeating remarks in the EV 2017 study.

Examining the position of the themes and categories in association with their agreement percentages, there are some noteworthy alignments. The GW & PC did not place any of its two-member questions greater than 58%, GW & DP has only one member question at the 58% level, and PV & CC marks the lowest percentage score with one member question at 50%. GW & DP has the highest level of membership question agreement at 100%, and GW

& DP's other member question placement is with 76%. Notably PV & CC has a membership question representation of 92%, and two questions at 84%; PV & SC also has representation at 92%. With this analysis, the most valid themes and categories are GW & DP, PV & CC, and PV & SC. This represents Questions 1, 3, 4, 5, 6, and 13.

Findings

Questions 1, 3, 4, 5, 6, and 13 result in numbers and percentages that are the most highly agreed upon responses by students in both the EV 2015 and 2017 studies; their agreements are 76% and above. These highly agreed-upon responses expose a clear depiction of how group work is valuable to students. The overarching concept is students perceive value in student small-group work and believe that there are benefits for the engagement. The portrait of Questions 1, 3, 4, 5, 6, and 13 reveals that equal effort collaboration with other students is a valuable skill that will aid collegians in becoming better students and a successful student where there are learned problem-solving skills and the same problem-solving is an effective tool for learning.

"Peer value" themes reflect relationships, behaviors that are directly affected by peers, and outcomes related to peer influences and their level of importance (Williamson-Ashe & Ericksen, 2017). "Group work value" themes reflect the worthiness, success, or failure in the active engagement process of teamwork (Williamson-Ashe & Ericksen, 2017). Almost all of the student value descriptive responses revolve around meeting and communicating with peers, growing in the group process with facilitation skills and learning of the dynamics and diversities of others. This provides an accurate reflection of the themes and categories developed in the EV 2015 study continued now in the EV 2017 results. The most valid themes and categories for the EV 2017 study are GW & DP, PV & SC, and PV & CC. These remaining validated categories are decision-making and problem-solving (DP), skills (SC), and collaboration (CC). Subsequently, the results and analysis highlight the validation and importance of both values and the three noted categories: DP,

SC, and CC; decision-making and problem-solving (DP), skills (SC), and collaboration (CC). These itemized categories are central to identifying what student's value in the small-group work process. The benefits students declare are decision-making and problem-solving, skills, and collaboration.

Question 1 and Question 4 both deal with collaboration and are both members of the peer value theme collaboration category (PV & CC). Because these PV & CC membership questions are in the above 76% agreements, they are remarkably an area that is without uncertainty. Research has shown that in this era of higher education changes, the active learning profile that collaboration presents is a valued premise when it comes to educational persistence and learning; students learn better, when they are actively engaged in the process (Burke, 2011).

Question 3 (PV & SC), *working with peers is a valuable skill* (Q3) and peer learning is a coined abstract phrase used to connote the exchange of information, beneficial to all because of its emphasis on sharing information (Boud, 2002). Peer learning touts as a skill for developing, planning, exchanging feedback and learning evaluation (Boud, 2002). At a 92% agreement level, Q3 is one of the most highly ranked questions. Peer learning too involves collaboration through participatory activities (Boud, 2002).

Question 5 and Question 6 hinge on problem-solving and are both members of the group work theme problem-solving decision-making category (GW & PD). Question 5 has the highest level of this membership agreement and Question 6 is notably at 76%. As mentioned in Burke (2011), there is an interdependence involved in effective group work and this acceptance of responsibility and goal commitment, propels engagement in the group process. As the respondents indicate that they have learned problem-solving in groups (Q5), the group process benefits grow from stronger communication skills to finding new ways to solve issues to take on complex matters ("What are the Benefits," n.d., "Group Project").

Question 11 (Q11), which was not assigned a theme, requires more relative examination. Students equally agree, disagree, and are neutral about the stress of the group process, but they overwhelmingly indicate that no one-group member's efforts are above the other (Q13). If students feel that the input for work is the same with all students (Q13), the immediate assumption is, in the group process, working relations are not strained and thereby eliminate stressors. There is no definitive standard on stress (Q11) revealed in the EV 2017 study although highly prevalent from student responses in the EV 2015 study. Research related to college student stress does not detail stressors with group work assignments. Most explorations narrate college student stress as byproducts of mental challenges, social adjustments, and University life with academics; but the academic association transmits grade concerns and not the specific processes involved in grade attainment (Civitci, 2015). The perception of being able to handle a situation or not is what leads to stress, but a certain amount of stress is necessary for the accomplishment of life's daily tasks with the predestined possibility of bringing out the best that people have to deliver (Mishra & Rath, 2015). Stress may often be considered a negative response however, the pre-personality disposition of students also affects how stress is managed, having a positive or a negative affect can make the difference (Civitci, 2015).

The final question on the survey is a qualitative question to provide some insight into the perception of student group work. Question 14 (Q14) asks the respondents for words to describe their group experiences. In the EV 2015 study, descriptive narratives revealed the most utilized term was "stressful" (Williamson-Ashe & Ericksen, 2017). There is a significant difference between the two EV studies because unlike the EV 2015 study, the EV 2017 study remarks overwhelmingly of optimistic comments, only once is stress noted. Most notably is the overwhelming comments student remark indicating that the greatest hindrance and barrier regarding student group work is that difficulty in meeting other group members outside

of the course schedule. The other comments were good, motivational, positive-great people willing to pull their weight, a learning experience, interesting and valuable, and refreshing. With Q11, *the group process being stressful*, if the descriptive narratives are fused with four disagreeing responses and four neutral responses, it weights the confidence of group work being non-stressful for graduate students.

Implications

According to the results of the EV 2017 study, neutral responses indicate group decisions are not necessarily better than individual decisions (Q8) but positive responses state that when the decision is addressing a problem that needs resolve (Q9), there is an understanding that the group decision is better than an individual decision. This is an ideal supported by cooperative learning where groups work together to solve problems (Brame & Biel, 2017). The implications for this finding confirm the importance of group work in learning problem-solving skills sought after by employers and beneficial in any discipline or life's tasks. Students will be more aware that their membership in small group learning is greater than a term grade; and value learned skills that will advance them beyond the classroom. Knowing this will also encourage professors of other disciplines to incorporate small group learning into their pedagogy in an effort to add the learned skills of problem-solving to their student roster of success. Notably professors may want to dedicate class time to group work in an effort to encourage the participation that students acknowledge is difficult independent of class time.

This would markedly transfer to career endeavors that weigh on employees to dedicate post normal standard hours to the completion of a work project. For effective company operations, this provides an approach to company issues that are normally resolved through leadership. It can be advantageous to create small groups with the charge of solving problems because students, which are professionals in training, value small group work and problem-solving. Employees working in small groups may improve their support of company

values and mission loyalty as well as provide a tool for enhanced on the job learning.

Limitations

Differences shown in the analysis is not known but could be attributed to the demographic make-up of the social work students and these characteristics were not collected in the EV 2015 study but were collected in the EV 2017 study. Specifically, this may account for the differences noted in the stress results and the low-level responses of the group work and productivity category. Students in EV 2017 did not note stress as a concern. However, they did significantly highlight the difficulty associated with meeting the demands of out-of-class group sessions. Without specific analysis, it may be surmised that participants in the EV 2015 study utilized the term stress but had the same concerns while participants in the EV 2017 study felt stress but were precise in their description of the stressor.

Both EV 2015 and 2017 studies were conducted with graduate students, this may have an effect on the level of maturity of the students and their expectations, as noted most have had group work exposures at a moderate level. However, this moderate level does not provide explanation for the acquisition of the level; were students specifically trained with group work techniques or did they participate in group work at their social work practicum placements? This variance was not examined.

A noted dissimilarity between the EV 2015 and 2017 studies is the measure of analysis of the data collected. In the EV 2015 study, mostly noted were high levels of agreement or disagreement in count numerals; however, in the replication of the study, EV 2017, percentages configure for the analysis. With the differences, the comparative analysis looks at the both quantitative and count numerals for analysis.

Conclusion

The portrait of Questions 1, 3, 4, 5, 6, and 13 reveals that equal effort collaboration group-work

among students is a valuable skill that will aid students in becoming a better, more successful problem-solving student. The group learned problem-solving skills act as an effective tool for learning according to the student responses. These survey questions are the most highly agreed upon responses by students in both the EV 2015 and 2017 studies, their agreements are 76% and above. These highly agreed-upon responses expose a clear depiction of how group work is valuable to students. The overarching concept is students perceive value in student small group work and believe that there are benefits to the engagement.

A result of the greater agreement percentages of the EV 2017 survey questions develops the recommendation for future studies to assess the student value of small-group work and limit the Likert scale questions to Questions 1, 3, 4, 5, 6, and 13. These themes and categories are group work (GW) & decision-making and problem-solving (DP), peer value (PV) & collaboration (CC), and peer value (PV) & skills category (SC), excluding theme group work (GW) & productivity category (PC). The concluding outcome of the recommended Likert scale questions and their corresponding themes and categories suggest equal effort collaboration with peers is necessary for student success and is a valuable skill where solving problems in a group is an effective way to learn. Note in both studies, students reference the necessity of equal work from all students in the group. The EV 2017 study has evidenced to provide consistency in the small group-student value assessment model; the Emerging Values Model (EV) with Likert scale Questions 1, 3, 4, 5, 6, and 13. Excluded from the EV should be theme and category GW & PC, four questions that scored below the median (Questions 2, 7, 9, and 10), and Questions 8, 11, and 12, which were not assigned a theme or a category from the EV 2015 study and continued to prove insignificant with the EV 2017 study.

Students self-describe their group knowledge level prior to this course as moderate, similarly indicating the value in groups is meeting people, communicating with peers, learning

both the group facilitation process, and about the diversities of others. The challenges are decidedly the most analogous of all the descriptive responses, nine of the 13 students note that scheduling time to meet because of life's responsibilities is the greatest barrier to group participation. This could influence the time students devote to group work when time is not allotted in class.

Additionally, the EV 2017 study finds students perceive value in student small-group work and believe that there are benefits from their engagement. The value in the small-group work process are identified in the categories of decision-making and problem-solving (DP), skills (SC), and collaboration (CC). With equal effort collaborations among students, they will become more successful scholars as problem-solving skills advance. Successful students translate into college graduates and improved university graduation rates. Graduates represent more civically engaged citizens who contribute to societal democracy, think independently, promote volunteerism, and improve the municipal tax base.

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Please respond to the questions as they relate to this course.

Gender: Female ___ Male ___ Other (describe) _____ Race: Please note your race as you self-identify: _____

Please circle the number under the phrase that best describes the extent to which you agree with the following statements	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
1. The ability to collaborate with my peers will be necessary if I am to be successful as a student.	1	2	3	4	5
2. It is a waste of my time to work in groups.	1	2	3	4	5
3. The ability to work with my peers is a valuable skill.	1	2	3	4	5
4. Collaborating with my peers will help me be a better student.	1	2	3	4	5
5. Solving problems in a group is an effective practice that I have learned.	1	2	3	4	5
6. Solving problems in a group is an effective way to learn.	1	2	3	4	5
7. Working in teams in class is productive and efficient.	1	2	3	4	5
8. Group decisions are often better than individual decisions.	1	2	3	4	5
9. Solving problems in groups leads to better decisions than solving problems alone.	1	2	3	4	5
10. It is important to volunteer to lead groups.	1	2	3	4	5
11. The group process is distressing.	1	2	3	4	5
12. Group participation encourages me to excel.	1	2	3	4	5
13. Other group members usually put in more effort than I do.	1	2	3	4	5
14. Words to describe my group experiences are:					

*Amended Values Teams Survey

Please answer the following questions:

- 1- Please describe your knowledge level about Groups (None, Some, Moderate-more than the average, Extensive- expert). Please explain:
- 2- One benefit from participation in groups during this class was:
- 3- One challenge from participation in groups during this class was:

Book Review

Dentato, M. P. (Ed.). (2017). *Social work practice with the LGBTQ community: The intersection of history, health, mental health, and policy factors*. New York, NY: Oxford University Press.

Reviewed by Ann M. Callahan, Ph.D., LCSW
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Social Work Practice with the LGBTQ Community: The Intersection of History, Health, Mental Health, and Policy Factors provides a comprehensive, evidence-based foundation for social work practice with lesbian, gay, bisexual, transgender, and questioning (LGBTQ) people and communities. Although this book demonstrates the need to expand research on the topic, the authors keenly weave together a broad collection of work that reflects how oppression operates and a means for building on individual strengths, community capacity, and political advocacy. Most importantly, this book inspires an appreciation for the experiences of LGBTQ people by explaining how LGBTQ communities operate, including norms and terms likely unfamiliar to people who are not LGBTQ. This informs a more sensitive approach with LGBTQ people and communities, if not a sense of responsibility, for advocacy to create systems that better support and, ultimately, honor the basic human rights of all people.

This book is divided into four parts: Part 1, Overview, Building Knowledge for Practice; Part II, Considerations Across the Lifespan; Part III, Affirming LGBTQ Practice Approaches; and Part IV, Health and Mental Health Factors.

Part I, Overview: Building Knowledge for Practice, Chapters 1 through 3, begins with describing the history of the LGBTQ movement starting before the protest at Stonewall Inn, Greenwich Village, New York City in 1969. This chapter urges social workers to increase efforts to help LGBTQ people advocate

for policy progress with a review of important policy changes that have been accomplished. Proper terminology and various theories are presented in Chapter 2 to educate social workers about sexual diversity and sexual health. For example, the authors move beyond a binary model of gender to address how gender identity, gender expression, and sexual orientation operate as distinct, as well as fluid, constructs for individuals across a lifespan. Self-reflection and open-mindedness are said to be necessary to support sexual diversity in LGBTQ communities. Theories about social and economic justice are more closely reviewed in Chapter 3. Social workers are encouraged to define social and economic justice in a way that reflects the diversity of LGBTQ individuals and communities. Advocacy efforts that are creative in approach will need to be ongoing to help offset years of marginalization.

Part II, Considerations across the Lifespan, Chapters 4 through 10, focuses on models that provide a reference point for identity development of LGBTQ people. While the authors in Chapter 4 warn against relying on these models to reify “normal” development, they provide a succinct way to capture a dynamic process that is specific to each individual as well as to intersecting identities across the lifespan. Chapter 5 reviews the *coming out* process through which LGBTQ identity construction and consolidation occurs. This unique experience is shaped by factors such as age, socioenvironmental context, and type of identity, necessitating social workers who are sensitive to where an individual is in the process of coming

out, as well as the risks of such disclosure of sexual and gender identification. The psychological, biological, and neurological impact, as well as age of onset of trauma on the identity development of LGBTQ individuals, is addressed in Chapter 6. Remaining chapters in Part II address broad life stages specific to LGBT youth (Chapter 7), couples and families (Chapter 8), working life (Chapter 9), and old age (Chapter 10). Each chapter provides extensive and fascinating review of current research with implications for social work practice. There are many implications, some of which include mobilizing individual and community resources, recognizing the strengths of diverse family forms, and advocating for nondiscrimination policies and expansion of civil rights laws.

Part III, Affirming LGBTQ Practice Approaches, Chapters 11 through 19, demonstrates how social workers have the capacity to help LGBT individuals and communities thrive in a society that requires continued effort to combat disenfranchisement. As described in Chapter 11, this involves awareness of how intersectionality applies and capacity to draw from interpersonal strengths and community support. Chapter 12 further applies a minority stress model to explain how the experience of stigma and concealment of minority status can impact psychosocial functioning. Each remaining chapter focuses specifically on lesbians (Chapter 13), gay men (Chapter 14), bisexuals (Chapter 15), transgender and gender non-conforming (Chapter 16), and queer (Chapter 17) people and communities. In Chapter 18, a model for competent services across a continuum of care is presented for application with LBGTQ youth. Chapter 19 ends this section with a return to policies that impact LGBTQ people and communities. This chapter draws from intersectionality theory and ecological systems theory to clarify how advocacy efforts can lead to more inclusive policies, as well as ways to manage backlash as systems change.

Part IV, Health and Mental Health Factors, Chapters 20 through 24, continues to suggest the importance of health and mental health of LGBTQ people as a

means of power and resilience. In Chapter 20, the authors encourage social workers to view LGBTQ people in a holistic way with access to various resources and relationships that have the potential to support well-being. Chapter 21 also builds on intersectionality theory as it relates to working with LGBTQ people of color. It further suggests the importance of self-awareness and capacity to engage in anti-oppressive social work practice through interventions on multiple levels. The subsequent chapters address specific treatment issues such as the prevalence of substance abuse and addiction among LGBTQ clients, along with strategies for treatment (Chapter 22); the experience of relational violence and complications associated with seeking intervention for LGBTQ people in crisis (Chapter 23); and health disparities with particular attention to HIV/AIDS and how health disparities are exacerbated by racial discrimination and income inequality (Chapter 24). These chapters help bridge gaps in the literature as well as provide directions for future research on evidence-based intervention. Social workers are once again encouraged to be advocates to help LGBTQ people across practice settings.

Part V includes Appendices A. Signs, Symbols, and Subcultures, B. Notable LGBTQ Individuals, C. Important Modern LGBTQ Historical Events, and D. National and International Resources and Websites.

As reflected in this review, *Social Work Practice with the LGBTQ Community: The Intersection of History, Health, Mental Health, and Policy Factors* is a dense book with information that is best digested over time. It may further serve as a reference text for application with a range of populations within the LGBTQ community and across practice settings, ranging from micro to macro practice. Chapters can stand alone, which allows for flexibility in use and naturally fits within undergraduate and graduate social work courses [see Seelman (2018) for examples]. The book's editor provides a consistent "voice" throughout this work and refers the reader back to relevant portions of the book when

content overlaps. This also reinforces key content as well as outlines the limits of current research. Most importantly, individual chapters are devoted to the specific needs of particular groups that comprise the LGBTQ community. This reflects the heterogeneous nature of the LGBTQ community, rather than suggesting the needs and resources of all LGBTQ people are the same.

This book provides an excellent resource for understanding how research informs social work practice with the LGBTQ community. Future directions could involve another book that expands on the content in Part III, Affirming LGBTQ Practice Approaches, where chapters detail affirming practices and case examples applicable to individuals within the LGBTQ community (i.e., lesbian, gay, bisexual, transgender, and queer), including directions for mezzo and macro practice. Future editions of this book could also move toward integrating the “voices” of clients and practitioners which would help animate the review of current research. An application-oriented case study approach would help the reader transfer research reviewed into the field. Finally, while the book starts with a nice introduction, it ends without a concluding chapter. This inclusion might provide a sense of closure given such breadth and depth of content. Nevertheless, the current book fits well with Oxford’s esteemed collection and is one that social workers can benefit from for years to come.

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Seelman, K. L. (2018). [Review of the book *Social work practice with the LGBTQ community: The intersection of history, health, mental health, and policy factors*, by M. P. Dentato]. *Journal of Teaching in Social Work*, 5, 569–572. <https://doi.org/10.1080/08841233.2018.1517558>

Book Review

Erickson, C. L. (2018). *Environmental justice as social work practice*. New York, NY: Oxford University Press.

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The book *Environmental Justice as Social Work Practice* consists of ten chapters dealing with the centrality

of the social work profession in environmental justice. The book provides various action-oriented innovations and practice skills for social workers working with individuals, families, groups and communities to secure environmental justice. It also clearly and systematically specifies the use of social work methods, values, and ethics for achieving environmental justice. The author lists the role of social workers in every phase and setting, and discusses the required competencies for mitigating environmental injustices. The book makes an attempt to integrate theories, values, and ethics into a holistic praxis toward environmental justice.

The first chapter traces the historical roots of environmentalism and describes the four waves of environmentalism in a global context. It defines various terminologies relating to environmental justice and briefly describes the relationship of environmental justice to human health, economy, and human rights. In addition, the chapter gives a brief overview of the concept of environmental social work, ecological social work, and green social work. The second chapter discusses various foundational concepts of social work, which are integral to environmental justice practice. In this chapter, the six most salient concepts of social work (justice; strengths perspective; person in environment; power; life span perspective; and micro, mezzo and macro practice levels) and their application to environmental justice is discussed.

In the third chapter, the author includes the importance of system theory and narrative theory,

as well as structural theory, in understanding environmental justice and social work. The author has categorically selected the three theories based on ethical implications, sensitivity to humans and the earth and their potential in environmental social work. The fourth chapter of the book elaborately discusses the need for ethics in environmental justice. In this chapter, the author lists various moral norms of ecological justice, which are closely aligned with social work values and can be successfully applied in achieving environmental justice. The author presents beautiful illustrations of two ethical case studies on environmental social justice in this chapter.

In the fifth chapter, the author makes a very interesting and relevant discussion about how we begin to perceive the natural environment in childhood and continue to develop our view of the natural world and in what ways nature has meanings for oneself. The chapter explores the complex relationship of nature and the environment to gain deeper understanding of the relationship of human beings with the environment. Chapter 6 lists four phases of social work practice for environmental justice and lists various macro and micro practice roles of social workers, the competencies required in each phase, as well as the problem-solving process to be followed in each phase of social work practice. Chapter 7 and 8 discuss the various methods of working with individuals, families, groups, and communities towards achieving environmental justice. These chapters not only focus on alleviating environmental justice problems, but also emphasize

building resiliency through environmentally based interventions. The chapters also highlight the importance of developing environmental competence to develop a conducive and healthy environment.

In Chapter 9, the author discusses the role of social work practice at the macro level, particularly dealing with policies of organizations related to environmental justice and highlights the role of social workers in policy formulation in organizations. In the last chapter, the author emphasizes holistic practice, incorporating the foundational concepts used by social workers and theories that resonate with their practice skills, the community they work with, and practice methods that are natural to them, along with stewarding people and the environment simultaneously.

The book is very creative, innovative, and timely given the present-day challenges of climate change and global warming. The book will help us to have a deeper understanding of our relationship with our environment and hone social work skills for working effectively for environmental justice. The book is written in a very lucid and friendly language with stories, applications, and descriptions in each chapter. The book could serve as a main text on environmental social work for students and social work teachers. I am sure the book will develop critical thinking on environmental justice and will serve as an effective guide for environmental social workers.

Book Review

Gambrill, E. (2019). *Critical thinking and the process of evidence-based practice*. New York, NY: Oxford University Press.

Reviewed by Joan Groessl, MSW, Ph.D., LCSW
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The text's basic premise is that active open-mindedness is a decisive component of critical thinking. The author asserts that clinicians must attend to the process of analysis through a review of the research and its appropriateness for the client context. This evidence is paired with clinical expertise and attention to client values to ensure interventions selected are most likely to be successful. The process of applying evidence-based practice in treatment includes reviewing potential interventions by population, as well as comparing to a treatment alternative through the lens of desired outcomes. The role of the clinician's biases and limitations of knowledge are important considerations when approaching decision-making with active open-mindedness. The ethical obligation toward truly informed consent is a foundation for this practice; included within that obligation is the responsibility to be skeptical of research.

After the introductory chapters, the text is a comprehensive resource manual rich in explanations related to the challenges to critical thinking. The author comprehensively reviews the facets of critical thinking including appraising research, argumentation, and communication skills necessary for the clinician in practice. Considerations of misinformation related to evidence often are due to myths practitioners have that hinder the critical appraisal of research. Within each chapter's discussion of the issue are both thorough listings of factors to consider and strategies that can be used in the application of critical thinking. One could review the topical information as

needed when challenges arise in practice.

Attention to fallacies in our reasoning and conscious use of language, avoiding jargon, and labeling are all outlined as means to improve informed decision-making. Strengthening and reinforcing communication skills can be helpful in obtaining effective outcomes; a full chapter is devoted to the examination of strategies to improve communication and, in turn, decisions.

Throughout the various chapters, application of Socratic questioning and focusing other questions improves the likelihood of the intervention selected as successful. Some of the questions include what the literature outlines as effective and determination of validity of any assessment measures used, as well as theories underlying the approach. Listing of resources that can be accessed by the practitioner are included to examine research that has been broadly investigated. In all phases of the evidence-based decision process, it is necessary to examine barriers and obstacles to use and understand the challenges the clinician may contend with in determining whether the findings are relevant for the specific client.

Beyond individualized intervention, the author further discusses the need to have a correspondence between evidentiary status of practice and its application to policy. Gambrill contends that a lack of ethical sensitivity compromises quality of services to clients. Within organizations, practitioners must attend to the process of critical thinking through

active open-mindedness. Argumentation skills can be applied to the situation in remedying practices that do not adhere to ethical guidelines. Doing so may require courage on the part of the worker when the larger picture is not the focus; assertive communication using the skills outlined as strategies can help practitioners to be effective advocates.

While this book can be a helpful tool to practitioners, it could also be a resource in research classes emphasizing discussions of the critical appraisal of research. The critique of existing research through active open-mindedness is one that could well be adopted by those who create research as well as those who use those findings in practice. As noted by Gambrill, the process of evidence-based practice includes the best research evidence plus clinical expertise and attention to the unique client values and circumstances, as well as culture. As clinicians, researchers, or educators, we must keep these facets front and center in our work. This book thoroughly examines the topic.

Book Review

McNutt, J. G. (Ed.). (2018). *Technology, activism, and social justice in a digital age*. New York, NY: Oxford University Press.

Reviewed by Peter A. Kindle, Ph.D, CPA, LMSW
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McNutt, professor of public policy and administration at the University of Delaware, has edited the work of 21 academics and practitioners in social work, public administration, journalism, law, philanthropy, urban affairs, planning, and education. The resulting 14 chapters, grouped into five uneven sections, introduce the use of technology in the creation of social change. It does not seek to help readers master the technology but to understand social media, civic technology, leaderless organizations, open data, political technology, and data science in contrast to traditional lobbying and organizing. All authors are committed to a fair and just future—McNutt's description of social justice. The first section and chapter is a brief overview.

The second section provides a three-chapter introduction to advocacy that could be quite profitably used, even in an undergraduate course. The first includes a comprehensive list of advocacy techniques on a continuum from traditional mechanisms (inside lobbying and high value fundraising) to the use of technology alone (e-petitions and virtual campaigning). The next chapter argues that advocacy is a moral imperative and explains in some detail the rules regarding lobbying for nonprofit organizations. An advocacy model is introduced in an attempt to stimulate more nonprofit lobbying. The last chapter in this section discusses how human service organizations might effectively modify government contracts by collaborating to improve delivery of services rather than competing for contracts.

The next section contains three chapters that include a case study, an argument for Twitter use, and a theoretical consideration of the relationship between nonprofits and governments. The case study explores how traditional social action and digital techniques were effectively merged by Newark residents opposed to the construction of a new power plant. Findings from this study suggest that digital technology reduced the need for fiscal resources. Online communications were the dominant entry point for those who joined the protest, and membership was more likely through technology. Higher transaction-cost activities (e.g., protest events and canvassing) were more likely to produce funding and develop leadership.

The chapter on the use of Twitter considers it an excellent means of bypassing traditional media and rapidly organizing collective action, but warns that the questionable accuracy of user-generated content and the increase in online bullying are potentially disadvantageous. The chapter ends by suggesting that advocates use Twitter pseudonymously, an indication of the potential damage Twitter use might cause to a professional's public reputation. The final chapter describes civic technology as the use of the new communication technologies for service provision, civic engagement, and data analysis. It raises significant questions about the theoretical relationship of nonprofits to government without providing any answers to the questions raised, and ends with the prediction that brick and mortar nonprofits may eventually yield to virtual voluntary organizations, especially as membership

organizations continue to decline in preference to online engagement.

The fourth section is described as the policy section, but it contains six chapters that are quite disparate and detailed. Each is essentially a short research report addressing an issue that is more likely to be relevant to specialists than to a general audience. The first chapter describes a case study of the successful online protest that stopped the Stop Online Privacy/Protect Intellectual Property Act in 2012. The key lesson is that political entrepreneurs may no longer be necessary in order to defeat entrenched interests, but this case did require the shared interests of the entire tech community to defeat Hollywood. The next chapter is a content analysis of 732 community action agencies' digital presence that concluded that there is some correlation between agency size and a social media presence, but that there is little evidence of policy advocacy among this sample. The next chapter reports the findings of a survey of state-level child welfare advocacy agencies (N = 47, response rate of 69%). The findings were that use of fax is declining, email remains useful and strong, and Facebook is the dominant social media platform.

The next chapter describes the use of social media in China. There, social media is heavily regulated, but tolerated as it represents grassroots disclosure of bureaucratic overreach. Another chapter described how information technology might be used in policing ocean traffic to improve compliance with international regulations, and the last is on leaderless social movements (e.g., Tea Party, Occupy Wall Street, and the Arab Spring), and how the distributed leadership is shared, interactive, reciprocal, contextualized, and self-aware. The authors believe that such movements de-professionalize advocacy efforts in favor of grassroots participation without acknowledging the substantial financial backing by elites that the Tea Party received.

The final section's chapter argues that the future will turn away from funder-dominated traditional advocacy organizations to virtual organizations

operating through voluntary associations, that the future will make greater use of data in advocacy practice despite the risks to privacy and surveillance concerns, and that online educational platforms to train advocates will be used in more relevant and accessible ways. These trends are interpreted to lead toward an increase in evidence-based practice in advocacy. Such broad conclusions require an evidentiary base far beyond that provided in this volume and seem incompatible with the traditional influence over policy by moneyed interests and the absence of evidence that the new technologies are somehow more likely than traditional media to bridge the practitioner-researcher divide without distortion.

The first half of this book is a brief but very useful introduction to online advocacy, but it may downplay the potential online technology possesses to distort media narratives and distract from important news as it happens. Based on a single mention of President Trump in the chapter on Twitter use, it is clear that the cutting-edge nature of this content is not fully informed by the two years of Twitter misuse by the Trump administration. I suspect that McNutt would have included a chapter regarding the ethical use of online media if this book was being developed today. Nonetheless, social work educators seeking a contemporary understanding of advocacy in the Internet age are encouraged to review this text for possible use. I believe that today's students might find this a well-conceived overview of the changing world of advocacy and activism.

Book Review

Reamer, F. G. (2018). *Social work values and ethics*. (5th ed.). New York, NY: Columbia University Press.

Reviewed by Stephen M. Marson, Ph.D., Editor, *Journal of Social Work Values and Ethics*

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FULL DISCLOSURE: The author of the book being reviewed, Frederic G. Reamer, is a member of the JSWVE editorial board.

Two years ago, I completed a statistical analysis of patterns found within the articles published in the *Journal of Social Work Values and Ethics*. By doing so, I learned a great deal about trends and interests among our authors and readers. One fact that caught my attention included the pattern of authors being cited. With no doubt, Frederic Reamer was the most-cited author found within the reference pages among the published articles. No other author was a close second. Thus, I can reasonably conclude that Frederic Reamer is likely to be the most-read author in the arena of social work values and ethics.

Because this highly specialized book survived five editions, we have clear evidence of Reamer's profound influence. With CSWE's emphasis on the instruction of social work values and ethics, it is apparent that his new edition will continue to be adopted among social work academic programs across the United States. On January 1, 2018, the National Association of Social Workers revised its Code of Ethics. As a result, a new edition of Reamer's book was necessary to provide a basis for understanding the changes in the code. Thus, the central emphasis for this 5th edition focuses on the implications of the revised NASW Code of Ethics. Most of the changes address new technologies.

More specifically, technologies related to social work practice and education that Reamer addresses include:

- delivery of services to clients remotely (video, avatar, text, email, telephone)

- communication with clients
- locating information about clients (online searches)
- managing and storing information about clients (e.g., electronic records)
- administration of programs
- advocacy

The catalyst for the necessity of updating the NASW Code of Ethics is the lightning-fast changes of technology. The central ethical issue related to technology is "competence." Technology is changing so rapidly, what is necessary to understand and know today can easily become obsolete tomorrow. The most vivid example is encryption of confidential data transmitted online. If a social worker employed cutting-edge technology from two years ago, ethical standards would deem the practitioner incompetent for handling confidential information in such a haphazard manner. Reamer addresses this type of problem and the rapid changes.

Reamer's 5th edition will continue to be a staple in social work courses that address the ethics. In addition, I strongly recommend that all academic libraries that serve social work degree programs adopt this valuable book.

Book Review

Silver, M. P. (2018). *Retirement and its discontents: Why we won't stop working, even if we can*. New York, NY: Columbia University Press.

Reviewed by Ottis Murray, Ed.D.
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A great book title; counter to conventional wisdom and practice, and timely for me in that I am currently evaluating this choice (i.e., retire or continue working). While acknowledging many in society do not have this luxury of choice, Michelle Pannor Silver, Ph.D., MPP, provides an interesting, readable accounting of this “discontentment” with a well-researched book that relies on qualitative investigation.

Professor Silver holds joint appointments at the University of Toronto Scarborough (department of sociology and the Interdisciplinary Centre for Health and Society) and cross appointments at the University of Toronto (Dalla Lana School of Public Health and the Institute for Life Course and Aging). She has received numerous grants to support her research agenda, which focuses on (1) work, aging, and retirement and (2) perceptions about aging and health.

A qualitative study with multiple interviews, this “narrative gerontology” explores the personal narratives of five doctors, five chief executive officers, four athletes, five professors, and four homemakers who “self-identified as retired.” These semi-structured interviews benefited from the researcher’s five larger retirement studies that she led from 2012 through 2016. The author provides a thorough explanation of her methodology and includes the interview questions used.

In exploring retirement and choices, Silver focuses on the mismatch between “idealized and actual

retirement.” The notion of retirement is undergoing significant challenges and revisions as work, fulfillment, sense of identity, and contentment are sometimes radically redefined as the lifespan extends.

In this environment, Durkheim’s “anomie,” seems even more appropriate: Our society provides little or no moral guidance for individuals who rely on outdated equivalents of retirement and therefore fails to acknowledge or purposefully engage in addressing one’s loss of purpose and sense of identity as a result of retirement.

Discontentment is not a viable, societal response; Silver provides an important first step in acknowledging the need to reconsider the purpose and rewards of work and to further examine the role and impact of retirement on the well-being and productivity of citizens whose life-expectancy ranges far beyond past experience and constraints.

I would recommend this book as a resource for anyone interested in aging, work and identity, and retirement choices/decisions.

Book Review

Church, W. T., & Springer, D. W. (Eds.) (2018). *Serving the stigmatized: Working within the incarcerated environment*. New York City, NY: Oxford University Press.

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The United States has the highest incarceration rate in the world. Approximately 2.2 million people are incarcerated in federal, state, and local prisons and jails. If individuals on parole or probation are included, the number jumps to more than 4.7 million people under government supervision. The public, in general, disdains this population, often labeling them “bad people.” The *person* is judged rather than the behavior. Individuals not only “do their time” for the crime, they continue “doing time” after being released, due in part to public attitude. Previously incarcerated people have difficulty accessing housing, educational opportunities, and employment. In addition, they lose voting rights in some states. The sad fact is that the majority of incarcerated people are not that different from everyone else. They got off track and were never able to get back on the prosocial path. The social inequality experienced in our criminal justice system and in our society in general, makes escaping a negative environment challenging. Obviously, not everyone serving time can become a law-abiding citizen—but many can. When society supports rehabilitation, incarcerated individuals can become productive citizens. *Serving the Stigmatized* addresses the general needs of incarcerated individuals and the unique needs of individual offenders in prison and after release. Once society stigmatizes additional characteristics and traits shared by subgroups, incarcerated people become doubly stigmatized. In order for rehabilitation to be successful, the more specific needs must be addressed.

Instead of viewing incarcerated people as an aggregate of like people, programs and policies could lead to breaking the revolving-prison-door pattern by addressing specific characteristics of individuals. Each chapter of *Serving the Stigmatized* focuses on the difficulties and the solutions to problems of these unique subgroups. The case study at the end of each chapter is especially informative. Each study allows the reader to appreciate the hurdles incarcerated individuals experience as they find their way in our diverse society.

Chapter 1 is an example of the more individualized approach found in *Serving the Stigmatized*. It addresses the need for additional and more effective treatment of incarcerated individuals with mental illnesses. Armstrong, Winters, and Jagers report in Chapter 1, that more than half of all incarcerated individuals have a diagnosable mental illness, compared to 11% of the general population. If this statistic is valid, effective treatment of mental illness among prison populations could make a difference in crime rates.

Unfortunately, the problem isn't just one of mental illness. Attention-deficit/hyperactivity disorder (ADHD), bipolar disorder, generalized anxiety disorder, major depressive disorder, and posttraumatic stress disorder (PTSD) are all found in prison populations. Some scholarly studies indicate PTSD, linked to childhood trauma, is the most prevalent disorder, affecting as many as 90% of inmates (Chapter 1). Sadly, only 17.5% of these inmates receive medication, and only 7%

receive counseling (Chapter 1). Providing adequate treatment for all incarcerated people who need it can improve society by assisting ex-offenders to transform into law-abiding citizens.

Many inmates have not only diagnosable mental illnesses, but also coexisting substance disorders that require treatment (Chapter 8). Health-related problems such as HIV/AIDS (Chapter 4), health-care concerns related to aging (Chapter 5), and terminal illness (Chapter 15), are issues that necessitate specific treatment. Groups with special needs also need to be addressed, such as incarcerated parents (Chapter 6), LGBTQ individuals (Chapter 9), trans people (Chapter 10), specific races and ethnic groups (Chapter 11), immigrants (Chapter 14), and veterans (Chapter 13). Society labels these and other subgroups, making reentry to conventional society even more arduous. Specific ongoing programming, from prison through reentry, as discussed in *Serving the Stigmatized*, could produce positive outcomes for incarcerated people while lowering recidivism and crime rates.

Serving the Stigmatized is a well-written book that addresses high rates of incarceration in the United States. A better understanding of this population among practitioners and the general public could lead to more effective policies and programs, which would benefit incarcerated people and our society as a whole.